

DISSERTATION ABSTRACT

Doctor of Ministry
Emphasis in Youth and Young Adults Ministry

Adventist University of Africa

Theological Seminary

Title: IMPACT OF CULTURAL BIASES ON LEADERSHIP DISPOSITION
AMONG THE YOUTH OF THE SEVENTH-DAY ADVENTIST
CHURCH IN TECHIMAN MUNICIPALITY, GHANA

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Leadership plays a critical role in shaping the trajectory of human societies, particularly within religious, organizational, and communal structures. This study investigates the influence of cultural biases on youth leadership disposition within the Seventh-day Adventist Church in the Techiman South District of Ghana. Although biblical principles advocate for servant leadership, inclusivity, and humility (Mark 10:42–45), prevailing cultural norms often constrain youth participation in leadership roles, particularly along lines of gender, social status, and traditional expectations.

Quantitative research design was used to collect data from four major churches in the district. Techiman Central, Amo Memorial Seventh-day Adventist Church (AMSDA), Forikrom Central, and Bamiri. Through questionnaires administered to a purposive sample of 400 respondents, the findings revealed that

cultural biases significantly influenced youth leadership dispositions, despite an overall positive orientation among youth toward leadership. Respondents perceived the youth as demonstrating strong cognitive, affective, and behavioral competencies, including critical thinking, adaptability, and problem-solving skills, though some variability in cognitive skills was noted.

The study underscores the church's influential role in shaping leadership perceptions and practices and recommends the implementation of targeted interventions to address structural cultural biases, particularly in the areas of power distance, perceived competence, and in-group favoritism. Identifying the cultural biases influencing leadership disposition among the youth is instrumental in tailoring youth development strategies.

The data were further used to design and evaluate a program aimed at mitigating these biases, with the analysis revealing both the program's strengths and areas for improvement in enhancing youth leadership capacity.

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A dissertation

presented in partial fulfilment

of the requirements for the degree

Doctor of Ministry

by

Edward Nyarkoh

May 2025

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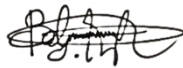
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I dedicate this work to my wife Doris Donkor, our children,
Blessing Akosua Nyarko, Everloving Adwoa Nyarko,
Mavis Christidea Nyarko, late Dr. Eric Mensah
Aborampa, and all members of Techiman
South District of SDA Church, Ghana.

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LIST OF ABBREVIATIONS

AMSDA	Amo Memorial Seventh-day Adventist Church
ELAP	Effective Leadership Awareness Program
LID	Leadership Identity Development
MMDAs	Metropolitan, Municipal and District Assemblies
NIV	New International Version
SDA	Seventh-day Adventist
YLEP	Youth Leadership Empowerment Programme

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CHAPTER 1

INTRODUCTION

Background of the Study

The role of leadership within religious organisations has always been a subject of paramount importance. In the realm of Christian churches, Semwal stated, “Leadership is not merely a matter of administrative responsibility but a sacred duty to guide, inspire, and shepherd the congregation on their spiritual journey. Effective leadership, therefore, emerges as critical not only for the spiritual growth of the congregation but also for the broader growth and development of the church itself.”¹

The Seventh-day Adventist Church, with its global presence, places a significant emphasis on nurturing and developing its youth to take on leadership roles within the church community.² This commitment to youth leadership is particularly vital in the Techiman Municipality, where the Adventist faith has a vibrant and growing presence. Techiman Municipality is a center of vibrant and active participation by members of the Seventh-day Adventist Church. Techiman Municipality is varied in terms of age, ethnicity, socioeconomic backgrounds and social engagement, where church related programmes, community initiatives, and youth involvement are prevalent. This indicates a real need to critically examine how

¹ Shivani Semwal, “Impact on Future Young Leaders: Challenges and Opportunities,” *Journal of Management Research and Analysis* 8, no.1 (2021): 35-40, <https://doi.org/10.18231/j.jmra.2021.009>.

² Leo Ranzolin, “The Challenge of Youth Leadership,” *Elder’s Digest*, 4th Quarter 2009, <https://www.eldersdigest.org/en/2009/4/the-challenge-of-youth-leadership>.

cultural assumptions, norms, and values both avert and subtle influence people's thinking and behavior. The impact of cultural biases can shape how leadership is perceived, who gets chosen or support as a leaders, and how leadership styles are expressed and received.

In this contemporary age, where religious organizations grapple with varied cultural, ethnic and social background, leadership must bridge generational divides respecting healthy culture while embracing innovation and new perspective.³ Alongside traditional theological education, leadership has emerged as a key component in equipping the youth with the skills and knowledge needed to navigate the complexities of the modern world.

As indicated by Jenssen, "Leadership goes beyond spiritual guidance; it encompasses organizational management, communication skills, and strategies for engaging with an increasingly diverse and dynamic congregation."⁴ The is an indication i that leadership capabilities are shaped by values guided by decision-making interpersonal relationship vision and purpose.several factors,

Cultural bias, according to Audura, refers to "the systematic and often unconscious favoritism or prejudice towards certain cultures, traditions, or social groups over others."⁵ This pervasive phenomenon influences perceptions, judgments, and decision-making processes across various aspects of human interaction. As stated by Payne, Vuletich, and Lundberg, "Cultural bias exerts a profound influence on the

³ Amina P. Alio et al., "Loving the Sinner, Hating the Sin: An Investigation of Religious Leaders' Perceived Role in the Lives of Persons Living with HIV in Soweto, South Africa," *Journal of Global Health Reports* 3, 11 (2019): 1–13, <https://doi.org/10.29392/joghr.3.e2019021>.

⁴ Jenssen, Jan Inge. "How Church Leadership May Influence Growth by Applying an Organizational Life Cycle Perspective on Church Development." *Scandinavian Journal for Leadership and Theology* 7, no. 1 (2020): 16. <https://doi.org/10.53311/sjlt.v7.48>.

⁵ Audra I. Mockaitis, "A Cross-Cultural Study of Leadership Attitudes in Three Baltic Sea Region Countries," *International Journal of Leadership Studies* 1, no. 1 (2015): 44–63.

disposition of individuals in leadership roles, shaping perceptions, expectations, and behaviours.”⁶ According to Elana et al., cultural bias on leadership disposition occurs when individuals’ attitudes, expectations, and judgments about leadership are influenced by their cultural background.⁷ This bias can affect how leadership qualities are perceived, the expectations placed on leaders, and the opportunities afforded to individuals based on cultural norms and values. For instance, leaders from certain cultural backgrounds or age groups may be automatically associated with positive qualities such as decisiveness, authority, or strategic thinking towards members of their groups towards members of their groups.

According to the social identity theory, individuals mostly categorize themselves and others into social groups, impacting their sense of self and influencing behaviours.⁸ This concept emanates into power distance, where individuals within a society accept and expect unequal distribution of power. “In high power distance cultures, the concept of power is deeply ingrained, leading to a clear expectation of hierarchical leadership structures.”⁹ Members of specific cultural or social groups are more inclined to view leaders from their own group as authoritative or competent.

In addition, Miznah shared that “cultural affiliations create a sense of familiarity and trust, leading to the expectation that individuals from within the group

⁶B. Keith Payne, Heidi A. Vuletich, and Kristjen B. Lundberg, “The Bias of Crowds: How Implicit Bias Bridges Personal and Systemic Prejudice,” *Psychological Inquiry* 28, no. 4 (2017): 233–48, <https://doi.org/10.1080/1047840X.2017.1335568>.

⁷Curtis Elana et al., “Why Cultural Safety Rather than Cultural Competency Is Required to Achieve Health Equity: A Literature Review and Recommended Definition,” *International Journal for Equity in Health* 18, no. 1 (2019): 1–17, <https://doi.org/10.1186/s12939-019-1082-3>.

⁸Payne, Vuletich, and Lundberg, “The Bias of Crowds: How Implicit Bias Bridges Personal and Systemic Prejudice.”

⁹Elana et al., “Why Cultural Safety Rather than Cultural Competency Is Required to Achieve Health Equity: A Literature Review and Recommended Definition.”

possess inherent leadership qualities.”¹⁰ This phenomenon can extend beyond the immediate cultural context, impacting how leaders are perceived by external observers who may rely on cultural stereotypes and preconceived notions when evaluating leadership capabilities.

Furthermore, “youth leadership within the church, the interplay between power distance and leadership dynamics significantly influences how individuals, particularly the youth, perceive and engage in leadership roles. In most religious traditions, there is a clear expectation of hierarchical leadership, with established authoritative figures leading and making decisions.”¹¹

The youth within these contexts may perceive leadership as inherently hierarchical, expecting clear guidance from more senior members of the church. This expectation aligns with the traditional power structures commonly found in religious institutions, where clergy and older members often hold positions of authority. Salami and Ufoma posit that “hierarchical oversight may undermine the confidence of youth leaders, making them hesitant to take initiative or exercise leadership.”¹² The lack of empowerment can lead to a generation of youth leaders who feel undervalued and disheartened, potentially causing them to disengage from leadership roles or even from the church community altogether. Thus, cultural biases could result in leadership dispositions of individuals and more specifically, the youth.

¹⁰Miznah Omair Alomair, “Peace Leadership for Youth Leaders: A Literature Review,” *International Journal of Public Leadership* 12, no. 3 (2016): 227–38, <https://doi.org/10.1108/ijpl-04-2016-0017>.

¹¹Olga Gagauz and Anna Chivaciuc, “Youth Attitudes towards Gender Roles within the Family,” *Economy and Sociology* 20, no. 1 (2021): 87–98.

¹²C. G. E. Salami and Akpobire O. Ufoma, “The Effect of Gender and Culture on Leadership Styles in Delta State Polytechnic , Ogwashi Uku Delta State,” *International Journal of Research in Humanities and Social Studies* 3, no. 8 (2016): 25–40.

Leadership dispositions refer to “the inherent qualities, characteristics, and behavioural tendencies that individuals exhibit in their roles as leaders.”¹³ Kitty also added that “these dispositions play a crucial role in shaping leadership styles, approaches, and the overall effectiveness of leaders in various contexts.”¹⁴ Cultural bias may lead to skepticism about the capabilities and credibility of youth leaders from specific cultural backgrounds. Young leaders may, therefore, struggle to gain trust and support, affecting their ability to lead effectively and implement positive changes within their churches.

In admonition from Apostle Paul to Timothy he posited that, 1 Timothy 4:12, Paul reiterates, “Don’t let anyone look down on you because you are young, but set an example for the believers in speech, in conduct, in love, in faith, and in purity” (NIV). The Seventh-day Adventist Church recognizes that the youth are not merely passive observers but active participants and potential leaders. Biblically, Jesus’ teaching on humility and childlike faith, as indicated in Matthew 18:4, implies that the church should not overlook the contributions and potential leadership of its younger members.

To effectively support and nurture the development of Adventist youth as future leaders, it is imperative to gain a comprehensive understanding of the context in which they live, learn, and lead. Identifying the cultural biases of leadership disposition among the youth in Techiman Municipality a questionnaire will be needed in tailoring youth development strategies.

¹³Kitty M. Fortner, Jose Lallas, and Heidi Strikwerda, “Embracing Asset-Based School Leadership Dispositions in Advancing True Equity and Academic Achievement for Students Living in Poverty,” *Journal of Leadership, Equity, and Research* 7, no. 1 (2021): 71–99.

¹⁴Ibid.

This research therefore sought to evaluate the Impact of cultural biases influencing leadership disposition among the youth of Adventist Church in the Techiman Municipality.

Description of the Ministerial Context

The youth in the Techiman South Church District of Seventh-day Adventist Church in Mid-North Ghana Conference (MING) are not very well integrated into the church when it comes to leadership roles in the church. The author of this thesis worked as an ordained gospel worker for 22 years in the (MING) of Seventh-day Adventists.¹⁵ They entered into the gospel ministry in June 2001 as an intern for one year. The researcher was posted to Seikwa as a district pastor and stayed there for four years and six months. In 2004, I was transferred to Bechem to continue as the district pastor. The churches in the Bechem district then consisted of seven churches and five companies. By the grace of God, two years later two more companies were opened to increase the number of churches and companies to fourteen through evangelistic campaigns I conducted as organizer as well as speaker.

As a young pastor, the researcher transferred to continue to the work in the Techiman South District. It was in this district that the researcher experienced the cultural biases in church leadership disposition. One day, as the researcher was reading from the book *Messages to Young People* by Ellen G. White, the researcher found this challenging statement: “Do not hesitate to work for the Lord because you

¹⁵The Seventh-day Adventist Church is one prominent church that worships God on Saturday. Based on Revelation 14:6-14, they believe and accept all the Ten Commandments (Exod 20:3-17). In this study, the term Adventist(s), the short form of the church’s name, is used interchangeably with its abbreviation form, SDA.

think you can do but little. Do your little with fidelity; for God will work with your efforts.”¹⁶

The Adventist Message to all the world in this generation, undergirded by its motto, “For the love of Christ constraineth us” (2 Cor 5:14), enjoined me to condescend down the level of the youth to prepare them to become responsible leaders and a great asset.

Through the researcher’s pastoral experience in the Techiman South Church district, the researcher came to realize that when adults in leadership roles acknowledge the vital role of youth and offer mentorship, guidance, and support, it can create an environment where young people can truly thrive. Overcoming traditional cultural biases and uniting efforts to foster the growth of young people during their formative years builds a solid foundation for effective mission work. This is crucial for reaching souls for Christ through strong, ethical leadership. When youth are actively engaged in church leadership and included in the decision-making processes, their commitment and involvement in the church are more likely to endure¹⁷. Additionally, organizing practical leadership programs for the youth has a profound impact on their passion for evangelism, which, after all, is the core mission of the church. With this in mind, the next section will present the statement of the problem.

¹⁶ Ellen G. White, *Messages to Young People* (Hagerstown, MD: Review and Herald, 1930), 23.

¹⁷ Maria Elena, *Revolutionizing Education: Youth Participation Action Research in Motion* Democratic Policy Research by and for the Youth.2008

Problem Statement

As stated by Resane, “Most leaders in the church, especially the older ones, have a hard time understanding and appreciating the younger leaders.”¹⁸ This is a bigger issue in a society where older people do not fully see the abilities of the younger generation. The problem is more obvious when older leaders in the church do not want to admit that younger pastors are good at leading and have spiritual authority. Casimir points out a clear example of this where some elderly pastors refuse to let younger leaders pray for them.¹⁹ This creates a big problem and division in the church.

More so, cultural bias not only impedes effective collaboration but also places limitations on the potential growth of the younger leaders within the church. Muthuku affirms that “the dismissive attitude towards the abilities of youth pastors and the resistance to acknowledging their spiritual authority create a challenging environment for these younger pastors.”²⁰ As a consequence, the church faces the risk of underutilizing the fresh energy and innovative ideas that the younger leaders bring to the table.

The overarching impact of this generational disparity extends beyond individual leadership roles; it permeates the church community, fostering a divisive atmosphere. Such division can erode the sense of unity and shared purpose that is essential for a harmonious church environment. Congregants may witness tensions

¹⁸K. Thomas Resane, “Leadership for the Church: The Shepherd Model,” *HTS Teologiese Studies / Theological Studies* 70, no. 1 (2018): 1–6, <https://doi.org/10.4102/hts.v70i1.2045>.

¹⁹Peter Casimir, “Christian Leadership: Implications on the Development of Pentecostalism in Nigeria,” *A Journal of Contemporary Research* 20, no. 2 (2023): 177–88.

²⁰Mwongeli Muthuku, David Oginde, and Nathan Chiroma, “Relationship between Transformational Leadership and Church Health: A Survey of Selected Denominational Churches in Nairobi City County, Kenya,” *ESI Preprints* 1, no. 12 (2023): 374–93, <https://doi.org/10.19044/esipreprint.1.2023.p374>.

and conflicts within the leadership, which can adversely affect their trust in the church's leadership and the overall spiritual well-being of the community.

In the Seventh-day Adventist Church in Techiman South District, leadership disposition among the youth is often shaped by cultural norms and biases, which affect how leadership is perceived, exercised, and accepted within the church. From the researchers pastoral observation, the impact of cultural biases have created barriers that limit youth participation in leadership roles in the church. Addressing this multifaceted issue is paramount for fostering unity, mutual respect, and a more inclusive and harmonious church leadership environment.

Purpose of the Study

The purpose of this study was to explore the cultural biases with leadership disposition among the youth in the Adventist Church in Techiman South District. The goal was to analysis the cultural biases influencing leadership disposition among the youth of the church in the Techiman Municipality in order to suggest ways to improve the participation of the youth in church leadership.

Objectives of the Study

The study sought to:

1. Assess the role of the church towards the improvement of leadership among the youth of the Adventist Church in the Techiman Municipality.
2. establish the existence of cultural biases that shape perceptions of leadership among the youth of the Adventist Church in the Techiman Municipality.
3. Explore the leadership disposition of the youth in the Techiman Municipality by exploring their attitudes in assuming leadership roles.

4. Establish the impact of cultural biases on leadership dispositions among the youth of the Adventist Church in the Techiman Municipality.

Research Questions

The following research questions will guide the study.

1. What is the role of the church towards the improvement of leadership among the youth of Techiman South District in the Mid-North Ghana Conference?
2. What are the prevalent cultural biases that shape perceptions of leadership among the youth of the Adventist Church in the district?
3. How do the attitudes of youth in the Techiman Municipality influence their disposition towards assuming leadership roles in the church?
4. What is the impact of cultural biases on leadership dispositions among the youth of the Adventist Church in the district?

Hypothesis

The null hypothesis format was used to analyse the impact of cultural biases and leadership disposition among the youth of the Adventist Church in the Techiman South Municipality.

Ho: Cultural biases have no association with on leadership disposition of the youth of the Seventh-day Adventist Church in Techiman Municipality.

This was to establish whether cultural biases such as age variability, power-distance, perceived competence and in-group favouritism have a relationship or influence on the variables defined for youth leadership dispositions based on cognitive, affective and physical or psychomotor dynamisms.

Significance of the Study

The significance of the study with the stated objectives is multi-faceted and holds importance for both the church community and society at large. By assessing the role of the church in developing youth leadership, the study provides valuable feedback to religious leaders and institutions. Understanding how effectively the church is fulfilling its mission to nurture and prepare the next generation of leaders will lead to more targeted efforts and initiatives. This, in turn, will help maintain the vitality and relevance of the church in an ever-changing world.

The practical implications of this study are extensive, offering actionable insights for community leaders, religious institutions, and organizations within Techiman. The findings will directly inform the development of strategies to create a more inclusive leadership environment. For instance, community leaders can utilize the study's insights to design and implement tailored leadership training programs that address specific cultural biases.

From an academic standpoint, this study enriches the literature on cultural biases and leadership disposition among the youth, specifically within the context of a defined geographical and religious setting. Researchers and scholars interested in the intersections of culture, youth leadership, and community dynamics can leverage the findings to deepen their understanding of these complex relationships. Thus, the study hopefully serves as a valuable resource for academics, offering a basis for future research endeavours that aim to explore cultural influences on leadership in other geographic and religious contexts, contributing to the ongoing academic discourse in this field.

This study therefore sought to analysis the impact of cultural biases influencing leadership disposition among the youth of Adventist Church in the

Techiman Municipality. There was a significant relationship between cultural biases and leadership dispositions of the youth.

Scope of the Study

The study analysis the impact of cultural biases influencing leadership disposition among the youth of the Adventist Church in the Techiman Municipality. Specifically, the study assesses the role that the church plays in nurturing leadership skills among the youth and also delves into the prevalent cultural biases that shape perceptions of leadership among the youth. The study also assess the leadership disposition of the youth in the Techiman Municipality by exploring their attitudes toward assuming leadership roles. Lastly, the study examined the impact of cultural biases on leadership dispositions among the youth of the Adventist Church in the Techiman Municipality.

Geographically, the study is conducted among the leadership and youth of the Adventist churches within the Techiman Municipality. This dissertation is limited to four selected churches in the Techiman Municipality. These are Techiman Central, Amo Memorial Seventh-day Adventist Church (AMSDA), Forikrom Central, and Bamiri churches.

Delimitations of the Study

The study focuses specifically on the Techiman Municipality, narrowing its geographical scope to this particular area. As a result, the findings may not be directly applicable to other regions or districts, thereby limiting the generalizability of the study beyond the specified geographic boundary. The study concentrates on the Adventist Church within the Techiman Municipality, delimiting the scope to one religious denomination. The cultural biases examined are specifically those prevalent

within the Adventist Church in the Techiman Municipality. This delimitation ensures a detailed exploration within the chosen religious context and may, therefore, not account for variations in cultural biases present in other Adventist congregations outside of the Adventist Church. The study employed a cross-sectional design, collecting data from sample of youth in Techiman South District at a single point in time.

Operational Definition of Terms

Age variant: Age variance refers to differences in attitudes, expectations, or opportunities based on a person's age. In the context of church leadership, it often manifests as age-related bias where younger individuals (youth) are perceived as less capable, less experienced, or less authoritative than older adults, regardless of their actual leadership potential or spiritual maturity. For the sake of this study, the young in leadership is deemed to be within the range of 16-35

Cultural Biasness: Cultural bias refers to the tendency to interpret and judge phenomena by standards inherent to one's own culture. It often leads to unfair assessments of people from different cultural backgrounds and can affect decisions, communication, and perceptions in a wide range of contexts such as education, research, media, and leadership. Forms of Cultural Bias may include Ethnocentrism (Believing one's own culture is superior to others), Stereotyping (making generalized assumptions about people based on cultural traits), Language Bias (using terms or expressions that reflect one cultural worldview and ignore or misrepresent others) and Institutional Bias (when policies or practices in systems like education or healthcare disadvantage people from minority cultures)

In-group favouritism: In-group favouritism (also called in-group bias) is the tendency to favor, support, and give preferential treatment to members of one's own

group over those outside the group (out-groups), often regardless of merit or fairness. This bias can occur based on race, ethnicity, age, religion, social class, language, denomination, or even shared experiences (e.g., youth group members in a church).

Galatians 3:28 “There is neither Jew nor Gentile... for you are all one in Christ Jesus.”

James 2:1–4 – A direct warning against favoritism in the Christian community.

Romans 2:11 – “For God shows no partiality.”

Leadership disposition: Leadership disposition refers to the attitudes, values, character traits, and ethical orientation that shape a leader’s behavior and approach to leading others. It is who the leader is, not just what they do. Dispositions are the internal qualities that guide a leader’s responses, decision-making, and interactions. In faith-based contexts like the church, leadership disposition often includes spiritual maturity, humility, service, and moral integrity.

Philippians 2:5–7 – “Your attitude should be the same as that of Christ Jesus... he made himself nothing, taking the very nature of a servant.”

1 Timothy 3:1–7 – Lists moral and character qualifications for church leaders.

Galatians 5:22–23 – The fruit of the Spirit describes traits essential for Christian leadership disposition

Perceived-competence: Perceived competence refers to the belief or perception that an individual is capable, skilled, and effective in a particular role or task—regardless of their actual abilities. It is about how others see your competence or how you see your own. There are two aspects: Self-perceived competence (how competent you believe you are) and other-perceived competence (how competent others believe you are)

1 Timothy 4:12 – “Don’t let anyone look down on you because you are young...”

Moses (Exodus 3–4) – Felt personally inadequate, but God saw him as competent.

David (1 Samuel 16–17) – Others doubted his competence due to his youth, but God empowered him to lead.

Power-distance: Power distance is a concept from cultural studies, particularly from the work of Dutch social psychologist Geert Hofstede. It refers to how power is distributed and the extent to which less powerful members of organizations and institutions (like the family, schools, or businesses) accept and expect that power is distributed unequally. In high power distance cultures, there’s a bias toward seniority and hierarchy. This means younger leaders may be automatically viewed as less capable or lacking authority—not because of their actual ability, but due to cultural assumptions. In low power distance cultures, youth voices are more likely to be heard and given space to lead, and respect is based more on merit, creativity, or passion than age or position.

Romans 13:1–2 – Respect for Authority “Let everyone be subject to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God.”

□ This reflects high power distance thinking—recognizing and respecting authority as divinely permitted. It supports order and submission in society and, by extension, in leadership structures.

Ephesians 6:5–9 – Power and Mutual Respect: “Slaves, obey your earthly masters with respect and fear... And masters, treat your slaves in the same way. Do not threaten them...”. While reflecting the ancient context, this passage reveals a two-

way responsibility: those under authority must respect leadership, but those in power must lead with fairness and humility, challenging exploitative uses of power.

3. 1 Peter 5:2–3 – Leadership with Humility: “Be shepherds of God’s flock... not lording it over those entrusted to you, but being examples to the flock.”

□ This challenges abusive or domineering leadership (common in high power distance cultures) and promotes servant leadership. Authority must not become oppression.

Youth leadership: Youth leadership refers to the intentional development and empowerment of young people to take on roles of influence, decision-making, and service in their communities, churches, and the wider world. It’s not just about age—it’s about trusting, equipping, and releasing young people to lead with vision, responsibility, and purpose. The Bible is full of young leaders:

David was a shepherd boy anointed as king (1 Samuel 16).

Jeremiah was called as a prophet in his youth (Jeremiah 1:6–7).

Timothy led churches under Paul’s mentorship despite his young age (1 Timothy 4:12).

Mary was likely a teenager when she became the mother of Jesus.

"Don’t let anyone look down on you because you are young..." – 1 Timothy 4:12

Organisation of the Study

This study is organised into six chapters. Chapter one presented an introduction to the study, which includes the background of the study, description of the Ministerial context, statement of the problem, purpose of study, research objectives, research questions, hypothesis, significance of the study, scope of the study, delimitation of the study and limitations of the study, and organization of the

study. Chapter two is on the theological foundation of the study which incorporates the biblical perspective on leadership, cultural biases, and youth leadership. Chapter three provides a literature review under three subsections: the theoretical review, conceptual review, and empirical review. Chapter four discusses the methodology for the study and provides an in-depth background of the selected district where the study was conducted. Chapter five presents the results and discussions of the analyzed data relating to the development of youth in church leadership, program implementation, and project narrative. Chapter six presents the program implementation and evaluation. And chapter seven summarizes the results and findings of the study, conclusions drawn, and recommendations based on the findings.

CHAPTER 2

BIBLICAL FOUNDATION OF THE STUDY

Biblical Perspectives on Leadership

Biblical perspectives on leadership provide a rich foundation for understanding the role of young individuals in guiding and contributing to the community, especially within the context of the church. Several biblical passages offer insights and principles that shape how youth leadership is viewed from a theological standpoint.

A Transformative Theological Perspective on Leadership

A Transformative Theological Perspective on Leadership views leadership through a faith-based lens, emphasizing spiritual, moral, and societal transformation inspired by theological principles. A Transformative Theological Perspective on Leadership integrates theological principles with leadership practices to foster holistic transformation in individuals, communities, and societies. This perspective emphasizes the leader's role in guiding others toward spiritual growth, ethical living, and social justice, drawing inspiration from theological doctrines and religious traditions.¹ Scarborough defines Christian Transformational Leadership as a model where leaders influence followers based on their vision and character. This approach

¹ S. B. Bevans, *Models of Contextual Theology*, rev. ed. (New York: Orbis Books, 2002), 56..

seeks to transform followers by aligning their values with Christian teachings, thereby promoting spiritual and ethical development.²

The bible places great value on the potentials and example of young people in leadership and faith. First Timothy 4:12 reads, “Don’t let anyone look down on you because you are young, but set an example for the believers in speech, in conduct, in love, in faith, and in purity” (NIV). The verse carries a profound theological message that transcends societal expectations and challenges the limitations often imposed by age in the realm of Christian leadership. In this communication from the Apostle Paul to Timothy, a powerful encouragement is extended to young believers, urging them not to allow their youth to hinder their impact and effectiveness within the Christian community. The theological insight encapsulated in this verse is transformative, breaking away from conventional norms that tend to underestimate the capabilities of the youth and instead inviting them to embrace their potential as leaders.

