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# Competencies and the changing world of work: the need to add cultural adaptability and cultural intelligence to the mix when working with urban missionary candidates

Romney Ruder

Pepperdine University

Graduate School of Education and Psychology

COMPETENCIES AND THE CHANGING WORLD OF WORK: THE NEED TO ADD

CULTURAL ADAPTABILITY AND CULTURAL INTELLIGENCE TO THE MIX WHEN

WORKING WITH URBAN Missionary Candidates

A dissertation submitted in partial satisfaction

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by

Romney Ruder

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Kent Rhodes, Ph.D. — Dissertation Chairperson

This dissertation, written by


Romney Ruder under the guidance of a Faculty Committee and approved by its members, has been submitted to and accepted by the Graduate Faculty in partial fulfillment of the requirements for the degree of


DOCTOR OF EDUCATION


Doctoral Committee:


Kent Rhodes, Ph.D., Chairperson

June Schmeider-Ramirez, Ph.D.

Don Davis, Ph.D.

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DEDICATION

This study is dedicated to my family:

My wife Amy, who has been my best friend and life partner for almost 20 years, had a willingness to come alongside me in this commitment and continued to support me with love and patience, even when it seemed like it would never end.

My boys Jake and Gabe, who are the arrows of my life (Psalm 127:4), helped set a pace during this project by reaching the stars in their own endeavors. God is going to great things with you and I am excited to watch it happen.

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I would be remiss if I did not thank my extended family and in-laws. Their badgering of when I would complete the project certainly helped push me when the pace slowed.

VITA

Education

| 2017 | Doctor of Education in Org. Leadership | Pepperdine University |
| 2003 | Master of Business Administration | Texas A&M University |
| 1992 | Bachelor of Science | Illinois State University |

Professional History

| 2009-Present | Senior Vice President/COO | World Impact, Inc. |
| 2002-2009 | Vice President | Idaho Timber Corp. |
| 2000-2002 | Manager of Trading | Enron Corp. |
| 1998-2000 | Senior Trader | Idaho Timber Corp. |

ABSTRACT

As more people gravitated to the city, urban areas in the United States became increasingly diverse, yet the Church missed the opportunity to reach these multicultural cities. Though there were efforts at designing a core curriculum for cultural adaptability training, there was a lack of data supporting its effectiveness.

Much of the Church's response to the urbanization focused on cross-culturalism with the view of urban communities as mission fields. Literature revealed that cultural adaptability and cultural intelligence were needed skill sets for the workplace. Faith organizations that routinely worked among cross-cultural populations needed to ensure that their staff received proper training in cultural skills before leaving for the field.

This research centered on a small study of urban missionary candidates from World Impact. The quantitative approach followed a methodology that was exploratory, rather than hypothesis, driven. The design used a survey tool called the Cross Cultural Adaptability Inventory. The tool utilized a Likert scale and rating scale questions, as opposed to open or closed question surveys.

In determining acceptable levels of cultural adaptability in missionary candidates, this study found evidence of notable increases in adaptability as a result of training. Additionally, cultural adaptability in relation to demographics was validated. However, the linear combination of demographics predicting cultural adaptability was not found.

Literature supported the lack of consensus on the direction of cultural adaptability studies. The expectation of this study was that organizations would take a deeper look at how they were conducting cultural adaptability training. The data gathered from this research project led to the recommendation for continued study on the individual components of cultural

adaptability, including additional occupations and pretesting as a best practice prior to post-testing.

## Chapter 1

**Background**

  The Evangelical Christian Church in America has searched for opportunities to share the Gospel with individuals and groups of people who had never heard it. (Hybels, 2006). They struggled in their efforts to develop inroads into the large urban areas that blanketed the United States. The U.S. Census Bureau (2010) defined urban in two ways: (a) urbanized areas (UA's) of 50,000 or more people and (b) urban clusters (UC's) of at least 2,500 and less than 50,000 residents. Although urban studies in the behavioral sciences had grown, research on urban church growth had not kept the same pace (Conn, 1997).

  Part of the challenge was that cities across the United States were witnessing a level of multiculturalism like never before. It could be argued that cities were no longer melting pots but could now be seen as proverbial stews (Phillips, 2009).  With a population of over four million residents in 2010, Los Angeles was a good example of this. Its 2010 census boasted that over 35% of its population was foreign born with representation from over 140 different countries (Center for Student Missions, 2010). Other big cities in the United States, such as Houston, New York, and Chicago had similar demographics (Frey, 2011). Smaller communities experienced the same trends. As examples, New Orleans had over 5% of its population that was foreign born; Mobile showed almost a 40% increase in residents from Asia and the Pacific islands since 2000, and Seattle witnessed a population growth of 13% in the past decade (Diversity Data Project, 2012). If the Evangelical Christian Church was to have an impact cities of the United States, it needed to determine ways it could effectively minister within this diversity.

Differences in ethnicity were not the only challenge facing urban ministries in the 21st century. Adapting to large communities meant adjusting to socio-economic differences as well. Conn and Ortiz (2001) shared this early in the first decade of this century:

> The impact of all this growth in the city is immense. Where they exist, national and city development programs, already stretched by limited budgets, are swamped by the new arrivals—jobs, housing, health, basic human services. Poverty has become the dominant social problem for the host city. (p. 212)

The effects of these strains of growth were felt by the entire urban community.

In synthesis, very little study had been conducted to determine what influences helped to forecast greater understanding of cultural relationships in an effort to bridge any gaps (Martinsen, 2011). Questions remained if cultural adaptability and cultural intelligence were skill sets that could be learned completely in the classroom, or if dedicated training needed to be implemented within organizations looking to retain these skills (Kuh, 1995). The concept of worldview had only been recently adopted into the lexicon of Christian thought and ministry (Hiebert, 2008). Today's missionaries hoping to reach the lost with the Gospel of Christ were successful when they critically engaged the cultural differences of people groups while evaluating the cultures in light of theology, thereby developing new contextualized practices (Davis, 2015). This was important for ministries seeking to infiltrate urban areas in the United States, which retained a vast array of people groups.

Religious organizations desiring to make a difference in these cities needed to seek new ways of reaching out to the residents. A formal study of cultural adaptability training was a useful first step in the process of identifying strategies and skillsets needed to support a new generation of urban missionaries.

**Statement of the Problem**

*Multiculturalism* is defined as behavior that is a complex sum of the cultures of which we are a part (Lott, 2010). Increasing technology and the ease of travel contribute to the complexity (Livermore, 2010). As populations grew and more people gravitated to the city, large urban areas in the United States became increasingly diverse (Friedman, 2005); yet, the Evangelical Christian Church often missed the opportunity to reach these multicultural cities (Gibbons 2009). Even though there had been numerous efforts at designing a core curriculum for cultural sensitivity and adaptability, there had been a lack of literature that supported the effectiveness of various forms of such training (LoboPrabhu, King, Albucher, & Liberzon, 2000).

The Evangelical Christian Church in America had the tools it needed at its disposal to navigate successfully through these degrees of diversity. Years of ministering overseas taught the Church that a missionary entering another culture must be aware of the differences in how things and people are evaluated (Lingenfelter & Mayers, 1986). The same patterns utilized overseas could be applied to urban missionaries in the United States. To be effective, Christian urban missionaries should be cognizant of the local cultural patterns so that their actions would not be misinterpreted (Elmer, 2006).

**Purpose and Nature of the Study**

The purpose of this study was to determine the extent to which trained urban missionary candidates had acceptable levels of cultural adaptability and to determine which demographic factors or profiles of these candidates led to higher levels of cultural adaptability.

As part of their calling to ministry, it was understood that they would experience multiculturalism that came from being in large urban areas. This study would help to determine how prepared they were to deal with cultural differences effectively (Harris & Moran, 1991).

This was a comparative study using quantitative methods to examine the level of cultural adaptability within a group of urban missionary candidates. This longitudinal study utilized the existing instrument Cross-Cultural Adaptability Inventory (CCAI) to measure candidates' adaptability scores after their weeklong training/assessment course.

## Research Questions

After a week of training, what percentage of urban missionary candidates had acceptable levels of cultural adaptability, defined as scores that are at least one standard deviation above the mean (84th percentile) from the normative sample (Kelly & Meyers, 1995)? To what extent, if at all, were any of the five CCAI scores individually related to any of the five demographic variables? To what extent, if at all, was the CCAI total score related to the linear combination of the five demographic variables?

## Importance of the Study

There continued to be a growing body of research that studied the relationship between transformational learning theory and cross-cultural learning (Harper, 1994; Holt, 1994; Lyon, 2002). This research continued to build on current research by pointing out the linkage between these two areas (Taylor, 1993). Likewise, this study contributed to the understanding of the relationship between social learning and cultural adaptability (Kameda & Nakanishi, 2003).

Christian urban missionaries needed to be aware of the different levels of awareness and education one has in relating to different cultures (Spitzberg & Cupach, 1984). Cultures could be seen as part of a system that included communication and identity (S. L. Smith, 2002). Within these facets were the daily nuances of how humans interact with one another. As a result, there were variances in the ways one might use verbal and nonverbal messaging, depending on the social environment they found themselves in (Neulip, 2006).

In practice, the significance of this study is that urban missionaries working in the field continue to be stretched in reaching the populations of large cities. According to surveys, at the end of the 20th century over 48 percent of the world's population lived in cities of 100,000 people or more (Hiebert & Meneses, 1995). As the populations grew larger and more diverse, urban missionaries were going to need to be more effective at bridging the relationship gap of these communities. In order to have any effect on these communities, they needed to be ready to include minorities and carry a vision of the multicultural church (Gilbreath, 2006). This study provides an individualized baseline in cultural adaptability for each missionary candidate going into the field. More importantly, it provides a clear and measurable assessment on the impact of current training standards on cultural adaptability.

By revealing the extent that training has on urban missionaries' cultural adaptability, this research determined if they were being properly prepared to start their work. Furthermore, the results established if training needed to be extended out beyond two weeks, so that candidates had an opportunity to gain more knowledge through social learning or transformational learning. This research pointed to the need for additional study on how much of these two learning theories could be fit into a one-week training cycle.

**Operational Definitions and Key Terms**

**Operational definitions.** Some of the key *operational definitions* in this study include:

*Culture.* While there are many definitions of culture, it can easily be defined as a *collective of identities* (Kuper, 2000). For the sake of this investigation, culture simply referred to *a common way of life* (Storey, 2006). Cultures can be influenced by dynamics that both encourage and resist change. While these dynamics can be a result of a natural event or a social

movement, they can lead to the change of observations and ideas within the social structure (O'Neil, 2009).

*Adaptability.* In 1971, Rappaport expressed the idea of adaptability this way: "In response to environmental changes, cultures must transform themselves (in manners analogous to genetic transformation in response to changed environmental conditions) or the organisms bearing them will either perish or abandon them" (p. 249). As a result, culture has the ability to change to fit its surroundings. In addition, societal movement are more prone to change simultaneously with religious and moral belief movements (Gadgil, Fikret, & Folke, 1993). Models of social movement are generally influenced by a larger worldview. The goal of the training being studied in this current study was to develop a person who was constantly in the process of becoming adapted to or apart from a given social context (Bennett, 1986). The level of culture adaptability of the urban missionary candidates was measured using the CCAI measurement tool. This item was designed to provide information regarding an individual's potential for cross-cultural effectiveness (Kelley & Meyers, 1995).

*Cultural competency.* Having the ability to recognize that different groups retain both similar and diverse perspectives and habits from our own. To be able to identify this without allocating values to these would determine a level of competency (Texas Dept. of Health, 1997).

*Church planting.* This is a common term given to establishing new Christian churches in a variety of settings or environments around the world (Ruhl, 2006). This includes rural, suburban, and urban locations. Church planting can also take on a variety of forms from a small church started in an individual's home, to churches that contain multiple sites.

*Church plant movements.* At the core of World Impact's mission amongst the urban poor is the intention to facilitate church planting movements. A church plant movement contains

five key components, which include (a) quick reproduction, (b) seeking vast growth, (c) working with indigenous peoples, (d) driven out of existing churches, and (e) taking place among unified people groups (Davis, 2007).

*Discipleship making movements.* To achieve sustainable growth in church plant movements, World Impact relies heavily on raising up new disciples who can be called upon to lead and grow the church. Discipleship can be defined as identifying, equipping, and releasing indigenous leaders for the work of fostering new disciples while growing the church (Davis, 2013).

*Cultural awareness.* Being aware of your own prejudices and biases, while being sensitive to differences in other ethnic groups, can be described as having awareness for different cultures (Adams, 1995). Awareness consists of being internally flexible, with openness to differences in norms and values.

*Cultural empathy.* This terms denotes the means of achieving a baseline for real communication between people from different cultures. It involves more than just learning the indigenous language; it further relates to an immersion into a foreign culture so that there is a clearer understanding of the area, background, and nuances being lived in (Zhu, 2011).

*Multiculturalism.* Multiculturalism is defined as a series of reactions resulting from communication about the disparities in social condition amongst diversified people groups (Alexander, 2001). Other scholars have referred to multiculturalism as a framework for visions of difference (Hartman & Gerteis, 2005). They see multiculturalism being solely about economic redistribution, as well as the restructuring of society. Still others have described multiculturalism as being both an ideology and a fact (Citrin, Sears, Muste, & Wong, 2001). The ideological form

is nothing more than a political response to the variations in society, while the fact points to a single society made up of varied cultural histories.