This biblical passage challenges preconceived notions by emphasizing the imperative for young individuals to “set an example for the believers in speech, in conduct, in love, in faith, and in purity.” Here, a framework for leadership is established, one that is deeply rooted in virtues reflective of Christian character. The theological insight goes beyond the mere acknowledgment of youth as a chronological factor and delves into the qualities that can shape effective leadership. It challenges stereotypes surrounding youth and leadership, asserting that the young possess the inherent capacity to exemplify virtues fundamental to Christian living.

Peter instructs, “Be shepherds of God’s flock that is under your care, watching over them, not because you must, but because you are willing, as God wants you to

² T. Scarborough, “Christian transformational leadership: A strategy for change in a religious context,” *Verbum et Ecclesia* 31, no. 1 (2010): 1–6, <https://doi.org/10.4102/ve.v31i1.385>.

be; not pursuing dishonest gain, but eager to serve; not lording it over those entrusted to you, but being examples to the flock” (1 Pet. 5:2-3, NIV). This verse from encapsulates a transformative theological perspective on leadership within a Christian context. It portrays leadership as a role of shepherding, emphasizing willingness, service, and exemplary behaviour. The verse underscores the idea of leadership as service, echoing the concept of servant leadership. Leaders are encouraged to watch over and care for their flock not out of obligation but willingly, reflecting a transformative shift from authoritative leadership to a humble and service-oriented approach.

The rejection of pursuing dishonest gain challenges worldly and unethical leadership practices. The transformative theological perspective asserts that Christian leadership should be characterized by integrity and a commitment to ethical conduct, setting it apart from self-serving leadership models. The call to be examples to the flock emphasizes the transformative power of leadership through personal conduct.

Divine Affirmation of Youthful Leadership

While affirming the role of young people, Jeremiah delivered a message to his audience that encompassed both caution and encouragement that, “But the Lord said to me, ‘Do not say, “I am too young.” You must go to everyone I send you to and say whatever I command you. Do not be afraid of them, for I am with you and will rescue you, declares the Lord” (Jer. 1:7-8, NIV). The narrative featuring Jeremiah unfolds with a poignant theological insight as God addresses Jeremiah’s initial reluctance grounded in his perceived youthfulness. The divine response, “Do not say, ‘I am too young,’” serves as a powerful affirmation of the potential inherent in youth when it comes to assuming leadership roles. This theological revelation stands as a counter-

narrative to prevailing societal expectations that often reserve leadership positions for those deemed to have accumulated more years of experience.

Within the divine commission to Jeremiah, a crucial theological principle emerges—one that asserts the transcendence of God’s call beyond human limitations, including age. The emphasis on obedience to God’s command, irrespective of Jeremiah’s youth, establishes a foundational belief in the divine empowerment of young individuals for leadership tasks. This perspective challenges deeply ingrained cultural biases that tend to correlate leadership effectiveness with age and experience. Instead, it reinforces the theological notion that God’s selection and anointing are not confined by societal norms but are based on divine purpose and the readiness of individuals to respond to the divine call.

The Transformative Power of God’s Word for Youthful Leadership

Through faith and surrender, the Psalmist says that, “How can a young person stay on the path of purity? By living according to your word ” (NIV). The verse from Psalm 119:9 unfolds a poetic and profound theological insight, specifically addressing the vital role of spiritual guidance, particularly for the youth. The psalmist poses a poignant question, asking, “How can a young person stay on the path of purity?” This inquiry lays the groundwork for a fundamental truth, highlighting the indispensable need to anchor one’s life in the divine principles found in God’s Word. This verse accentuates the transformative power of Scripture engagement, especially for the youth seeking direction and purpose.

The imperative to “live according to your word” within the Psalm is a potent exhortation, placing emphasis on the practical application of biblical teachings in one’s daily life. It suggests that the Word of God serves as a comprehensive guide for

ethical conduct, moral decision-making, and the pursuit of purity. This theological insight stands as a poignant counterpoint to the prevailing secular narrative that often associates youthfulness with moral ambiguity and irresponsibility. Instead, the verse affirms that young individuals have the capacity to actively lead by example, demonstrating a commitment to spiritual principles that, in turn, fosters a life characterized by purity, a testimony to the transformative impact of God's Word.

True transformation comes from God's guiding presence and Ecclesiastes 11:9 (NIV) reports that, "Be happy, young man, while you are young, and let your heart give you joy in the days of your youth. Follow the ways of your heart and whatever your eyes see, but know that for all these things God will bring you into judgment." This verse acknowledges the vitality and exuberance of youth. It encourages young individuals to embrace and enjoy the energy, enthusiasm, and opportunities that come with youthfulness. From a leadership perspective, it suggests that youthful leaders should bring a positive and vibrant spirit to their roles, infusing their leadership with optimism and passion.

The encouragement to "follow the ways of your heart" suggests that youthful leaders should pursue their passions and interests. In the context of leadership, this implies that leaders, even in their youth, should align their pursuits with their genuine convictions, values, and aspirations. It promotes authenticity in leadership, encouraging young leaders to stay true to their principles. While celebrating the joys of youth, the verse also introduces a sense of responsibility. The awareness that "God will bring you into judgment" underscores the need for accountability in the choices and actions of young leaders. It implies that even in the exuberance of youth, there is a responsibility to lead with integrity and in accordance with God's principles.

Igniting a transformative movement where vision, dreams, and divine purpose awaken in every nation, Acts 2:17 (NIV) reveals that, “In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams.” This verse is a part of Peter’s speech on the day of Pentecost, where he quotes the prophet Joel to explain the outpouring of the Holy Spirit. In the broader context of the Bible, this passage signifies a transformative era marked by the indwelling of the Holy Spirit in all believers.

The proclamation that God will pour out His Spirit on all people emphasizes the inclusivity of divine empowerment. It transcends age, gender, and social distinctions, suggesting that the Holy Spirit is available to empower and guide individuals from all walks of life, including the youth. By specifically mentioning the participation of the youth in prophesying and seeing visions, the verse implies that the youth are not passive recipients but active contributors to the spiritual landscape. This challenges any notion that youthfulness might be a hindrance to meaningful engagement in spiritual leadership.

Leading with Love: A Universal Theological Principle

Leading with love fosters an environment of trust and compassion inspiring an environment with trust Paul posits that “Do everything in love” (1 Cor. 16:14, NIV). The directive offers a concise yet profound theological principle that extends beyond age boundaries, encapsulating the essence of Christian leadership. Whether one is a seasoned elder or a youthful leader, this overarching command serves as a universal guideline for the conduct of believers. The theological insight derived from this verse highlights the centrality of love as the foundational principle guiding all actions and decisions within the Christian faith.

For young leaders, this theological insight takes on particular significance. The verse places a strong emphasis on leading with a spirit of love, humility, and kindness. Despite prevailing societal perceptions associating youth with impulsivity or self-centeredness, 1 Corinthians 16:14 challenges such stereotypes. Instead, it invites young leaders to prioritize love in their leadership endeavors, establishing a framework that values relationships, empathy, and compassion. This fosters a leadership style characterized by the selfless love exemplified by Christ in his teachings and actions.

The theological principle of doing everything in love becomes a guiding beacon for young leaders, shaping their approach to decision-making, conflict resolution, and relationship-building within the community. It challenges the notion that youthfulness is a barrier to embodying Christ-like love in leadership roles and encourages young leaders to rise above societal misconception. This verse creates a vision for youth leaders to lead with love, creating an atmosphere of understanding, cooperation, and genuine care for those they lead. In essence, 1 Corinthians 16:14 transcends age-related stereotypes, offering a timeless and inclusive theological insight that positions love as the cornerstone of effective Christian leadership.

The directive to follow God's example sets a foundational principle for leadership, it has been established Ephesians 5:1-2 (NIV): "Follow God's example, therefore, as dearly loved children and walk in the way of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God." Youthful leaders are encouraged to model their behavior, decisions, and character after the attributes of God. This involves cultivating qualities such as love, compassion, wisdom, and justice in their leadership style. The affirmation of being "dearly loved children" emphasizes the importance of understanding one's identity in Christ.

Youthful leaders are reminded of their cherished status in God's eyes, instilling confidence and a sense of purpose as they lead. Recognizing this love becomes a source of strength and motivation for effective leadership.

The central theme of love is crucial for young leaders. The call to walk in the way of love mirrors the greatest commandment emphasized by Jesus. Youthful leaders are urged to lead with compassion, empathy, and a sacrificial love that mirrors Christ's example. This love extends not only to those they lead but also to the broader community and even those who may oppose them. The reference to Christ's sacrificial love serves as a model for selfless leadership. Youthful leaders are encouraged to emulate Christ's willingness to give Himself up for the greater good. This sacrificial attitude challenges notions of self-centered leadership and inspires a commitment to the well-being and growth of those under their care.

The Harmonious Blend: Love, Strength, and Leadership in Youth

Effective leadership within diverse community requires a harmonious blend of cultural awareness and the book of Proverbs 20:29 (NIV) states, "The glory of young men is their strength, gray hair the splendour of the old." The text presents a complementary theological insight that acknowledges the unique attributes of young individuals. This proverb recognizes the physical vitality and strength that often characterise the youth. However, it doesn't merely extol the vigour of youth; rather, it draws a parallel between the strength of the young and the wisdom associated with the elderly. The theological insight embedded in this proverb suggests that young individuals have a distinctive contribution to make, not just in terms of physical capabilities but also in their capacity to bring vigour and energy to various capacities

of service. It challenges stereotypes that may underestimate the potential of youth, positioning them as valuable assets in contributing to the broader community.

In combination, 1 Corinthians 16:14 and Proverbs 20:29 offer a holistic theological perspective on youth leadership. The emphasis on love as the guiding principle ensures that leadership, regardless of age, is rooted in the transformative power of Christian love. Simultaneously, the acknowledgment of the unique strength of the youth in Proverbs underscores the diverse contributions that young leaders can bring to the collective well-being of the community. Together, these insights encourage a balanced and inclusive approach to leadership that values both the wisdom of age and the vitality of youth, creating a harmonious and intergenerational community guided by the unifying force of love.

This insight challenges traditional hierarchies by affirming that the youth are not only recipients but also contributors to the unfolding of God's plans. It fosters a theological understanding that values the unique perspectives and spiritual experiences of the young, positioning them as active participants in God's redemptive narrative.

Youth Leadership

The biblical foundation of youth leadership is rooted in various passages that provide guidance, encouragement, and principles for young individuals to take on leadership roles within the context of the Christian faith. These biblical foundations affirm the value of youth in God's plan, emphasize character development, and highlight the responsibility of older generations to mentor and guide the young.

Divine Call Despite Age

The concept of a divine call despite age underscored the notion that spiritual leadership is not confined to conventional societal markers of maturity, but is instead rooted in God's sovereign will, which transcends age and empowers individuals to fulfil their purpose regardless of their perceived limitations.

The divine commission bestowed upon individuals unequivocally asserts that age is not a limiting factor when appointed by God. This assessment transcends age barriers, development, and recognition of divine potential within individuals of all ages. It underscores the transformative power of God's call, affirming that leadership is not contingent on worldly notions of maturity but on the divine appointment that sees beyond societal limitations. In essence, Jeremiah's story becomes a rallying cry for an expansive, inclusive, and divinely ordained approach to leadership, reshaping perceptions and dismantling age-related barriers within the realm of spiritual service.

Mentorship and Example

Mentorship plays a pivotal role in personal and professional development, offering guidance, support, and wisdom in navigating their journeys. An example can be read in Titus 2:6-8 (NIV): "Similarly, encourage the young men to be self-controlled. In everything set them an example by doing what is good. In your teaching show integrity, seriousness and soundness of speech that cannot be condemned, so that those who oppose you may be ashamed because they have nothing bad to say about us."

Titus 2:6-8 stands as a cornerstone in the biblical narrative, unveiling a profound foundation for mentorship and guidance within the faith community, particularly directed towards the youth. The passage intricately weaves together a tapestry of principles essential for fostering spiritual growth and character

development among young individuals. The articulation of the importance of encouraging self-control, coupled with the emphasis on setting a positive example in conduct and speech, provides a blueprint for a transformative mentoring relationship.

This biblical insight underscores a fundamental principle that older generations within the faith community shoulder a sacred responsibility to mentor and guide the youth. The deliberate act of setting a positive example is portrayed as a potent force capable of shaping not only the outward behaviour but also the character and faith of the younger generation. The significance of this mentorship dynamic goes beyond mere instruction; it embodies a holistic approach to spiritual development, recognizing the interconnectedness of behaviour, speech, and character in the formation of a robust and enduring faith.

Therefore establish a comprehensive biblical framework for intergenerational mentorship. It envisions a community where the wisdom and experience of the elders serve as a guiding light for the spiritual journey of the youth. The intentional investment in the lives of the younger generation, as advocated in these verses, fosters a culture of continuity and growth within the faith community. It recognizes that the transmission of faith is not solely through doctrinal instruction but is profoundly influenced by the lived examples of those who have traversed the journey of faith with wisdom and grace.

Role of the Youth in God's Plan

The role of the youth in God's plan is to serve as a dynamic force for positive change, leading by example, sharing their faith boldly, and living out their values with integrity to inspire others and fulfill God's calling in their generation. According to the book of Proverbs, "Even a child is known by his actions, by whether his conduct

is pure and right” (Prov. 20:11, NIV). This declaration dismantles any notion of age-based exclusivity in divine encounters.

The theological insight derived from Proverbs 20:11 is that character and integrity are foundational to one’s identity, regardless of age. This emphasizes that God’s standard of righteousness applies to all, and young people are capable of demonstrating purity and integrity. It challenges the notion that moral maturity is reserved for adults, showing that youth can also live in alignment with God’s plan. The passage challenges any preconceived notions that the young are passive observers in matters of faith, establishing a biblical framework that recognizes the youth as active agents in the realization of God’s divine purpose.

Youth as Agents of Change

One of the powerful Old Testament passages that speaks to the role of youth as agents of change is Daniel 1:8-20. Youth can be agents of transformation: Daniel and his friends, though young, became significant agents of change in a pagan kingdom. They remained faithful to their beliefs and refused to compromise their convictions. The story of Daniel and his friends demonstrates that the youth can be powerful agents of change when they are committed to living according to God’s standards with unwavering faith and a clear sense of purpose, God can use even young people to impact the world and bring transformation. This passage affirms that God equips the faithful, regardless of age, to fulfil His purpose in any circumstances.

This biblical foundation positions the youth as agents of positive change within the community. Their energy, enthusiasm, and fresh perspectives are viewed as valuable contributions to collective well-being. Simultaneously, the acknowledgment of accountability underscores the importance of responsible and purposeful living. Together, these insights foster a holistic understanding of youth leadership, portraying

the young not only as dynamic contributors to positive change but also as individuals mindful of their sacred responsibility to God and their community. This biblical foundation lays a sturdy groundwork for cultivating a generation of leaders who are both vibrant in spirit and anchored in ethical responsibility.

God's Inclusive Plan

The Church is called to be a witness to God's inclusive plan. In Galatians 3:28, we read: "There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus" (NIV). In Christ, the distinctions that divided people such as ethnicity, social status, gender, and age are no longer barriers to full participation in God's plan. Theological insight of this passage reflects God's inclusive nature by offering a space where people, regardless of background can come together as one body in Christ. The inclusivity highlights the Christian value of equality before God, which reflects His kingdom.

Cultural Biases and Youth Leadership

Cultural biases then shape how leadership is perceived, with societal norms typically valuing age, experience, and social status over the potential of younger individuals. In many cultures, youth are overlooked when it comes to leadership roles. The book of Samuel states, "But the Lord said to Samuel, 'Do not consider his appearance or his height, for I have rejected him. The Lord does not look at the things people look at. People look at the outward appearance, but the Lord looks at the heart'" (1 Sam. 16:7, NIV). This verse comes from the story of God choosing David to be king despite him being the youngest and least likely in the eyes of others. It challenges cultural biases that prioritize outward appearance, status, and age. The

theological implication here is that God's perspective is radically different from human cultural norms. God does not look at cultural markers when raising up leaders.

Youth can lead with the wisdom and strength that come from God, who breaks down cultural biases that would otherwise relegate the youth to the background. In the realm of Christian leadership, all individuals regardless of their cultural context are equal and valued. It underscores the equality of potential in Christ, emphasizing that irrespective of societal roles, every individual, including young leaders, has equal worth and potential.

1 Corinthians 12:14-22 (NIV): "Now the body is not made up of one part but of many. . . . But God has put the body together, giving greater honour to the parts that lacked it." This statement underscores the diversity present within the Christian community. Just as a human body is composed of various parts, each with its unique function, the body of Christ is comprised of individuals with different gifts, talents, and roles. In the context of youth leadership, this highlights the need for a variety of perspectives and contributions from individuals of all ages, including the youth. God's intentional design of the body, with each part having a specific role, emphasizes the value and importance of every member. In the context of cultural biases on youth leadership, this challenges any tendency to underestimate or devalue the contributions of the youth based on age or cultural background. God's design grants honour to every part, regardless of perceived significance.

The metaphor of the body of Christ, as presented in 1 Corinthians 12:14-22, stands as a compelling call for inclusivity within the Christian community. It emphasizes that every member, irrespective of age or cultural background, plays a vital role in the overall functioning of the body. This notion challenges prevalent cultural biases that may marginalize or restrict the participation of the youth in

leadership roles. The imagery calls for an inclusive approach, recognizing that each individual, regardless of their background, contributes to the richness and diversity of the community.

In the context of youth leadership, this encourages a departure from prejudiced perspectives and fosters an environment where the youth are embraced as integral members of the body of Christ, contributing to the community's spiritual growth and vitality. However, the fact that Paul circumcised Timothy, even though he was not required to do so according to Jewish law, is seen by some scholars as an act of accommodation to Jewish cultural norms and expectations.

One interpretation of this episode suggests that Paul's decision to circumcise Timothy was motivated by his desire to avoid unnecessary offense or controversy among Jewish communities they would encounter during their mission. Circumcision was a significant marker of Jewish identity and adherence to the Mosaic law, and by circumcising Timothy, Paul may have sought to facilitate their acceptance and credibility among Jewish audiences. Despite Paul's teachings emphasizing the universality of salvation through faith in Christ and the abolition of distinctions between Jews and Gentiles (Gal. 3:28), his action in circumcising Timothy may suggest that cultural prejudices and the pressure to conform to Jewish customs still exerted influence within the early Christian church.

CHAPTER 3

LITERATURE REVIEW

The chapter presents a review of the literature on church leadership training and youth development. The literature review is presented in four sections. The first section is the theoretical review and comprises theories that were adopted to guide the study. The second section looks at the conceptual review, which centred on the concepts of church leadership training and its dimensions, youth development and its dimensions, and the influence of leadership training on youth development. The third section presents an empirical review. In this section, a review of various authors and their findings on leadership training and church development are examined. The last section centred on the conceptual model designed to guide the study.

Theoretical Review

This section contains the theories used to underpin the study. The theories comprise of the Leadership Identity Development Theory and the Social Identity Theory.

Leadership Identity Development Theory

Leadership Identity Development (LID) Theory is a concept that seeks to understand how individuals develop a sense of identity as leaders. This theory was developed through research conducted by Susan R. Komives, Nance Lucas, and

Timothy R. McMahon.¹ The LID Theory proposes that the development of a leadership identity is a process that occurs over time and through various stages. These stages are influenced by an individual's interactions with groups and communities, as well as their personal experiences and reflections. The Leadership Identity Development (LID) model comprises six distinct stages.

Awareness. According to the theory, the journey begins with the Awareness stage, where individuals first acknowledge the concept of leadership.² At this nascent phase, their understanding of leadership is often limited to conventional ideas of authority and hierarchy.³ In the context of cultural bias and youth leadership, the Awareness stage involves young leaders recognizing the existence of leadership roles and the influence of cultural biases in shaping these roles. Here, youths become aware of the stereotypes and prejudices prevalent in their society or within leadership domains. This awareness is the first step in understanding how cultural biases can impact leadership opportunities and styles.

Exploration/Engagement. As individuals progress to the Exploration/Engagement stage, their interaction with leadership concepts becomes more hands-on. They start to participate in activities that require leadership skills, often within group settings.⁴ This is a critical stage of discovery and experimentation, where individuals

¹Susan R. Komives et al., "Leadership Identity Development," *Journal of Leadership Education* 8, no. 1 (2009): 11–47, <https://doi.org/10.12806/v8/i1/tf2>.

²Tyson Sorenson, Aaron McKim, and Jonathan Velez, "Leadership Identity Development through an Interdisciplinary Leadership Minor," *The Journal of Leadership Education* 15, no. 1 (2016): 31–43, <https://doi.org/10.12806/v15/i1/r3>.

³Maryam Alizadeh et al., "Leadership Identity Development Through Reflection and Feedback in Team-Based Learning Medical Student Teams," *Teaching and Learning in Medicine* 30, no. 1 (2018): 76–83, <https://doi.org/10.1080/10401334.2017.1331134>.

⁴Brenda McKenzie, "Am I A Leader? Female Students Leadership Identity Development," *Journal of Leadership Education* 17, no. 2 (2018): 1–18, <https://doi.org/10.12806/v17/i2/r1>.

begin to see themselves as potential leaders. During this stage, young leaders start to engage with the concept of leadership within their cultural contexts, exploring how cultural norms and biases influence leadership roles.⁵ They may begin to challenge or question the traditional cultural norms that define who can be a leader and what forms of leadership are acceptable. This stage is crucial for youth to explore their own cultural identities and how these intersect with their emerging leadership identities.

Leader Identified. The third stage, Leader Identified, is a pivotal moment in an individual's leadership development. Here, individuals not only identify themselves as leaders but are also recognized as such by others. They take on leadership roles more confidently and are actively involved in decision-making and guiding others within various contexts.⁶ As youths identify themselves as leaders, they also start to recognize how their cultural backgrounds and biases influence their leadership styles.⁷ They may seek to incorporate aspects of their cultural identity into their leadership approach or challenge cultural norms that limit leadership opportunities for certain groups. Recognition from others within their cultural context can also be pivotal in affirming their leadership identity.

Leadership Differentiated. In this stage, young leaders develop a deeper understanding of how different cultural contexts require different leadership approaches.⁸ They recognize that leadership is not a one-size-fits-all role and that

⁵Alizadeh et al., "Leadership Identity Development Through Reflection and Feedback in Team-Based Learning Medical Student Teams."

⁶Komives et al., "Leadership Identity Development."

⁷Susan R. Komives et al., "A Leadership Identity Development Model: Applications from a Grounded Theory," *Journal of College Student Development* 47, no. 4 (2006): 401–18, <https://doi.org/10.1353/csd.2006.0048>.

⁸Sorenson, McKim, and Velez, "Leadership Identity Development through an Interdisciplinary Leadership Minor."

embracing diversity and cultural differences is key to effective leadership. They learn to adapt their leadership style to be more inclusive and culturally sensitive.

Generativity: The Generativity stage is characterized by a focus on the broader impact and legacy of one's leadership. Individuals in this stage are concerned not just with leading effectively but also with empowering and mentoring others.⁹ They often take the initiative in creating or guiding changes and initiatives that have lasting impacts. This stage reflects a mature understanding of leadership as a tool for positive change, focusing on nurturing future leaders and leaving a lasting imprint through one's leadership actions.

Integration/Synthesis. Finally, the Integration/Synthesis stage represents the culmination of the leadership development journey. Here, leadership becomes an integral part of an individual's identity. People at this stage view leadership not just as something they do, but as a core part of who they are.¹⁰ They are comfortable in both leading and following roles, recognizing the value of collaborative and relational aspects of leadership. This stage is marked by a harmonious balance between personal leadership style and the ability to adapt and work effectively in diverse leadership contexts.

Social Identity Theory

Social Identity Theory, proposed by Henri Tajfel and John Turner in the 1970s, is a psychological theory that seeks to explain intergroup behaviour and the

⁹Thomas Reio and Rajashi Ghosh, "Antecedents and Outcomes of Workplace Incivility," *Computational Complexity* 2, no. 1 (2009): 1–9, <https://doi.org/10.1002/hrdq>.

¹⁰McKenzie, "Am I A Leader? Female Students Leadership Identity Development."

formation of group identity.¹¹ The theory posits that individuals categorize themselves and others into social groups based on shared characteristics, such as race, ethnicity, religion, or organizational affiliation.¹² This categorization leads to the development of social identity, where individuals perceive themselves as part of a particular group (in-group) and distinguish themselves from others (out-group).

The theory asserts that individuals naturally categorize themselves into social groups based on shared characteristics.¹³ When applied to the realm of youth leadership, the formation of cultural identity takes center stage. Young leaders often identify strongly with their cultural background, and this identity becomes a crucial component of their self-concept. This cultural identity is shaped by factors such as ethnicity, language, traditions, and values, influencing how these young leaders perceive themselves within the broader social context.

A key tenet of Social Identity Theory is the idea of in-group favoritism, where individuals exhibit a preference for members of their own social group.¹⁴ In the context of youth leadership, cultural biases can significantly influence in-group favoritism. Young leaders may naturally gravitate towards those who share similar cultural backgrounds, fostering a sense of solidarity and mutual understanding. This favoritism may manifest in the allocation of opportunities, collaboration, and support,

¹¹Rupert Brown, "The Social Identity Approach: Appraising the Tajfellian Legacy," *British Journal of Social Psychology* 59, no. 1 (2020): 5–25, <https://doi.org/10.1111/bjso.12349>.

¹²Shelley McKeown, Reeshma Haji, and Neil Ferguson, *Understanding Peace and Conflict Through Social Identity Theory* (Switzerland: Geneva: Springer International Publishing, 2016), <https://doi.org/10.1007/978-3-319-29869-6>.

¹³Brown, "The Social Identity Approach: Appraising the Tajfellian Legacy."

¹⁴Maruice Mangum and Ray Block, "Social Identity Theory and Public Opinion towards Immigration," *Social Sciences* 7, no. 3 (2018), <https://doi.org/10.3390/socsci7030041>.

potentially creating challenges for leaders who do not align with the predominant cultural norms within a given community or organization.

The theory underscores the inclination to perceive out-groups less favorably than one's in-group.¹⁵ Applied to the context of youth leadership, this phenomenon is particularly relevant in understanding how cultural biases can shape perceptions of leaders outside the cultural mainstream. Cultural biases may lead to the categorization of certain youth leaders as part of an out-group if they do not conform to established cultural norms or expectations.

Social Identity Theory also incorporates social comparison processes, wherein individuals may rely on stereotypes to differentiate between in-groups and out-groups.¹⁶ In the realm of youth leadership, cultural biases can fuel stereotyping, leading to assumptions that leaders from specific cultural backgrounds lack the requisite experience or capability to lead effectively. Stereotyping based on cultural biases can be detrimental to the development of a diverse and inclusive leadership landscape.¹⁷ It oversimplifies the complexities of individual capabilities and potential contributions, perpetuating inaccurate generalizations. Addressing these issues requires a conscious effort to challenge stereotypes, promote cultural understanding, and recognize the unique strengths that leaders from diverse backgrounds bring to the table. By fostering an environment that values and celebrates diversity, youth

¹⁵Sabine Trepte and Laura S. Loy, "Social Identity Theory and Self-categorization Theory," *The International Encyclopedia of Media Effects* 1, no. 11 (2017): 1–13, <https://doi.org/10.1002/9781118783764.wbieme0088>.

¹⁶Leonie Huddy, "From Social to Political Identity: A Critical Examination of Social Identity Theory," *Political Psychology* 22, no. 1 (2010): 127–56, <http://doi.wiley.com/10.1111/j.1467-9221.2010.00766.x>.

¹⁷McKeown, Haji, and Ferguson, *Understanding Peace and Conflict Through Social Identity Theory*.

leadership can transcend the constraints imposed by cultural biases, allowing for a more equitable and effective leadership paradigm.

Conceptual Review

The conceptual review looks at leadership dispositions, youth leadership in religious contexts, the role of the church in leadership roles, cultural biases in leadership, youth attitudes towards leadership roles, and the impact of cultural biases on youth leadership dispositions.

Leadership Disposition

According to Adrienne, Leadership disposition refers to “the inherent qualities, attitudes, and behavioral tendencies that individuals exhibit in leadership roles.”¹⁸ Fortuner posits that “leadership encompasses a combination of personality traits, values, and interpersonal skills that shape how a person approaches and fulfills their leadership responsibilities. In essence, leadership disposition is the sum total of an individual’s inherent qualities, attitudes, and behavioral tendencies that manifest in their leadership role.”¹⁹ It is a dynamic and evolving aspect of leadership that is shaped by a combination of individual traits and external influences. Recognizing the importance of a positive leadership disposition is essential for cultivating effective leaders who can inspire, motivate, and guide their teams toward success.

According to Wilson et al., leadership dispositions are the bedrock of a leader’s identity, encompassing the deeply rooted values, attitudes, and beliefs that

¹⁸Adrienne Wilson et al., “Examining Educational Leadership Dispositions: A Valid and Reliable Assessment of Leadership Dispositions,” *International Journal of Educational Leadership Preparation* 15, (2020): 17–28, <https://search.ebscohost.com/login.aspx?direct=true&db=eric&AN=EJ1254584&site=ehost-live>.

¹⁹Fortner, Lalas, and Strikwerda, “Embracing Asset-Based School Leadership Dispositions in Advancing True Equity and Academic Achievement for Students Living in Poverty.”

form the foundation of their character.²⁰ These ingrained qualities are not mere surface-level traits but integral aspects that permeate a leader’s actions and decisions, profoundly influencing their approach to leadership. A leader’s disposition could be compared to a compass, providing direction and coherence to their leadership style and interactions with others.²¹

At the heart of leadership lies a foundation built on values—the moral compass that guides a leader’s decisions and ethical choices. These values are not abstract principles; they are the framework that shapes how leaders uphold integrity, practise honesty, and take responsibility for their actions. When a leader operates from a place of strong ethics, it is not just about making the right choices; it is about creating an environment where trust and respect can thrive. Leaders who demonstrate these qualities inspire confidence in their teams, fostering relationships that are grounded in mutual respect and accountability.

Attitudes play a crucial role in shaping a leader’s responses to challenges, opportunities, and interpersonal dynamics.²² A positive attitude, characterized by resilience, optimism, and adaptability, can foster a constructive and motivating work environment.²³ Conversely, a leader with a negative disposition may struggle to inspire confidence and collaboration among team members. Beliefs form the cognitive foundation of leadership dispositions, influencing a leader’s perceptions and

²⁰Wilson et al., “Examining Educational Leadership Dispositions: A Valid and Reliable Assessment of Leadership Dispositions.”

²¹Fortner, Lalas, and Strikwerda, “Embracing Asset-Based School Leadership Dispositions in Advancing True Equity and Academic Achievement for Students Living in Poverty.”

²²Gagauz and Chivaciuc, “Youth Attitudes towards Gender Roles within the Family.”

²³Fortner, Lalas, and Strikwerda, “Embracing Asset-Based School Leadership Dispositions in Advancing True Equity and Academic Achievement for Students Living in Poverty.”

interpretations of situations.²⁴ A leader's belief in the potential of their team, the importance of continuous learning, or the value of diversity can profoundly impact their leadership effectiveness. These beliefs shape the leader's vision and inform the goals they set for themselves and their team.

Youth Leadership in Religious Contexts

Youth leadership in religious contexts holds particular significance as young individuals play vital roles in shaping the present and future of religious communities. This form of leadership involves young people actively participating in and contributing to the various aspects of religious life, ranging from worship and community service to organizational decision-making. The engagement of youth in leadership roles within religious settings is often guided by both theological principles and the recognition of the unique perspectives and energy that young individuals bring to these communities.²⁵

Youth leaders play a crucial role in the dynamics of religious worship. Their active involvement in religious services goes beyond mere attendance, as they often assume leadership roles during these gatherings.²⁶ This can include leading prayers, reciting sacred texts, or contributing to the musical components of the service. By doing so, youth leaders not only enrich the worship experience but also bring a fresh and diverse energy to religious gatherings. Their participation serves as a testament to

²⁴Michael K Paul, "The Role of Transformational Leadership in Preparing Youth as Future Church Leaders," *Spark Repository* 5, no. 2020 (2020): 1–129.

²⁵Patricia Snell Herzog, "Youth and Emerging Adults: The Changing Contexts of Faith and Giving," *Religions* 8, no. 7 (2017), <https://doi.org/10.3390/rel8070124>.

²⁶Payne, Vuletich, and Lundberg, "The Bias of Crowds: How Implicit Bias Bridges Personal and Systemic Prejudice."

the inclusivity of the community, providing a platform for the expression of varied voices and perspectives within the religious context.

Guided by the principles of their faith, youth leaders are frequently at the forefront of community service and outreach initiatives. Their engagement in these activities reflects a deep commitment to social justice, compassion, and the practical application of religious teachings.²⁷ Beyond the confines of religious institutions, youth leaders often spearhead initiatives that address the needs of the wider community. This outreach demonstrates a holistic understanding of spirituality, one that extends beyond rituals to encompass a tangible desire to make a positive impact in the world.²⁸ Through their endeavors, youth leaders embody the core values of their faith by actively contributing to the welfare of society.

Youth leaders are not only learners within religious communities but also active contributors to educational initiatives. Their involvement in religious studies, discussion groups, and educational programs serves to foster spiritual growth and understanding among their peers.²⁹ What sets youth leaders apart is their ability to infuse these educational spaces with fresh perspectives and innovative approaches.³⁰ They bring a contemporary lens to traditional teachings, making the religious educational landscape more relevant and accessible to the younger generation. In this

²⁷Paul, "The Role of Transformational Leadership in Preparing Youth as Future Church Leaders."

²⁸Garth Aziz, "Age Does Not Determine Influence: A Consideration for Children in Ministerial Service," *HTS Teologiese Studies / Theological Studies* 76, no. 2 (2020): 1–7, <https://doi.org/10.4102/hts.v76i2.5848>.

²⁹Ibid.

³⁰Yoshitaka Iwasaki et al., "Reflections on the Opportunities and Challenges of Youth Engagement: Youth and Professional Perspectives," *Engaged Scholar Journal: Community-Engaged Research, Teaching, and Learning* 1, no. 2 (2016), <https://doi.org/10.15402/esj.v1i2.111>.

way, youth leaders contribute not only to their personal spiritual development but also to the broader enrichment of religious education within their communities.

In certain religious traditions, youth leaders play a pivotal role in the decision-making processes of religious organizations. This strategic inclusion recognizes the significance of representing a diverse demographic within the community. By actively involving youth leaders in organizational decision-making, religious institutions ensure that the concerns, perspectives, and aspirations of the younger generation are given due consideration.³¹ This inclusive approach contributes to a more comprehensive and representative governance structure, fostering a sense of unity and shared responsibility within the religious community.

Youth ministry stands as a cornerstone in many religious traditions, offering dedicated spaces for the spiritual nourishment of young individuals.³² Within these contexts, youth leaders assume key roles in organizing and leading events, retreats, and programs tailored to address the unique challenges and interests of their peers. By doing so, they create environments that foster a sense of belonging and facilitate spiritual growth among the youth. The role of youth leaders in these ministries extends beyond traditional religious practices, embracing innovative and engaging approaches to connect with and guide the younger generation on their spiritual journeys.

³¹Lucy Muthoni Murage, Johannes Njoka, and Michael Gachahi, “Challenges Faced by Student Leaders in Managing Student Affairs in Public Universities in Kenya,” *International Journal of Education and Literacy Studies* 7, no. 1 (2019): 1, <https://doi.org/10.7575/aiac.ijels.v.7n.1p.1>.

³²Tamar Mendelson, A. K. Turner, and S. D. Tandon, “Leadership through a Youth Lens: Understanding Youth Conceptualization of Leadership,” *Journal of Community Psychology* 42, no. 4 (2014): 447–62, <https://doi.org/10.1002/jcop>.

The Role of the Church in Youth Leadership

Cultivating Spiritual Growth. One of the paramount responsibilities undertaken by the church in the realm of youth leadership is the cultivation of spiritual growth. Through religious programs, teachings, and mentorship initiatives, the church creates a nurturing environment.³³ Here, young individuals can embark on a journey to deepen their faith, establish a good spiritual foundation, and explore their personal relationship with God. This pivotal role of the church extends beyond conventional education, plays a vital part in shaping the character, moral compass, and values of the next generation of leaders within the religious community.³⁴ By fostering spiritual growth, the church contributes to the holistic development of youth leaders, preparing them for a life dedicated to service and leadership grounded in faith.

Empowering and Equipping. The church serves as a dynamic platform for empowering and equipping young leaders with the essential skills, knowledge, and values required for effective leadership.³⁵ Recognizing the unique potential within the youth, the church often facilitates leadership training programs, workshops, and mentorship opportunities. These initiatives are carefully designed to assist youth leaders in harnessing their potential and navigating the complexities of leadership roles. Through imparting practical leadership skills and instilling a robust ethical framework, the church becomes an invaluable asset in preparing young individuals for

³³Murage, Njoka, and Gachahi, “Challenges Faced by Student Leaders in Managing Student Affairs in Public Universities in Kenya.”

³⁴Mendelson, Turner, and Tandon, “Leadership through a Youth Lens: Understanding Youth Conceptualization of Leadership.”

³⁵Khamadi Joseph Pali, “Leadership and Transformation in the African Church: A Practical Theological Study of One Denomination” (University of the Free State, 2016).

leadership responsibilities.³⁶ By fostering empowerment and equipping, the church not only invests in the growth of individuals but also contributes to the development of capable leaders who can positively influence their communities and the world at large.

Fostering a Sense of Community and Belonging. Youth leadership within the church also plays a pivotal role in fostering a profound sense of community and belonging among young individuals. Through the establishment of vibrant youth groups and the organization of engaging events, the church creates spaces.³⁷ In these spaces, young leaders can forge connections with like-minded peers who share similar beliefs and values through the collaborative execution of impactful projects. This sense of community not only strengthens the bonds within the church but also provides a supportive network for youth leaders. Within this nurturing environment, young leaders find encouragement for their leadership roles and embark on personal journeys of growth and self-discovery. The community becomes a source of strength and inspiration, promoting a shared commitment to faith and service that transcends individual experiences.

Promoting Social Responsibility and Service. The church actively encourages youth leaders to be proactive in social responsibility and community service. Through the organization and participation in diverse outreach programs, community service initiatives, and charitable activities, young leaders are exposed to

³⁶Wills M. Dr Watt, "Relational Principles for Effective Church Leadership," *Journal of Leadership Education* 13, no. 2 (2014): 125–39, <https://doi.org/10.1055/s-0036-1591724>.

³⁷Pali, "*Leadership and Transformation in the African Church: A Practical Theological Study of One Denomination.*"

the transformative power of compassion, empathy, and service.³⁸ This experience helps them understand the importance of contributing to society. This facet of youth leadership aligns seamlessly with the mission of the church, which is to instill values of love, justice, and selfless service to others.³⁹ By engaging in these initiatives, youth leaders not only contribute to the welfare of the community but also internalize and embody the principles of social responsibility. This hands-on involvement in service becomes a tangible expression of their faith, reflecting the teachings of the church and instilling a deep sense of responsibility toward making a positive impact on society.

Providing Mentorship and Guidance. Mentorship stands as a cornerstone within the realm of youth leadership within the church, representing a vital component of the support system for young leaders.⁴⁰ Established and experienced leaders within the religious community frequently step into mentorship roles. They assume the responsibility of guiding and advising young leaders in their personal and spiritual development.

The mentorship provided within the church transcends mere guidance; it represents a deeply relational and holistic approach to leadership development. Mentors serve not only as sources of wisdom but also as trusted allies who walk alongside young leaders, offering a listening ear, practical advice, and a compassionate understanding of the unique dynamics of youth leadership.⁴¹ This

³⁸Casimir, “Christian Leadership: Implications on the Development of Pentecostalism in Nigeria.”

³⁹Muthuku, Oginde, and Chiroma, “Relationship between Transformational Leadership and Church Health: A Survey of Selected Denominational Churches in Nairobi City County, Kenya.”

⁴⁰George H Martin et al., “Donald McG Avran and Church G Rowth: A Quarter Century after His Death,” *Journal of Missions and Evangelism* 2, no. 3 (2016): 4–19.

⁴¹Lawrence Munene, “Influence of Priests’ Leadership Styles on Youth Participation in Church Activities in the Catholic Diocese of Meru Eastern Province, Kenya” (University of Nairobi, 2015).

mentorship becomes a transformative force, shaping the character, resilience, and spiritual depth of the next generation of leaders within the church. Ultimately, the mentorship and guidance provided contribute not only to the individual growth of youth leaders but also to the sustainability and continuity of effective leadership within the broader religious community.⁴²

Cultural Biases in Leadership

Cultural biases in church leadership refer to the influence of cultural preferences, stereotypes, or prejudices that may impact the way leaders are selected, evaluated, or treated within a church community.⁴³ Cultural bias hinders effective collaboration, limits the potential growth of the younger leaders, and creates a divisive atmosphere within the church community. Addressing this issue is crucial for fostering unity, mutual respect, and a more inclusive and harmonious church leadership environment.

Age and Experience. The generational cultural bias in leadership disposition is deeply rooted in traditional beliefs and perceptions about age and experience. In some church communities, there may be a cultural bias that values the leadership of older individuals due to traditional beliefs about age and wisdom. This can lead to younger individuals being overlooked for leadership roles, even if they possess valuable skills, fresh perspectives, and a deep spiritual understanding. Elderly leaders may view the younger generation as lacking the wisdom and spiritual insight necessary for effective pastoral leadership. This bias is evident in their resistance to

⁴²Pali, "Leadership and Transformation in the African Church: A Practical Theological Study of One Denomination."

⁴³Joshua N. Hook et al., "Cultural Humility and Racial Microaggressions in Counseling," *Journal of Counseling Psychology* 63, no. 3 (2016): 269–77, <https://doi.org/10.1037/cou0000114>.

allowing young pastors to take on significant roles, such as leading prayers for the congregation.⁴⁴ The reluctance to receive prayers from younger leaders reflects a mindset that associates spiritual authority with age, potentially undermining the confidence and potential of the youth in leadership positions.

This cultural bias has broader implications for the church community, as it creates a hierarchical structure that may stifle innovation and fresh perspectives.⁴⁵ The younger generation, if not given the opportunity to contribute fully to leadership roles, may feel marginalized and disengaged.⁴⁶ This can lead to a lack of diversity in leadership approaches, hindering the church's ability to connect with a wider demographic and address the evolving needs of its members.

Perceived Competence. Perceived competence as a cultural bias in church leadership refers to the tendency to assess individuals' abilities and effectiveness in leadership roles based on cultural expectations and stereotypes rather than their actual skills and qualifications.⁴⁷ This bias can lead to unfair judgments about a person's capabilities solely because of their cultural background. The lens through which individuals view leadership often carries the imprints of specific cultural backgrounds.⁴⁸ This predisposition can lead to the unfair and unfounded perception that leaders from certain cultural contexts are inherently more competent or authoritative. In the case of youth leaders, who may be navigating leadership roles in

⁴⁴Casimir, "Christian Leadership: Implications on the Development of Pentecostalism in Nigeria."

⁴⁵Aziz, "Age Does Not Determine Influence: A Consideration for Children in Ministerial Service."

⁴⁶Alomair, "Peace Leadership for Youth Leaders: A Literature Review."

⁴⁷Hook et al., "Cultural Humility and Racial Microaggressions in Counseling."

⁴⁸Ibid.

environments traditionally dominated by older generations, these biases can cast shadows of doubt on their capabilities.

The bias stemming from cultural expectations becomes particularly pronounced when youth leaders exhibit leadership styles that deviate from established norms.⁴⁹ Any deviation may trigger skepticism or resistance, as it challenges the ingrained perceptions of what constitutes effective leadership within the given cultural context. This skepticism not only undermines the confidence of youth leaders but also impedes the broader recognition of the unique skills and perspectives they bring to the leadership landscape.

Power Distance. Power distance refers to the extent to which people in a society accept and expect unequal distribution of power.⁵⁰ In the context of church leadership, this cultural bias can impact how authority is exercised, decisions are made, and individuals are valued within the church community. Cultural biases exert a considerable influence on the perception of power distance within the hierarchical structures of the church, consequently shaping the dynamics of youth leadership. Cultures that endorse a high power distance generally exhibit a greater acceptance of hierarchical leadership structures, where authority is concentrated at the top and obedience is expected from those lower in the hierarchy.⁵¹ This cultural inclination, while rooted in tradition, can inadvertently marginalize the input and influence of youth leaders within the church.

⁴⁹Aziz, "Age Does Not Determine Influence: A Consideration for Children in Ministerial Service."

⁵⁰Salami and Ufoma, "The Effect of Gender and Culture on Leadership Styles in Delta State Polytechnic, Ogwashi Uku Delta State."

⁵¹Jessica H Schafer, "Faith Leaders' Strategies for Increasing Millennial Engagement" (Walden University, 2020).

In contexts characterized by a high power distance, youth leaders may find themselves navigating a landscape that prioritizes deference to established authority figures, potentially hindering their ability to contribute meaningfully to decision-making processes. Overcoming this bias requires a concerted effort to challenge preconceived notions about leadership that perpetuate traditional power structures. The church must actively engage in reshaping its leadership paradigm, recognizing that authority and wisdom are not exclusive to certain age groups.

In-Group Favouritism. In-group favouritism as a cultural bias in church leadership refers to the tendency to show preferential treatment or favour to individuals who belong to the same cultural or social group as the leaders themselves.⁵² Social Identity Theory posits that individuals exhibit a tendency to favour those within their in-group over individuals belonging to out-groups.⁵³ Translating this theory into the context of the church, it becomes evident that biases may emerge, subtly or overtly, in favour of leaders who align with the predominant cultural norms or traditions within the religious community. Unfortunately, this bias has the potential to marginalize or exclude youth leaders whose approaches to leadership diverge from established cultural expectations.

In a church setting, where traditions and cultural norms often exert significant influence, there may be a predisposition to favour leaders who embody or adhere to these established norms.⁵⁴ This preference could be an unconscious response to the

⁵²Pali, “Leadership and Transformation in the African Church: A Practical Theological Study of One Denomination.”

⁵³Edgar Machel, “The Relationship Between Leadership Traits and Church Growth Among Pastors of Free Churches in Germany” (Andrews University, 2016).

⁵⁴Wessel Bentley, “The Formation of Christian Leaders: A Wesleyan Approach,” *Koers: Bulletin for Christian Scholarship* 75, no. 3 (2010): 551–565.

familiar and the customary, reinforcing the status quo. As a consequence, youth leaders, who may bring fresh perspectives, innovative ideas, and different cultural influences to the table, might find themselves facing resistance or scepticism. The bias stemming from in-group favouritism in the church can manifest in various ways. It might influence decisions related to leadership appointments, the allocation of responsibilities, or the acceptance of certain leadership styles. If not addressed, these biases can hinder the full integration of youth leaders into the leadership fabric of the church, limiting the diversity of thought and approaches that could contribute to the community's growth.

Attitudes of Youth Towards Leadership Roles

The attitudes of youth toward leadership roles can be analyzed through the cognitive, affective, and behavioral components of attitude.

Cognitive Component. The cognitive component of attitudes toward leadership roles in youth involves their beliefs and thoughts about what leadership entails, the qualities of effective leaders, and the impact leaders can have on a group or community.⁵⁵ This component is rooted in the mental processes through which youth form perceptions and make sense of the concept of leadership. The cognitive component encompasses the youth's understanding of the responsibilities and roles that leaders undertake.⁵⁶ This involves their beliefs about the tasks and challenges that leaders face, ranging from decision-making and problem-solving to fostering collaboration and guiding a team toward common goals.

⁵⁵Gagauz and Chivaciuc, "Youth Attitudes towards Gender Roles within the Family."

⁵⁶Fortner, Lalas, and Strikwerda, "Embracing Asset-Based School Leadership Dispositions in Advancing True Equity and Academic Achievement for Students Living in Poverty."

According to Gagauz and Chivaciuc, the youth develop specific beliefs about the qualities and attributes they associate with effective leaders.⁵⁷ These beliefs may include characteristics such as strong communication skills, empathy, resilience, decisiveness, and the ability to inspire and motivate others. For example, a youth might believe that a good leader should be approachable and open-minded. Youth form beliefs about the impact that leaders can have on a group or community. They may see leaders as individuals who can bring positive change, create a sense of unity, or address challenges effectively.⁵⁸ For instance, a youth might believe that a community leader has the power to initiate projects that improve the overall well-being of the community.

The cognitive component also includes the youth's conceptualization of different leadership styles.⁵⁹ They may form beliefs about autocratic, democratic, transformational, or servant leadership styles and their effectiveness in various contexts. A youth might believe that a collaborative and inclusive leadership style is more suitable for fostering teamwork. Within the cognitive component, youth develop expectations about their own potential for leadership roles. This involves self-perceptions and beliefs about whether they possess the qualities necessary for effective leadership and whether they envision themselves in leadership positions in the future.⁶⁰

⁵⁷Gagauz and Chivaciuc, "Youth Attitudes towards Gender Roles within the Family."

⁵⁸Mockaitis, "A Cross-Cultural Study of Leadership Attitudes in Three Baltic Sea Region Countries."

⁵⁹Cansu Ünal, "Impact of the National Culture on Female Leadership Styles: How Does Turkish Culture Impact on Female Leadership Styles in Turkey?" (Linnaeus University, 2017).

⁶⁰Fortner, Lallas, and Strikwerda, "Embracing Asset-Based School Leadership Dispositions in Advancing True Equity and Academic Achievement for Students Living in Poverty."

The Affective Component. The affective component of attitudes toward leadership roles delves into the emotional responses and feelings that youth associate with the prospect of taking on leadership responsibilities.⁶¹ This component is crucial in understanding the nuanced and subjective aspects of how youth approach and engage with leadership. Youth experiencing positive affective responses are often inspired when contemplating leadership roles. The prospect of leading is seen as an opportunity to effect positive change, inspire others within the community, and contribute to meaningful transformations.⁶² The feeling of inspiration serves as a driving force, motivating them to actively engage in leadership roles with a sense of purpose.

The youth who view leadership roles as a chance to lead by example and positively influence their peers or community members are more likely to feel motivated.⁶³ This motivation becomes a guiding force, encouraging them to set and achieve common goals, both individually and collectively. The prospect of taking on leadership responsibilities often evokes excitement among youth.⁶⁴ This excitement stems from envisioning the potential for personal growth and the opportunity to contribute to the collective development of their community. It fuels a positive outlook and eagerness to embark on the challenges and opportunities associated with leadership. Leadership roles, especially if perceived as demanding or complex, may

⁶¹Gagauz and Chivaciuc, “Youth Attitudes towards Gender Roles within the Family.”

⁶²Virginie Andre, Fethi Mansouri, and Michele Lobo, “A Fragmented Discourse of Religious Leadership in France: Muslim Youth between Citizenship and Radicalization,” *Journal of Muslim Minority Affairs* 35, no. 2 (2015): 296–313, <https://doi.org/10.1080/13602004.2015.1046743>.

⁶³Hook et al., “Cultural Humility and Racial Microaggressions in Counseling.”

⁶⁴Elana et al., “Why Cultural Safety Rather than Cultural Competency Is Required to Achieve Health Equity: A Literature Review and Recommended Definition.”

lead to self-doubt among youth.⁶⁵ They may question their own abilities, competence, or readiness to handle the multifaceted demands of leadership. Overcoming self-doubt becomes a critical aspect of developing a positive attitude toward leadership.

Behavioural Component. The behavioural component of attitudes involves the observable actions and intentions of individuals concerning a particular object, concept, or, in this case, leadership roles.⁶⁶ In the context of youth attitudes toward leadership roles, the behavioural component is crucial in understanding how their beliefs and emotions translate into tangible actions related to leadership. The behavioural component begins with the intentions of youth regarding leadership roles.⁶⁷ It involves their conscious thoughts about actively seeking and pursuing opportunities to take on leadership responsibilities. Observable actions aligned with this intention may include actively applying for leadership positions, expressing interest in leading projects or initiatives, or seeking mentorship to develop leadership skills.

Youth with a positive attitude toward leadership often have intentions to enhance their skills and knowledge through training programs. They may recognize the value of continuous learning in becoming effective leaders. Actively participating in leadership training programs, workshops, or seminars demonstrates the behavioural

⁶⁵Herzog, "Youth and Emerging Adults: The Changing Contexts of Faith and Giving."

⁶⁶R. K. Jena, "Measuring the Impact of Business Management Student's Attitude towards Entrepreneurship Education on Entrepreneurial Intention: A Case Study," *Computers in Human Behavior* 107, no. 11 (2020): 23–44, <https://doi.org/10.1016/j.chb.2020.106275>.

⁶⁷Laura Sokal, Lesley Eblie Trudel, and Jeff Babb, "Canadian Teachers' Attitudes toward Change, Efficacy, and Burnout during the COVID-19 Pandemic," *International Journal of Educational Research Open* 1, no. 10 (2020): 100016, <https://doi.org/10.1016/j.ijedro.2020.100016>.

aspect of their attitude.⁶⁸ This could involve attending sessions on communication skills, conflict resolution, or other leadership-related topics. Having the intention to engage in activities that contribute to leadership development is another key aspect. Youth may purposefully involve themselves in activities that provide practical experiences relevant to leadership roles. Observable actions include volunteering for leadership roles in school clubs, community organizations, or religious groups. It might also involve taking the initiative to lead projects, coordinate events, or mentor peers.

Impact of Cultural Biases on Youth Leadership Dispositions

Cultural biases can have a profound impact on the leadership dispositions of youth, influencing their attitudes, behaviours, and opportunities within leadership roles. Cultural bias significantly influences how youth leaders are perceived in terms of competence. Unfair perceptions may emerge, where leaders from specific cultural backgrounds are seen as either more competent and authoritative or, conversely, encounter skepticism and resistance.⁶⁹ The bias in perceived competence directly affects the dispositions of youth leaders. Those facing skepticism may grapple with issues related to self-confidence and self-efficacy. The impact on their willingness to assert themselves and exhibit confident leadership dispositions is substantial, potentially hindering their effectiveness.

Cultural biases related to power distance dictate expectations about how leaders should interact with subordinates. In cultures with a high power distance

⁶⁸Budi Yanti et al., “Community Knowledge, Attitudes, and Behavior Towards Social Distancing Policy As a Means of Preventing Transmission of Covid-19 in Indonesia,” *Indonesian Journal of Health Administration* 8, no. 1 (2020): 4–14, <https://doi.org/10.20473/jaki.v8i2.2020.4-14>.