*Cultural sensitivity.* This refers to the realization that there exists in our culture a variety of variances and likenesses that influence the way society learns, its activities and what it values (Stafford, Bowman, Eking, Hanna, & Lopoes-Defede, 1997). It is an individual ability to operate and serve efficiently in other cultures, to include appreciating and showing regard for differences while being perceptive of ethnic diversity (Kowalewski, Massen, & Mullins, 2010).

*Cultural knowledge.* This term deals with being acquainted with designated ethnic individualities: the past, morals, principals, and actions of people who are part of another cultural and/or class (Adams, 1995).

*Differences.* Cultures can be seen as part of a system that includes communication and identity (S. L. Smith, 2002). As a result, there are variances in the way one might use verbal and nonverbal messaging depending on the social environment they find themselves in (Neulip, 2006). Researchers indicate that observing cultural differences is critical to contexts of performance appraisals (Li & Karakowsky, 2001). In this study, differences referred to the level of awareness and education one has in relating to different cultures (Spitzberg & Cupach, 1984).

*CCAI.* A quantitative study is needed to assess cultural adaption training. The metric used is the Cross-Cultural Adaptability Inventory (CCAI). This instrument was designed to provide information regarding an individual's potential for cross-cultural effectiveness (Kelley & Meyers, 1995).

*Cultural appropriation.* Takes place when one cultural group, typically dominant, incorporates elements of another culture (Schneider, 2003).

**Key terms.** Some of the key terms that will be used in this study include the following.

*Culture.* While there are many definitions of culture it can easily be defined as a collective of identities (Kuper, 2000). For the sake of this investigation, culture simply referred to a common way of life (Storey, 2006). These cultures can be influenced by dynamics that both encourage and resist change. While these forces can be due to natural events as well as social movement, they can lead to the change of observations and ideas within the social structure (O'Neil, 2009).

*Multi-culturalism.* As with the definition of culture, multi-culturalism generates a variety of definitions that can be perceived as both positive and negative. It has been defined as a state of acceptance and deference to differences in race, religion, lifestyle, sexual orientation, and political association (Hartmann & Gerteis, 2005). But some academics refer to multi-culturalism as a type of membership in a category of social culture, identified by the history and language of particular groups of people (Goodin, 2006). This membership is created to protect minorities from persecution from the majority while allowing for people groups to carry their own self-awareness and pride. In this study, multi-culturalism was used as more than just a political formula. It referred to the existence of populations of distinct racial and/or ethnic environments within a single society (Citrin et al., 2001).

*Urban missionary*. Just as Christian ministries expanded overseas to evangelize, plant churches, and start human relief and development activity overseas, urban ministry organizations strive to do the same things at home in the United States (Fuder, 1999). In this study, we addressed urban missionaries from World Impact. World Impact is a Christian mission organization committed to facilitating church-planting movements by evangelizing, equipping, and empowering the unchurched urban poor (World Impact, 2012).

*Training.* World Impact conducted a *candidate assessment program* to assess missionary candidates, prior to sending them to their field duty (World Impact, 2004).

**Theoretical Framework**

This study incorporated two different theoretical frameworks surrounding learning theory. One focused on the social learning theory (Bandura, 1977), and the other on the transformational learning theory (Mezirow, 1991).

**Social learning theory.** Social learning theory proposes that a learner's behavior is influenced by the components of incentives and expectancies (Rosenstock, Strecher, & Becker, 1988). These punishments or reinforcements are feedback from the community where the learning is taking place. The social learning theory has been especially effective when used in outreach programs. When used by researchers at Cornell University, they found that connecting research directly with outreach programs enables academics to apply their findings and to test them, advancing knowledge in the process (Segelkan, 2008). The candidates interacted socially with diverse individuals and groups commonly found in the urban culture. Since learning took place through observing and mimicking those who candidates come in contact with (Bandura, 1977), the expectation was that cultural adaptability scoring would be positively reflected.

**Transformational learning theory.** Transformational learning theory illuminates the process of learning by assembling and adopting new or altered analysis regarding the definitions of life experiences (Taylor, 2008). While transformative learning could take place as a result of task-oriented problem solving, it is most focused on communicative learning; that is the learning of values, ideals, morals, and other social concepts (Mezirow, 1991; Taylor, 1998). This theory related to the topic of this study by expecting that training and interacting with a diverse community would teach candidates to score better on their cultural adaptability testing.
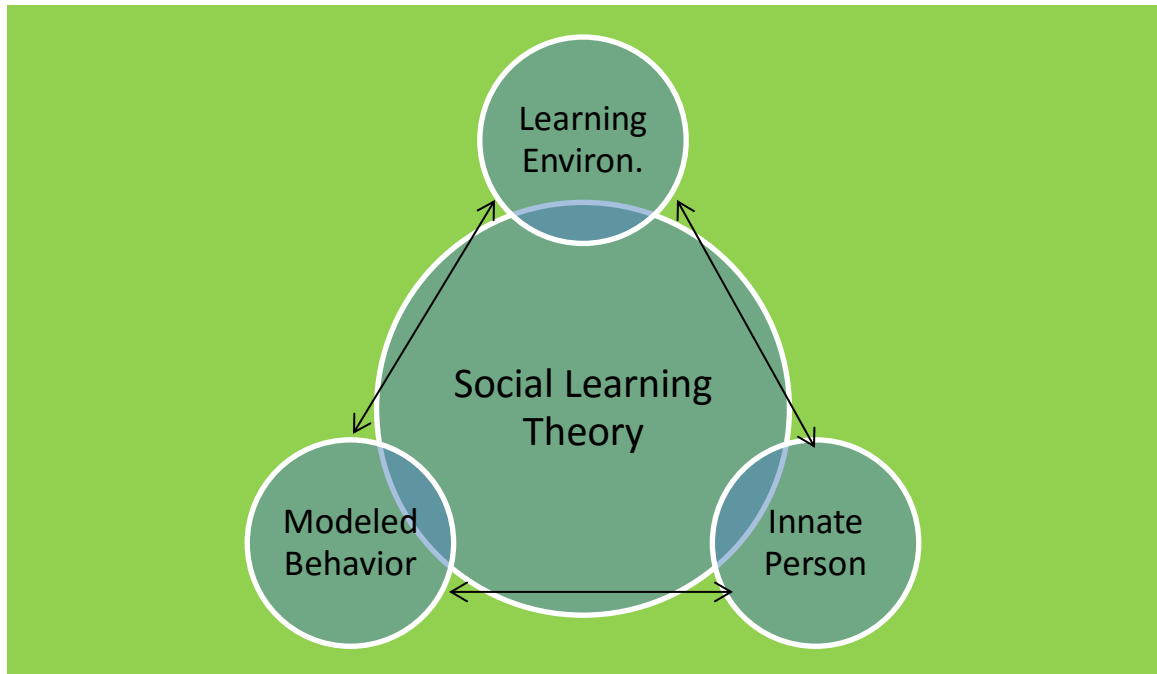
*Figure 1*. Social learning theory.  Adapted from *Social Learning Theory*, by A. Bandura, 1977. P.9.
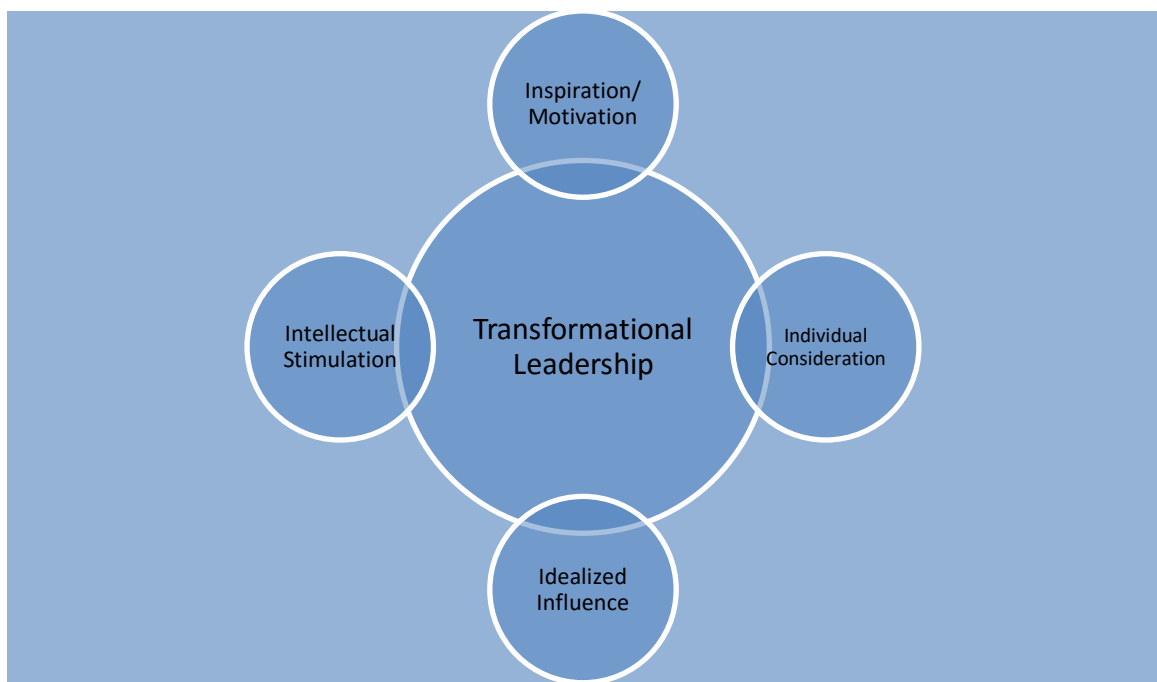


*Figure 2*. Transformational learning.  Adapated from "Transformative Learning Theory," by E. Taylor, 1998, *The Theory And Practice Of Transformative Learning: A Critical Review*. P.56.

**Nature of Intervention**

As part of the quantitative study, there was an intervention, which consisted of a weeklong urban missionary candidate training, and assessment. Referred to as the candidate assessment program (CAP), the candidates were immersed in an urban culture for a variety of hands-on and educational training. This training consisted of seminars, readings, presentations, and interactive group work: all taking place in the classroom. Additionally, the intervention included prayer walks, meals in the community, site visits to urban agencies, as well as, group interaction with designated neighborhoods. The week was divided into 4 and a half days of assessment followed by 1 and a half days of orientation (World Impact, 2004).

**Setting.** The setting was at World Impact's training site in Wichita, KS. The candidates were assigned to stay on campus for the duration of the training, except when involved in supervised, offsite training components. Their training took place in the classroom and in designated offsite locations, including government agencies and urban neighborhoods. Candidates interacted with urban missionary assessors, who were veteran urban missionaries responsible for determining candidate readiness for fieldwork.

**Objective.** The objective of this training was both to assess the candidates on their ability to function in a cross cultural environment and to prepare them for the environment that they expected to be in, once they were at their duty station. An additional objective of the intervention was to provide uniformity to candidates prior to officially joining staff. This included procedures, baseline standards, methods and orientation. It also included a personalized growth plan for all graduates of the training (World Impact, 2004).

**Limitations**

Wick, Jefferson, and Pollock (2008) argued that even in a training environment, there could be a learning transfer failure of up to 10%. This could be a result of a misalignment of training to the audience being trained. To mitigate this issue, training was limited to urban missionary candidates who had already gone through a detailed application process.

Another limitation revolved around the external environment that our candidates came in contact with, which impacted the point of dependent measure. To control this, we isolated the candidates throughout their training, so that they only experienced what was to be a part of the training.

Surprisingly, the weather presented an enormous limitation to this study. The training focused primarily on working outside within neighborhood communities. Poor weather could render the measurement study worthless. In order to mitigate, the study was conducted during temperate times of year.

**Assumptions**

As part of this study, candidates received one inventory survey. The testing was presumed reliable and valid and the responses were believed to be honest: not to be influenced by pressures of political or religious correctness. To mitigate this, testing was individualized and done privately.

Additionally, the surveys were implemented and graded by a trained evaluator. The evaluator was considered to be ethical and honest, while grading the surveys correctly and efficiently.

**Chapter 2: Review of Relevant Literature**

**Introduction**

In order to fully examine the available data on this subject, the research was broken down into four major sections. The first section of this literature review focuses on the history of growth of the urban church in America. Much of the Church's response to the urban church focused on cross-culturalism. As pointed out, the Church saw urban communities as mission fields and attempted to reach these neighborhoods in the same way they would foreign territories.

The second major component of this chapter helps to define competency. It is important that one definition be outlined so that there is no confusion as to what was meant further in the study. Additionally, the literature explores what competencies have been valuable in a variety of workplaces to help identify commonality.

Third, the literature review reveals that cultural adaptability and cultural intelligence are needed skill sets for the workplace of today and tomorrow. The chapter then examines the successes and failures of the Church and faith-based organizations in putting these skill sets to work while addressing cultural differences in the city.

Finally, the literature makes a case for how a missions organization that routinely worked among cross-cultural populations in U.S. cities was best off ensuring that their staff received proper training in cross cultural skills before leaving for the field. Even a little bit of training could go a long way, when compared to someone with no experience.

Sustainability within an industry or frameworks for organizations to grow have relied heavily on recruiting and maintaining top talent. However, the skills necessary to build this human infrastructure could be debated. In today's results driven society, there have been some

organizations that tended to focus solely on end results. They thrived on hard data, even making

arguments that organizations should move away from social science studies, which they

predicted to be  a dying discipline (Hannerz, 2010). Professionals within these organizations

viewed diversity data as a problem, as it could underscore differences, conflicts, and

miscommunication among people; yet, modern systems and globalization have been forcing

multiple components of our world into more significant interaction (Fischer, 2007).