⁶⁹Schafer, “Faith Leaders’ Strategies for Increasing Millennial Engagement.”

orientation, hierarchical leadership is more readily accepted, while flatter organizational structures may be favoured in cultures with low power distance. Youth leaders hailing from cultures favouring hierarchical structures may experience pressure to adopt more authoritative and directive dispositions.⁷⁰ This inclination can have consequences for their leadership style, potentially limiting collaboration and open communication. The effect is not only on how they lead but also on the dynamics within the group they lead.⁷¹ Understanding and addressing these biases are crucial for creating an inclusive and effective leadership environment for youth. It involves fostering awareness, promoting cultural intelligence, and emphasizing the value of diverse leadership styles. By doing so, organizations can encourage the development of leadership dispositions that are authentic, inclusive, and adaptable across various cultural contexts.

In many cases, biases rooted in cultural norms may limit the access and visibility of youth leaders who do not conform to the prevailing cultural expectations.⁷² The consequence of restricted leadership opportunities has a direct impact on the dispositions of youth leaders.⁷³ Faced with limited chances for involvement, aspiring youth leaders may experience frustration and diminished motivation. The sense of exclusion resulting from cultural biases can mold dispositions towards caution and reluctance to pursue leadership roles.

⁷⁰Elana et al., “Why Cultural Safety Rather than Cultural Competency Is Required to Achieve Health Equity: A Literature Review and Recommended Definition.”

⁷¹Gagauz and Chivaciuc, “Youth Attitudes towards Gender Roles within the Family.”

⁷²Elana et al., “Why Cultural Safety Rather than Cultural Competency Is Required to Achieve Health Equity: A Literature Review and Recommended Definition.”

⁷³Payne, Vuletic, and Lundberg, “The Bias of Crowds: How Implicit Bias Bridges Personal and Systemic Prejudice.”

Social Identity Theory acknowledges the fluidity of identity salience based on contextual factors.⁷⁴ In the realm of youth leadership, the salience of cultural identity is profoundly influenced by the broader cultural context and the attitudes prevailing within the community or organization. The varying salience of cultural identity directly influences the dispositions of youth leaders.⁷⁵ Those operating in contexts where cultural identity is highly salient may emphasize and uphold specific cultural values in their leadership approach. Conversely, in environments valuing diversity, youth leaders might adopt more inclusive and adaptable dispositions to align with the broader ethos.

Empirical Review

Salami and Ufoma explored the impact of culture on leadership styles.⁷⁶ The study utilized the multi-factor leadership questionnaire. A survey comprising five distinct scales was administered to 182 workers of a tertiary institution to assess their perceptions. The data collected for this study was analyzed using regression analysis and descriptive statistics. The results indicated that transformational leaders were more likely to exhibit low uncertainty avoidance, femininity, collectivism, and low power distance. On the other hand, transactional leaders were more likely to display high uncertainty avoidance, masculinity, individualism, and high power distance. Previous research findings were supported by the observation that females exhibited a higher degree of transformative behavior compared to males.

⁷⁴Fortner, Lalas, and Strikwerda, "Embracing Asset-Based School Leadership Dispositions in Advancing True Equity and Academic Achievement for Students Living in Poverty."

⁷⁵Salami and Ufoma, "The Effect of Gender and Culture on Leadership Styles in Delta State Polytechnic, Ogwashi Uku Delta State."

⁷⁶Ibid.

Jones analyzed the results of a leadership development program that involved adult volunteers collaborating with young individuals to integrate hands-on learning experiences with civic participation possibilities.⁷⁷ Consequently, this experience provided young people with practical skills and an opportunity to cultivate a sense of communal connectedness. After participating in the program, the kids demonstrated an increased inclination towards viewing themselves as influential decision makers within their communities. Adolescents also cultivated more favorable attitudes of their interactions with adults. Furthermore, when contrasting the group of young individuals who dedicate at least one hour per week to volunteering with those who do not engage in any volunteering activities, it was observed that the former group, who had previous volunteering experience, had notably more favorable perceptions compared to the latter group, who had never participated in any community service.

Mockaitis conducted a comparative analysis of leadership attitudes in three nations located in the Baltic Sea region.⁷⁸ Indeed, the perspectives of managers and employees regarding key facets of leadership in these three geographically and historically similar countries do vary. Substantial variations were seen among countries in relation to the following factors: control, supervision, attitude towards authority, dedication, decision-making approach, proactivity, preferred leader orientation, and leadership style. It was evident that variations in views are strongly correlated with disparities in country stances on Hofstede's cultural dimensions. This study offers valuable insights for managers operating in the region.

⁷⁷Kenneth R. Jones, "Influences of Youth Leadership within a Community-Based Context," *Journal of Leadership Education* 7, no. 3 (2015): 246–64, <https://doi.org/10.12806/v7/i3/rf9>.

⁷⁸Mockaitis, "A Cross-Cultural Study of Leadership Attitudes in Three Baltic Sea Region Countries."

Ünal outlined the correlation between Turkish culture and the manner in which Turkish female leaders conduct leadership.⁷⁹ The study employed a qualitative research methodology centered in the philosophy of grounded theory.

Gagauz and Chivaciuc conducted a study on the perspective of young individuals regarding gender roles within the family unit in order to ascertain the impact of education levels, gender, and other characteristics on their preferences for traditional or egalitarian gender dynamics in relationships.⁸⁰ The information is derived from a sociological survey done in 2019 in Chisinau, which focused on the youth population. The survey was carried out on a representative sample of 506 individuals. The study findings indicate that young people's perception of the fundamental attributes of men and women is still influenced by stereotypes and aligns with the intermediate balance model, which is typical during the shift from traditional gender roles based on labor division to more egalitarian ones.

Muenjohn and Armstrong examined the potential correlations between the professional values of employees and the leadership conduct demonstrated by expatriate managers.⁸¹ A total of ninety-one Thai subordinates, who directly report to expatriates, participated in the survey using the Multifactor Leadership Questionnaire (MLQ) and the Value Survey Module (VSM). The findings suggest that the cultural background of Thai subordinates has minimal influence on the leadership behaviors exhibited by expatriate managers.

⁷⁹Ünal, "Impact of the National Culture on Female Leadership Styles: How Does Turkish Culture Impact on Female Leadership Styles in Turkey?"

⁸⁰Gagauz and Chivaciuc, "Youth Attitudes towards Gender Roles within the Family."

⁸¹Nuttawuth Muenjohn and Anona Armstrong, "Transformational Leadership : The Influence of Culture on the Leadership Behaviours of Expatriate Managers," *International Journal of Business and Information* 2, no. 2 (2007): 265–83.

Motty and Sa'idu explored the intricacies of leadership succession and its influence on the expansion of the ECWA Kafanchan District Church Council.⁸² The study utilized a quantitative research approach and focused on a wide-ranging demographic that included Elders, Pastors, Agency heads, and Retired Pastors who were associated with the ECWA Kafanchan District Church Council. The study utilized a stratified random sampling method, which yielded a cohort of 68 participants. Data collection was expedited by distributing a standardized questionnaire to the respondents.

The study's findings highlighted the importance of a seamless leadership transition within the church, underscoring its function as the all-encompassing process of transferring leadership duties from departing leaders to their successors (Predecessor/Successor). Additionally, it was discovered that these smooth transitions are crucial for maintaining the ties between leaders and their followers, as well as for the overall growth of the church. Research has shown that leadership training that is effective is a stronger predictor of transition processes and church growth.

⁸²B. D. Motty and A. A. Sa'idu, "Leadership Transition and the Growth of the Church in Ecwa Kafanchan District Church Council," *Journal of Educational Assessment and Pedagogical Process (JEAPP) Online* 1, no. 1 (2021): 28, https://www.academia.edu/download/68835435/028LERI_Albert.pdf.

Conceptual Model of the Study

The study is guided by the conceptual model indicated in Figure 1.

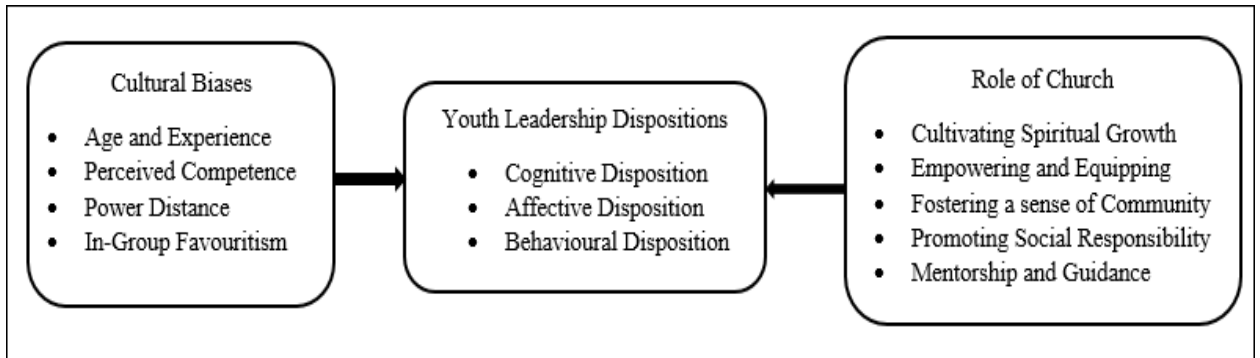


Figure 1. Conceptual Model

Source: Researcher's Construct

The conceptual model for the study was designed to comprehensively investigate the dynamics surrounding impact of cultural biases and their impact on leadership disposition among the youth of Adventist Church in the Techiman Municipality. The study's primary focus was to understand how various cultural biases, such as age and experience, perceived competence, power distance, and in-group favouritism, intersect and influence the leadership attitudes of the youth within the church community.

One crucial aspect of the conceptual model was to exploration of the role of the church in shaping and enhancing leadership among the youth. The study aims to quantify how the church contributes to the improvement of leadership skills by cultivating spiritual growth, empowering and equipping the youth, fostering a sense of community, promoting social responsibility, and providing mentorship and guidance. This component recognizes the multifaceted role that religious institutions play in shaping the leadership development of their members. The model further delved into

the examination of prevalent cultural biases that shape the perceptions of leadership among the youth.

A critical objective of the study was to measure the leadership disposition of the youth by exploring their attitudes towards assuming leadership roles. This involved an in-depth analysis of cognitive, affective, and behavioural dimensions of leadership disposition, recognizing that effective leadership encompasses not only skills and behaviours but also the underlying beliefs and emotions associated with leadership roles. The conceptual model acknowledges the interdependence and intricate relationships between the key constructs, emphasizing the feedback loops and iterative nature of the study. Insights gained from one aspect, such as the role of the church and the examination of cultural biases, may inform and enrich the understanding of other components, creating a holistic framework for interpreting the complex interplay of factors influencing leadership disposition among the youth in the specified church community.

CHAPTER 4

METHODOLOGY

This chapter discusses the methodology employed in carrying out this study. The discussions are presented under sub-headings, which include the profile of the study area, the research philosophy, research approach, the research design, sample population, sample size, sampling procedures, research instruments, the data collection and analysis procedures and the ethical procedures observed.

Techiman Municipality

The Techiman Municipality is one of the 261 Metropolitan, Municipal and District Assemblies (MMDAs) in Ghana, and forms part of the eleven Municipalities and Districts in the Bono East Region and with its capital Techiman. The Municipality is situated in the central part of the Bono East Region and lies between longitudes 10 49` east and 20 30` west and latitude 80 00` north and 70 35` south. The Municipal Assembly was established by Legislative Instrument (L.I) 2096 and has a land surface area of 639 sq. km.

The Municipality is situated in the central part of Ghana and is known for its strategic location as a transportation hub. It lies approximately in the middle of the country, contributing to its importance as a trading and commercial center. The municipality is known for its vibrant economic activities, including agriculture and trade. The region is agriculturally rich, with farming being a primary occupation for many residents. Additionally, Techiman serves as a significant trading center,

attracting business activities and contributing to regional commerce. Like many parts of Ghana, Techiman Municipality is prodominantly occupied by the Bono people, who are part of the larger Akan ethnic group. However, several other ethnic groups include Gagomas, Ewes, Hausa and Zabarma people. The people are often engaged in cultural practices and celebrations, reflecting the rich heritage of the region. In terms of religion, there is a mix of beliefs and faiths, with Christianity being predominant on 69.5%, Islam is practiced by about 27.4% and Traditional African religions is 0.9% of the population.¹ This municipality host four (4) district of the SDA church.

Research Approach

The study employed a quantitative research approach. Quantitative research is a systematic empirical research method that deals mainly with the systematic collection and interpretation of numerical data.² According to Korstjens and Moser, quantitative research is well-suited for measuring and quantifying relationships between variables.³ In this study, the primary objective was to examine the development of Adventists youth in church leadership. By employing quantitative method, the researcher has the capacity to assign numerical values to the various aspects being studied, thereby facilitating the systematic analysis of data. This numerical approach streamlines the process of drawing statistical conclusions about the complex relationships that may exist between leadership training and church growth. It allows for a structured exploration of how changes in one variable may

¹ National Analytical Report for 2010 Population and Housing Census-Ghana

²Jeongeun Park and Minhye Park, “Qualitative versus Quantitative Research Methods: Discovery or Justification?,” *Journal of Marketing Thought* 3, no. 1 (2016): 1–7.

³Irene Korstjens and Albine Moser, “Series: Practical Guidance to Qualitative Research. Part 4: Trustworthiness and Publishing,” *European Journal of General Practice* 24, no. 1 (2018): 120–24. <https://doi.org/10.1080/13814788.2017.1375092>.

affect changes in another, offering valuable insights into the nature and magnitude of these connections.

Quantitative research is a methodological approach that is particularly well-suited for studies where the collection of measurable data is essential.⁴ In the context of this study, the use of quantitative data is instrumental in the pursuit of rigorous and objective research. The key advantage of quantitative research lies in its ability to convert abstract concepts, such as leadership dispositions and cultural biases, into concrete, numerical values that can be systematically analyzed. In this study, the researcher's primary aim was to establish the extent to which leadership training influences the development of the youth. By employing quantitative data collection methods, it becomes feasible to generate precise measurements of these constructs.

A quantitative research approach was employed to analyze the questions in order to obtain measurable numerical data. This numerical data serve as the foundational basis of research approach and the results are typically presented using tables, charts, graphs, and statistical analysis.⁵ These numerical representations provide a clear and concise way to communicate research findings. Statistical techniques are employed to determine the significance of relationships between variables, which is essential for drawing valid conclusions from the data. Additionally, quantitative research allows researchers to make inferences about the broader population based on the data collected from a sample.⁶ This inferential aspect

⁴M. Athar Hussain, Tariq Elyas, and Omar A. Nasseef, "Research Paradigms: A Slippery Slope for Fresh Researchers," *Life Science Journal* 10, no. 4 (2013): 2374–81.

⁵Ranjit Kumar, *Research Methodology: A Step-by-Step Guide for Beginners*, Sage Publications, 3rd Edition (London, United Kingdom: Sage Publications, 2014), <https://doi.org/http://196.29.172.66:8080/jspui/bitstream/123456789/2574/1/Research%20Methodology.pdf>.

⁶Ruth J. Tubey, Jacob K. Rotich, and Joseph K. Bengat, "Research Paradigms: Theory and Practice," *Research on Humanities and Social Sciences* 5, no. 5 (2015): 224–28.

is valuable for generalizing research findings to a larger context, making quantitative research a powerful tool for informing decision-making and policy development in various fields.

Research Design

The type of research design employed in this study is descriptive correlational, which falls in one of the broad categories of quantitative designs.⁷ Descriptive correlational design was specifically preferred because the sole focus of the research was to describe some variables and test their relationships.⁸

Quantitative research as a structured approach, is a systematic approach aims to clarify and provide a deeper understanding of a phenomenon.⁹ In this study, the primary variables of interest are cultural biases, youth leadership dispositions, and the role of the church. Using an explanatory design allows the researcher to investigate how cultural biases might be linked to youth leadership dispositions, shedding light on the nature of this relationship. It allows the researcher to investigate the role of church towards the improvement of leadership among the youth. By using statistical techniques and collecting data over time, the study can provide evidence of causation or the absence of it, which can be crucial for decision-making within the church.

Explanatory research aligns seamlessly with quantitative data analysis as it offers a framework for interpreting and explaining the statistical inferences uncovered

⁷ Rajiv S. Jhangiani et al. "Overview of Non-experiemtnal Research," *Research Methods in Psychology*, accessed 23 May 2025, <https://www.saskoer.ca/psychmethods4e/chapter/overview-of-non-experimental-research/#:~:text=Correlational%20research%20is%20considered%20non,manipulation%20of%20an%20independent%20variable>.

⁸ Ibid.

⁹ Mark Saunders, Philip Lewis, and Adrian Thornhill, *Research Methods for Business Students*, Pearson Education Limited, 5th ed (Harlow, United Kingdom: Pearson Education, 2000).

during analysis.¹⁰ It allows researchers to explore the underlying causes and effects, providing a richer and more comprehensive understanding on cultural biases and leadership dispositions of Adventists youth in church leadership. By treating quantitative data analysis with the explanatory research design, the study can generate insights that bridge the gap between statistical correlations and meaningful explanations, benefiting both academia and the leadership of the Adventist Church.

Research Philosophy

The study is based on the positivist research philosophy. Positivism emphasizes the importance of empirical observation, measurement, and experimentation. Researchers rely on tangible and observable data rather than abstract concepts or subjective interpretations.¹¹ Positivism promotes the idea of objectivity in research. It aims for researchers to maintain neutrality and minimize personal biases or preconceived notions during the research process. The goal is to obtain results that are independent of individual perspectives.¹² Positivist research often relies on quantitative data and statistical analysis. This involves the use of numerical measurements and statistical methods to analyze patterns and relationships within the data.¹³

Positivism emphasizes objectivity and neutrality in research. When studying cultural biases, adopting a positivist approach helps researchers maintain a level of

¹⁰Ibid.

¹¹Izhak Berkovich, "Beyond Qualitative/Quantitative Structuralism: The Positivist Qualitative Research and the Paradigmatic Disclaimer," *Quality and Quantity* 52, no. 5 (2018): 2063–77, <https://doi.org/10.1007/s11135-017-0607-3>.

¹²A Bhattacharjee, *Social Science Research: Principles, Methods, and Practices*, University of South Florida (Florida: University of South Florida, 2012), <https://doi.org/10.18235/0000407>.

¹³Loan Nguyen and Thi Thuy, "Selection of Research Paradigms: Personal Reflections and Future Directions," *KnE Social Sciences* 19, no. 2 (2019): 1–19.

detachment and reduce personal biases. This is crucial when examining potentially sensitive topics like cultural biases in leadership.

The study aims to investigate cultural biases, and a positivist approach aligns well with the need for empirical observation. Positivism encourages the collection of tangible and observable data, allowing for the systematic examination of cultural biases in a quantifiable manner. Positivism advocates for the use of quantitative methods and statistical analysis. This is particularly beneficial when dealing with cultural biases, as it allows researchers to quantify and analyze data, identify patterns, and establish statistical relationships between variables related to leadership disposition.

balanced approach provides a more holistic view of the phenomenon, allowing for a deeper understanding of the motivations, challenges, and experiences of Adventist youth in church leadership.

Study Population

Geographically, the study was conducted among the leaders and those youth in leadership of the Adventists churches within the Techiman Municipality. This study defines the youth to be those within the age bracket of 16-35 years. Techiman South District of Seventh-day Adventist church has 10 Church entities, 7 being Organized and 3 Company churches with the membership of 2,279. Specifically, the study confines to four selected churches in the Techiman Municipality. These are Techiman Central, Amo Memorial Seventh-day Adventist Church (AMSDA), Forikrom Central, and Bamiri churches. The selection was done based on convenience sampling technique.

Sample and Sampling Technique

The population of interest was not the general youth in Ghana, but rather youth members of the SDA Church who are either in leadership positions or have the potential to assume such roles. As such, it was essential to select participants who were most likely to possess the knowledge, experience, and insight necessary to provide meaningful responses to the research questions. This study sampled 400 church member participants who met the criteria of being elected into leadership positions. This consisted of 100 respondents (90 youth and 10 leaders) from each of the four churches in the Techiman South district.

This study adopted a purposive sampling technique, which is a type of non-probability sampling that involves the intentional selection of participants based on their characteristics and relevance to the research objectives. The use of purposive sampling ensured that data were collected from individuals who met specific inclusion criteria, such as age range (e.g., 16–35), active membership in the church, and involvement or interest in leadership. In this context, purposive sampling was appropriate because the research sought to explore the impact of cultural biases on the leadership disposition of youth within a specific religious and geographical context the Techiman South District of the Seventh-day Adventist (SDA) Church in Ghana.

In line with the research objectives, four churches within the district — Techiman Central, Amo Memorial Seventh-day Adventist Church (AMSDA), Forikrom Central, and Bamiri — were selected for data collection. These churches were not randomly chosen; they were selected based on their size, level of youth activity, and accessibility, which made them representative hubs of youth engagement and leadership dynamics within the district. From these churches, a purposive sample of 400 respondents was drawn, consisting of youth leaders, potential youth leaders,

church elders, and youth members, to ensure a balanced view of how cultural biases influence youth leadership disposition.

The purposive sampling technique allowed the researcher to focus on individuals whose lived experiences were directly aligned with the themes under investigation, such as power distance, perceived competence, and in-group favoritism. This approach was particularly beneficial in exploring the nuanced ways in which traditional and cultural expectations interact with biblical principles of leadership in shaping the involvement of young people in church leadership.. The study was confined to four selected churches enumerated in the population of the study.

Instrumentation

The study was based on the use of questionnaires (from Appendix A) distributed to leaders in the church. Questionnaire provided a standardized and consistent way to collect data from a large number of participants.¹⁴ In this study, the aim was to gather information from a diverse group of church members and leaders. A questionnaire ensured that each participant responded to the same set of questions, minimizing potential biases in data collection. Questionnaire was adopted because they can be administered anonymously, which can encourage participants to provide honest and candid feedback. In addition, the structured nature of questionnaire data makes it relatively easy to report findings, present results in charts or tables, and provide clear interpretations for the collected data.

The questionnaire was basically close-ended and consists of 5-Likert assessment scales. The scales ranged from either Strongly Agree (5) to Strongly Disagree (1) or Greater Extent (5) to Less Extent (1), depending on the question. The

¹⁴Kumar, *Research Methodology: A Step-by-Step Guide for Beginners*.

questionnaire was categorized into five sections. Section “A” sourced data on the demographic profile of the respondents. Section “B” looked at the role of church towards the improvement of leadership among the youth. This section sourced data on cultivating spiritual growth, empowering and mentorship and guidance. Each dimension was examined using 5 questions given a total of 25 questions for this section. Section “C” looked at the prevalent cultural biases that shaped perceptions of leadership among the youth.

This section sourced data on age and experience, perceived competence, power distance, and in-group favoritism. Each dimension was examined using 5 questions given a total of 20 questions for this section. Section “D” contained questions that examined the leadership disposition of the youth in the Techiman Municipality by exploring their attitudes in assuming leadership roles. This section consisted of 15 questions.

Data Collection Procedure

To collect the data, the researcher contacted the Head Pastors of the selected churches to seek for permission to carry out this study. Afterwards, the respondents will be selected and each respondent will be contacted later and the rationale of the study explained to him/her. Questionnaire will be manually developed before transferring to Google forms to make the data collection easy and convenient. The links to the google forms questionnaire will be distributed to the selected respondents for the data collection. The researcher will make a note that guided the respondents on how to answer the questionnaire.

To ensure that each respondent responded to the questionnaire, the researcher will take the e-mails of the respondents through the google forms so that those who did not answer will be contacted and given alert. However, the emails were all deleted

after the data collection. With those who could not answer through the google forms, an electronic copies of the questionnaire will be created and distributed to them.

Validity and Reliability

Determining the validity of a questionnaire is a critical step in ensuring that the instrument measures what it is intended to measure.¹⁵ The validity of the questionnaire was ascertained using content validity and expert review approaches. Content validity refers to the extent to which the questionnaire's items represent the full range of the construct one is measuring. To establish the content validity, the questionnaire items were reviewed by pastors to ensure that the questions were relevant and comprehensive. Expert review was carried out to identify any confusing or unclear items in the questionnaire. This was done by giving the questionnaire to the supervisor and other lecturers to preview.

The reliability of the questionnaire was established. Reliability is a degree to which, on repeated trials, a questionnaire produces the same results.¹⁶ Reliability, according to Bashir, Afzal, and Azeem, could be assessed in three primary forms: test-retest dependability, alternate-form reliability, and internal consistency reliability.¹⁷

This study adopted the test-retest method. For this method, ten questionnaires will be pretested with some church executives in Techiman Central church. The

¹⁵Muhammad Bashir, Muhammad Tanveer Afzal, and Muhammad Azeem, "Reliability and Validity of Qualitative and Operational Research Paradigm," *Pakistan Journal of Statistics and Operation Research* 4, no. 1 (2012): 35, <https://doi.org/10.18187/pjsor.v4i1.59>.

¹⁶Oladimeji Akeem Bolarinwa, "Principles and Methods of Validity and Reliability Testing of Questionnaires Used in Social and Health Science Researches," *Nigerian Postgraduate Medical Journal* 22, no. 4 (2015): 195.

¹⁷Bashir, Afzal, and Azeem, "Reliability and Validity of Qualitative and Operational Research Paradigm."

researcher collected the answered questionnaire and, after two weeks, present similar surveys to the same respondents to answer. Afterward, the two sets of reviews was analyzed with the Pearson Correlation.

Reliability of the instruments was obtained by using the test re-test reliability. Fraenkel, Wallen and Hyun argue that for most educational research, stability of scores over a period of two months is usually viewed as sufficient evidence of test - retest reliability.¹⁸ Therefore, the researcher pre-tested and retested the instruments on a small number of church member participants in an interval of two weeks. The researcher computed the reliability for multi-opinion questions using Statistical Package for Social Sciences (SPSS) version 21 software. The coded response in the SPSS yielded a reliability coefficient of 0.0.83 showing a relatively strong Cronbach's Alpha coefficient as shown in Table 1.

Table 1. Reliability Statistics

Cronbach's Alpha	Number of Items
.831	72

Table 1 give analyses of reliability evidence associated with the instrument used for data collection. An internal reliability consistency under Chroncach alpha was estimated to be 0.831 showing a high internal consistency.

Data Analysis

The data was analysed using the SPSS software version 22. The collected data was entered into the software and statistical analysis were checked. The analysis was based on both descriptive and inferential analysis. Objective one of the study was

¹⁸ Jack R. Fraenkel, Norman E. Wallen, Helen H. Hyun, *How to Design and Evaluate Research in Education* (New York: McGraw Hill, 1996), 346.

assessed on the role of church towards the improvement of leadership among the youth of Adventist Church in the Techiman Municipality. The study used the mean analysis for this objective. Objective two examined the prevalent cultural biases that shape perceptions of leadership among the youth of the Adventist Church in the Techiman Municipality.

The study used mean, standard deviation and frequencies analysis to describe the basic features. Objective three examined the leadership disposition of the youth in the Techiman Municipality by exploring their attitudes in assuming leadership roles. The analysis was based on the mean analysis. Objective four investigated the impact of cultural biases on leadership dispositions among the youth of the Adventist Church in the Techiman Municipality. The study used Pearson Correlation to evaluate the relationship between cultural biases and leadership disposition.

Ethical Considerations

It is essential to consider and address various ethical issues to ensure the well-being and rights of participants. Informed consent stands as a fundamental ethical principle in any research involving human participants, especially when assessing and evaluating sensitive topics like the development of Adventist youth in church leadership in Techiman Municipality. Obtaining informed consent means that participants are fully aware of the research's purpose, procedures, and potential implications. It signifies respect for their autonomy and their right to make an informed decision about whether or not to participate.

In this study endeavour, it was imperative to provide participants with clear and comprehensive information. This includes explaining the objectives of the study, the specific research methods to be employed (in this case, questionnaires), any potential risks or discomfort associated with participation, and the voluntary nature of

their involvement. The information should be presented in a way that is understandable and accessible to participants, considering potential language or literacy barriers.

Anonymity and confidentiality are essential components of ethical research practices, particularly when dealing with sensitive topics. Participants should be assured that their responses and personal information will be handled with the utmost care and will remain confidential throughout the research process. This assurance is critical in building trust and encouraging open and honest responses. In the context of this research, it is essential to communicate to participants that their individual responses will not be linked to their identities in any research reports or publications. This means that their names, personal details, and any identifying information will be removed or replaced with codes or pseudonyms to maintain their anonymity.

Also, it is crucial to administer questionnaires in a manner that upholds the principles of confidentiality and non-intrusiveness. In the context of impact of cultural biases and youth leadership dispositions, these young individuals may be sharing personal experiences, beliefs, and challenges. Researchers should create a safe and comfortable environment for participants to openly express themselves without fear of judgment or exposure. This approach fosters honesty and candidness in responses, leading to more accurate data. An ethical review sheet from Adventist University of Africa was sent to Mid-North Ghana Conference and Techiman South District accordingly and a response letters were given to the researcher.

Protection of participants and their responses were assured by obtaining informed consent, protecting privacy and ensuring confidentiality. In doing this, description of the study, the purpose and the possible benefits were mentioned to participants. The researcher permitted participants to freely withdraw or leave at any

time if they deemed it fit. As a way of preventing plagiarism, all ideas, writings, drawings and other documents or intellectual property of other people were referenced indicating the authors, title of publications, year and publishers. In the case of unpublished document, permission was sought from the owners.

Furthermore, communicating the potential positive outcomes of the research to participants is an ethical imperative. Adventist youth participating in the study should understand the research's purpose, how their contributions will be used, and the potential benefits it can bring to their community. By being transparent about the intended positive impacts, researchers can build trust and motivation among participants. This transparency may also encourage greater engagement and cooperation throughout the research process.

CHAPTER 5

RESULTS AND DISCUSSION

The chapter concerns the data analysis, presentation of results, and discussion of the results with the literature. The chapter is divided into two sections. The first section does the analysis and presents the results. This section started by presenting the demographic information of the respondents. The next section of the chapter discusses the results with the literature.

Demographic Information of Respondents

This section presents information on the demographic characteristics of the respondents. Table 2 presents the results on respondents demograph characteristics.

Table 2. Demographic Data of Respondents

Variable	Categories	Frequency	Percentage
Gender	Female	114	28.5
	Male	286	71.5
	Total	400	100
Age	16 – 35 years	231	57.8
	36 – 40 years	96	24.0
	41 – 50 years	46	11.5
	51 – 60 years	21	5.3
	61 years and above	6	1.5
	Total	400	100
Education	SHS and Below	90	22.5
	Diploma/HND	40	10.0
	University	270	67.5
	Total	400	100
Number of Years Baptized	Less than a year	14	3.5
	1 – 5 years	81	20.3
	6 – 10 years	100	25.0
	11 – 15 years	55	13.8
	16 – 20 years	68	17.0
	More than 20 years	82	20.5
	Total	400	100
Years in Church Leadership	1 – 5 years	79	19.8
	6 – 10 years	142	35.5
	11 – 15 years	72	18.0
	16 – 20 years	52	13.0
	More than 20 years	55	13.8
	Total	400	100

Source: Field Survey (2024)

From the results in Table 2, out of the 400 respondents, 71.5% were males against 28.5% who were females. With age, the result reveals that the majority of the respondents (57.8%) were between 21 and 30 years old. This group is followed by those aged 31–40 years (24.0%), and a representation of those aged 41–50 years (11.5%). Other age groups were those within 51–60 years, which account for 5.3%, and those above 60 years, which account for 1.5%. The predominance of younger respondents aligns with the study’s focus on youth leadership, suggesting that the perceptions identified may largely reflect the views of a younger cohort.

Regarding educational background, the data indicates a high level of educational attainment among the respondents, with 67.5% having completed a university education. A smaller portion, 22.5%, have completed Senior High School (SHS) or below, and 10.0% hold a Diploma or Higher National Diploma (HND). The number of years since baptism varies among respondents, with 25.0% having been baptized for 6 to 10 years and 20.5% having more than 20 years of baptismal experience. About 20.3% have been baptized for 1 to 5 years, 17.0% fall within 16 to 20 years, 13.8%, have been baptized between 11 to 15 years, and 3.5% have been baptized for less than a year.

The experience of respondents in church leadership varies, with the majority (35.5%) having 6 to 10 years of leadership experience, followed by 19.8% with 1 to 5 years, 18.0% with 11 to 15 years, 13.8% with 20 years, and 13.0% with 16 to 20 years of experience. This spread indicates that many respondents have substantial leadership experience, which could provide insights into leadership development within the church.

Preliminary Analysis

Before the analysis was undertaken, various tests were carried out to ensure that the data was fit for the analysis. Among the checks carried out include checking for missing data, identifying and treating outliers, normality test (for the dependent variable), linearity test, multicollinearity, homoscedasticity, and autocorrelation (independence of errors).

Missing Data

The study used the frequency function in SPSS to determine the existence of missing data in the dataset. The result is indicated in Appendix B. From the results, all

the responses except for “EEY2” registered no missing data. The response for “EEY2” had only one missing data, representing 0.2%. Given that this percentage was low (0.2%), the study chose to ignore the missing value as it would not significantly impact the overall analysis. This is in agreement with Kline (2015) who suggests that for small amounts of missing data (less than 5% missing data), then ignoring the missing values is often more appropriate.

Identifying and Treating Outliers

Outliers can have significant effects on the statistical analysis, particularly in regression modeling and hypothesis testing. Their presence can distort results, affect assumptions, and lead to misleading conclusions. To check for outliers, the study made use of the standardized residuals. The results are indicated in Table 3.

Table 3. Residuals Statistics

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	3.6216	4.4732	4.1625	.20675	400
Residual	-1.72805	1.37840	.00000	.47330	400
Std. Predicted Value	-2.616	1.503	.000	1.000	400
Std. Residual	-2.646	2.909	.000	.889	400

a. Dependent Variable: Leadership Disposition

The predicted values represent the estimated scores of the dependent variable (Leadership Disposition). The minimum predicted value is 3.6216, while the maximum is 4.4732, indicating the range of predicted values. The mean predicted value is 4.1625, with a standard deviation of 0.20675, showing the average expected score and the spread of predicted values. A relatively small standard deviation suggests that most predicted values are close to the mean.

The standardized residuals, which help detect potential outliers, range from -2.646 to 2.909. Since values exceeding ± 3 are often considered problematic outliers,

the absence of such extreme values indicates that the model does not suffer from significant outlier influence. The mean of standardized residuals is 0.000, and their standard deviation is 0.999, confirming that the residuals are properly standardized and likely follow a normal distribution.

Normality of the Data

The normality of the data was determined using the histogram curve. The goal is to visually determine whether the distribution of residuals approximates a normal distribution, which is crucial for regression analysis. The diagram is indicated in Figure 2. A normal distribution is characterized by a bell-shaped, symmetric curve centered around the mean. The frequency of data points should decrease symmetrically as you move away from the center towards the tails. A normal histogram will have a single central peak (unimodal). If the histogram displays a bell-shaped, symmetric curve, it indicates that the residuals are normally distributed, fulfilling one of the key assumptions for regression analysis.

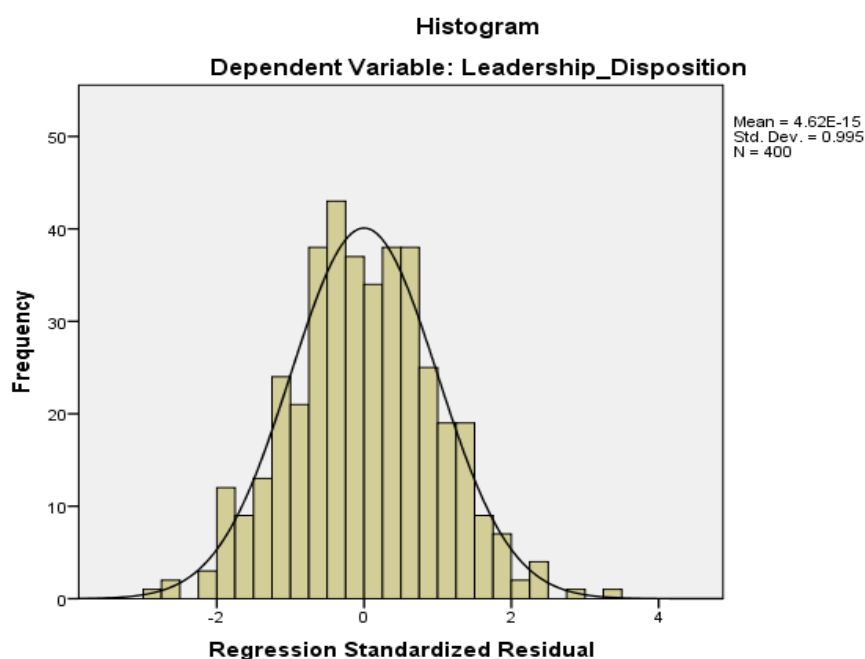


Figure 2. Normality of Data

An observation of Figure 2 indicates that the data are normally distributed around the mean.

Multicollinearity and Autocorrelation

Multicollinearity was determined using the Variance Inflation Factor. The interpretation of VIF values follows a generally accepted range: a VIF of 1 indicates no multicollinearity, values between 1 and 5 suggest moderate multicollinearity and values above 5 indicate high multicollinearity, which is usually a warning sign that could affect the reliability of the regression model. In particular, VIF values above 10 are considered indicative of severe multicollinearity. The VIF values are indicated in Table 4.

Table 4. Multicollinearity Test uUsing VIF

Model	Collinearity Statistics	
	Tolerance	VIF
Age and Experience	.811	1.233
Perceived Competence	.688	1.453
Power Distance	.705	1.419
In Group Favouritism	.795	1.257
Durbin-Watson (DW) statistic = 2.014		

From the results, VIF values for all the independent variables are well below the threshold of 5, with none exceeding 1.453. This indicates that there is no significant multicollinearity among the independent variables included in the regression model. The tolerance values, all close to 1, further affirm that each variable independently contributes to explaining the dependent variable without causing distortion due to overlap with other predictors.

The study determined the autocorrelation of the variables using the Durbin-Watson (DW) statistic. If the DW statistic is close to 2, it indicates that there is no autocorrelation in the residuals. This suggests that the error terms are independent of each other, and the model's assumptions are not violated. The Durbin-Watson (DW) statistic of 2.014 (Table 5) indicates that there is no significant autocorrelation in the residuals of the regression model.

Factor Analysis

The Component Matrix presents the factor loadings of variables onto five extracted components using Principal Component Analysis (PCA). Each variable loads onto a specific factor, indicating its contribution to that underlying construct. Higher factor loadings suggest stronger relationships between the variable and the component it is associated with. In agreement with Tabachnick et al. (2007), loading factors with values less than 0.60 were eliminated from the constructs. The results are indicated in Appendix C.

The first component, Age and Experience, consists of five variables (AE1–AE5) with loadings ranging from 0.636 to 0.817. This indicates that these items collectively represent a dimension related to age and experience. The strongest contributor is AE5 (0.817), suggesting that this variable is the most defining measure of this factor. Individuals with higher values on this factor may have more work experience or a greater sense of maturity.

The second component, Perceived Competence, comprises five variables (PC1–PC5) with high loadings between 0.786 and 0.829. These values suggest that this factor captures how individuals perceive their own competence or how others assess their skills. The highest loading variable, PC3 (0.829), is the most

representative of this factor, meaning it best reflects perceived competence among the participants.

The third component, Power Distance, includes five variables (PD1–PD5) with loadings ranging from 0.618 to 0.788. The strongest contributor is PD4 (0.788), which indicates that this factor relates to how individuals accept and perceive hierarchical authority structures. A higher score on this component might reflect a stronger preference for hierarchical leadership and authority.

The fourth component, In-Group Favouritism, consists of five variables (IF1–IF5) with factor loadings between 0.728 and 0.813. The highest loading, IF2 (0.813), suggests that it is the most significant indicator of in-group favouritism, which refers to the preferential treatment given to members of one’s own social or professional group.

The fifth component, Leadership Disposition, is composed of multiple leadership-related variables (LD1–LD19) with loadings between 0.619 and 0.792. The highest-loading variable, LD4 (0.792), is the strongest representative of leadership disposition, meaning it best reflects characteristics or behaviours associated with leadership effectiveness.

Total Variance Explained

The Total Variance Explained table presents the results of the Principal Component Analysis (PCA), showing how much of the total variance in the dataset is explained by each extracted component. The result is indicated in Appendix D. From the results (Appendix D), the “Initial Eigenvalues” column represents the total variance accounted for by each component before extraction. The first component has the highest eigenvalue (6.786) and explains 33.93% of the total variance. The second component has an eigenvalue of 2.229, explaining 11.14% of the variance, and so on.

The cumulative percentage indicates that the first two components together explain 45.07% of the total variance, and the first five components together explain 66.17%.

The Extraction Sums of Squared Loadings column displays the variance explained by the retained components after the PCA extraction process. The Kaiser Criterion, which suggests retaining components with eigenvalues greater than 1.0, was applied. This led to the selection of five components, which together explain 62.10% of the total variance. Components beyond the fifth have eigenvalues below 1.0 and contribute minimal variance, making them statistically insignificant for interpretation.

The Rotation Sums of Squared Loadings column shows the variance explained after rotation. Rotation redistributes variance among the components to achieve a more balanced and interpretable structure. The first component's variance reduces from 6.786 to 5.065, meaning that the variance has been spread more evenly across the five extracted components. This ensures that no single factor dominates, improving the interpretability of the results.

This is indicated by the screen plot indicated in Figure 3.

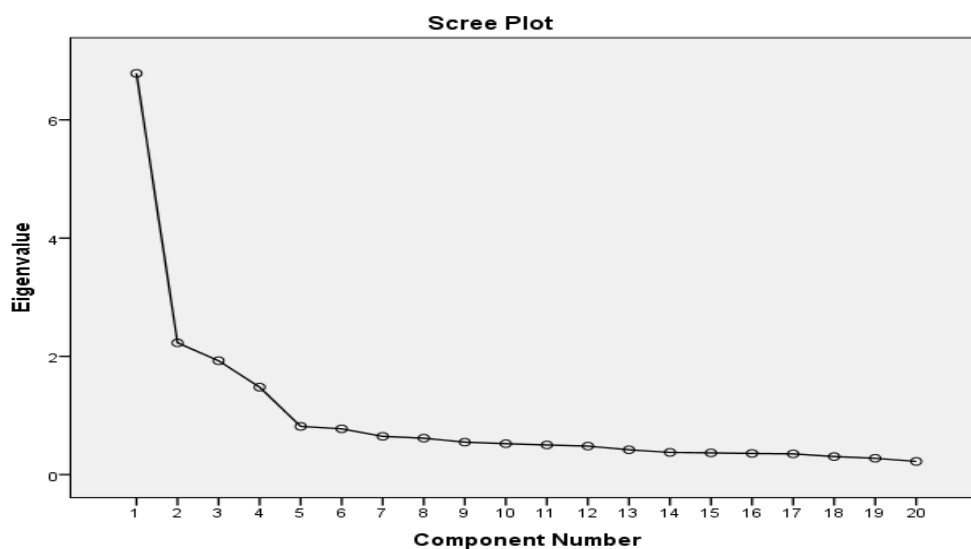


Figure 3: Scree Plot

Objective One

Role of Church towards the Improvement of Leadership among the Youth.

The data presents an evaluation of how the Adventist Church contributes to the leadership development of the youth in the Techiman Municipality. The variables assessed include cultivating spiritual growth, empowering and equipping the youth, promoting social responsibility, and engaging them in mentorship and guidance. Each component's mean scores and standard deviations reflect the perceived effectiveness of these roles as reported by the respondents. The results are indicated in Table 4.

From the results, the church's role in cultivating spiritual growth among the youth was strongly affirmed by the respondents. Empowering the youth to become confident leaders in their communities (mean = 4.40, SD = 0.786), nurturing a sense of responsibility and service is highly rated (mean = 4.38, SD = 0.764), providing meaningful opportunities for youth engagement in spiritual practices (mean = 4.22, SD = 0.796) and equipping the youth with resilience and empathy (mean = 4.33, SD = 0.697) were all highly rated.

Table 5 shows the Role of church towards the Improvement of Leadership among the Youth. Response from participants are put into Likert scale of 1-5 showing the magnitude of respondents disagreeing to agreeing.

Table 5. Role of Church towards the Improvement of Leadership among the Youth

	N	Min	Max	Mean	Std. Dev
Cultivating Spiritual Growth					
Empowering the youth to become confident leaders in future	400	1	5	4.40	.786
Nurturing their sense of responsibility and service.	400	1	5	4.38	.764
Providing meaningful opportunities for the youth to engage in spiritual practices	400	1	5	4.22	.796
Equipping the youth with the resilience needed to lead	400	1	5	4.33	.697
Equipping the youth with the moral foundation necessary for effective leadership	400	2	5	4.31	.728
Empowering and Equipping the Youth					
Empowering youth to cultivate a strong sense of identity	400	1	5	4.24	.765
Engaging them to foster a sense of belonging	400	1	5	4.54	.599
Equips youth with the necessary resources to lead effectively	400	1	5	3.83	.920
Engaging with the church community encourages youth to demonstrate integrity in their leadership roles.	400	2	5	4.31	.663
Youth are encouraged to actively participate in decision-making processes within the church	400	1	5	3.59	.972
Promoting Social Responsibility					
The church fosters social responsibility among youth	400	1	5	4.43	.618
Encourages youth to take initiative in addressing challenges	400	1	5	4.20	.808
Creating opportunities for youth to contribute positively	400	1	5	3.72	1.007
The church facilitates discussions on social responsibility topics	400	1	5	3.79	.980
Encourages youth to engage in community service activities as a means of fostering social responsibility	400	1	5	3.96	1.035
Mentorship and Guidance					
Encourages youth to serve as role models for their peers	400	1	5	3.87	.903

The church empowers youth to take on leadership roles	400	1	5	3.75	1.019
Equips youth with practical leadership strategies	400	1	5	3.29	1.220
Promoting a culture of leadership development	400	1	5	3.66	1.022
Youth are provided with opportunities to cultivate their leadership abilities.	400	1	5	3.76	1.022

Source: Researcher's Field Survey (2024)

The Likert scale estimated mean revolves generally over 3.5 showing total agreement of each sub-variables defined in Table 4. This implies the church's impact on boosting youth confidence and leadership skills, fostering a duty-driven mindset, offering ample opportunities for spiritual development and equipping the youth with resilience and empathy are highly observed. Lastly, equipping the youth with the moral foundation necessary for effective leadership also scores high (mean = 4.31, SD = 0.728), highlighting the church's role in instilling ethical values.

On empowering and equipping the youth, empowering the youth to cultivate a strong sense of identity received a high mean score (mean = 4.24, SD = 0.765). Engaging the youth to foster a sense of belonging (mean = 4.54, SD = 0.599) and demonstrating integrity in their leadership roles (mean = 4.31, SD = 0.663) were all highly rated. Others such as the church's role in equipping the youth with the necessary tools and resources to lead effectively (mean = 3.83, SD = 0.920) and encouraging youth to actively participate in decision-making processes within the church (mean = 3.59, SD = 0.972) were moderately perceived.

This suggests that while some youth feel empowered to participate in decision-making, this aspect requires further enhancement. The high standard deviation highlights that this encouragement is not uniformly experienced among

respondents, reflecting the need for more inclusive and participatory leadership opportunities for the youth within the church.

In relation to promoting social responsibility, there was a high indication that the church fosters a sense of social responsibility among youth (mean = 4.43, SD = 0.618), and encourages the youth to take the initiative in addressing societal challenges (mean = 4.20, SD = 0.808). This reflects that the church plays a crucial role in instilling a sense of responsibility towards society and in motivating young individuals to be proactive in solving social issues. Other roles of the church such as creating opportunities for youth to contribute positively to their communities (mean = 3.72, SD = 1.007), facilitating discussions on social responsibility to raise awareness among youth (mean = 3.79, SD = 0.980), and encouraging youth to engage in community service as a means of fostering social responsibility (mean = 3.96, SD = 1.035) were moderately rated.

In relation to mentorship and guidance, the church's mentorship initiatives, which include encouraging youth to serve as role models and mentors, also received favorable feedback (mean = 3.87, SD = 0.903). This indicates that the church provides valuable guidance, though some respondents perceive this support differently. The church's effort to empower youth to take on leadership roles within the congregation has a moderate rating (mean = 3.75, SD = 1.019), indicating moderate success in involving youth in leadership. In addition, equipping youth with practical leadership strategies and techniques received one of the lowest mean scores (mean = 3.29, SD = 1.220). Similarly, promoting a culture of leadership development also scored moderately (mean = 3.66, SD = 1.022). Lastly, providing opportunities for youth to cultivate their leadership abilities received a mean of (mean = 3.76, SD = 1.022),

indicating that while such opportunities exist, their effectiveness varies among respondents.

Objective Two

Prevalent Cultural Biases that Shape Perceptions of Leadership among the Youth of the Adventist Church.

The findings reveal four primary factors: Age, Perceived Competence, Power Distance, and In-Group Favouritism. The prevalence of these biases is assessed based on the mean analysis. From Likert Scale range of 1-5 showing the extend of disagreeing to agreeing, cultural biases with a mean of 4 or greater are classified as highly shaping the perceptions of leadership among the youth; those with means of 3 or greater but less than 4 are classified as moderate; and those with means less than 3 are classified as biases least shaping the perceptions of leadership among the youth. The results for the descriptive analysis are indicated in Table 6.

Table 6. Cultural Biases that Shape Perceptions of Leadership among the Youth

	N	Min	Max	Mean	Std. Dev
<i>Age</i>					
As younger leaders grow they become more innovative	400	1	5	4.13	.849
Older leaders bring valuable experience and wisdom to decision-making processes	400	1	5	4.11	.871
Leadership effectiveness is influenced more by age	400	1	5	4.01	1.031
Young leaders often face skepticism due to perceived lack of experience	400	1	5	3.84	.889
Seasoned leaders may struggle to connect with younger generations due to generation gaps.	400	1	5	4.06	.881
Overall		1	5	4.03	0.904
<i>Perceived Competence</i>					
I feel assured in the competence of youth leaders to represent their communities	400	1	5	4.34	.718
I perceive youth leaders as competent in navigating challenges and making effective decisions	400	1	5	4.20	.809
I believe that youth leaders possess the necessary skills and abilities to lead effectively.	400	1	5	4.30	.778
I have confidence in the competence of youth leaders to address complex issues and drive positive change	400	1	5	3.99	.905
I perceive youth leaders as capable of inspiring others and achieving desired outcomes	400	1	5	4.04	.940
Overall		1	5	4.17	0.83
<i>Power Distance</i>					
The perceived gap between youth leaders and senior clergy lead to feelings of inferiority	400	1	5	4.19	.700
Hierarchical structure of the church influences the level of authority youth leaders have in decision-making.	400	2	5	4.07	.736
Youth leaders encounter resistance from older members of the congregation	400	2.0	5.0	4.21	.708

Youth leaders are intimidated to communicate with senior clergy due to the perceived power distance.	400	2.0	5.0	4.21	.726
Youth leaders struggle to gain recognition from older members of the congregation due to the power distance	400	2.0	5.0	4.37	.631
Overall		1	5	4.21	0.7
In-Group Favouritism					
Leaders show favoritism towards members of their own social groups	400	1	5	3.85	.96
Leaders in my church prioritize individuals who belong to their own social circle	400	1	5	3.94	.87
I observe that leaders in my church trust and support individuals who are part of their inner circle	400	1	5	3.88	1.03
There is no sense of fairness and equality in the leadership of youth in my church	400	1	5	3.78	1.07
Overall		1	5	3.86	0.98

Source: Researcher's Field Survey (2024)

The age factor was found to highly influence leadership perceptions among the youth, with an overall mean score of 4.03 and a standard deviation of 0.904, indicating that age-related biases highly shape these perceptions. Notably, there is a strong belief that younger leaders tend to become more innovative as they mature (mean = 4.13, SD = 0.849). Additionally, older leaders are perceived as bringing valuable experience and wisdom to decision-making processes (mean = 4.11, SD = 0.871). However, youth leaders often face skepticism due to their perceived lack of experience (mean = 3.84, SD = 0.889), highlighting a moderate level of influence from this bias. Seasoned leaders also encounter challenges in connecting with younger generations, scoring a mean of 4.06 and standard deviation of 0.881, further illustrating the generational divide. The belief that leadership effectiveness is

inherently linked to age is prevalent (mean = 4.01, SD = 1.031), underscoring the ongoing perception that age plays a crucial role in determining leadership capability.

The perceived competence of youth leaders is a major factor shaping leadership perceptions, as evidenced by the survey data. Overall, the mean score of 4.17 and standard deviation of 0.83 for perceived competence highlights its significant role in highly shaping perceptions of youth leadership. Specifically, the statement “I feel assured in the competence of youth leaders to represent their communities and advocate for their interests” received a high mean score of 4.34 and a standard deviation of 0.718, indicating strong confidence in their advocacy abilities. Similarly, “I perceive youth leaders as competent in navigating challenges and making effective decisions” registered a mean of 4.20 and a standard deviation of 0.809, reflecting a solid belief in their problem-solving skills. The confidence in their overall leadership skills is further supported by a mean of 4.30 and a standard deviation of 0.778 for “I believe that youth leaders possess the necessary skills and abilities to lead effectively.” While slightly lower, confidence in handling complex issues (mean = 3.99, SD = 0.905) and inspiring others (mean = 4.04, SD = 0.940) still indicates a strong belief in their competence.

Power Distance significantly shapes perceptions of leadership among youth in the Adventist Church, as indicated by several high mean scores. Overall, the high mean of 4.21 and standard deviation of 0.700 for Power Distance underscores its dominant role in shaping leadership perceptions, with power dynamics playing a crucial role in the youth leaders’ experiences. Specifically, there is an indication that the perceived gap between youth leaders and senior clergy members leads to feelings of inferiority (Mean = 4.19, SD = 0.700), suggesting a substantial impact on their confidence and effectiveness.

The hierarchical structure of the church was also found to affect the authority of youth leaders in decision-making processes (Mean = 4.07, SD = 0.736), highlighting the considerable influence of church hierarchy. Additionally, youth leaders face resistance from older members of the congregation (Mean = 4.21, SD = 0.708), creating a challenging environment where traditional authority figures are favored over young leaders. Youth leaders are often intimidated to communicate openly with senior clergy due to the perceived power distance (Mean = 4.21, SD = 0.726), hindering open dialogue and collaboration. The struggle to gain recognition and respect from older members (Mean = 4.37, SD = 0.631) is the highest-rated issue, emphasizing that entrenched power dynamics significantly impact youth leaders in earning respect and authority within the church.

In the context of In-Group Favouritism, the survey data reveals a moderate level of perception shaping the perceptions of leadership among the youth on a Likert Scale range of 1-5 showing the extent of disagreeing to agreeing. Overall, with a mean of 3.86 and a standard deviation of 0.980, in-group favouritism is seen as a moderate factor influencing leadership perceptions, reflecting notable but not overwhelming concerns about fairness and inclusivity. Specifically, the perception that leaders show favouritism towards their own social groups (Mean = 3.85, SD = 0.960) indicates that while favouritism is acknowledged, it is not seen as overwhelmingly dominant. Leaders are perceived to prioritize individuals within their social circles (Mean = 3.94, SD = 0.870), which can affect how fair and inclusive the leadership appears.