To manage this change, successful organizations have been compelled to shift their

priorities due to changes in information technology, the economy, and in employee

demographics (Drucker, 1988). The growing pace of doing business, including the global

influence on most industries, challenged organizations to focus as much attention on the

intangible elements as they had on the tangible ones (McLagan, 2008). No longer could

organizations center all of their attention on hard financial data to maintain success. Too many

other factors now determine the overall effectiveness of the group. As a result, the requirements

of the daily workforce of today have moved beyond the daily minutia of ordinary tasks and

instead concentrated on skills such as decision making, creativity, and client service. In order to

remain sustainable, it is now commonplace for organizations to look to model and measure

competencies in their workforce to ensure they are operating as effectively as possible (Garavan

& McGuire, 2001). Companies and societies have relied upon individual competencies in order

to create value (McLagan, 2008). These organizations have been putting significant time and

attention into identifying the skill sets that each individual brings.

For instance, companies sought to understand whether certain skill sets were inherent in

each individual or whether they could be taught and learned (Conger, 1992). Katz (1974) first

analyzed what skills were needed to be effective in business operations. His research laid out

three critical skills for success: (a) technical, (b) human, and (c) conceptual. Technical skills related to the proficiencies needed to complete the job. Human skills referred to the ability to get along with others and build effective working relationships to accomplish the set tasks. Conceptual skills meant the capacity to understand the complexities of the organization and what they were involved in. This included the aptitude to address and solve issues that arose.

Researchers built upon Katz's (2000) study to identify certain skills and competencies needed to be an effective leader across all levels of an organization (Mumford, Campion, & Morgenson, 2007). Companies hoping to gain more versatility from their workforce began to apply methods to try to offset lopsided performance (Kaplan & Kaiser, 2003). What once was developed to identify certain skill sets was now being utilized in all aspects of organizational management, including personnel growth, strategic growth, and individual/group performance.

Although the use of the term *competence* had been widely used throughout industry, researchers disagreed as to what competencies were needed to remain globally competitive. While certain skills remained consistent over the course of time, researchers introduced new studies that pointed to areas like emotional intelligence that were crucial to the success of an organization (Goleman, 1998). Competencies like self-awareness, empathy, and motivation replaced some of the common skill sets thought to be important in the workplace. With the changing world of work, labor leaders were looking for agreement on the critical competencies that were needed to be effective in the workplace. To address this growing issue, the United States Departments of Labor and Education formed the Secretary's Commission on Achieving Necessary Skills (SCANS) to conduct additional research into the types of skills and competencies needed to succeed in today's workforce (U. S. Department of Labor, 1991). While there remained discrepancies related to what competencies were needed in today's workplace,

increased evidence pointed to the adoption of cultural intelligence and cultural adaptability as skill sets that needed to be added to this core group (Livermore, 2010).

**History**

The growth of the church in urban America was relatively low in comparison to other forms of evangelism, discipleship, and church growth. Heading into the 20th century, there was only one city (London) in the world that boasted over a million residents (Hiebert & Meneses, 1995). Since that period, urban centers have contained the bulk load of the world's population. The United States was no exception to this.

Much of the growth in the urban church focused on the populations that resided in these communities. With the growth of the city, the African American church in urban areas was linked to two faith based movements; this included multicultural growth in the church resulting from revival movements during the Great Awakening Protestant push of the mid-18th century and the segregation movement fused with dynastic pre-animism toward the end of Reconstruction (Fitts, 1990). From the outset, urban black church life was unique in the fact that it brought centrality to the African American community in all areas of life.

Denominations, including the Presbyterians, Episcopal Church, and the Congregationalist Church strove to accept freed blacks into their churches. Following the Emancipation though, many freed people sought to organize their own Protestant denominations (Barr, 1997). As the congregations continued to grow, many predominantly black churches began to erect new church buildings and sought diversity by introducing new denominations, all while seeking to have a greater influence in the growing neighborhoods throughout the city.

In an effort to build upon the influences of both the Baptist and Methodist Episcopal denominations, African American religious leaders introduced the African Methodist Episcopal

(A.M.E.) denomination, the Colored Methodist Episcopal (C.M.E.), the Church of God in Christ (C.O.G.I.C.), Progressive National Baptist, and the National Baptist Convention of America denominations (Battle, 2009).

By the mid-20th century, the growth of the urban church began to drop off, consistent with the shrinking membership of most mainline denominations. At the same time, many of the large cities in the United States began to see populations, jobs, tax revenue, and infrastructure shift away from cities and into the suburbs. The result was that while the country was enjoying economic prosperity, urban centers began to degrade (Wild, 2015). Protestant denominations, whose congregational make-up was primarily middle-class and upper-class Caucasians, followed this migration out of the city.

The brokenness created by movement toward the suburbs created neighborhoods filled with blight. For the churches that remained, there was continuous conflict with urban planners who sought to remove the poverty. Unfortunately, investments in infrastructure like highways and new housing developments were largely at the expense of the poor and disenfranchised. Many leaders for the impoverished saw these investments as strikes against general welfare and targeted primarily at the Latino and African American population in the country (Wild, 2015). Mixed with much of the social unrest that plagued the country during this time, cities in the United States had become a crucially impoverished mission field (Phillips, 1996).

Christendom in the United States finally reached a level of healing by the 1960's with more collaboration between denominations. However, many of the Black denominations were not included in these discussions or chose not to participate (Lincoln, 1974). Many theologians began to lose hope for the urban centers of America. In *The Black Church in the U.S.,* Banks (1972) predicted that even with cities growing in population and economic influence, the urban

church would still become less and less of an influence on the population. Banks also predicted a push towards the social gospel, apostasy, and lessening of religious influence.

Today, most of Banks's (1972) predictions reign true. Our cities remain some of the largest mission fields in the world (Greenway & Monsma, 2000). More faith based organizations over the past few decades, though, have recognized the need and have sought to make a difference. With urban neighborhoods growing in influence and population, the Church is recognizing the need to employ a biblical strategy in reaching the lost there.

**Definition**

*Competency* is a common term within organizational cultures. Some might refer to competencies when discussing skill sets or capabilities. Kennedy and Dresser (2005) defined it this way: "A competency is anything that an employee brings to a job or acquires along the way throughout a career that ultimately contributes to the success of the entire organization" (p. 20). Likewise, Dunning (2004) described competency as the actions that need to be taken by an individual to achieve success in their responsibilities within the organization.

Some academics have defined *skills* and *competencies* separately (Kanungo & Misra, 1992). Skills were defined as engaging in precise behaviors to complete common tasks. On the other hand, competency meant working with irregular actions and dealing more with environmental uncertainties. In this dissertation, I have referred to skills and competencies synonymously. To make it simple, competency referred to behavior that is both effective and appropriate (Spitzberg & Cupach, 1984).

To assess these skills, researchers developed a wide range of measurements looking for similar results. Some of these included identifying work force requirements for certain job classifications (Peterson, Mumford, Borman, Jeanneret, & Fleishman, 1999). Others used

capability models to examine the skill sets needed for top performance (Cascio, 1995). While there were a variety of models to choose from, most focused in one of three areas: work, KSA's (knowledge, skills, abilities), or a hybrid model of the two (McLagan, 2008).

What was important to keep in mind when choosing a model to employ was the standard who, what, where, why and how. Who was going to perform the analysis? Typically this was done by third party analysts. What definition was going to be used for competency? What would the model measure? In most cases, a competency model was formed by a string of competencies needed for an effective job performance. Additionally, what was the analysis and what was it to be used for? Why develop it? How was the validity of the testing ensured?

The use of these models ensured value creation for any and all organizations. Proper application led to better ways of implementing strategy, empowering the workforce, determining new opportunities to develop employees, improving effective organizational behavior and communication, and expanding of the role of human resource assets (McLagan, 2008).

**Debate on Competencies Needed In the Workplace**

There were a variety of opinions as to what competencies were needed to make an individual or an organization successful. Some skill sets identified tended to be inherent. For example, a joint survey conducted by *Training* magazine and The Center for Creative Leadership found that 85% of senior level managers felt that ethics, integrity, and values were the most important in leadership and organizational competencies (as cited in Schettler, 2002). Some argued that each of these skill sets was part of an individual's personal make-up. It could be disputed that things like ethical behavior and integrity could not be learned because they were a part of a person's character.

There was research that pointed to the importance of having intrinsic competencies, such as wisdom and perspective, as needed skills within an organization (Mumford, Zaccaro, Harding, Jacobs, & Fleishman, 2000). Although both of these could be considered internal characteristics, these were skills that could be learned with time, maturity and experience. Mumford, Zaccaro, Harding, et al. (2000) ultimately showed skills as the most overlooked component of leader performance and development. They suggested that the ability to formulate and implement solutions to complex social problems was a competency that should be sought in people trying to build effective organizations.

Research also indicated that certain competencies were needed across multiple industries. In an effort to build increased productivity in the workplace, Cooper (1997) classified listening competency as important. She suggested that understanding the content of interaction without violating conversational norms was crucial in any environment. She also argued that listening competencies applied to an organization's achievement of goals.

Dunning (2004) specified five key competencies that should be looked for when organizations are looking to retain personnel who will keep pace with the changing complexities of the work world:

- Self-Responsibility: including individual energy, optimism, and personal ownership.

- Communication: being able to both listen and share information.

  Mindfulness: learning and problem solving.

- Productivity: completing work at a high standard.

- Proactivity: finding fulfillment in activity while adjusting to patterns of change.

Some academics focused on the difference in skill sets needed for specific job applications. An example of this was found in research conducted by Gauld and Miller (2004), in

which they studied the particular competencies needed for workplace trainers. They cited that the capabilities needed to be an effective person in this job specialty were questioning (Galbraith, listening (Stolovich), and obtaining feedback (Wlodkowski). Certainly it seemed evident that these three skills would be crucial for a coach, trainer, or teacher, but more study was needed to address skillsets that were valuable across multiple industries.

The mid 90's introduced new studies in workplace competencies that looked at the need for workers to have certain sets of personal and social skills in order to be successful. Goleman (1995, 1998) referred to these competencies as *emotional intelligence*. Emotional intelligence is the skill of being able to both recognize and display emotions, especially as it applies to discernment, management, and relationship with others (Mayer, Salovey, & Caruso, 2000). The premise was that people who are more in tune with the ramifications their emotions had on an organization tended to be more effective (Northouse, 2010). Goleman took his understanding of emotional intelligence as a competency a step further in research, and he later claimed that the ability to control moods is a competency that needed to be developed in leaders (Goleman, Boyatzis, & McKee, 2001). His studies reflected on the components of emotional intelligence and pointed out that a positive mood (as a leader competency) could galvanize an entire organization. Goleman later adjusted emotional intelligence as a needed skill set to social intelligence, by adding the components of empathy and attunement (Goleman & Boyatzis, 2008). To be an effective leader meant more than just having control over one's own emotions. The ability to use this control to help foster relationships and productivity was what was needed.

In studying what competencies the U.S. Army should look for in its leaders, Mumford, Zaccaro, Connelly, and Marks (2000) identified that thoughtful innovation was most desired. This included the ability to strive for constant improvement as well as to be inventive and to

continue to modernize practices. Somewhat related, studies indicated that creativity was an important competency when it came to business workplace environments (Driver, 2001). This was somewhat revolutionary at the time because it focused on a skill set that had been considered somewhat contrary to normal business practices. However, Driver's (2001) work pointed to the need for imagination and ingenuity in business in order to maintain a competitive edge. Researchers argued that systems needed to be put in place in the college classroom that spurred on creativity skill sets.

Researchers, however, who looked at business argued that there were other more important competencies that should be acquired for the workplace of today. For students getting ready to enter the workforce, oral communication competency was pointed out to be the most useful (Maes, Weldy, & Icenogle, 1997).  While the ability to verbally communicate effectively was extremely important, proper electronic communication skills were also a must. At the same time, researchers indicated that skill sets for workers in business should focus on technical and generic managerial competency (Agut, Grau, & Peiro, 2003).

What stood out was that researchers compiled data indicating a variety of competencies that were useful for today's workplace. No one researcher tended to be unified in their approach or findings, yet much of the research above focused on organizations and industries maintaining the status quo. To maintain their sustainability in the industry or even to grow their establishment, leaders needed to focus on both changes in the world today, while focusing on trends coming in the future (Collins, 2001). Further review of the literature regarding competency was clear though on what skill sets were needed for the changing workplace of tomorrow.

Bennett (1993) published work that began to layout frameworks for cross cultural competencies called the Developmental Model of Intercultural Sensitivity (DMIS). In this model, he began to lay out how an individual's perceptions of cross cultural encounters can be broken down into subcategories of denial, defense reversal, minimization, acceptance, adaptation, and integration. Bennett and his team created a tool to help measure how each of these components could be evaluated to help determine a subject's openness to cross cultural activity (Hammer, Bennett, & Wiseman, 2003). This study along with other tools, helped pave the way for cultural adaptability and cultural intelligence being recognized as a need skillset.

**Cultural Awareness and Cultural Intelligence**

The changes in globalization, technology, and information sharing had a distinctive effect on how organizations conduct themselves in the marketplace (Pont & Wequin, 2001). It was extremely difficult, regardless of the industry, to remain isolated and not interact with someone from another culture. The experience might have included needing to source production from an overseas supplier, hiring employees who are born in a different country, or expanding a marketplace into new areas of operation.

This phenomenon pushed leaders to become increasingly competent in cross-cultural awareness (Northouse, 2010). Even local companies needed to become more astute regarding the effects of globalization, if they wanted to keep a competitive advantage. Local retailers might need to adjust their wares, as their demographics changed, or farmer's crop prices were affected by global shifts in supply. As a result of these global changes, organizations had to adjust the way they recruited and selected potential employees (House & Javidan, 2004). Staffing now needed to include recruits who could effectively adapt to these changes in the way organizations and business conducted themselves. Additionally, a growing number of diverse, multi-

generational employees were forcing organizations to pay attention to cultural, value-based, and social issues (Spikes, 1995). It was not primarily economic forces that were pushing these changes. As new generations entered the workforce, societal movement was pushing the transformation as well.    Acquiring the skills needed to efficiently relate with different people was necessary for group participants, realizing that educational facilities, agencies, and societies were coming to be progressively diverse (Johnson, 2008).

While leaders in the global marketplace functioned the same in many ways as their domestic counterparts, in that they exhibited leadership, provided direction, and controlled the information flow, their effectiveness relied on their ability to adjust their behavior accordingly to the environment in which they worked (Deal, Leslie, Dalton, & Ernst, 2003). They had to be continually self-aware of how their communication and actions were reflected in the environment they were working in. These leaders also showed the ability to continually adapt to changing circumstances and surroundings.

When dealing with the culture of an organization, the perception of corporate backing for areas like innovation, open-mindedness to diversity, strategic alignment, fostering open communication, sharing knowledge, and the ability to delay judgment had all been identified as critical considerations for an organization's sustainability (Bernacki, 2000; Driver, 2001; Miller, 2000; Robinson & Stern, 1997; Siegel & Kaemmerer, 1978). Within any organization or system, culture was one of the most important aspects (Peters & Waterman, 1982). The same rules held true even as workplaces expanded into new environments.

The result was that cultural adaptability was a necessary skill set for individuals joining the workforce of today and a pivotal competency needed in the workplace of tomorrow. In order

to compete in the global environment common in most industries, employees were going to need to be skilled in cross-cultural awareness (Northouse, 2010).

While there are many definitions of culture, it could easily be defined as a collective of identities (Kuper, 2000). Sutton and Gundling (2005) described culture as the learned information exercised to understand encounters, shape morals, form approaches, and effect performance. For the sake of this review, culture will simply be referred to as a common way of life (Storey, 2006).

Cultures could be influenced by dynamics that both encourage and resist change. While these forces could be due to natural events, as well as social movements, they could lead to the change of observations and ideas within the social structure (O'Neil, 2009). After observing the parts of culture that help mold individual perceptions, researchers narrowed the most commonly used cultural dimensions down to six. According to Sutton and Gundling (2005) they were listed as presented in the following chart:

| Dimension | Practical Implications |
|---|---|
| 1. Inter/Independence: | Shapes a preference for individual initiative and action or for a more group-oriented approach emphasizes the interest of the team as a whole |
| 2. Egalitarianism/Status: | Shapes a preference for mutual consultation in decision-making or for greater deference to rank and hierarchy |
| 3. Risk/Restraint: | Shapes a preference for rapid action and risk-taking or for more cautious and calculated actions based on ample information |
| 4. Direct/Indirect: | Shapes a preference for open and explicit communication or for careful attention paid to context or to implicit meanings in a given message |

| 5. Task/Relationship: | Shapes a preference for immediate attention to getting the job done or for establishing strong and trusting personal relationships first |
| 6. Short-term/Long-term: | Shapes a preference for making choices based upon a narrow time horizon or for considering the impact that choices will have over a longer span of time. (p. 12-2) |

Cultures can be seen as part of a system that includes communication and identity (S. L. Smith, 2002). As a result, there were variances in the way one might use verbal and nonverbal messaging depending on the social environment they found themselves in (Neulip, 2006). Researchers indicated that observing cultural differences was critical to contexts of performance appraisals (Li & Karakowsky, 2001). In this study, differences referred to the level of awareness and education one had in relating to different cultures (Spitzberg & Cupach, 1984).

Culture does not remain static and is constantly evolving. Rappaport (1971) indicated that if cultures do not adjust to environmental changes, especially in methods corresponding to innate transformation reacting to altered environments, then the systems making up the culture would either leave or expire. As a result, culture could change to fit its surroundings. In addition, some researchers pointed to the fact that societal movement is more prone to change simultaneously with religious and moral belief movements (Gadgil et al., 1993). Typically, models of social movement were influenced by a larger worldview. The goal of the training being studied was to develop a person who is constantly in the process of becoming adapted to or apart from a given social context (Bennett, 1986).

Cross-cultural competence is the manner of attaining the knowledge, proficiencies, and approaches needed for effectual relationship and exchange with someone from another culture (Paige, Jorstad, Siaya, Klein, & Colby, 2003). Cultural intelligence is defined as the ability to effectively work with different national, ethnic, and organizational cultures (Ang & Van Dyne,

2008). To avoid mistakes that can happen as a result of cultural differences, working professionals must be cognizant of the differences in population norms, beliefs, and values (Ketter, 2010). Schmieder-Ramirez and Mallette (2007) observed, "Understanding, valuing, and accepting difference is critical to the success of individuals and organizations in today's global economy, and the development of intercultural competence maximizes the potential benefits of a diverse workforce" (p. 101). Recognizing that each culture has its unique aspects, Morrison, Conaway, and Borden (2006) pointed to specific components that were generally found in most encounters. These included:

1) Individual cognitive styles, which indicate how they organize and process information;

2) Individual negotiation tactics;

3) Individual value systems. (pp. x-xii)

In understanding the framework from which one is coming from, those in the workplace could recognize how tension could be reduced, decisions could be made, and how to develop relationships could be developed on equal grounding (Morrison et al., 2006). Ketter (2010) wrote, "Cultural misunderstanding can no longer be used as an excuse. It is imperative that workplace learning professionals create a culture of acceptance and understanding so that teams can effective globally" (p. 40).

There were many barriers to understanding and adapting to culture differences. Some of the most prevalent were perceptions, interpretations, and biases (Sutton, Pierce, Burke, & Salas, 2006). Being that each of these was an integral part of behavior, any differences could deeply affect team or organizational strategy. That was why it was crucial for organizations to adopt cultural adaptability training. When working within culturally diverse teams, any inability to

recognize the impact culture had on personal thinking or perceptions could lead to distrust, frustration, differing priorities, and inconsistent goals (Sutton & Gundling, 2005).

**Synopsis**

Northouse (2010) stated, "In sum, today's leaders need to acquire a challenging set of competencies if they intend to be effective in present-day global societies" (p. 336). Despite the fact that competencies were recognized as important in the workplace, the analyses that have been conducted were unsuccessful in pinpointing the complete scope of competencies required for successful workplace performance. Maes et al. (1997) reported, "Previous studies demonstrated that the qualifications employers value change over time; therefore, studies conducted 10 or more years ago are inadequate for identifying current business needs" (p. 71).

In an effort to address the organizational needs of today and the future, this dissertation has suggested the need for the analysis of individual competencies needed for a given business. As we have read, there tended to be little consensus what constituted a competency. In addition to the definition, there was also difference in the approach analysis and the outcomes (McLagan, 2008). To avoid these complications, each individual workplace could utilize a method that would work for them. This helped to ensure the right results were being tied to the right industry and job classification.

This dissertation described two studies applied to urban missionaries to ascertain their level of cultural adaptability competence before heading into their field duty. Cultural adaptability was identified earlier as a crucial need for modern organizations (Livermore, 2010). The first study identified the level of cultural adaptability of incoming urban missionary candidates. The second portion of the study retested the candidates, after one week of intentional training prior to reporting to their station.

Goldschmidt (1959) described the need for cultural adaptability as his functional theory, writing that "(1) institutions are mechanisms of social interaction which serve the continued life of the society and (2) all parts of the social system must form an integrated whole so that changes in one part require adjustments in others" (p. 107). Historically, the traditional view of how a person gained knowledge had assumed that the mind and culture remained separate. But cultural psychologists believed these two were inseparable (Overall, 2009). The diagram below reflected both the old and the new way of thinking:
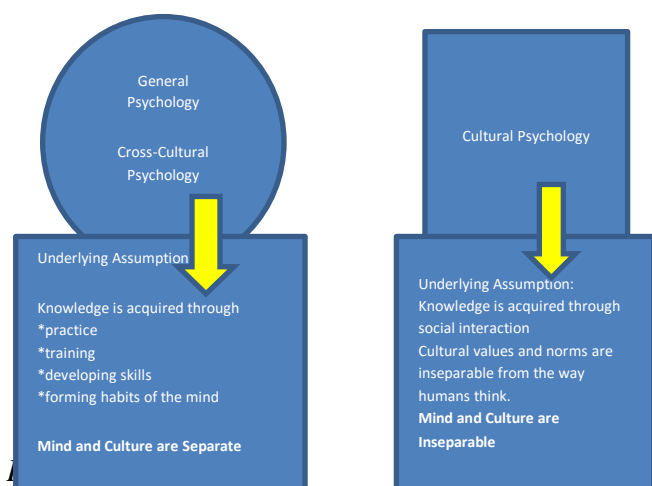


*Figure 3.* Old and new way of thinking regarding psychology. Adapted from "Cultural Competence: A Conceptual Framework for Library and Information Science Professionals," by P. Overall, 2009, *The Library Quarterly, 79*(20), pp. 175-204.

As man progresses, so do industries. Organizations need to adjust to meet the changes. This dissertation reflected the thoughts and views of what competencies had been needed to function effectively in the workplace of yesterday and today. But as the workplace continues to change, this dissertation pointed to the need of cultural adaptability as a competency needed in the workplace.

**Missionaries in the City**

This could not be truer than with Christian missionary organizations across the country. The Evangelical Christian Church in America was on the lookout for opportunities to evangelize their message to individuals and groups of people who had never heard the Gospel. (Hybels, 2006). While the centralized message of the Christian faith is universal, there remains numerous Christianized cultures (Luzebetak, 1976). One area in which Christian missionaries struggled is in their efforts to develop inroads into the large urban areas that blanket the United States. The Church attempted to use strategies that had been effective in other environments like suburban neighborhoods or rural areas, and apply them to urban locales.

The definition of urban refers to territories, persons, or housing units that contain over 2,500 residents (U.S. Census Bureau, 2010). Irvin (2009) pointed out that more than half of the world's population now live in extremely urban environments, and three percent of the global population now lives as immigrants outside the lands of their birth: most of them in cities. This dramatically changed the make-up of life on the streets, as there is continuous movement in cross cultural meaning and experience.

Much of this was brought on by the increase in globalization. Starcher (2006) has stated:

Kanter (1995) saw four dominant forces driving globalization: (a) mobility of capital, people, and ideas; (b) simultaneity—the rapid decline of the time lag between the introduction of a product or service and its adoption almost everywhere; (c) bypass— cross-border competition resulting in multiple choices for the consumer; and, (d) pluralism—multiple centers of expertise and influence. These forces resulted in economic, political, cultural, and environmental transformation. (p. 93)

In turn, increases in globalization rapidly diversified most organizations' labor forces, while simultaneously expanding the societal conditions in which they must function (Chin & Gaynier, 2006). To adapt, associations and establishments called for new leadership competencies. Finally, globalization pushed faith-based mission organizations to focus on interracial and

intercultural relationship development, because cross-cultural relationship building provided a stronger incentive for these types of groups to reach others than have evangelism or social service efforts (Robert, 2011).

The takeaway for the Evangelical Christian Church was that the city is the apex where political and social patterns for a just society must be developed (Wright, 1971). Commonly, urban areas tended to drive advancement in communication, push social norms, and introduce new technology. Davey (1999) wrote, "In the world, city urban ministry and mission must be realigned to take into account these new dimensions and contexts" (p. 382). The church had a responsibility to help shape the political, social, and economic structures by continually adjusting to these changes. In order for organizations to adapt to increased diversity in our cities brought about by globalization, they required accessibility, flexibility, relevance, and creativity (Starcher, 2006).

When it came to reaching the lost, churches too often abandoned the city. They needed to establish a physical presence with the urban population before any evangelistic missions could seem credible (Rubingh, 1987). In dealing with this increase in cultural diversity, successful relationships relied on the ability to deal with differences in a positive approach (Fantini, 2000). Effective missionaries no longer just thought globally. They were now required to participate globally to engage the entire person they were reaching out to.

**What the Church and Missionary Organizations Have Done**

The Evangelical Christian Church has often missed the opportunity to reach these multicultural cities (Gibbons 2009). To be effective, current urban missionary organizations must be willing to look at and learn from the past. Christianity as a faith movement has had both a

long and complex association with urban areas (Irvin, 2009). History has shown that the faith movement went from city to city following the trade routes.

Likewise, working cross culturally was not a new concept for the church. Cultural diversity was something that the Christian faith had embraced since the formation of one of the first churches at Antioch (Book of Acts, 2005). With a population of over 500,000, this city rivaled both Alexandria and Rome. Like most multicultural cities, Antioch was filled with traders, travelers, and full-time residents speaking a variety of languages (Rutt, 2003). Issues such as the translatability of divinity among the immigrants from different nations were something the early leaders of the church had to entertain (M. Smith, 2010). Yet, it was not long before cultural differences caused schisms in the Christian church. There were many examples throughout history that reflected how cultural differences pushed the Christian church to the brink of disaster. One of these instances took place in the early 7th century when Augustine of Canterbury, representing the Roman church, caused backlash when he scolded the Celtic church in Great Britain for their traditions (Burton, 1998). The breakdown in cross-cultural communication within the Christian church was a problem for decades to come.

Unfortunately, the history of the missionary experience for evangelical Christians was one that derived from the West. The result led to some conflict, in that not all cultures subscribed to western values. For example, one weakness in the Christian movements was that they were so engrossed in separating good from evil (in the environment they were serving in) that they missed opportunities to bring about any positive changes that were immediately needed (Todd, 1976).