The belief that leaders trust and support those in their inner circle (Mean = 3.88, SD = 1.030) further supports this view, though this trust is recognized as moderately affecting perceptions of inclusivity. The perception of a lack of fairness

and equality in the leadership of youth (Mean = 3.78, SD = 1.070) suggests some concerns about fairness, but these concerns are less pronounced.

Objective Three

Assess the Leadership Disposition of the Youth in the Techiman Municipality.

The assessment of the leadership disposition of the youth in the Techiman Municipality reveals a positive outlook across cognitive, affective, and behavioral dimensions, highlighting their readiness and potential for leadership. The result is indicated in Table 7.

The cognitive disposition of youth leaders evaluates perceptions of their mental abilities and intellectual qualities necessary for effective leadership (overall mean = 3.91 SD = 0.8474) on Likert Scale range of 1-5 showing the extend of disagreeing to agreeing, indicating a generally positive view with some variability. The belief that youth possess cognitive abilities necessary for leadership roles was moderate (mean = 3.39, SD = 1.2069), suggesting room for improvement in perceptions of cognitive skills.

Table 7. Leadership Disposition of the Youth

	N	Min	Max	Mean	Std. Dev
Cognitive Disposition					
I believe that youth possess the cognitive abilities necessary for effective leadership roles	400	1	5	3.390	1.2069
The youth have the capacity to analyze complex problems and make informed decisions	400	3	5	4.048	.8043
I feel confident in the cognitive skills of youth leaders to understand and navigate challenging situations	400	1	5	3.177	1.1998
I recognize that youth exhibit critical thinking skills that are essential for effective leadership	400	2	5	4.212	.6311
I trust in the problem-solving abilities of youth leaders to address issues and implement solutions	400	2	5	4.095	.7192
I perceive that youth demonstrate a strong capacity for learning and adapting in leadership roles.	400	2	5	4.160	.6712
I am confident that youth possess the intellectual curiosity needed to explore new ideas	400	1	5	4.295	.6994
Overall		1	5	3.911	0.8474
Affective Disposition					
I feel positively inclined towards youth leadership.	400	1	5	4.225	.6932
I believe that investing in youth leadership development is essential for building a better society.	400	1	5	4.388	.6697
I am optimistic about the future when I see youth actively engaged in leadership roles	400	1	5	4.278	.8168
I value the perspectives that youth leaders bring	400	2	5	4.650	.5461
I support efforts to empower youth	400	1	5	4.610	.6885
I have confidence in the abilities of youth to lead	400	2	5	4.448	.6989
I feel encouraged to participate in youth leadership	400	2	5	4.690	.5786
Overall		1	5	4.47	0.6703

Behavioural Disposition					
The youth demonstrate a positive attitude towards leadership	400	1	5	4.458	.7138
The youth are interested in taking on leadership roles	400	1	5	4.138	.8806
The youth are motivated to develop their skills	400	1	5	4.053	.8841
The youth actively seek out opportunities to lead and contribute to their communities or organizations	400	1	5	4.020	.9009
The youth display a willingness to learn as leaders	400	1	5	4.190	.8865
The youth exhibit confidence to make a difference	400	2	5	4.117	.7650
I observe that youth value teamwork and collaboration in their leadership endeavours	400	1	5	4.270	.8538
Overall		1	5	4.178	0.8407

There is strong confidence in the youth's capacity to analyze complex problems and make informed decisions (mean = 4.05, SD = 0.8043), as well as in their critical thinking skills (mean = 4.21, SD = 0.6311) and problem-solving abilities (mean = 4.10, SD = 0.7192). While confidence in youth leaders' cognitive skills to navigate challenging situations is moderate (mean = 3.18, SD = 1.1998), there is a high belief in their capacity for learning, adapting (mean = 4.16, SD = 0.6712), and intellectual curiosity (mean = 4.30, SD = 0.6994), highlighting their adaptability and eagerness to explore new ideas, which are crucial for leadership in dynamic contexts.

The affective disposition towards youth leadership is highly positive, with strong community support and confidence reflected in several areas. The perception of youth leadership initiatives is notably high (Mean = 4.23, SD = 0.6932), and there is a widespread belief in the importance of investing in youth leadership for societal development (Mean = 4.39, SD = 0.6697). Optimism about youth in leadership is also

strong (Mean = 4.28, SD = 0.8168), and the unique perspectives of youth leaders are highly valued (Mean = 4.65, SD = 0.5461), the highest score among the indicators. There is significant support for empowering youth (Mean = 4.61, SD = 0.6885), and confidence in their abilities to lead and inspire (Mean = 4.45, SD = 0.6989). The encouragement for youth participation in leadership activities is robust (Mean = 4.69, SD = 0.5786), reflecting broad community engagement. Overall, the affective disposition towards youth leadership (Mean = 4.47, SD = 0.6703) suggests a very positive emotional attitude, underpinned by strong support and belief in their potential to make a difference.

The behavioural disposition of youth towards leadership is highly positive, with an overall mean of 4.18 (SD = 0.8407), indicating that they are viewed as active, motivated, and capable leaders. Youth are perceived to have a very positive attitude toward leadership (Mean = 4.46, SD = 0.7138), showing enthusiasm and readiness. They show a strong interest in leadership responsibilities (Mean = 4.14, SD = 0.8806), and their motivation to develop leadership skills (Mean = 4.05, SD = 0.8841) underscores their commitment to personal growth. Youth actively seek out leadership opportunities (Mean = 4.02, SD = 0.9009) and demonstrate a willingness to learn and grow (Mean = 4.19, SD = 0.8865), essential traits for evolving leadership. They are confident in their ability to make a difference (Mean = 4.12, SD = 0.7650) and place a high value on teamwork and collaboration (Mean = 4.27, SD = 0.8538), highlighting their cooperative and proactive approach to leadership.

Objective Four

Investigate the impact of Cultural Biases on Leadership Dispositions among the Youth.

This analysis made use of Pearson Correlation and Regression Analysis. Leadership dispositions of the youth are aggregated to constitute the dependent variable for the study. The independent variables are the various dimensions of cultural biases (Age, Perceived Competence, Power Distance, and In-Group Favouritism). The Pearson Correlation results are indicated in Table 8.

Table 8. Cultural Biases and Leadership Dispositions among the Youth

	Leadership Disposition	Age	Perceived Competence	Power Distance	InGroup Favouritism
Leadership Disposition	1				
Age	.378**	1			
Perceived Competence	.480**	.094**	1		
Power Distance	.663**	.109**	.141**	1	
InGroup Favouritism	.415**	.092	.131**	.293**	1

The Pearson correlation analysis shows that Power Distance has the strongest relationship with leadership disposition ($r = 0.663$, $p < 0.01$). This indicates that the hierarchical structure within the church, where senior members often hold more decision-making power, significantly affects youth leadership disposition. The high correlation suggests that perceived power imbalances create barriers for youth, influencing their confidence, willingness to communicate openly, and overall engagement in leadership roles. Such dynamics can discourage active participation and hinder the youth's development of leadership skills, reflecting how deeply ingrained power hierarchies can impact young leaders' behavioural and cognitive dispositions.

Perceived Competence also significantly correlates with leadership disposition ($r = 0.480$, $p < 0.01$) showing moderate relationship between cultural biases and leadership dispositions. This relationship implies that when the youth feel their competence is doubted, it adversely affects their leadership confidence and disposition. The perceived lack of recognition from older congregants or peers can lead to self-doubt, impacting their cognitive and affective disposition towards leadership. The youth's ability to think critically, solve problems, and engage proactively in leadership roles is thus diminished when they sense that their capabilities are undervalued due to age or experience biases.

In-group favoritism shows a moderate yet significant correlation with leadership disposition ($r = 0.415$, $p < 0.01$) since estimated $r \approx 0.5$. This bias highlights how favoritism towards specific social groups can influence youth leadership experiences, creating perceptions of exclusivity and unequal opportunities. Such favoritism can erode trust, diminish the sense of fairness, and affect youth leaders' morale and motivation. The moderate correlation suggests that while favoritism is not the most dominant cultural bias, it still significantly impacts how youth perceive leadership roles, potentially leading to disengagement and a lack of inclusivity in leadership dynamics.

Lastly, Age has a weaker but significant correlation with leadership disposition ($r = 0.378$, $p < 0.01$) since estimated $r < 0.5$. This indicates that age-related biases, though not as impactful as other biases, still play a role in shaping the leadership experiences of youth. Younger leaders often face challenges in being perceived as credible or experienced, which can affect their ability to lead effectively. This correlation underscores the need for a more inclusive approach that values the

potential and contributions of youth regardless of age, promoting a more diverse leadership environment where youth feel empowered to contribute.

The study then determined the impact of the leadership dispositions of the youth on the various dimensions of cultural biases (Age, Perceived Competence, Power Distance, and In-Group Favouritism). The analysis however determined the assumption of Normality, Multicollinearity, and Autocorrelationv as shown in Table 9.

Table 9. Regression Coefficients of Cultural Biases and Leadership Dispositions

Model	Unstandardized Coefficients		Standardized Coefficients		Sig.
	B	Std. Error	Beta	t	
(Constant)	1.280	.149		8.611	.000
Age	.068	.023	.115	2.984	.003
Perceived Competence	.124	.037	.142	3.396	.001
Power Distance	.403	.034	.496	11.961	.000
InGroup Favouritism	.110	.022	.197	5.063	.000
R-value	0.723				
R-Square	0.522				
Adjusted R Square	0.517				
F-value	107.958				
Sig	0.000				

a. Dependent Variable: Leadership Disposition

The model shows an R-value of 0.723, indicating a strong positive correlation between cultural biases and leadership dispositions. The R-Square value of 0.522 suggests that 52.2% of the variance in leadership disposition among the youth can be explained by the combined influence of the four cultural biases: Age, Perceived Competence, Power Distance, and In-Group Favouritism. The Adjusted R-Square of

0.517 confirms the robustness of the model by adjusting for the number of predictors, showing that these biases significantly shape youth leadership perceptions. The overall model is statistically significant, as indicated by an F-value of 107.958 ($p < 0.001$), confirming that cultural biases collectively have a substantial impact on leadership dispositions among the youth.

The most influential bias is Power Distance (Beta = 0.496 $p < 0.001$). This result highlights that hierarchical structures and perceived power imbalances within the church setting strongly predict leadership dispositions among the youth. Perceived Competence also shows a significant positive effect on leadership disposition (Beta = 0.142, $p = 0.001$). This indicates that when youth feel their abilities are acknowledged, it positively influences their engagement and disposition toward leadership roles. In-Group Favouritism has a standardized coefficient of 0.197, with a significant t-value of 5.063 ($p < 0.001$), showing a moderate impact on leadership disposition. This suggests that favoritism towards certain social groups within the church influences how youth perceive fairness and inclusivity in leadership roles. Age also contributes significantly to leadership disposition (Beta = 0.115, $p = 0.003$). Although its impact is relatively smaller compared to other biases, it still indicates that age-related factors, such as being seen as too young or inexperienced, play a role in shaping leadership attitudes.

Analyses and Discussion of the Study Hypothesis

The study aimed to analyse the null hypothesis that “*H₀: Cultural biases have no association with the leadership disposition of the youth of the Seventh-day Adventist Church in Techiman Municipality.*” The responses of study participants were coded in SPSS version 21 for inferential analyses under studentised t-test distribution at $\alpha = 0.05$.

The analysis of the hypothesis was to determine whether cultural bias variables discussed on the basis of age variability, power-distance, perceived competence, and in-group favouritism have a relationship or association with the variables defined for youth leadership dispositions based on cognitive, affective and physical or psychomotor dynamisms. Table 10 gives a chi-square with t-test and Cramér's V inferential statistical analysis. Table 10 shows the relationship between Cultural biases and the leadership disposition of the youth of the Seventh-day Adventist Church in Techiman Municipality

Table 10. Relationship between Cultural Biases and the Leadership Disposition

		Leadership Dispositions Variables						
		Cognitive Disposition	Affective Disposition	Behavioural Disposition	t-test	Chi-square	d,f	sig
Cultural Biases Variables	Age Variance	37	23	43	7.801	1.341	6	.001
	Power-Distance	14	51	36				
	Perceived Competence	58	29	62				
	In-Group Favouritism	21	31	17				
	TOTAL	130(32.5%)	112(28%)	158(39.5%)				
						V = 0.47:		

*Source: Researcher's field survey 2024: Results are based on nonempty rows and columns in each innermost subtable, *. The Chi-square statistic is significant at the 1%, 5% and 10% level, respectively.*

Table 10 shows a cross-tabulation of cultural biases and leadership dispositions among the youth of Techiman South. Table 9 examined the relationship between cultural bias variables on age variance, power distance, perceived competence, and in-group favouritism, and the leadership disposition of the youth within the Seventh-day Adventist Church in the Techiman south Municipality. The results showed that leadership dispositions were distributed across three dimensions:

cognitive (32.5%), affective (28%), and behavioural (39.5%). Among the cultural biases assessed, age variance demonstrated a statistically significant relationship with leadership disposition ($\chi^2 = 1.341$, $t = 7.801$, $df = 6$, $p = .001$), indicating that age-related perceptions critically influence how youth are viewed and function in leadership roles. Specifically, youth perceived to be too young were often marginalized, affecting their cognitive and behavioral leadership expression.

Power distance was most closely associated with affective disposition, suggesting that traditional hierarchies within the church may hinder emotional engagement and confidence among young leaders. Similarly, perceived competence was positively linked with cognitive and behavioral dispositions, implying that when youth are recognized for their skills, they are more likely to engage thoughtfully and actively in leadership. In-group favouritism showed a more balanced but generally limiting influence, particularly on behavioral disposition, highlighting the need to address preferential treatment that excludes some youth from leadership participation. These findings underscore the importance of mitigating cultural biases to create an inclusive environment that supports the holistic development of youth leadership within the church.

The inferential decision under the assumption of the non-parametric Cramer's V of 0.473 associated with the chi-square test showed a moderately strong but independent association between cultural biases and leadership disposition among the youth in the selected churches.

Discussions of Findings

Role of Church towards the Improvement of Leadership among the Youth

The church has long been a cornerstone of community development, spiritual growth and social transformation. Beyond its spiritual mandate, the church plays a vital role in shaping the lives of its members, particularly the youth. As future leaders, youth require guidance, mentorship, and opportunities to develop their skills.

From Table 7 and 8, the significant impact of cultural biases on youth leadership dispositions, as indicated by the correlational analyses in Table 7 where correlational matrix reveals a significant relationship of $r > 0,4$ ($p < 0.001$) of the study's cultural bias variables with leadership dispositional variables. This underscores the importance of understanding these biases. Hofstede cultural dimensions theory, including power distance and in-group favoritism, aligns with this finding, emphasizing how these cultural elements shape perceptions of leadership.¹

As stated by Zamanabadi, High power distance might contribute to the challenges youth leaders face, while in-group favoritism could affect their perceived fairness and inclusivity.² The moderate perceptions regarding the church's role in equipping youth with tools and resources for effective leadership (mean = 3.83) and encouraging participation in decision-making (mean = 3.59) suggest areas for improvement. According to Sokal et al., providing more robust resources and encouraging active participation can enhance youth leaders' competence and

¹Divine Agodzo, "Six Approaches to Understanding National Cultures : Hofstede's Cultural Dimensions," (2014): 2.

²Khadijeh Izadi Zamanabadi, "Hofstede's Cultural Dimensions and Hse Culture," *Arabian Journal of Business and Management Review* 3, no. 1 (2015): 45.

confidence.³ Yanti et al. also emphasise the need for inclusive approaches to leadership development, suggesting that youth should be actively involved in decision-making processes to foster their leadership skills.⁴

The church's role in fostering social responsibility (mean = 4.43) in Table 5 and encouraging youth to address societal challenges (mean = 4.20) reflects a commitment to civic engagement and ethical leadership. Muenjohn and Armstrong highlight that effective leaders often exhibit a strong sense of social responsibility and community involvement.⁵ However, the need for consistent opportunities for community engagement suggests that the church encourages social responsibility. The favourable rating of mentorship initiatives (mean = 3.87) aligns with the findings of Gagauz and Chivaciuc on the positive impact of mentoring on leadership development.⁶ However, the lower ratings for equipping youth with practical leadership strategies (mean = 3.29) and enhancing a culture of leadership development (mean = 3.66) indicate that there is room for improvement. Paul suggests that effective leadership development programs should include both theoretical knowledge and practical strategies,⁷ and Mockaitis emphasise the importance of a supportive culture for leadership growth.

³ Laura Sokal, Lesley Eblie Trudel, and Jeff Babb, "Canadian Teachers' Attitudes toward Change, Efficacy, and Burnout during the COVID-19 Pandemic," *International Journal of Educational Research* 1 (2020), <https://doi.org/10.1016/j.ijedro.2020.100016>.

⁴Budi Yanti et al., "Community Knowledge, Attitudes, and Behavior Towards Social Distancing Policy As a Means of Preventing Transmission of Covid-19 in Indonesia," *Indonesian Journal of Health Administration* 8, n0. 1 (2020): 4.

⁵ Nuttawuth Muenjohn and Anona Armstrong, "Transformational Leadership : The Influence of Culture on the Leadership Behaviours of Expatriate Managers," *International Journal of Business and Information* 2 (2007): 265.

⁶ Olga Gagauz and Anna Chivaciuc, "Youth Attitudes towards Gender Roles within the Family," *Economy and Sociology* 20 (2021): 87.

⁷Michael K. Paul, "The Role of Transformational Leadership in Preparing Youth as Future Church Leaders," *Spark Repository* 5 (2020): 1.

Prevalent Cultural Biases that shape Perceptions of Leadership among the Youth of Adventist Church

Age-related biases in leadership perceptions are well-documented. Smith explores how generational differences impact leadership perceptions, noting that younger leaders are often seen as innovative, while older leaders are valued for their experience.⁸ This aligns with your finding that youth leaders are seen as increasingly innovative over time, whereas older leaders are respected for their wisdom. However, Aziz highlighted that younger leaders frequently face skepticism due to perceived inexperience.⁹ Similarly, Jogulu discussed the generational divide in leadership where younger leaders struggle to gain respect from older generations,¹⁰ which resonates with the observation of the challenges faced by the youth.

Perceived competence is a crucial factor in leadership effectiveness. Wilson et al. argued that confidence in leadership skills, including advocacy and decision-making, is essential for effective leadership.¹¹ The analysis reflects strong confidence in these areas for youth leaders yet moderate concerns about handling complex issues. Ünal emphasized that while youth leaders may be competent in advocacy and decision-making, they often need additional support to handle more intricate challenges and inspire others effectively.¹² Power distance, or the perceived gap

⁸Christian Smith, "Theorizing Religious Effects Among American Adolescents," *Journal for the Scientific Study of Religion* 42 (2003): 17.

⁹Garth Aziz, "Age Does Not Determine Influence: A Consideration for Children in Ministerial Service," *HTS Teologiese Studies / Theological Studies* 76 (2020): 1.

¹⁰Uma D. Jogulu, "Culturally-Linked Leadership Styles," *Leadership and Organization Development Journal* 31 (2010): 705.

¹¹Adrienne Wilson et al., "Examining Educational Leadership Dispositions: A Valid and Reliable Assessment of Leadership Dispositions," *International Journal of Educational Leadership Preparation* 15 (2020): 17, <https://search.ebscohost.com/login.aspx?direct=true&db=eric&AN=EJ1254584&site=ehost-live>.

¹²Cansu Ünal, "Impact of the National Culture on Female Leadership Styles: How Does Turkish Culture Impact on Female Leadership Styles in Turkey?" (Linnaeus University 2017).

between different levels in a hierarchical structure, significantly impacts leadership dynamics. The findings that youth leaders face challenges due to hierarchical structures align with the study of Salami and Ufoma.¹³ Fortner et al. also discussed how high power distance can create barriers for younger leaders, including feelings of inferiority and resistance from older members.¹⁴

In-group favouritism, where leaders are perceived to prioritize their social circles, affects leadership perceptions. Hook et al. discussed how in-group favouritism could influence perceptions of fairness and inclusivity in leadership.¹⁵ The analysis indicates moderate concerns about fairness, reflecting that leaders might be seen as prioritizing their own circles. Alomair also highlights how in-group favouritism can impact leadership effectiveness by creating perceptions of inequality, which aligns with this study's findings about concerns over leadership roles and inclusivity.¹⁶

Assess the Leadership Disposition of the Youth in the Techiman Municipality

The study found confidence in the youth leaders' analytical, critical thinking, and problem-solving skills, though with moderate belief in their overall cognitive abilities. This aligns with findings from Herzog, who emphasises the importance of

¹³CGE Salami and Akpobire O. Ufoma, "The Effect of Gender and Culture on Leadership Styles in Delta State Polytechnic, Ogwashi Uku Delta State," *International Journal of Research in Humanities and Social Studies* 3 (2016): 25.

¹⁴Kitty M. Fortner, Jose Lalas and Heidi Strikwerda, "Embracing Asset-Based School Leadership Dispositions in Advancing True Equity and Academic Achievement for Students Living in Poverty," *Journal of Leadership, Equity, and Research* 7 (2021): 71.

¹⁵Joshua N. Hook et al., "Cultural Humility and Racial Microaggressions in Counseling," *Journal of Counseling Psychology* 63 (2016): 269.

¹⁶Miznah Omair Alomair, "Peace Leadership for Youth Leaders: A Literature Review," *International Journal of Public Leadership* 12 (2016): 227.

cognitive skills in leadership identity development.¹⁷ He suggests that while many youths exhibit strong cognitive skills, there is often room for growth in these areas. Payne also noted that developing analytical and critical thinking is crucial for effective church leadership and, by extension, for broader leadership roles, supporting the need for continued development in these skills.¹⁸ The strong community support and optimism about youth leadership observed in the study are consistent with Andre, who highlights the importance of community support in fostering positive leadership attitudes among youth.¹⁹ This positive affective disposition aligns with Elana et al. who discussed the role of supportive environments in enhancing youth engagement and leadership development.²⁰ Additionally, Jones emphasized the significance of cultural humility and community backing in nurturing affective dimensions of leadership, reinforcing the observed positive affective disposition.²¹

The enthusiasm, motivation, and active pursuit of leadership opportunities among youth in Techiman Municipality resonate with the findings of Sokal et al. who argue that a proactive approach and enthusiasm are key indicators of effective

¹⁷Patricia Snell Herzog, "Youth and Emerging Adults: The Changing Contexts of Faith and Giving," *Religions* 8 (2017).

¹⁸B. Keith Payne, Heidi A Vuletich, and Kristjen B Lundberg, "The Bias of Crowds: How Implicit Bias Bridges Personal and Systemic Prejudice," *Psychological Inquiry* 28 (2017): 233, <https://doi.org/10.1080/1047840X.2017.1335568>.

¹⁹Virginie Andre, Fethi Mansouri and Michele Lobo, "A Fragmented Discourse of Religious Leadership in France: Muslim Youth between Citizenship and Radicalization," *Journal of Muslim Minority Affairs* 35 (2015): 296.

²⁰Curtis Elana et al., "Why Cultural Safety Rather than Cultural Competency Is Required to Achieve Health Equity: A Literature Review and Recommended Definition," *International Journal for Equity in Health* 18 (2019): 1.

²¹Kenneth R. Jones, "Influences of Youth Leadership within a Community-Based Context," *Journal of Leadership Education* 7 (2015): 246.

leadership identity development.²² Yanti also stressed the importance of feedback and reflection in developing leadership behaviors, which supports the observed commitment to personal growth and teamwork among youth.²³ The enthusiasm and motivation for leadership among youth in Techiman align with the work of Jena, who discusses how proactive behaviours and motivation are critical for leadership development.²⁴ Singano highlighted that behavioural dispositions, such as proactive engagement and pursuit of opportunities, are key indicators of emerging leaders.²⁵ Yan also supports this, noting that behaviours reflecting commitment to personal growth and teamwork are essential for effective leadership.²⁶ Additionally, Fallis emphasized the role of motivation and engagement in the successful development of leadership skills, resonating with this study's findings on the favourable behavioural disposition of youth.²⁷

²²Sokal, Trudel and Babb, "Canadian Teachers' Attitudes toward Change, Efficacy, and Burnout during the COVID-19 Pandemic."

²³Yanti et al., "Community Knowledge, Attitudes, and Behavior Towards Social Distancing Policy."

²⁴R. K. Jena, "Measuring the Impact of Business Management Student's Attitude towards Entrepreneurship Education on Entrepreneurial Intention: A Case Study," *Computers in Human Behavior* 107 (2020): 23.

²⁵Ashura Singano, "The Role of Leadership Styles on Teachers Working Morale in Primary Schools in Kibaha Town Council" (Open University of Tanzania 2015).

²⁶Chua Yan et al., "Factors of Leadership Skills of Secondary School Principals Factors of Leadership Skills of Secondary School Principals," *Procedia - Social and Behavioral Sciences* 116 (2014): 5125, <http://dx.doi.org/10.1016/j.sbspro.2014.01.1085>.

²⁷ A. Fallis, "Factors Influencing Leadership and Teacher Performance in the Senior High Schools in the Ho Municipality of the Volta Region of Ghana," *Journal of Chemical Information and Modeling* 53 (2013): 1689.

Investigate the impact of Cultural Biases on Leadership Dispositions among the Youth

The findings from Table 8, which show a strong positive correlation relationship between cultural biases and leadership dispositions among the youth, align with previous research by Fortner et al.²⁸ This study finds that cultural biases, including Power Distance, Perceived Competence, In-Group Favouritism, and age-related biases, significantly shape leadership dispositions, explaining 52.2% of the variance. These results are consistent with the work of Chirchir,²⁹ who explored the influence of religious and cultural contexts on leadership roles, revealing how perceived power imbalances and hierarchical structures impact leadership effectiveness. Similarly, Sanduleac and Căpățină emphasized the importance of recognition and feedback in developing leadership identity, supporting this study's finding that Perceived Competence positively affects youth engagement in leadership roles.³⁰

Moreover, this study's emphasis on Power Distance as the most influential bias reflects Sokal et al. findings on the fragmented discourse of leadership shaped by hierarchical structures.³¹ Their research illustrates how power dynamics and perceived imbalances affect leadership perceptions and opportunities. The moderate impact of

²⁸Fortner, Lallas, and Strikwerda, "Embracing Asset-Based Scholl Leadership Disposition in Advancing True Equity and Academic Achievement for Students Living in poverty."

²⁹Reuben K. Chirchir et al., "Leadership Style and Teachers Commitment in Public Primary Schools in Bomet County, Kenya," *Journal of Education and Practice* 5 (2016): 175, <http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.1013.9679&rep=rep1&type=pdf%0Ahttp://www.iiste.org/Journals/index.php/JEP/article/viewFile/18759/19201>.

³⁰Sergiu Sanduleac and Tatiana Căpățină, "The Influence of Leadership Communication on School Teachers' Job Satisfaction," *Journal of Psychology. Special Pedagogy. Social Work* 45 (2016): 77, <http://psihologie.upsc.md>.

³¹Sokal, Trudel, and Babb, "Canadian Teachers' Attitudes toward Change, Efficacy, and Burnout during the COVID-19 Pandemic."

In-Group Favouritism observed in this study is in line with the findings of Elana, who discussed how social identity and group dynamics influence perceptions of fairness and inclusivity in leadership.³²

Lastly, the results regarding age-related biases echo the findings of Andre that age can affect the perceived credibility and influence of youth leaders, reinforcing the need to address age-related biases to enhance youth leadership development.³³

Overall, these comparisons underscore the robustness of the current study's findings and their alignment with existing literature on cultural biases and leadership dispositions.

The strong positive correlation between cultural biases and leadership dispositions, with the model explaining 52.2% of the variance, aligns with the work of Payne et al. who highlighted how social identity theories, including power dynamics and group favoritism, influence leadership roles and perceptions.³⁴ Payne et al. research suggests that the strength of social identity and hierarchical structures can profoundly impact leadership effectiveness and engagement, mirroring the current study's emphasis on Power Distance and its substantial influence on youth leadership perceptions.

The identification of Power Distance as the most influential bias resonates with Alomair's review of peace leadership and the impact of hierarchical structures on leadership roles.³⁵ Alomair found that hierarchical and power-related factors

³²Elana et. al., "Why Cultural Safety Rather than Cultural Competency Is Required to Achieve Health Equity: A Literature Review and Recommended Definition."

³³Andre, Mansouri, and Lobo, "A Fragmented Discourse of Religious Leadership in France: Muslim Youth between Citizenship and Radicalization."

³⁴Payne, Vuletic and Lundberg, "The Bias of Crowds: How Implicit Bias Bridges Personal and Systemic Prejudice."

³⁵Alomair, "Peace Leadership for Youth Leaders: A Literature Review."

significantly shape leadership perceptions and opportunities, supporting the study's finding that Power Distance is a critical factor in shaping leadership dispositions among the youth. This connection highlights the persistent relevance of hierarchical dynamics in leadership contexts.

Discussion of Findings on the Hypothesis

The study hypothesized that: “*Ho: Cultural biases have no association with the leadership disposition of the youth of the Seventh-day Adventist Church in Techiman Municipality*”. However, analysis of the data in Table 9, demonstrated a statistically significant relationship between cultural biases and leadership disposition, especially with regard to age variance, which had a p-value of .001 under t-test and chi-square test assumptions respectively. This strongly suggests that cultural perceptions about age significantly affect how youth are perceived and how they function in leadership roles. The rejection of the null hypothesis confirms that cultural biases indeed shape youth leadership disposition within the Adventist Church context.

This finding aligns with the work of Resane who emphasizes that many older church leaders find it difficult to acknowledge the leadership potential of younger pastors, often leading to exclusion or marginalization. Such generational bias creates a leadership vacuum where youth are either not given the opportunity to lead or lack the confidence to do so due to limited affirmation.³⁶

Furthermore, the influence of power distance was evident in its strong association with affective leadership disposition. Youth in high power-distance environments, such as those often found in traditional church hierarchies, tend to feel

³⁶ K. T. Resane, “Leadership for the Church: A Contextual Approach,” *HTS Theological Studies/Theological Studies* 70, no. 1 (2014): 1–7, <https://doi.org/10.4102/hts.v70i1.2003>

emotionally disengaged or hesitant to lead, fearing they will not be heard or accepted.³⁷

This confirms Hofstede's cultural dimension theory, which explains how hierarchical cultures reinforce deference to authority, discouraging initiative among younger members. In addition, perceived competence was shown to correlate significantly with cognitive and behavioral leadership dispositions. According to Komives et al. as individuals—especially youth—receive recognition for their leadership potential, they begin to internalize a leadership identity, leading to increased engagement and capability.³⁸

This supports the Leadership Identity Development (LID) model, which outlines how leadership perception and feedback from others are crucial in shaping a young person's leadership trajectory. In-group favouritism, though less statistically detailed in the table, still showed qualitative influence. The tendency for church leaders to support individuals who reflect their cultural or traditional values limits leadership diversity. This is consistent with Tajfel and Turner's Social Identity Theory, which suggests that individuals often favour those within their cultural or social group while marginalizing "out-group" members, even when those members are competent and willing to lead.³⁹

In sum, the findings clearly indicate that cultural biases—especially those relating to age, hierarchical norms, and preferential treatment—negatively impact the

³⁷ G. Hofstede, *Culture's Consequences: Comparing Values, Behaviors, Institutions and Organizations Across Nations*, 2nd ed. (Thousand Oaks, CA: Sage Publications, 2001), 208.

³⁸ S. R. Komives, J. E. Owen, S. D. Longerbeam, F. C. Mainella, and L. Osteen, "Developing a Leadership Identity: A Grounded Theory," *Journal of College Student Development* 46, no. 6 (2005): 593–611.

³⁹ H. Tajfel, and J. C. Turner. "An Integrative Theory of Intergroup Conflict." In *The Social Psychology of Intergroup Relations*, ed. W. G. Austin and S. Worchel (Monterey, CA: Brooks/Cole 1979), 33–47.

leadership development of youth in the church. These biases reduce cognitive engagement, hinder affective commitment, and limit behavioral participation.

Therefore, dismantling these biases is not only a matter of fairness but a strategic necessity for cultivating the next generation of empowered and spiritually grounded leaders.

CHAPTER 6

PROGRAMME IMPLEMENTATION AND PROJECT NARRATIVES

Concerns regarding Cultural Biases of Leadership Disposition among the youth in Techiman South District of the Adventist Church precipitated this project. This chapter describes the intervention which comprises the project preparation and implementation of a Youth Leadership Empowerment Programme (YLEP), aimed at fostering inclusivity, competence recognition, and participatory leadership among young people in the church. The Youth Leadership Empowerment Programme (YLEP) is implemented through a structured, phased approach to ensure the progressive elimination of cultural biases and the empowerment of young leaders within the church. The implementation focuses on awareness creation, capacity building, mentorship, leadership restructuring, and continuous evaluation.

Biblical and Theological Foundation

The theological foundation of the study is anchored in the Bible and supplemented by the prophetic insights of Ellen Gould White. This foundation was employed in the design of the intervention. The program's objective was to create a culture of inclusivity and critical thinking, reducing biased decision-making among young people in leadership positions in the Techiman South District.

They include: Leadership and cultural humility which dwells more on servant leadership (Phil. 2:5-11). The Bible presents leadership as a calling from God rather than a position attained through human efforts. Leaders in Scripture, such as Moses

(Exod. 3:10-12), David (1 Sam. 16:11-13), and the disciples of Jesus (Matt. 4:18-22), were chosen by God regardless of societal norms and biases. Inclusive Leadership: “Breaking down the barriers” (Gal. 3:28; cf. Gen. 11:1-9). Leadership and self-awareness, self-reflection and introspection (Psa. 139:23-23). The youth are people of destiny. They have a strong sense of calling. They know they are in the youth work because God has called them to be there.¹ This implies that mentoring youth requires a practical and structured approach. It also means the adults should not allow anything such as cultural disposition to hinder and deter the youth in assuming leadership in the church. Every opportunity should be seized by the adults in leadership positions to shape the young people in the church. The researcher conducted a series of two-hour workshops.

The Project Context

The project took place in Techiman Central, Amo Memorial, Church (AMSDA), Forikrom Central, and Bamiri Seventh-day Adventist churches in Techiman all in Bono East Region, Ghana. These four churches were selected for the project because they had a high percentage of young people as members as well as a high percentage of the youth. Techiman Central and AMSDA have youth churches with pastors.

Permission Letters

First a permission letter was written on September 20, 2019, to Mid-North Ghana Conference, (MING) with copies to Techiman South District and the selected four churches in order to enable the researcher to conduct a study in that territory. A

¹ General Conference of Seventh-day Adventists, *Getting It Right: A Power-Packed Resource for Adventist Youth Leaders* (Hagerstown, MD: Review and Herald Publishing, 2005).

response to the request was received from MING on September 20, 2019, indicating that the permission has been granted with copies to the selected district and church pastors. The selected churches and the district pastors subsequently on behalf of the district administration and the churches involved also wrote back to confirm the permission. Upon receipt of formal permission letters from relevant quarters, the program got underway.

Inferences from Findings

The findings from the questionnaires were analysed to give the following:

1. There is a low educational background in the church especially among the adults in leadership positions.
2. The adults in leadership are not so keen to oversee the mentorship and development of the youth in the church.
3. There is no budget for intentional leadership training for the youth.
4. It seems leadership in the church is based on age, assuming youth are too inexperienced or immature for leadership positions.
5. The church has no intentional leadership retreats or periodic orientation program for young people.
6. It was noted that no elder was specifically assigned the responsibility of overseeing the Youth other than the appointed Youth leaders.
7. The youth were not actively engaged in church leadership, which limits their development and preparedness for leadership roles.
8. The analysis of the study showed that the underlying factors hindering youth leadership were the prevailing cultural norms.

Resources for the Project

On receiving the permission letter from the conference, the researcher sought for the appropriate resource for the entire project. These resources include financial, human, and material resources. A comprehensive budget for the entire project was prepared to provide the researcher who is self-sponsored, with a clear understanding of the financial commitment involved. For consideration and approval, the Mid-North Ghana Conference, the District, and the churches were consulted for the reimbursement of the motivational package for the facilitators, workshop, and orientation expenses respectively. The facilitators were furnished with sermon outlines and workshop handouts to enable them to monitor the implementation of the intervention. The materials were prepared by the researcher based on the biblical and theological foundations and the literature review. Table 11 shows the Project Budget.

Table 11. Budget for Project Implementation

NO.	DESCRIPTION OF ITEM	QUANTITY	UNIT PRICE	TOTAL
01	Buying of Data	350.50 GB		516
02	Printing of Questionnaire	400	1.00	400
03	Pens and Pencils	400	5.00	2000.00
04	Printing of Handouts	400	.50	200.00
05	Expenses on Orientation	10	40.00	400.00
06	Expenses on Workshop	10	400.00	4000.00
07	Leadership Retreat		100	3000.00
08	Transportation			1,500.00
09	Motivational package for facilitators	10	100	1,000.00
10	Monitoring & Evaluation of Implementation			
11	Contingencies			1,500.00
Total				14,516

Note: All monies are in Ghana Cedis. (GHc) Exchange rate: USD 1=Ghc 14.21

Mobilizing and Training of Facilitators

A five-member team of facilitators, including the Youth Director who also serves as the district pastor, was oriented and briefed on the scope of the project design and implementation of the intervention on December 23, 2024 from 11:30 am to 2:30 pm at Techiman. The youth were also taken through some of the workshops/seminars, retreat, and sermon materials.

The Effective Leadership Awareness Program (ELAP) was strategically designed and implemented in five key phases to address cultural biases in leadership and foster inclusive leadership practices within church and community settings. The various phases and activities implemented are indicated in table 12 below.

Table 12. Phases and Activities for Program Implementation

Phase	Objective	Activities
Phase 1: Sensitization and Awareness Creation	To educate church leaders, members, and youth on the impact of cultural biases on leadership and the need for inclusivity.	<ol style="list-style-type: none"> 1. Leadership and congregation awareness seminars 2. Panel Discussions and Testimonies 3. Churchwide campaign on leadership inclusivity
Phase 2: Youth Capacity Building and Skills Development	To equip young people with leadership skills, biblical knowledge, and strategic thinking abilities.	<ol style="list-style-type: none"> 1. Leadership Training Workshops 2. Bible Study on Leadership Principles 3. Church Administration and Governance Training
Phase 3: Mentorship and Intergenerational Partnership	To foster mentorship relationships between senior church leaders and young aspiring leaders.	<ol style="list-style-type: none"> 1. Mentorship Pairing Program 2. Peer Leadership Development Groups
Post-Implementation Stage	To consolidate gains and ensure sustainability of youth leadership initiatives.	<ol style="list-style-type: none"> 1. Leadership Transition Plan 2. Institutionalization of Youth Leadership Programs 3. Integration of Young Leaders into Church Committees
Evaluation and Impact assessment	To assess the effectiveness of the program and identify areas for improvement.	<ol style="list-style-type: none"> 1. Surveys and Feedback Collection 2. Follow-up Mentorship Reviews 3. Assessment of Church Leadership Inclusivity 4. Final Report and Recommendations

Phase 1: Sensitization and Awareness Creation

Objective: To educate church leaders, members, and youth on the impact of cultural biases on leadership and the need for inclusivity.

Key Activities:

1. Leadership and Congregation Awareness Seminars

- Organize seminars for church leaders, elders, and youth on cultural biases affecting leadership. Appendix ()
 - Engage guest speakers, church scholars, and leadership coaches.
2. Panel Discussions and Testimonies
 - Invite young leaders to share their experiences of leadership barriers.
 - Conduct intergenerational dialogues between senior leaders and youth to address misconceptions.
 3. Churchwide Campaign on Leadership Inclusivity
 - Use scriptural references to emphasize the biblical foundation of inclusive leadership.
 - Display posters and infographics on leadership empowerment.
 - Use scriptural references to emphasize the biblical foundation of inclusive leadership.

In all, 400 people were in attendance. They included 10 pastors, 280 male youth leaders and 100 female youth leaders. Others included village heads (9 males and 9 females), young people (5 males and 5 females), and adults in leadership (4 males and 4 females).

This selection of respondents exhibited an equitable distribution of a balanced representation across various age cohort with a total of 60 people. The respondents assembled in Techiman Central on Wednesday 23rd December 2024.

The purpose of choosing these specific groupings of participants was to assess the feasibility of the program and find the effectiveness of future implementation. The insights gained will serve as a reference for subsequent workshops, with ongoing support from the facilitators to facilitate the program's successful rollout.

The theme for the program was “Cultural Biases of Leadership Disposition Among the Youth.” The program commenced with a devotion from the District Pastor, captioned “Forbid Them Not: Embracing Inclusion and Empowerment in God’s Kingdom!” This topic explored the biblical principle of inclusivity and how Christ’s teachings call us to embrace all people regardless of age, background, or status. The caption “Forbid them Not” encouraged participants to allow and support the participation of all in the work of God including church leadership. The following points were emphasized during the devotion based on Matthew 19:14, Mark 10:14, and Acts 10:34-35:

1. That the youth must be given equal respect and rights when it comes to church leadership.
2. That cultural practices and norms of Jesus’ time often relegated young people to a passive, subordinate role, and that by encouraging their inclusion He broke cultural conventions that excluded or marginalized young people.
3. Relevance: Youth today cannot be excluded or overlooked in leadership opportunities due to age, experience, or cultural biases. Matthew 19:10 calls for a re-evaluation of such biases, encouraging the inclusion of young people in leadership roles.
4. Cultural biases may place an unwarranted emphasis on age, experience, or societal accomplishments as criteria for leadership, whereas youth, with their untainted perspectives and passion, can often bring fresh insights and authenticity to leadership roles.
5. In addressing leadership among the youth, nobody has the right to undermine the principles that advocate for an inclusive leadership model.

Adult leaders also need to move away from cultural prejudices that undermine the potential of young people.

The devotion ended by reflecting on Matthew 19:14 in the context of cultural biases. The message was clear: leadership should be inclusive and not confined to the elderly because of societal prejudice against the youth. After the devotion, the researcher discussed the day’s business with the participants. The participants were taken through the topics and activities as indicated in table 13 below.

THEME: “Effective Leadership Awareness Program (ELAP) for Church and Community Leaders”

Table 13. Program Time Table

TIME	ACTIVITY	FACILITATOR
08: 30- 9:00	Reporting/Registration	Youth Leaders
09:05- 9:20	Special Recognition of Community Leaders	District pastor
09:20- 10:25	Effective Leadership Awareness Program for Church and Community leaders	Edward Nyarkoh
10:25-10:45am	Discussion Questions:	Leaders
11:45- 12:30	Lesson: Understanding leadership style	Edward Nyarkoh
12:30- 1:00pm	Focus Group Discussion: Young People Community Opinion Leaders and Pastors	Edward Nyarkoh
1:00-1:30pm	Enrolment into the Discover Series Bible Conversation Discussion	Research Assistance

Respondents were also grouped activities, and reports were subsequently presented. By the end of the program, participants expressed enthusiasm and acknowledged their prior lack of awareness, as well as their previous negative perspective on youth in leadership roles.

The respondents made comparable concerns and even acknowledged that they are the route course of the problem. They made a resolution based on what they had

learned to include the youth dynamically in the life of church leadership. The youth were inspired, an inspiration that led to the establishment of a youth church where the young people are given the opportunity to assume full leadership roles for the first time.

The Effective Leadership Awareness Program (ELAP) for Church and Community Leaders aimed to foster growth not only in technical leadership skills but also in the deeper spiritual and relational aspects of leadership. This training turned into a robust discussion as the participants highlighted how each lesson had affected others in their experience (APPENDIX E).

Phase 2: Youth Capacity Building and Skills Development

Objective: To equip young people with leadership skills, biblical knowledge, and strategic thinking abilities.

Key Activities:

1. Leadership Training Workshops
 - Train youth in public speaking, decision-making, conflict resolution, and servant leadership.
 - Conduct interactive role-play exercises on leadership scenarios.
2. Bible Study on Leadership Principles
 - Leadership-focused Bible study sessions to explore themes such as servant leadership, mentorship, and faith-based decision-making.
3. Church Administration and Governance Training
 - Teach youth the organizational structure of the church, financial management, and strategic planning.
 - Assign the youth shadowing opportunities under experienced church leaders.

A 3-day workshop to augment the leadership disposition of youth on leadership was organized at Techiman Central, the district headquarters on Sunday, November 21, 2023, from 8:00 am to 1:00 pm. Attendance was limited to 40 people and taken from the district sensitization workshop participants with the following representation from each church:

- a) Ten Youth Pastors as key informants and mentors who served as role models to the youth
- b) Trained Youth facilitators in church leadership positions (7 males and 7 females)
- c) Village heads (9 males and 9 females)
- d) Young people (5 males and 5 females)
- e) Adults' coordinators in leadership to plan and coordinate training activities (4 males and 4 females).

For the efficiency of the program and to enable the researcher to participate in the activities, the churches were grouped into two. Group 1 consisted of Amu Memorial Seventh-day Adventist Church (AMSDA) and Bamiri who had their program on 19th December 2023. Group 2 consisted of Techiman Central and Forikrom, who had their program on 26th December 2023.

Youth Capacity Building Skill Development program provided an opportunity for youth evangelism. The youth in the church invited their friends who were not Seventh-day Adventists to the program. The prime purpose of the program was to demonstrate to the church and the community that God can use both the old and the young for His mission.

At the end of the program a total of 266 youth were recorded as attendees; 60 of them were not Adventist.

During this occasion, the participants in District Sensitization Workshop also attended the program to support the facilitators in running the Youth Capacity Building Skills Development Retreat. The coordinators and the youth leaders who were present were taken through a series of topics in the form of a seminar. The Youth Ministries Coordinating. A Step-by-Step Guide for Effective Leadership style for Mission in the local Church was adopted as the main resource material. The purpose of this retreat was to enhance the skills and knowledge of the youth to reflect the gospel commission in consonance with the objective of the Youth Ministries of the Adventist Church.²

Phase 3: Mentorship and Intergenerational Partnerships

Objective: To foster mentorship relationships between senior church leaders and young aspiring leaders.

Key Activities:

1. Mentorship Pairing Program
 - Assign experienced church leaders as mentors to young leaders.
 - Encourage monthly mentorship meetings to discuss leadership growth and challenges.
2. Peer Leadership Development Groups
 - Establish youth-led leadership circles where young people mentor and support each other.
 - Rotate leadership roles within these groups to encourage experiential learning.

²The General Conference of Seventh-day Adventists, Ministerial Association, *Seventh-day Adventist Ministers' Handbook* (Silver Spring, MD: The Ministerial Association of General Conference of Seventh-day Adventists, 2009). 61

This phase was a continuous process that took place over a 3-month period. The first step was to identify experienced church leaders who are willing to serve as mentors. At the same time, young leaders who demonstrate leadership potential were invited to enroll in the mentorship program.

After selection, mentors and mentees were paired. Mentors and mentees are required to meet monthly to discuss leadership development, spiritual growth, and personal challenges. Each meeting followed a structured format, and key takeaways were documented. Additionally, quarterly group mentorship sessions allowed mentees to interact with multiple mentors, fostering diverse learning experiences.

Post Implementation Stage

The whole project was time-bound for seven months-December 2021 to June 2022. Therefore, a timeline of activities as a guide and reminder for the entire program was developed to be observed by both the researcher and facilitators. A review meeting was convened in Techiman on December 26, 2024 to assess the progress of ongoing programs. The attendees included the facilitators, district pastors, two elders from each of the four churches, two opinion leaders from each of the four communities, eight youth leaders, and four pastors. In all 28, persons attended the meeting. At the meeting, the facilitators presented. The facilitators were commended and honoured for their willingness and commitment to make the project successful. All others were also appreciated, motivated, and encouraged for the parts they played for the success of the project.

Evaluation

In order to discover the success of a project like this it calls for evaluation because evaluation is vital for the viability purpose.

Initial Evaluation

The results from chapter four indicated that the youth were not involved in the leadership life of the churches (from Table 4-6). It was found that the primary factors inhibiting the youth from assuming leadership roles within the church were deeply rooted in cultural norms and assumptions, as well as a deficiency in technical leadership skills and knowledge. It was found that a lack of mentorship and motivation from church leaders contributed to the limited involvement of youth. However, it is encouraging to note that by the end of the intervention implementation, there was a significant increase in youth participation in church leadership

Participants' Perception of Program Implementation

The success of any intervention program depends largely on the perceptions and experiences of its participants. Understanding how participants view the implementation process provides valuable insights into the program's effectiveness, strengths, and areas for improvement. Table 14 provides a quantitative analysis of how well the program met participants' expectations and contributed to their learning and development.

Table 14. Perception on Program Implementation

Perception Indicator	Mean	Std. Dev	% of Agreement (Agree + Strongly Agree)
The intervention improved my understanding of youth leadership.	4.5	0.671	92%
I feel more confident to take on leadership roles in the church.	4.3	0.740	88%
The mentorship program was beneficial for my leadership growth	4.6	0.620	94%
The leadership training workshops provided practical skills I can use.	4.4	0.711	90%
The intervention encouraged intergenerational collaboration.	4.2	0.760	85%
I believe the church now values youth leadership more than before.	4.1	0.792	83%
The intervention should continue as a regular program in the church.	4.7	0.582	96%

Key Findings:

- Improved understanding of youth leadership: The intervention was highly effective in enhancing participants' understanding of youth leadership, with a strong majority (92%) agreeing that it contributed positively.
- Increased confidence: 88% of participants felt more confident in assuming leadership roles after the intervention.
- Mentorship effectiveness: The mentorship program received the highest agreement level (94%) with a mean score of 4.6, highlighting its impact on leadership growth
- Overall positive impact: Participants expressed a high level of satisfaction, with an average mean score of 4.4 out of 5, indicating a strong perception of the program's effectiveness. The leadership training workshops were

perceived as highly practical and applicable, as evidenced by the 90% agreement rate.

- Encouragement of intergenerational collaboration: The intervention was effective in fostering collaboration between different age groups in the church, with 85% of participants agreeing.
- Perceived shift in church's valuation of youth leadership: A significant portion (83%) of participants believed that the church now values youth leadership more than before.
- Sustained impact: 96% of participants recommended the continuation of the program, showing strong endorsement for long-term implementation.

Project Reporting

Reporting is essential for the success of the project, as it provides encouragement and motivation to those receiving and those giving the report just as it is chronicled in Luke 10:1, 20. Therefore, upon completion of the implementation, a report of the project and the outcome was officially presented to appropriate church entities as indicated below.

Mid-West Ghana Conference (MWGC) Leadership

The Administration of Mid-West Ghana Conference served as the principal sponsor of both the researcher and the project. A formal report in document form was prepared and submitted to the administration for the scrutiny and adoption.

Mid-North Ghana Conference (MING) Leadership

Copies of the report were sent to Mid-North Ghana Conference where the permission was granted with the leadership to allow the research project to take place in their churches for a period of seven months.

The Boards of the Selected Churches Leadership

The Techiman Central, Amu Memorial, Forikrom Central, and Bamiri churches, the four churches selected to participate in the study, extended their interest and support that was instrumental to the successful implementation and intervention of the project. In recognition of their contribution, copies of the report were provided to these churches. Nevertheless, before the report was delivered to the churches, there was a stakeholder meeting with those churches' clerks and elders and the head pastor of Techiman South District on March 6, 2022 for presentation. An expression of appreciation was made to all the churches for their permission and support towards the success of the program.

Summary

The main goal of the project (“Cultural Biases of Leadership Disposition Among the Youth in Techiman South District of the Adventist Church”) was to assess the situation in the district and implement an effective strategic initiative to nurture the spiritual, social, and emotional well-being of young people. This became apparent through the observable leadership disposition among the youth within the communities.

Nevertheless, upon the analysis of the survey findings, and as informed by the biblical and theological foundations and the literature reviewed, a strategy was proposed and implemented through the assistance of the facilitators. The stages of implementation of the intervention spanned through a period of seven months. It is satisfying to state that the analysis and evaluation conducted after the strategy was implemented indicate a profound impact on leadership disposition among the youth. The next chapter presents the summary, conclusion, and recommendations of the study, and suggestion for further research.

CHAPTER 7

SUMMARY, CONCLUSIONS, RECOMMENDATIONS, AND SUGGESTION

This chapter presents the summary of the study and the conclusion drawn from the study. It also presents some recommendations to the church as well as suggestions for future researchers.

Summary

This dissertation examines how cultural biases influence the leadership disposition of youth within the Techiman South District of the Seventh-day Adventist Church in Ghana. The study is grounded in biblical principles and guided by theories such as Leadership Identity Development (LID) and Social Identity Theory, both of which highlight the interplay between personal development, group identity, and societal norms in shaping leadership behavior.

The study identified a persistent problem within the church: despite the biblical model of servant leadership and inclusion, youth are often marginalized in leadership roles due to deep-rooted cultural beliefs. These include preferences for seniority, hierarchical authority (power distance), in-group favoritism, and perceptions that associate leadership competence with age or experience. These biases create structural and psychological barriers that limit the participation, confidence, and effectiveness of young leaders in the church.

A quantitative research design was adopted, using structured questionnaires administered to 400 purposively selected participants from four churches in the

district: Techiman Central, Amo Memorial SDA Church (AMSDA), Forikrom Central, and Bamiri. The study aimed to assess the role of the church in nurturing youth leadership, explore the prevailing cultural biases, evaluate the leadership disposition of youth, and determine the impact of cultural biases on these dispositions.

Findings revealed that the youth possess strong cognitive, affective, and behavioral leadership competencies, including adaptability, problem-solving, and interpersonal skills. However, cultural biases—particularly ageism, power distance, and perceived incompetence—significantly affected how these leadership traits were perceived and utilized within the church. Despite an overall willingness among youth to lead, these biases created discouragement and hindered their active participation.

In response, the study designed and implemented a three-phase youth empowerment program, consisting of: (1) sensitization and awareness creation, (2) capacity building and skills development, and (3) mentorship and intergenerational partnerships. Evaluation of this intervention showed positive outcomes, including improved youth confidence, increased intergenerational dialogue, and greater support for youth leadership roles.

The study concludes that overcoming cultural biases is essential to fostering inclusive leadership and ensuring the full engagement of youth in church ministry. It recommends intentional mentorship, policy adjustments, and continuous education within the church to support youth development. The work provides valuable insights for religious leaders, policy makers, and scholars interested in youth leadership, church growth, and cultural transformation.

The study was conducted among the leadership and youth of Adventist churches within the Techiman Municipality, namely Techiman Central, Amo Memorial Seventh-day Adventist Church (AMSDA), Forikrom Central, and Bamiri

churches. The researcher conveniently selected 100 respondents (90 youth and 10 leaders) from each church. A total of 400 respondents were considered for the study. Both descriptive and inferential analyses were used to analyse the data.