In the United States, many foreign born citizens were fearful of Christian missionaries. The history of missions coming from white colonial powers that tended to force indigenous

people to relinquish their previous ways, while at the same time adopting the culture and religious traditions of the majority, was still fresh in their minds (Accad, 2011).

Today, mission teams have the luxury of observing the success and failure of the Church's holistic approach to mission in the nineteenth century. However, too much focus in this area tended to have missionaries questioning their role, especially if ministry was conducted without the actual name of Christ ever being mentioned (Wright, 1971). At the same time, they witnessed the more conservative approaches of the twentieth century. However, to debate the merits and pitfalls of past urban ministry would detract from the notion that the urban landscape continues to change (Irvin, 2009). Successful mission tended to be at an intersection where these two approaches intersect together (Accad, 2011). Holst (2010) wrote:

> Twenty-first-century church leaders everywhere in the world, in settings old and new, needed to become experienced cross-cultural emissaries with a desire to birth, nurture, and reproduce faith communities that are equipped to function in postmodern and socially pluralistic contexts. (p.28)

Cardoza-Orlandi (2011) stated that if religious organizations were to generate new learnings to cross the boundaries of culture, they must rid themselves of past actions that suppressed change. These actions included manipulation, domination, and control. Much of this has had to do with the legalism of past missionaries as it has related to new cultures and their interpretation of the Bible. Evangelicals looked to the Bible and the experience of past history of Christian community to identify the aims, goals, norms and values in which to judge the cities, as well as gain inspiration of the image that God wants from it (Todd, 1976).

Cardoza-Orlandi (2011) instead suggested that organizations gravitate toward processes of change, exploration, and discovery:

- Promote and foster dynamics at the border and margins between people and God's creation.

- Broaden and amplify the interpretations of God's work in the world in all human life and creation.

- Unleash processes of new learnings using what is already known in learning new things.

- Discover and rediscover the Gospel of Jesus Christ in complex inter-cultural and inter-religious exchange.

Likewise, missionaries in the field needed to be aware of sources of frequent conflict when working with other cultures. These included discrepancies in values, economic differentials, cultural dissonance, and personnel changes in key positions (Bates, 1980). Ultimately, to continue to have relevance in the city, missionaries needed to conduct constant re-assessment and re-negotiation of the situation they were immersed in (Shannahan, 2010). Finally, Christian missionaries needed to be aware of subtle differences in cultures as well as the existence of sub-cultures, for instance within the African-American church culture. For years the Black Church had been seen as the channel for which African American people have used their commonality in beliefs, traditions, and experiences to address social problems (Barnes, 2005). Yet, there had been a historical difference in church perceptions between urban and rural populations to include the social role of the church, the accessibility to different institutions, along with the churches involvement in public standards and opportunities (Ellison & Sherkat, 1995).

While the past does not necessarily need to be reflective of the future, there were key tenets that the Evangelical Christian missionary must keep in mind. Certainly, cross-cultural encounters remained an everyday issue for the Church. Christians no longer needed to travel to distant lands to encounter multiculturalism (Holst, 2010). Ward (2012) wrote, "But bearing fruit in cross-cultural ministry is measured in decades and may not have overwhelming success like

some homogeneous church plants" (p. 39). Dealing with the multitude of issues that came with working in a diverse population affected the outcome of the inner city church.

Some of these issues included a variety of faith backgrounds encountered by the missionary. Accad (2011) said, "Traditionally, evangelicals have shied away from the concept of interfaith dialogue because in their minds it has often implied giving up on evangelism" (p. 181). With a plethora of faith-based organizations already serving amongst the urban poor in the United States, it seemed like collaboration would breed increased success. Equally, missions organizations tended to focus solely on the Gospel and not enough on the surrounding problems of the city. In order for the evangelical church to appear credible before the entire world that is watching, it must be willing to address the racial reconciliation and social injustice still prevalent in urban neighborhoods.

Clearly, differences in ethnicity and problems with race relations were not the only challenge facing urban ministries. Adapting to large urban communities meant adjusting to socio-economic differences as well. Conn and Ortiz (2001) believed that

> The impact of all this growth in the city is immense. Where they exist, national and city development programs, already stretched by limited budgets, are swamped by the new arrivals—jobs, housing, health, basic human services. Poverty has become the dominant social problem for the host city. (p. 212)

The effects of these strains of growth were felt by the entire urban community. Ward (2012) wrote, "Ethnic groups are diverse within themselves as well, with black and Latino peoples having disparate tastes and traditions from the Church of God in Christ to South American Evangelicals" (p. 39).

Religious organizations seeking to make a difference in these cities had to seek new ways of reaching those who live in the city. Although urban studies in the behavioral sciences had grown, research on urban church growth had not kept the same pace (Conn, 1997). In the past

there had been numerous efforts at designing a core curriculum for cultural sensitivity and adaptability training in organizations. Yet there had been a lack of literature that points to the effectiveness of different teaching forms of such training (LoboPrabhu et al., 2000). A formal study of cultural adaptability training would be a useful first step in the process of identifying strategies and skillsets needed to support a new generation of urban missionaries.

**Current Issues and Approaches**

Shannahan (2010) wrote:

> A new paradigm in urban theology is needed which addresses contemporary urban society in its dynamic complexity and provides new resources for the struggles of those who are 'left out and left behind' on the shifting sands of twenty-first century society. (p.221)

As Evangelicals have continued to search for ministry growth in the city, it has become increasingly essential that they were able to communicate in circumstances that were both multicultural and pluralistic (Livermore, 2009). So much of modern Christianity has been associated with the norms of a western way of life. Difficulties arose when we attempted to communicate the western understanding of the general meaning of Christianity through cultural practices constrained by time and space (Whiteman, 1984). Missionary organizations needed to realize that cultural values do influence role expectations as well as the perceptions of role expectations (Ang et al., 2007).

Regardless of the ministry, there were always issues to be resolved; however, these problems became much more complicated when they happened in a culture that was not our own (Stallter, 2009). By its name, mission adopted a cross-cultural movement, explicitly the conveying of the Gospel in some way through cultural boundaries (Bates, 1980). But Christian casework also included other areas of focus and models like social action, provision of housing and security for the poor and destitute, and job training so that people in the community can earn

livable wages (Hake, 1963). The Church's role in the city, needed to have a sense of global

processes which showed how it affected not only global dynamics but the dynamics of the city

being worked in (Shannahan, 2010).

A large portion of the missionary role was to build sustainability in a community. This

meant establishing a foundation for training up others in the community who in turn trained

others. There were a variety of ways to employ discipleship programs. Yount and Barnett (2007)

developed a model that they felt established this sustainability. Cross cultural missionaries

should initially be taught areas of Christian character development and as it is learned, this

should provide the basis for teaching others. In order to address the complexities of multiple

urban identities in a forever-changing cultural environment, some church leaders were

advocating for a cross-cultural theology based upon an interdisciplinary perspective linking

together the theologies of urban liberation, black theology, reformism, globalization, and post-

religious ideology (Shannahan, 2010). There were at least sixteen, common, contemporary urban

mission and evangelism strategies being used (Bakke, 1984). These included approaches in the

arts, economic development, revitalization programs and solidarity campaigns, to name a few.

Rather than focusing in specific areas, organizations should focus on creating a learning

environment that is capable of reaching the whole person. For example, the use of storytelling to

integrate both faith and learning was found to improve the spiritual life of both teacher and

student, by transforming their perceptions and actions outside of the classroom, and helping them

introduce Christian concepts into normal circumstances (Atta-Alla, 2012). Moreover, church

leaders working in the city needed to be aware of how their message coulwe affect the people

they are trying to reach. Whiteman (1984) stated:

> Unless missionaries go through the process of analytically distinguishing the message
> (meaning) from the forms used to express that message, they will undoubtedly insist on

unnecessary cultural baggage being adopted by the new convert as part and parcel of becoming a Christian. (pp. 279-280)

**The Argument for Increased Cultural Adaptability Training and Testing**

If the Evangelical Church did not adapt to the consistent changes happening in our urban areas, it risked the possibility of waning effectiveness of outreach. Christian urban missionaries needed to be aware of the differences in the level of awareness and education one had in relating to different cultures (Spitzberg & Cupach, 1984). A component where the church and missionary organizations had always excelled at was showing compassion for the communities in which they serve. The similarities of ministry that spanned across all cultures were that of empathy, which distinguishes the thought of the theology of presence, both incarnationally and dialogically (Johnson, 2011). For organizations that had to start at square one, this could provide an initial foundation from which to build upon. That being said, many urban missionary organizations were searching for a strategy that surpassed just surviving. They were looking for a dynamic revival of the Church within the confines of the inner city. Much of this can take place provided the Church and/or missions agency adapted to the multiethnic dimension of the city (Davey, 1999).

But missionary organizations could not expect candidates to apply already having a vast knowledge or apt experience in working within different cultures. Hunter, White, & Godbey (2006) wrote:

American educators have done little to standardize global education within U.S. borders. Formal global education programs remain a scarce commodity, available only to a handful of forward-thinking universities that offer such educational opportunities. (p. 8)

In fact, many theological leaders were now questioning whether Christian seminaries should rethink their strategies in preparing future church leaders for roles in cross-cultural settings (Andraos, 2012). Andraos (2012) pointed out that pedagogical awareness, diversification

in syllabi material, intercultural sensitivity projects, and guest speakers who represent distinctive

cultural viewpoints in religion, ministry, and theology, were all important activities: "However,

the question remains whether these are sufficient for making theological education

fundamentally less Eurocentric and truly intercultural" (p. 6).

They needed to choose one of two routes. If evangelical missionary organizations were to

succeed in adapting to cross-cultural locations in our urban areas. They could either employ an

intercultural-focused personnel selection program (relying on the short supply on formal training

available), or they could initiate a training and development program to fulfill the need for

culturally competent personnel (Abbe, Geller, & Everett, 2010).

Through a survey that they conducted, Cendant Mobility concluded that global

competency training was critical to the professional development training of individuals and that

academic institutions, businesses and the government were ramping up to meet this increasing

need (as cited in Hunter, 2004). Additionally, non-profits were beginning to see the same needs.

Today, the Peace Corps (2013) lists over 160 titles as part of its bibliography for cross cultural

training.

It was clear that missionaries need to be adequately prepared for the cultures they were

going into prior to being deployed into the field (Zimmerman, 2010). Good design focused not

just on the religious and spiritual training needed for the field. In fact, the first item that needed

to be addressed was the cultural standard, as the culture's response to these topics will be what

sets the curriculum (Eddy, 2006).

What was important for organizations to keep in mind was that training in cross-cultural

adaptability and in cultural intelligence should be both cognitive and interactive; there should be

role playing, opportunities to discuss case studies, survey work, as well as basic content

provisions (Stallter, 2009).

Bloom (1969) argued that attitude was equally as important to learning objectives as were

knowledge and skills. However, many educators now insist that awareness as the basis for both

suitable and successful relationships depend on a person's willingness or openness to change

along with the choices they make (Fantini, 2000). Friere (1970) agreed that the ability to be self-

aware was the most important task in education. To train someone to be aware of the differences

in culture and navigate them successfully, they must also be aware of their role in it.

To train leaders to work within cross-cultural areas, Paige and Martin (1996) pointed to

five key areas that should be focused on:

- Helping the leader understand the forces at work when entering into a new culture.

- Encouraging awareness of differences in both behavior and beliefs as it applies to culture.

- Fostering changes in learning implementation so that they learn to adapt to multiple cultures.

- Creating scenarios for leaders to increase their competency in adjusting to new things.

- Pointing out to the leaders that they are the ones responsible for their ability to be malleable.

Once people learned the appropriate behaviors for the culture, they needed to continue to

practice it until it became natural for them.

Practice was crucial for success in the field. Even the best prepared people faced

struggles when they encountered cross cultural environments. Mbea (1976) suggested that proper

training should include a week in the field that allowed candidates to contemplate causes of

change in the community, understand the differences of behavior between social classes, and to properly examine the role of the church in the community, in order to determine what the next initiatives could be.

Ang et al. (2007) wrote, "When individuals relocate to unfamiliar cultures, they often experience stress because norms and behaviors are unfamiliar and confusing" (p. 341). Paige (1993) indicated that individuals encountering this type of situation all shared three similarities: the basis of cultural difference, diverse knowledge base, and alternative emotions. Oberg (1960) modeled that cross cultural adaptation was a process in which workers needed to be prepared to experience the highs and lows that come from working in cultures other than their own. In the following chart, Oberg indicated that once adjustments were made from an initial culturally shock, one's state of mind reverted back to a similar position as what was before the shock. While Kim's (2002, 2008) theory of cross-cultural adaptation indicated that people go through a more cyclical pace in that over time, there was a constant adjustment both forward and back. What made training multicultural church leaders so difficult for those who cross cultural boundaries was that the dynamics change in each environment. Their encounters generally were asymmetrical, in that they rarely networked or connected with people of other cultures and religions in a similar plane of reference (Cardoza-Orlandi, 2011).

For the successful evangelical missionary, many who came from a dominant culture, they were going to have to be willing to reach outside their comfort zone. This meant not necessarily leading from the front, but in many cases from the sidelines (Ward, 2012).
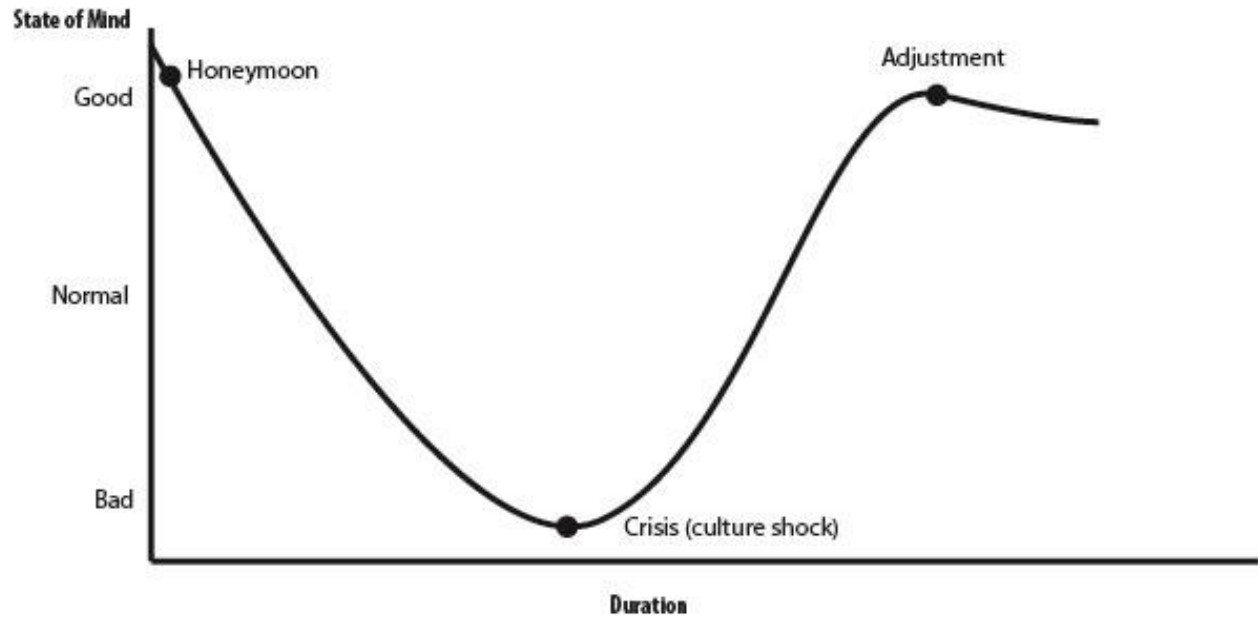
*Figure 4.* Oberg model of cross cultural adaptation. Adapted from "Culture Shock: Adjustments to New Cultural Environments," by K. Oberg, 1960, *Practical Anthropology, 7,* pp. 177-182.
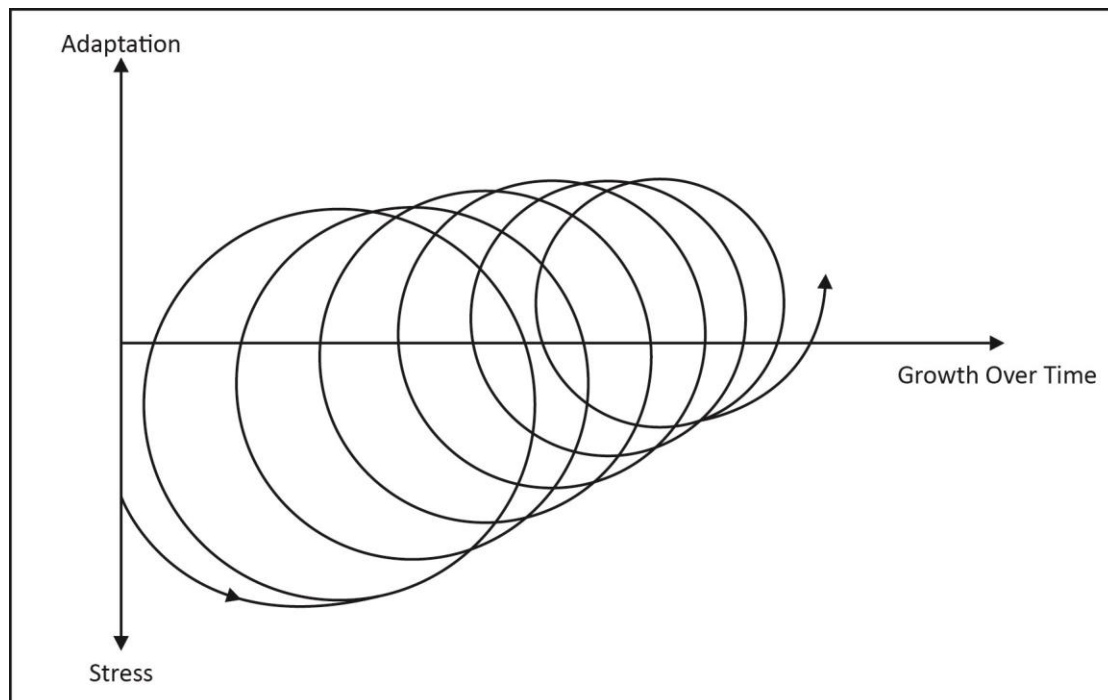


*Figure 5.* Kim's theory of cross cultural adaptation.  Adapted from "Intercultural Personhood: Globalization and a Way of Being," by Y. Kim, 2008, *International Journal of Intercultural Relations 32*(4), pp. 359-368.

Merely understanding cultural differences was not enough to realize success in cross-cultural frameworks. Culture could exist in many different frameworks; in fact, culture and country were not necessarily the same (Deng & Gibson, 2008). Within any one culture may lay many different subcultures. Therefore, it could be a challenge to determine the optimal course in interpreting and implementing courses of action. The missionaries who value, grasp, and find significance in their own cultural adaptability would be properly equipped to relate, network, and work in culturally diverse environments (McPherson, 2011).

**The Need for Better Use Toward Mission Development**

The research indicated that the first step for a missionary organization to take was to adopt a training program, as it applied to cultural intelligence and cultural adaptability. In order for these programs to work, they needed to seek ways to incorporate the skills they gained into everyday mission and teaching. Only then would the effectiveness of the training pay off. A missionary organization achieved success when it could utilize the diversity of the city to move away from being in a box and the fear that comes with it, and build lasting relationships that lead to transformation (Accad, 2011).

It was important that organizations kept in mind that the variance of cultures being worked in could be seen as part of a system that included communication and identity (S. L. Smith, 2002). Within these facets were the daily nuances of how humans interacted with one another. As a result, there were variances in the way one might use verbal and nonverbal messaging depending on the social environment they found themselves in (Neulip, 2006). In some cultures, globalization led to the breakdown of social mores, where focus tended to be individualistic, but had gravitated toward collectivism. Likewise, in other cultures the opposite held true (Dy-Liacco, Piedmont, Murray-Swank, Rodgerson, & Sherman, 2009). In some large

cities across the country, "Urban cultures, particularly among the younger generation, tend to increasingly resemble one another" (Starcher, 2006, p. 94). This was a result of the effect of globalization which could have a stronger impact on culture than perceived customs. The takeaway was that missionaries must be prepared for anything.

One of the bigger issues in cross cultural evangelism was that when people were reached, they were not being trained to adequately disciple. Instead of being able to foster growth in the movement, they became roadblocks to any further growth. Much of this was due to the converts struggling with the difference between their new found faith and the sociological issues that they were dealing with in the neighborhoods or people groups from which they resided (Gnaniah, 2011).

It was important to keep in mind that what set apart an Evangelical beyond just the foundations of the Christian faith, was the belief that the Bible is the center of all life. The same held true to the aspect of the cross, conversion, evangelism, fellowship and the Holy Spirit. Accad (2011) wrote, "John Stott, J.I. Packer, and Alister McGrath (all leading contemporary Christian theologians) agree on at least six common evangelical characteristics:

1. The Supremacy of Holy Scripture.

2. The Majesty of Jesus Christ and His sacrificial death.

3. The lordship of the Holy Spirit.

4. The necessity of conversion.

5. The priority of evangelism.

6. The importance of fellowship. (p. 186)

In order to build and sustain a training that works, it was suggested that cultural training work from a level of professional development that utilized tools that the student already had or was

capable of employing. These included: (a) building on both life and professional experiences, (b) enrolling in training that allows a well-practiced response to predicted scenarios, (c) getting educated on well-reasoned responses to unpredicted scenarios, and (d) continuing with self-paced and self-directed development activities (Selmeski, 2007).

**Conclusion**

The research was clear that organizations needed to focus on certain skillsets in their staff and hires if they wanted to remain viable in the future. The history of this area of study reflected a variety of skills needed for workplaces in the past. This paper also pointed out skill standards needed for different occupations or industries. However, the more recent data indicated that current and future workplaces needed to focus on cultural adaptability as a core competency among its team members. The Christian Church and Christian ministries were no different.

The mission for the urban missionary is more significant now than it has ever been. With more and more people gravitating to the cities, world population growth today exceeds the growth of Christianity, resulting in urbanization drifting away from any previous relations it may have had with the Christian faith (Rubingh, 1987). Simultaneously, the world of ministry is changing. There is a need for an expansion in the number of missionaries dedicated to providing cross-cultural service (Eriksson, 2012).

The church was going to need to adopt cross cultural adaptability training as part of ministry training if they desired to achieve success. Their efforts to employ this should result in numerous positive effects for their ministry. In engaging in cross cultural adaptability training, ministries could possibly gain entry into new communities that they had previously been cut off from. Additionally, being open to receiving new cultures could also help strengthen the local church body. Having a variety of cultures within a church body would frequently spearhead

different comprehensions of the parts of history as well as the community traditions, as individual accounts of journeys, immigration, and relocation are recited aligned with the framework of the bible's accounts (Davey, 1999). This variation of background helped to garner openness among church communities.

Understanding culture was not reached through anticipated procedures or memorizing systems. Rather, it happened effectively when there was investigation, contribution, taking risks, and contemplation by the student. This led to openness to new experiences and further to new associations (Eddy, 2006).

A suitable path to construct a high degree of cross-culturally efficiency was taking part in a thoroughly planned series for cross-cultural training (Beuckelaer, Lievens, & Bucker, 2012). The advantages of developing a training program should not be underestimated, as cross-cultural preparation may not only avert mishaps, but it can also help to increase worker productivity (Del Vitto, 2008). If an individual was going to be transformed in adapting to new experiences brought about by working in multicultural situations, they were going to need to be trained using a combination of classroom work, while having opportunities to engage themselves hands on in new environments (Seeberg & Minick, 2012). But in order for this to happen, churches and other ministries needed to be committed to adapting to these variations of cultural backgrounds.

This study helped to affirm the need for organizations to build in cultural adaptability training into their professional development plans. It did this by testing missionary candidates in their cross cultural adaptability utilizing the Cross Cultural Adaptability Inventory (CCAI). The candidates took this test following a week of training that included both classroom and hands on experience in cross cultural relations. The premise being that the candidates would score higher than the published median.

**Chapter 3**

**Introduction**

The literature made the distinct case that cross cultural adaptability was a needed skillset for the workplace today as well as tomorrow (Fischer, 2007; Katz, 2000; Livermore, 2009). It indicated that the need for these abilities would only become greater as the changes in communication and globalization continued to open new marketplaces.

The Christian Church had been a hallmark for this pattern with centuries of cross cultural missions in an effort to increase their following. Much can be learned from their history of successes and failures. Studying missionary candidates provided a baseline for determining the effectiveness of cross cultural training in relationship to receiving no training at all.

**Restatement of Purpose and Research Questions**

**Purpose.** The purpose of this study was to determine the extent that trained urban missionary candidates had acceptable levels of cultural adaptability and to determine which demographic factors or profiles of these candidates led to higher levels of cultural adaptability.

As part of their calling to ministry, it was understood that they would experience multiculturalism that came from being in large urban areas. This study helped to determine how prepared they were to deal with cultural differences effectively (Harris & Moran, 1991).

**Research questions.** After a week of training, what percentage of urban missionary candidates had acceptable levels of cultural adaptability as defined as scores that are at least one standard deviation above the mean (84th percentile) from the normative sample (Kelly & Meyers, 1995)? To what extent, if at all, were any of the five CCAI scores individually related to any of the five demographic variables? To what extent, if at all, was the CCAI total score related to the linear combination of the five demographic variables?

**Description of the Research Methodology**

       This research focused on a small scale study of one specific group; that was urban missionary candidates from World Impact. The approach was quantitative to include collecting, analyzing, interpreting, and publicizing the results (Creswell, 2009). The methodology was exploratory rather than hypothesis driven. The design called for use of the survey method utilizing reliable and valid questions gathered in the CCAI. This tool was based upon a Likert scale for ease of statistical analyzation (Jackson, 2009). The CCAI used rating scale questions as opposed to open or closed question surveys.

**Process for Selection of Data Sources**

       **Data collection, setting and procedures.** Each participant of this study completed the Cross Cultural Adaptability Inventory (CCAI; Kelley & Meyers, 1995). The instrument measured four personal characteristics in each participant: personal autonomy, perceptual acuity, emotional resilience and flexibility and openness. The development of the tool had been through three versions. It was created in 1987 but modified in 1989 and again in 1992 (Davis & Finney, 2003). In its initial form, the CCAI contained a checklist of elements deemed important to adapting to new or different cultures. The original form included applicants with cross-cultural experience. Then, taking the leading 16 elements, the researchers divided them into five groups. For each group, 10 questions were developed (Brown, 2012). Over the course of the three revisions, the categories were narrowed to four.

       The normative sample the authors concluded as a result of their studies was 653. In the four subscales, the category of personal autonomy had the lowest overall psychometric properties. It also contained the highest proportion of items doubled on more than one factor: the weakest correlation with the overall total score ($r = .55$) and the lowest Cronbach alpha (.68)

(Naumann, 2012). Landis, Bennett, and Bennett (2004) reported, "The internal consistency reliability coefficients ranged from .68 to .82 on the four scales and .90 overall" (p. 114).