The first objective of the study was to assess the role of the churches toward the improvement of leadership among Adventist youth in the Techiman Municipality. The findings revealed that cultural biases significantly shape youth leadership dispositions, with the church playing a pivotal role in this process. The study revealed that the churches had been empowering the youth by fostering a sense of identity, belonging, and integrity in leadership, although efforts to equip youth with leadership tools and encourage decision-making participation were found to be moderate, indicating a need for more inclusivity. While the churches promoted social responsibility and motivated youth to tackle societal challenges, there was a need for more consistent community engagement opportunities. Mentorship initiatives were found to be generally positive, but enhancing practical leadership strategies and the overall culture of leadership development was lacking.

The second objective was to examine the prevalent cultural biases that shape perceptions of leadership among Adventist youth in the Techiman Municipality. The analysis revealed that age-related biases, perceived competence, and power dynamics significantly shape leadership perceptions among the youth in the Adventist Church. The study established that age influenced perceptions whereby young leaders were viewed as innovative but inexperienced, while old leaders were valued for their wisdom. Perceived competence strongly affected youth leadership credibility; while adult leaders had high confidence in their decision-making and advocacy skills, they had concerns about the ability of young people to handle complex issues. Power distance and in-group favoritism also played crucial roles, with hierarchical barriers

and favoritism within social circles affecting inclusivity, fairness, and authority of youth leaders.

The third objective of the study aimed at assessing the leadership disposition of the youth in the Techiman Municipality by exploring their attitudes toward assuming leadership roles. The leadership disposition of youth in the Techiman Municipality was found to be highly positive, with strong cognitive, affective, and behavioral attributes indicating their readiness for leadership roles. Youth were seen as capable of critical thinking, problem-solving, and adaptability, although perceptions of their overall cognitive skills showed some variability. The community shows strong support and optimism towards youth leaders, valuing their unique perspectives and actively encouraging their participation, while youth themselves demonstrate enthusiasm, motivation, and a proactive approach to seeking leadership opportunities.

The fourth objective investigated the impact of cultural biases on leadership dispositions among the youth of the Adventist Church in the Techiman Municipality. The study demonstrated that cultural biases significantly influenced youth leadership dispositions, with hierarchical power distance being the most impactful factor, followed by perceived competence. The model, explaining 52.2% of the variance, highlighted that while power distance strongly affects perceptions of leadership, recognition of youth abilities and in-group favoritism also play substantial roles, with age-related biases contributing to a lesser extent.

Lastly, a program was designed to evaluate and assess the perceptions, beliefs, and experience related to cultural biases within the context of youth leadership in the church. The objective objective was to understand how coultural backgrounds, gender, and traditions affect leadership in the church. The program

raised awareness of the challenges the youth face, and encourage a more inclusive approach to leadership. By that was addressed that cultural biases, affect the church members and members understood also that cultural backgrounds, gender and traditions affect leadership in the church.

Conclusion

In conclusion, this study underscores the significant impact of cultural biases on youth leadership dispositions within the Adventist Church in the Techiman Municipality. It highlights that the church plays a crucial role in shaping these dispositions by fostering identity, belonging, and integrity, though more inclusive efforts and consistent community engagement are needed. The analysis of cultural biases reveals that age, perceived competence, and power dynamics critically influence leadership perceptions, with hierarchical power distance emerging as the most impactful. Youth in the Techiman Municipality exhibit a highly positive disposition towards leadership, characterized by strong cognitive, affective, and behavioral traits. However, the study emphasises that while biases such as power distance and in-group favoritism are substantial, further enhancement of practical leadership strategies and mentorship within the church is essential for developing effective and inclusive youth leaders.

The Church Plays a Crucial Role in Shaping Youth Leadership. The findings indicate that the Seventh-day Adventist Church in Techiman South has a significant influence on youth leadership development. The church provides spiritual guidance and moral foundations for leadership; however, its efforts are hindered by entrenched cultural practices that sometimes contradict biblical models of inclusive and servant leadership. While church programs exist, they are not always intentionally structured to address the leadership needs of young people.

Cultural Biases Significantly Influence Leadership Disposition. Cultural biases such as power distance, age-based discrimination, perceived incompetence, and in-group favoritism were found to be prevalent in the church context. These biases negatively affect how young people are perceived and treated when they aspire to leadership roles. Despite possessing strong leadership potential, many youth are excluded or underutilized due to traditional beliefs that associate leadership authority with age or seniority.

Youth Exhibit Positive Leadership Dispositions Despite Challenges. The study revealed that youth in the Techiman South District demonstrate high levels of leadership disposition in cognitive (critical thinking), affective (motivation and empathy), and behavioral (initiative-taking) domains. However, their willingness and readiness to serve are often suppressed by a lack of trust and recognition from senior church members, leading to frustration and disillusionment.

There is a mismatch between youth potential and leadership opportunities. A key conclusion from the data is that youth readiness for leadership is not matched by opportunity. Traditional leadership structures in the church do not adequately reflect the capacity and enthusiasm of young people to lead. This mismatch contributes to underutilization of talent and missed opportunities for church growth and sustainability.

Intentional Interventions Can Mitigate Cultural Biases. The implementation of a youth empowerment program focusing on sensitization, skills training, and mentorship showed positive results. Participants reported increased confidence, clearer leadership pathways, and improved intergenerational understanding. This demonstrates that cultural biases can be addressed effectively through targeted, church-led initiatives that foster inclusion and mentorship.

Failure to Address Cultural Biases Risks Long-Term Disengagement. If cultural biases are not confronted and dismantled, the church risks alienating its youth, which could lead to long-term disengagement from leadership and even from the church itself. Promoting inclusivity and intergenerational leadership collaboration is essential to sustaining the mission of the church and preparing the next generation of leaders.

Recommendations

The researcher recommends the following:

1. To enhance the role of the church in improving youth leadership, it is recommended that the church develop more comprehensive and inclusive leadership programs. These programs should focus on providing practical leadership tools, fostering greater youth involvement in decision-making processes, and creating consistent opportunities for community engagement. Strengthening mentorship initiatives by incorporating hands-on leadership training and encouraging active participation in real-world leadership scenarios will also be beneficial. Additionally, the church should actively seek feedback from the youth to tailor its leadership development efforts more effectively.
2. Addressing the cultural biases that shape perceptions of leadership, such as age-related biases and power dynamics, requires targeted interventions. The church should implement training and awareness programs to challenge and change entrenched biases about age and competence. Facilitating open dialogues and workshops on inclusivity and fairness can help mitigate the effects of power distance and in-group favoritism. Promoting intergenerational collaboration and creating platforms where

youth can demonstrate their leadership capabilities can also help in reshaping perceptions and fostering a more equitable environment.

3. To support and enhance the positive leadership disposition of youth, the church should provide additional resources and support to bolster their cognitive, affective, and behavioral attributes. This includes offering advanced leadership training, opportunities for practical application, and platforms for expressing unique perspectives. Encouraging youth to take on leadership roles within the church and the wider community will further develop their skills and confidence. Recognizing and celebrating their achievements can reinforce their enthusiasm and commitment to leadership.
4. To mitigate the impact of cultural biases on leadership dispositions, it is recommended that the church adopt strategies to address power distance, perceived competence, and in-group favoritism. This could involve revising church structures and processes to promote greater equality and inclusivity. Implementing mentorship programs that focus on recognizing and developing the competencies of youth leaders can help balance perceptions of competence. Additionally, creating policies to reduce favoritism and ensure fairness in leadership opportunities will help foster a more supportive and unbiased environment for youth leaders.

Suggestion for Further Studies

Further research could evaluate the effectiveness of mentorship programs in enhancing youth leadership skills and mitigating cultural biases. Combining quantitative surveys with qualitative interviews could provide a deeper understanding of the strengths and weaknesses of current mentorship initiatives. This approach could

help refine mentorship practices and ensure they are more aligned with the needs of youth leaders. Also, more in-depth studies could explore the cognitive and affective dimensions of leadership disposition in greater detail. Research could examine how various cognitive skills, such as problem-solving and critical thinking, interact with emotional factors like confidence and motivation to shape leadership attitudes.

Understanding these interactions could contribute to more targeted and effective leadership development strategies.

APPENDIXES

APPENDIX A

QUESTIONNAIRE

ADVENTIST UNIVERSITY OF AFRICA

BABCOCK UNIVERSITY EXTENSION CAMPUS

This study is being carried out by Edward Nyarkoh, a student in Adventist University of Africa. This research instrument is designed to assist in my dissertation writing. Your response would serve as an input for the research purposes. The questionnaire is divided into FOUR sections. Questions may be answered by ticking [√] against the response(s) that best suits your opinion. This study is being undertaken for academic purposes and any information given will be treated with the highest degree of confidentiality.

Thank you.

SECTION A: RESPONDENT'S PROFILE

1. Gender Female [] Male []
2. Age: 16 – 35 years [] 36 – 40 years [] 41 – 50 years []
51 – 60 year [] 61 and above []
3. Educational Level
SHS Certificate or below [] National/High National Diploma/NH []
University Degree []
4. Years with Church
5 years and below [] 6-10yrs [] 11-15yrs []
16-20yrs [] 21 and above []
5. When were you baptized?
Less than a year ago [] Between 1 and 5 years ago []
Between 6 and 10 years ago [] Between 11 and 15 years ago []
Between 16 and 20 years ago [] More than 20 years ago []
6. How long have you been in church leadership?
7. I have not been involved in church leadership [] 1 – 5 years [] 6 – 10 years []
16 – 20 years [] More than 20 years []

**SECTION B: ROLE OF CHURCH TOWARDS THE IMPROVEMENT OF
LEADERSHIP AMONG THE YOUTH**

Using the scale below by ticking [√] a number from 1 to 5, please indicate to what extent each of the following items corresponds to internal audit function in your institution.

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	2	3	4	5

		1	2	3	4	5
	Cultivating Spiritual Growth					
1.	The church effectively fosters spiritual growth among youth					
2.	The church nurtures the sense of responsibility of the youth					
3.	The church provides opportunities for youth to engage in spiritual practices					
4.	The spiritual teachings of the church equip youth with the resilience they need to lead					
5.	The church equips youth with the moral foundation necessary for effective leadership					
	Empowering and Equipping					
6.	The church empowers youth to cultivate a strong sense of identity					
7.	Youth involvement in church activities fosters a sense of belonging					
8.	The church equips youth with the necessary resources to lead					
9.	Engaging with the church community encourages youth to demonstrate integrity in their leadership roles.					
10.	Youth are encouraged to actively participate in decision-making processes within the church					
	Fostering a Sense of Community					
11.	Participating in church-based leadership programs enhances the youth's ability to communicate effectively and collaborate with others.					
12.	The church plays a pivotal role in guiding youth towards discovering their purpose and potential as future leaders in society					
13.	The church fosters a supportive environment where youth feel empowered to express their ideas and opinions on leadership matters					
14.	The church provides opportunities for youth to actively engage in community service					
15.	Through youth group activities and events, the church encourages teamwork and collaboration					
	Promoting Social Responsibility					

16.	The church fosters a sense of social responsibility among youth by leading by example through its own charitable initiatives					
17.	The church encourages youth to take initiative in addressing societal challenges and making a difference in the lives of others.					
18.	The church collaborates with local organizations to create opportunities for youth to contribute positively to their communities					
19.	The church facilitates discussions and dialogues on social responsibility topics to raise awareness among youth					
20.	The church encourages youth to engage in community service activities as a means of fostering social responsibility					
	Mentorship and Guidance					
21.	The church encourages youth to serve as role models and mentors for their peers, promoting a culture of leadership development within the community					
22.	The church empowers youth to take on leadership roles within the congregation					
23.	Through workshops and seminars, the church equips youth with practical leadership strategies and techniques.					
24.	The church promotes a culture of leadership development, recognizing and nurturing the potential of youth leaders					
25.	Youth are provided with opportunities to lead service projects, cultivating their leadership abilities.					

SECTION C: CULTURAL BIASES THAT SHAPE PERCEPTIONS OF LEADERSHIP AMONG THE YOUTH

This section of the questionnaire seeks your opinions on level of management in public sector institutions. Kindly rate the items in this section by using the following scale:

1= Never	2= Rarely	3 = Sometimes	4= Often	5= Always
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Age and Experience		1	2	3	4	5
1.	Younger leaders are more innovative in today's rapidly changing world	1	2	3	4	5
2.	Older leaders bring valuable experience and wisdom to decision-making processes	1	2	3	4	5
3.	Leadership effectiveness is influenced more by relevant experience than by age	1	2	3	4	5
4.	Young leaders often face skepticism due to perceived lack of experience	1	2	3	4	5
5.	Seasoned leaders may struggle to connect with younger generations due to generation gaps.	1	2	3	4	5
Perceived Competence						

6.	I feel assured in the competence of youth leaders to represent their communities and advocate for their interests	1	2	3	4	5
7.	I perceive youth leaders as competent in navigating challenges and making effective decisions	1	2	3	4	5
8.	I believe that youth leaders possess the necessary skills and abilities to lead effectively.	1	2	3	4	5
9.	I have confidence in the competence of youth leaders to address complex issues and drive positive change	1	2	3	4	5
10.	I perceive youth leaders as capable of inspiring others and achieving desired outcomes	1	2	3	4	5
Power Distance						
11.	The perceived gap in authority between youth leaders and senior clergy lead to feelings of inferiority among youth leaders.	1	2	3	4	5
12.	Hierarchical structure of the church influences the level of authority youth leaders have in decision-making processes.	1	2	3	4	5
13.	Youth leaders encounter resistance from older members of the congregation	1	2	3	4	5
14.	Youth leaders are intimidated to communicate openly with senior clergy members due to the perceived power distance.	1	2	3	4	5
15.	Youth leaders struggle to gain recognition from older members of the congregation due to the power distance dynamics	1	2	3	4	5
In-Group Favouritism						
16.	Leaders show favoritism towards members of their own social groups					
17.	Leaders in my church prioritize individuals who belong to their own social circle					
18.	I observe that leaders in my church trust and support individuals who are part of their inner circle					
19.	There is no sense of fairness and equality in the leadership of youth in my church					

SECTION D: LEADERSHIP DISPOSITION OF THE YOUTH

This section of the questionnaire seeks your opinions on level of accountability in your institution. Kindly rate the items in this section by using the following scale:

1= Never	2= Rarely	3 = Sometimes	4= Often	5= Always
----------	-----------	---------------	----------	-----------

Cognitive Disposition						
1	I believe that youth possess the cognitive abilities necessary for effective leadership roles	1	2	3	4	5
2	I perceive that youth have the capacity to analyze complex problems and make informed decisions in leadership positions.	1	2	3	4	5

3	I feel confident in the cognitive skills of youth leaders to understand challenging situations	1	2	3	4	5
4	I recognize that youth exhibit critical thinking skills that are essential for effective leadership	1	2	3	4	5
5	I trust in the problem-solving abilities of youth leaders	1	2	3	4	5
6	I perceive that youth demonstrate a strong capacity for learning in leadership roles.	1	2	3	4	5
7	I am confident that youth possess the intellectual curiosity needed to explore new ideas in leadership	1	2	3	4	5
Affective Disposition						
8	I feel positively inclined towards youth leadership initiatives in my community.	1	2	3	4	5
9	I believe that investing in youth leadership development is essential for building a better society.	1	2	3	4	5
10	I am optimistic about the future when I see youth actively engaged in leadership roles	1	2	3	4	5
11	I value the unique perspectives and ideas that youth leaders bring to the table	1	2	3	4	5
12	I support efforts to empower youth to take on leadership roles and responsibilities	1	2	3	4	5
13	I have confidence in the abilities of youth to lead and inspire others	1	2	3	4	5
14	I feel encouraged to participate in youth leadership activities and initiatives	1	2	3	4	5
Behavioural Disposition						
15	The youth demonstrate a positive attitude towards leadership roles	1	2	3	4	5
16	The youth are generally interested in taking on leadership responsibilities	1	2	3	4	5
17	The youth are motivated to develop their leadership skills	1	2	3	4	5
18	The youth actively seek out opportunities to lead	1	2	3	4	5
19	The youth display a willingness to learn as leaders	1	2	3	4	5
20	The youth exhibit confidence in their potential to make a difference through leadership	1	2	3	4	5
21	I observe that youth value teamwork in their leadership endeavors	1	2	3	4	5

APPEDIX B

MISSING VALUES

Variables	N	Missing	
		Count	Percent
CSP1	400	0	.0
CSP2	400	0	.0
CSP3	400	0	.0
CSP4	400	0	.0
CSP5	400	0	.0
EEY1	400	0	.0
EEY2	399	1	.2
EEY3	400	0	.0
EEY4	400	0	.0
EEY5	400	0	.0
PSR1	400	0	.0
PSR2	400	0	.0
PSR3	400	0	.0
PSR4	400	0	.0
PSR5	400	0	.0
MG1	400	0	.0
MG2	400	0	.0
MG3	400	0	.0
MG4	400	0	.0
MG5	400	0	.0
AE1	400	0	.0
AE2	400	0	.0
AE3	400	0	.0
AE4	400	0	.0
AE5	400	0	.0
PC1	400	0	.0
PC2	400	0	.0
PC3	400	0	.0
PC4	400	0	.0
PC5	400	0	.0
PD1	400	0	.0
PD2	400	0	.0
PD3	400	0	.0
PD4	400	0	.0
PD5	400	0	.0
IF1	400	0	.0
IF2	400	0	.0

IF3	400	0	.0
IF4	400	0	.0
CD1	400	0	.0
CD2	400	0	.0
CD3	400	0	.0
CD4	400	0	.0
CD5	400	0	.0
CD6	400	0	.0
CD7	400	0	.0
AD1	400	0	.0
AD2	400	0	.0
AD3	400	0	.0
AD4	400	0	.0
AD5	400	0	.0
AD6	400	0	.0
AD7	400	0	.0
BD1	400	0	.0
BD2	400	0	.0
BD3	400	0	.0
BD4	400	0	.0
BD5	400	0	.0
BD6	400	0	.0
BD7	400	0	.0

APPENDIX C

COMPONENT MATRIX

	Age and Experience	Perceived Competence	Power Distance	In-Group Favouritism	Leadership Disposition
AE1	.636				
AE2	.739				
AE3	.686				
AE4	.748				
AE5	.817				
PC1		.806			
PC2		.814			
PC3		.829			
PC4		.815			
PC5		.786			
PD1			.618		
PD2			.711		
PD3			.744		
PD4			.788		
PD5			.704		
IF1				.733	
IF2				.813	
IF3				.764	
IF4				.728	
IF5				.752	
LD1					.723
LD2					.697
LD3					.653
LD4					.792
LD5					.754
LD6					.677
LD7					.685
LD8					.700
LD9					.781
LD10					.633
LD11					.619

LD12					.637
LD13					.711
LD15					.725
LD17					.749
LD18					.692
LD19					.701
Extraction Method: Principal Component Analysis.					
a. 5 components extracted.					

APPENDIX D

TOTAL VARIANCE EXPLAINED

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings (SSL)			Rotation SSL
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total
1	6.786	33.931	33.931	6.786	33.931	33.931	5.065
2	2.229	11.143	45.074	2.229	11.143	45.074	2.243
3	1.926	9.629	54.703	1.926	9.629	54.703	4.969
4	1.478	7.392	62.096	1.478	7.392	62.096	3.988
5	.816	4.079	66.174				
6	.774	3.870	70.045				
7	.647	3.234	73.279				
8	.616	3.080	76.359				
9	.549	2.745	79.104				
10	.522	2.611	81.715				
11	.501	2.504	84.220				
12	.482	2.410	86.629				
13	.420	2.098	88.728				
14	.375	1.876	90.604				
15	.367	1.835	92.439				
16	.358	1.790	94.229				
17	.350	1.752	95.982				
18	.306	1.528	97.510				
19	.276	1.378	98.888				
20	.222	1.112	100.000				
Extraction Method: Principal Component Analysis.							
a. When components are correlated, sums of squared loadings cannot be added to obtain a total variance.							

APPENDIX E

CHURCHWIDE CAMPAIGN ON LEADERSHIP INCLUSIVITY

Effective Leadership Awareness Program for Techiman south District and community leaders.

1. Understanding Leadership Styles

Objective: To help leaders identify their leadership style and understand the strengths and challenges that come with it.

- Lesson Components:
 - Introduction to different leadership styles such as transformational, servant, autocratic, democratic).
 - Self-assessment exercises was given to participants to recognize their own leadership style.

2. Servant Leadership: Leading by Example

Objective: Encourage leaders to adopt a servant leadership mindset, focusing on serving others rather than seeking power.

Lesson Components:

Biblical foundations of servant leadership example Jesus washing the disciples' feet, (Matthew 20:28).

How servant leadership impacts the community and builds trust.

4. Empowering Others through Delegation

- Objective: Teach leaders how to delegate tasks effectively, allowing them to empower others and build a stronger team.
- Lesson Components:
 - The principles of delegation: Trust, communication, and follow-up.
 - How to identify and match the right person to the right task.

5. Conflict Resolution and Reconciliation

Objective: Equip leaders with skills to handle conflict and lead reconciliation efforts within their church and community.

Lesson Components:

- Biblical principles of conflict resolution example, Matthew 18:15-17.
- Understanding the root causes of conflict and how to address them in a Christ-like manner

6. Cultural Competency and Community Engagement

- Objective: Equip leaders to lead in diverse communities by fostering cultural aptitude and community engagement.
- Lesson Components:

- Understanding and respecting cultural differences within the church and the wider community.
- The role of leaders in bridging gaps between different groups example age, race, socioeconomic status.
- How to engage in meaningful community service and outreach initiatives.

APPENDIX F

AUTHORIZATION FOR RESEARCH

TECHIMAN SOUTH DISTRICT S.D.A CHURCH
MID-NORTH GHANA CONFERENCE (MING)
SEVENTH-DAY ADVENTIST CHURCH

Post Office Box TM 2, Techiman,
Bono East Region, Ghana, West
Africa.
Email:
techimansouthdistrictsdachurch@gmail.com

BANKER:
UNIVERSAL MERCHANT BANK
GHANA COMMERCIAL BANK
ABOSOMAKOTERE COOPERATIVE
CREDIT UNION

Pastor: 0547166476
Church Clerk: 0243889688
REFERENCE: TSDSDA/LT/2020/6

March 19, 2020

PASTOR EDWARD NYARKO,
MID-WEST GHANA CONFERENCE,
SUNYANI.

Dear Pastor Nyarko,

AUTHORIZATION FOR RESEARCH PROJECT

We are writing formally to grant you permission to conduct a research project in the Techiman South District, as per Administration action (20-012).

The project will involve data collection from the following churches:

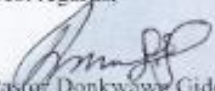
- Foorikrom Central
- Bamiri
- AMSDA
- Techiman Central

This research is aimed at supporting your academic endeavors, specifically your Doctor of Ministry program at Adventist University of Africa.

Please be reminded to uphold the highest standards of ethics and confidentiality throughout the research process.

We appreciate your efforts.

Best regards,


Pastor Donkwawe Gideon
District Pastor, Techiman South District

APPENDIX G

PERMISSION FROM MING TO CONDUCT RESEARCH

Office of the
Executive Secretary

MID-NORTH GHANA CONFERENCE
Post Office Box 210,
Techiman, Brong Ahafo,
Ghana, West Africa

March 19, 2020

THE DISTRICT PASTOR
TECHIMAN SOUTH DISTRICT
TECHIMAN

Dear Sir,

PERMISSION TO CONDUCT RESEARCH

Pastor Edward Nyarko, a student of the Adventist University of Africa Doctor in Ministry program has been granted permission to conduct research with the full intention of collecting data in an ethical manner, without causing harm of any kind to those who will volunteer information.

Please, accord him your maximum cooperation in that, the finished work would go a long way to broaden the outlook of the youths in leadership in the conference.

Thanks

Yours Truly,



.....
Pastor Jonathan Amo Ameyaw
(President, MING)

Xc: MING Officers

APPENDIX H

INFORMED CONSENT

INFORMED CONSENT

By this document I am agreeing to voluntarily participate in the survey/interview conducted by EDWARD NYARKUJI as part of his/her academic research.

Choose one:

I prefer to remain anonymous.

I allow the researcher to use my name in his/her paper.

Ada bora . Sampson
Name

Techiman
Place

A.J.
Signature

19th March, 2020
Date

APPENDIX H

ETHICS REVIEW



Adventist University of Africa

3rd September, 2019

Attn:
The District Clerk
Techiman South District of Seventh-day Adventist Church,
Techiman.

Dear Sir/Madam,

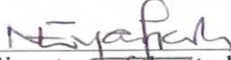
RE: FOR THE ETHICS REVIEW BOARD

I, *Edward Nyarkoh*, a student of the Adventist University of Africa Doctor of Ministry Program, do hereby request permission to conduct my research, with the full intention of collecting data in an ethical manner, without causing harm of any kind to those who will volunteer me information.

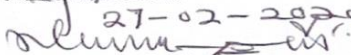
Title of the dissertation: "*The Development of Adventist Youth of Techiman South District in Church Leadership in Mid-North Ghana Conference of Ghana: An Assessment and Evaluation.*"

Place where the dissertation will be carried out: -----*Techiman South District*---

I agree to obtain the informed consent of the persons whom I will interview or survey. I will endeavor to avoid causing any harm to these subjects. I also agree to maintain the confidentiality of those interviewed/surveyed. Finally, the information gathered will be used exclusively for the purpose of my dissertation.


Signature of the student

27/02/2020
Date

27-02-2020

Permission has been _____ granted

_____ denied.

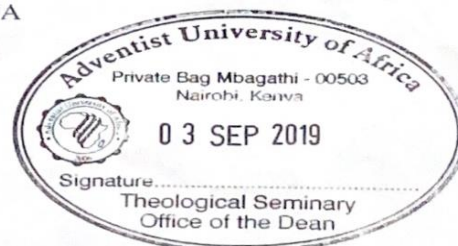
For the ETHICS REVIEW BOARD of AUA



September 3rd, 2019

Signature
SAMPSON M. NWAOMAH, PhD, PGDE
DEAN, THEOLOGICAL SEMINARY, AUA

Date



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VITA

Name: Edward Nyarkoh

Contact:

+233245156830;+233209084402,nyarkohe@aua.ac.ke/predwardnyarkoh@gmail.com

Background:

I was born on May 13, 1972, in Tuobodom Bono East Region, Ghana. I am the thirdborn in a family of five, three sons and two daughters. We lost one brother, who was the second child. An Adventist mother raised us, and dad is not.

I got baptized in the Seventh-day Adventist Church on August 1997.

Family:

I got married on January 4, 2003, to Doris Donkor from Techiman. We have three girls, Blessing Akosua Nyarko, Everloving Adwoa Nyarko and Mavis Christodea Nyarko.

Education:

2009-2013 Master of Arts in Pastoral Theology, Africa University;

1998-2001 Bachelor of Arts in Pastoral Theology
Andrews University, Berrien Springs, Michigan, United States of America.

1988-1993 'O' Level; Techiman Secondary School; Techiman Bono East
Region Ghana.

Working Experience:

Ministerial Intern June, 1, 2001 Sunyan

District Pastor: Seikwa District, 2001-2004

District Pastor: Bechem District, 2004-2007

District Pastor: Goaso District, 2007-2010

District Pastor: Techiman South,2010-2014

District Pastor: Sunyani South, 2014-2020

Associate Youth Director, 2014-2016

Stewardship and Trust Services and Strategic Plan Director, 2016-2019

Conference Executive Secretary: 2019-2020

Conference President: 2020- February- 2022

Communication Director/ District Pastor Sunyani North: April 2022- November 2022

Executive Secretary NOGC. November 2022- December 2024

President North-Central Ghana Union Mission: January 2025 to date

Ordination: 16 November 2006