The data collection for this study took place at World Impact's campus in Wichita, Kansas on June 23, 2015. The collection took place using a prepared handout (CCAI) and number 2 pencils. The participants were missionary candidates who were participating in the candidate assessment program (CAP). The instrument was handed out at orientation and filled out in approximately 30-45 minutes. Participants were required to answer all of the questions. Their responses varied according to their perceptions and life experiences.

Candidates who wished to proceed through the training in hopes of making missionary process were required to complete this survey. Therefore, there was no risk of a participant failing to fill out completely or not take the test at all.

World Impact has used the candidate assessment program for approximately 16 of its 42 years of existence. The CAP program was the primary tool used to identify missionaries who were ready to go to their field assignment. The youngest participants could be 18 with the ages ranging all the way into people in their late 70's. The candidates were all U.S. citizens, but hailed from many different parts of the country. Looking to reflect the multiculturalism that would be experienced in the inner city, the candidates came from a variety of ethnic and financial backgrounds. Two things that each participant had in common was their faith in Jesus Christ and a sense of calling to join the mission field. Otherwise, they came from a variety of Christian religious backgrounds.

Prior to the data collection, arrangements were made with the member care director who oversees the CAP process and the human resource director of World Impact. Permission was granted prior to collection. The entire sample was tested as it will be integrated into their training

and assessment week. Should candidates not want to take the test, they were removed from the CAP cycle as they would be for any other component of training/assessment. Candidates were informed of the testing in which the scores will be anonymous.

However, individual scoring was used as a tool for World Impact to gauge candidate effectiveness. These scores were revealed to each candidate in an individual mentoring session. Once the candidates completed their CCAI, they were collected by the member care director. The next hour was used to tabulate data and scores from the instrument.

**Definition of Analysis Unit**

**Population and participants.** The population for this study was 77 urban missionary candidates for World Impact, an urban missionary organization headquartered in Los Angeles, California. World Impact operates in large cities across the United States. Candidates could be placed in a variety of these locations following their training. These candidates went through a rigorous application process. To get to this destination, candidates must have a sense of calling. They have made the decision to give up whatever lifestyle they were living in to live incarnationally; meaning they are committed to living and working amongst the people they serve. The candidates were required to participate in a one-week assessment and training period called the candidate assessment program (CAP). Every year in June, approximately 10 candidates descend on Wichita, KS, which is the site for the training. The population for this study was from the past nine years training.

The demographics of the population field was expected to be quite mixed. The groups ranged in age from 18-80 years of age. Both single and married couples took part of the population. People originated from all parts of the United States. One thing that they had in common, however, was that they were all U.S. citizens. Additionally, they had grounding in

Christianity and a strong faith in Jesus Christ. But, detailed demographics varied in what

Christian denomination, if any, they felt aligned to. Each candidate agreed with the Nicene

Creed, which was used as a litmus test for organizational belonging. Most candidates had both a

high school and college degree. Each came with a variety of inherent and learned skills and

experiences. They health of the population was good as determined prior to the CAP process:

spiritually, mentally, and physically.

Although using analytic techniques that indicated a random sample size of 77 would be

adequate with a 100 candidate population, all candidates were tested as a part of their exits from

training. Therefore, instead of using a non-probabilistic sampling that was purposive, the study

was comprised of a census of the population. The experiment was randomized.

**Human subject considerations.** Subjects were informed of the testing as part of the

itinerary that was included in the orientation. Testing was already a requirement for the program.

The testing was a part of the training and evaluation of the candidates. As a result, not

participating in the testing would mean a voluntary withdrawal from the overall program. To be

clear, candidates must take part in the testing if they desire to remain a missionary candidate. The

testing remained confidential to the assessors and the human resource department of World

Impact. Scores were shared with each test taker; however, compilation of scores were recorded

anonymously. This was achieved by the researcher obtaining test scores only, not the test

themselves.

The test subjects had minimal risks by participating in this testing. Participants gained

added insight into their behavior and personality. This provided perceptiveness that could help in

their future relationship building as well as positively impact future social issues. The training

and testing took place over the course of a week. Since the candidates were not paid to attend, there was the potential for increased financial burden.

On the contrary, participants should expect to receive a benefit from participating in the study. The reported scores that they received provided a benchmark for them, which could provide an indication of where their strengths and weaknesses lie. Prior to any prospective study, permission was received in writing from the World Impact human resources director as well as the member care director in charge of the CAP program.

Although researchers were upfront regarding the tests being given, care was given to explain why the testing is important. The testing was incorporated into the training regimen so that participants were aware of the implications their participation had. Candidates came to training on their own free will and were not paid to attend. This eliminated any possibility of remuneration. Candidates were not receiving any compensation to attend this training so this eliminated any conflict of interest. The research was conducted along the guidelines of licensing as stated by the CCAI.

**Definition of Data Gathering Instruments**

Cultural adaptability was defined using the Cross Cultural Adaptability Inventory. The CCAI was developed to address individual's capacity to adapt to any cultural environment. The study was categorical and focuses on four key areas to include: emotional resilience, flexibility in personality or openness, perceptual acuity, and personal autonomy (Kelly & Meyers, 1995).

**Validity of Data Gathering Instruments**

The rationale for using this design was that it provided an optimum way to measure the effectiveness of urban missionary candidate training as it applied to cultural adaptability. This tool has been commonly used in other cultural adaptability research measuring effectiveness in

business (Goldstein & Smith, 1999) and education (Remmert, 1993). Urban missionary candidates typically come from a wide array of backgrounds and fields of professional training. This design provided application to the variety of candidates asked to participate in the weeklong training cycle. Further, the design allowed for continued testing of individuals to measure the effects of change or addition of training curriculum.

**Reliability of Data Gathering Instrument Process**

The measurement tool used in this study was the CCAI. The survey tool was introduced at the end of candidate training week. Previous statistical analysis showed that a week of intense cultural training was effective in rising cross cultural adaptability, as quantified by the CCAI (Goldstein, 1992). The 50 question survey provided a gauge to see how effective the missionary candidates training program was in increasing their aptitude in cultural adaptability.

Using the Cronbach alpha coefficient to determine consistency, the information gained showed that the CCAI is a reliable testing tool (Kraemer & Beckstead, 2003). Other research pointed to the current validity of the CCAI study (Montagliani & Giacalone, 1998) as well as the stability of the tool (Tsai, 1995).

**Data Gathering Procedures**

The research instrument for measuring cultural adaptability consisted of a 50 question survey containing four subscales: (a) emotional resilience (ER), (b) flexibility/openness (FO), (c) perceptual acuity (PAC), and (d) personal autonomy (PA) (Kelley & Meyers, 1995). In each of the subscales, the candidates had a choice to answer one of six ways: definitely true, true, tends to be true, tends to be not true, not true, and definitely not true (Kelley & Meyers, 1995). After the survey was filled out, candidates then transferred their answers to the final scoring sheet. Each of the responses correlated with a number system, 1 to 6, or reversed 6 to 1, depending on

the question; with 6 being the highest. The candidates tabulated their composite score for each subscale.

When the surveys were completed, I totalled the scores according to each of the four subscales and plotted the scores on the CCAI assessment profile (Kelley & Meyers, 1995). From these scores, I was able to ascertain the degree to which those being tested reflected behaviors that better abled them to adapt to cultural differences.

In addition, data was collected on each participant to help analyze any abnormalities that may exist in the CCAI scoring. The additional information gathered included age at testing, the highest amount of education received when tested, gender, and whether or not the person being tested was married or single or had children. This helped provide an assessment to gauge any potential threat to the validity of the study (Creswell, 2009).

**Description of Proposed Data Analysis Processes**

Each of the four subscales were measured for both the mean and the standard deviation. Being that the study comprised of a test at the beginning of the training week and a test at the end of the training week, the comparisons of the means used a Cohen's d and Hedges g test with a p= .05 significance level. Likewise, because the testing was working with four different means, the analysis of variance (ANOVA) statistical model was used.

The data was collected using a standard Excel spreadsheet and transferred into SPSS for statistical analysis. The hypothesis was that candidates would score higher on the CCAI after a week of intense cultural training. Once the data had been collected and tabulated, descriptive statistics were used to post the findings, to include tables and figures.

| Staff Name | DOB | Marital Status at CAP | Children at CAP | Highest Education at CAP |
|---|---|---|---|---|
|  |  |  |  |  |
|  |  |  |  |  |
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|  |  |  |  |  |

| CCAI Results for CAP Participants |  |  |  |  |
|---|---|---|---|---|
|  |  |  |  |  |
| Name | Emotional Resilience (ER) 77 | Flexibility and Openness (FO) 65 | Perceptual Acuity (PAC) 45 | Personal Autonomy (PA) 31 |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |

*Figure 6.* Sample tables for proposed data analysis.

**Plans For IRB**

This was a student research project. In assessing the research model to determine the appropriate level of review, there were minimal risks to those being studied. Looking in greater depth revealed that the participants took a brief survey as a part of their occupational training thereby designating the research as exempt. The investigators did not participate in the activities being observed.

**Summary**

In order to determine whether urban missionary candidates who went through cross cultural training would fare better than other occupations in their cross cultural aptitude, proper testing needed to take place. What remained clear was that the best evidence came from good research (Remler & VanRyzin, 2010). In this research project, respondents were measured according to their perceptions of themselves. By using a 50 question survey instrument, the CCAI measured phenomena that were based on the present.

The data gathered reflected whether providing cross cultural training to employees was necessary in their training. As the case had been made that cross cultural adaptability was a needed skillset in the workplace of today and tomorrow, the data helped determine whether training in this area had the desired effect.

**Chapter 4**

**Introduction**

The purpose of this study was to determine the extent that trained urban missionary candidates had acceptable levels of cultural adaptability and to determine which demographic factors or profiles of these candidates led to higher levels of cultural adaptability.

This research focused on a small scale study of one specific group, urban missionary candidates from World Impact. The approach was quantitative to include collecting, analyzing, interpreting, and publicizing the results (Creswell, 2009). The methodology was exploratory rather than hypothesis driven. The design called for use of the survey method utilizing reliable and valid questions gathered in the Cross Cultural Adaptability Inventory. This tool was based upon a Likert scale for ease of statistical analyzation (Jackson, 2009). The CCAI used rating scale questions as opposed to open or closed question surveys. The missionary candidates were each given a copy of the CCAI and were asked to fill out the questionnaire to the best of their ability. Incredibly, due to the circumstances and requirements of the missionary candidates, all 77 of the respondents participated fully in the study.

Table 1 provides frequency counts for the demographic variables in the study. Table 2 displays the percentage of respondents with notable abilities in cultural adaptation as defined by scoring at or above the 84$^{th}$ percentile to answer Research Question 1. Table 3 furnishes the Spearman correlations for the cultural adaptation scores with selected demographic variables to answer Research Question 2. Table 4 presents the results of the multiple regression models that predicted the total cultural adaptions score based on selected demographic variables to answer Research Question 3.

**Description of the Sample**

Table 1 displays the frequency counts for the demographic variables in the study. There were 77 urban mission candidates ranging in age from 28 to 73 ($M = 39.94$, $SD = 10.86$). Forty-four of the participants were married (57.1%) and 24 had children (31.2%). Educational levels ranged from high school (10.4%) to PhD/Doctorate (2.6%) with the most common educational category being B.S. or B.A. (62.3%). Forty-five candidates were female (58.4%) and 32 were male (41.6%) (Table 1).

Table 1

*Frequency Counts for Selected Variables (N = 77)*

| Variable | Category | $n$ | % |
|---|---|---|---|
| Age [a] | | | |
| | 28 – 29 | 7 | 9.1 |
| | | 4 | |
| | 30 – 39 | 2 | 54.6 |
| | | 1 | |
| | 40 – 49 | 6 | 20.8 |
| | 50 – 59 | 4 | 5.2 |
| | 60 – 73 | 8 | 10.4 |
| Marital Status | | | |
| | | 3 | |
| | Single | 3 | 42.9 |
| | | 4 | |
| | Married | 4 | 57.1 |
| Children | | | |
| | | 5 | |
| | No | 3 | 68.8 |

Table 1 (cont.)

|  |  | | |
|---|---|---|---|
|  |  | 2 |  |
|  | Yes | 4 | 31.2 |
| Highest Education |  |  |  |
|  | High School | 8 | 10.4 |
|  | Some college | 4 | 5.2 |
|  | Associate's or tech degree | 6 | 7.8 |
|  |  | 4 |  |
|  | B.S. / B.A. | 8 | 62.3 |
|  | Masters/MBA | 9 | 11.7 |
|  | PhD/Doctorate | 2 | 2.6 |
| Sex |  |  |  |
|  |  | 4 |  |
|  | Female | 5 | 58.4 |
|  |  | 3 |  |
|  | Male | 2 | 41.6 |

*Note.* [a] Age: $M = 39.94$, $SD = 10.86$.

**Answering the Research Questions**

Research Question 1 asked, "After the training, what percentage of urban missionary candidates had acceptable levels of cultural adaptability as defined as scores that were at least one standard deviation above the mean (84th percentile) from the normative sample (Kelly & Meyers, 1995)?" and the related null hypothesis predicted $H1_0$: No urban missionary candidates will have acceptable levels of cultural adaptability as defined as scores that are at least one standard deviation above the mean (84th percentile) from the normative sample (Kelly & Meyers, 1995). To answer this, Table 2 displays the percentage of respondents with notable cultural adaptation abilities sorted by the highest frequency. The highest frequencies were for Flexibility

and Openness (39.0%) and the total score (29.9%), while the lowest frequency was for Personal

Autonomy (11.7%) (Table 2). These findings provided support to reject the null hypothesis.

Research Question 2 asked, "To what extent, if at all, are any of the five CCAI scores

individually related to any of the five demographic variables?" and the related null hypothesis

predicted $H2_0$: "None of the five CCAI scores will be individually related to any of the five

demographic variables." To answer this, Table 3 displays the Spearman correlations for the five

cultural adaptation scores and five notable ability scores with five demographic variables

(marital status, children, highest education, sex, and age). For the resulting 50 correlations, one

was significant at the $p < .05$ level. Specifically, the Personal Autonomy Notable Ability score

was positively related to being married ($r_s = .23$, $p = .04$). This provided support to reject the

null hypothesis (Table 3).

Research Question 3 asked "To what extent, if at all, is the CCAI total score related to the

linear combination of the five demographic variables?" and the related null hypothesis predicted

$H3_0$: "The CCAI total score will not be related at all to the linear combination of the five

demographic variables." To answer this, Table 4 displays the results of the multiple regression

models that predict the total cultural adaptations score based on marital status, children, highest

education, sex, and age. The final five-variable model was not statistically significant ($p = .81$)

and accounted for 3.1% of the variance in total cultural adaptations score (Table 4). This did not

provide support to reject the null hypothesis.

Table 2

*Percentage of Respondents with Cultural Adaptation Notable Abilities Sorted by Highest Frequency (N = 77)*

_____

| Rating | *n* | % |
|---|---|---|
| Flexibility and Openness | 30 | 39.0 |
| Total Score | 23 | 29.9 |
| Emotional Resilience | 18 | 23.4 |
| Perceptual Acuity | 16 | 20.8 |
| Personal Autonomy | 9 | 11.7 |

_____

*Note*. A notable ability was defined as any CCAI score that was at least one standard deviation above the mean (+84th percentile) in the normative sample (please cite your authors).

Table 3

*Spearman Correlations for Cultural Adaptations with Marital Status, Children, Highest*

*Education, Sex, and Age (N = 77)*

| Variable | Marital Status [a] | Children [b] | Education |
|---|---|---|---|
| Emotional Resilience | .04 | -.03 | -.06 |
| Emotional Resilience Notable Ability [b] | .17 | -.04 | -.15 |
| Flexibility and Openness | .07 | .06 | -.06 |
| Flexibility and Openness Notable Ability [b] | .05 | .10 | -.09 |
| Perceptual Acuity | .08 | -.08 | -.08 |
| Perceptual Acuity Notable Ability [b] | .12 | -.14 | -.04 |
| Personal Autonomy | .14 | .00 | .03 |
| Personal Autonomy Notable Ability [b] | .23  * | .10 | -.04 |
| Total Score | .05 | -.03 | -.05 |
| Total Score Notable Ability [b] | .05 | -.01 | -.05 |

*Note.* * $p < .05$.

[a] Marital Status: 0 = *Single* 1 = *Married*.

[b] Coding: 0 = *No* 1 = *Yes*

Table 3 (continued)

| Variable | Sex [c] | Age |
|---|---|---|
| Emotional Resilience | .18 | .07 |
| Emotional Resilience Notable Ability [b] | .10 | .05 |
| Flexibility and Openness | .02 | .06 |
| Flexibility and Openness Notable Ability [b] | .08 | .16 |
| Perceptual Acuity | .02 | .00 |
| Perceptual Acuity Notable Ability [b] | .09 | .02 |
| Personal Autonomy | .13 | .01 |
| Personal Autonomy Notable Ability [b] | .10 | .12 |
| Total Score | .14 | .07 |
| Total Score Notable Ability [b] | .03 | .13 |

*Note.* * $p < .05$.

[b] Coding: 0 = *No* 1 = *Yes.*

[c] Sex: 0 = *Female* 1 = *Male.*

Table 4

*Prediction of Total Cultural Adaptations Score Based on Selected Variables.  Multiple Regression (N = 77)*

| Variable | B | SE | β | p |
|---|---|---|---|---|
| Intercept | 229.15 | 13.40 | | .001 |
| Marital Status [a] | 4.18 | 5.60 | .11 | .46 |
| Children [b] | -4.42 | 6.80 | -.11 | .52 |
| Highest Education | -0.91 | 1.43 | -.08 | .53 |
| Sex [c] | 3.95 | 4.65 | .11 | .40 |
| Age | -0.02 | 0.25 | -.01 | .95 |

*Note.* Final Model: $F(5, 71) = 0.45$, $p = .81$.  $R^2 = .031$.

[a] Marital Status: 0 = *Single* 1 = *Married.*

[b] Coding: 0 = *No* 1 = *Yes*

[c] Sex: 0 = *Female* 1 = *Male.*

In summary, the purpose of this study was to determine the extent that trained urban missionary candidates had acceptable levels of cultural adaptability and to determine which demographic factors or profiles of these candidates led to higher levels of cultural adaptability. Hypothesis 1 (evidence of notable cultural adaptability) was supported (Table 2).  Hypothesis 2 (cultural adaptability related to demographics) was supported (Table 3).  Hypothesis 3 (linear combination of demographics predicting cultural adaptability) was not supported (Table 4).  In the final chapter, these findings will be compared to the literature, conclusions and implications will be drawn, and a series of recommendations will be suggested.

**Summary of Key Findings**

The research shows that following a week of training and assessment less than thirty percent (29.9%), (Table 7), of the individuals tested reflected any notable ability in cultural adaptability. That is one standard deviation above the published mean. In addition, the research indicates that some of the demographics tested, to include age, gender, education level, children, and marital status, had impact on candidates exhibiting notable ability.

Table 5

*Average Age of Testers*

|  | dob Date of birth | Age | marital Marital Status at CAP | cap_children Children at CAP | cap_education Highest Education at CAP |
|---|---|---|---|---|---|
| N        Valid | 77 | 77 | 77 | 77 | 77 |
|          Missing | 0 | 0 | 0 | 0 | 0 |
| Mean | 25-JUL-1976 | 39.9351 | 1.571 | .312 | 4.442 |
| Std. Deviation | 3974 00:40:29.394 | 10.85592 | .4981 | .4662 | 1.5432 |
| Minimum | 11-FEB-1943 | 28.00 | 1.0 | 0.0 | 1.0 |
| Maximum | 01-AUG-1988 | 73.00 | 2.0 | 1.0 | 7.0 |

Scoring of the CCAI is broken down into four components, which measure the candidates' emotional resilience, flexibility and openness, personal acuity, and personal autonomy. Measurements are taken for each component and compared to the existing published data from the CCAI. We define each score as *notable ability* when the result was a minimum of one standard deviation above the mean.

Table 6

*Results of Emotional Resilience*

|  | sex Sex | er_scale Emotional Resilience | er_mean Emotional Resilience > 84th% | fo_scale Flexibility and Openness | fo_mean Flexibility and Openness > 84th% |
|---|---|---|---|---|---|
| N       Valid | 77 | 77 | 77 | 77 | 77 |
| Missing | 0 | 0 | 0 | 0 | 0 |
| Mean | 1.42 | 82.09 | .2338 | 72.08 | .3896 |
| Std. Deviation | .496 | 9.941 | .42600 | 6.611 | .49086 |
| Minimum | 1 | 58 | 0.00 | 56 | 0.00 |
| Maximum | 2 | 107 | 1.00 | 87 | 1.00 |

Table 7

*Key Findings*

|  | pac_scale Perceptual Acuity | pac_mean Perceptual Acuity > 84th% | pa_scale Personal Autonomy | pa_mean Personal Autonomy > 84th% | total_scale Total Score | total_mean Total Score > 84th% |
|---|---|---|---|---|---|---|
| N       Valid | 77 | 77 | 77 | 77 | 77 | 77 |
| Missing | 0 | 0 | 0 | 0 | 0 | 0 |
| Mean | 48.19 | .2078 | 32.92 | .1169 | 235.2857 | .2987 |
| Std. Deviation | 4.679 | .40839 | 4.313 | .32339 | 18.54997 | .46069 |
| Minimum | 34 | 0.00 | 23 | 0.00 | 198.00 | 0.00 |
| Maximum | 58 | 1.00 | 53 | 1.00 | 288.00 | 1.00 |

When comparing emotional resilience, only 23.4% (Table 6) scored at the defined

notable ability level. Of the 77 candidates tested, 59 scored at or below the published mean.

However, a greater percentage of testers scored at notable ability levels in the category of

flexibility and openness. Thirty candidates, reflecting 39% (Table 6) of the population scored at

this higher level. In fact, of the four components, our test group fared better in the area of flexibility and openness than in any other.

The population data reflected an average age of 39.9 years (Table 5) for the group. Although the candidates were willing to go through the testing, the study group tested did not include many individuals below the age of 30 (roughly 10% of the overall population). It became evident that this age demographic, combined with life experience, could have affected the results. In addition, beyond the captured demographic, no information about the candidate's background prior to the testing was included.

In addition to the comparison of data within age ranges, the results indicated little improvement in scores in relationship to gender, educational experience, marital status, or whether the tester had any children. With each data point, minimal relationship or positive correlation was found between the demographic and the resulting CCAI score.

**Chapter 5**

**Introduction**

This chapter accomplishes three things. It addresses and relates information identified in the literature. It extracts conclusions and associations. And it makes a string of suggestions for future research and study. From both the support of, and conflict with, previous writings and studies, I will explore what these findings mean for the individual, organization, and industry. Based on these findings, I will lay out specific conclusions to be drawn and make a series of recommendations for next steps.

To provide continued clarity, the purposes of this study were to determine the extent to which trained urban missionary candidates have acceptable levels of cultural adaptability and to determine which demographic factors, or profiles of these candidates, lead to higher levels of cultural adaptability. As part of their calling to ministry, candidates will experience multiculturalism that comes from being in large urban areas. This study will help to determine how prepared they are to effectively deal with cultural differences (Harris & Moran, 1991).

This study attempts to answer the following questions: After a week of training, what percentage of urban missionary candidates have acceptable levels of cultural adaptability, as defined by scores that are at least one standard deviation above the mean (84th percentile) from the normative sample (Kelly & Meyers, 1995)? To what extent, if at all, are any of the five CCAI scores individually related to any of the five demographic variables? To what extent, if at all, is the CCAI total score related to the linear combination of the five demographic variables?

**Literature That Agrees With Findings**

The results of the testing indicated that less than a third of the respondents who participated in a weeklong training program scored higher than the published mean on the CCAI.

This comes as no surprise to Gauld and Miller (2004), who point out the need to identify workplace skill sets prior to hiring and investing in training. In the case of World Impact, the organization would maintain that only the testers who received higher than average scoring should have been hired for competency. Cascio's (1995) research tends to agree with this premise. Cascio would contend that prior to any training and/or workplace hiring, an organization needs to develop capability models to identify and examine the skillsets needed. This research concurs with House and Javidan (2004), who discussed the fact that organizations across multiple disciplines need to do a much better job in the way they recruit and select staff. With this in mind, it is important to identify that World Impact utilizes cross-cultural adaptability as a component of their identification process, but it is not the sole element.

Much of the training for the candidates took place in a variety of venues and utilized real-world scenarios whenever possible. This may have added to the inadequacy of the training, instead of helping it according to Driver (2001) who reasoned that to be effective, training needs to be conducted in a classroom setting. Meanwhile, Conger (1992) disputed whether cultural adaptability can even be learned through training. He pointed out that many such skills are inherent to the individual and are not easily learned. This coincides with the writings and research of Mumford, Zaccaro, Harding, et al. (2000) that referenced the need of time and maturity in candidates, as opposed to other training processes. While these researchers agreed that these skill sets could be learned through experiences, they proposed that this learning should take place over periods of time and not able to be done within a week's worth of training.

Many academics (Cascio, 1995; Cooper, 1997; McLagan, 2008), covered in the literature review would balk at the process of attempting to train and test candidates on cultural competencies as an entirety. Rather, they would argue that best practices would be initiated in

breaking down the training and testing into components. For example, Cooper (1997) would pinpoint listening skills as the competency to be focused on rather than the whole of cultural adaptability. She argued that the success of social skills is rooted in the ability to communicate effectively with others, regardless of culture. In turn, effective listening is the catalyst of efficient communication.

On the other hand, Goleman's (1995, 1998) research indicates that to be successful cross culturally, a person needs to be adept in emotional intelligence. His research would agree with the testing results coming from the CCAI as he would argue that the training and testing conducted by World Impact should have instead focused on personal and social skills. His premise is that in building up a candidate's emotional intelligence, they would fare better in areas of cultural adaptability. This case is supported by the research of Mayer et al. (2000) and in the publication by Northouse (2010).

## Literature That Disagrees With Findings

What became evident in the research from this study was that there is no clear consensus on research expectations as it relates to cultural adaptability testing within the context of urban missions. As a result, the literature remained diverse in its support of the findings of the research conducted in this project. For example, Mumford, Zaccaro, Harding, et al. (2000) agreed with the research findings, as they indicated that effective transformation in cultural adaptability is the result of age, maturity, and capacity for gaining wisdom and knowledge. They referenced that brief training would not benefit the candidate. However, they also went on to say that if an organization is to be effective, then they need to build solutions to complex social problems. In this statement they are countering the results by agreeing with the methods that World Impact employs.

Garavan and McGuire (2001) stated in their research that it is not the results that are important but rather the implementation of the testing to measure competencies, although they were also most likely to push for further testing of the missionary candidates down the line. The results would have come as a surprise to Spitzberg and Cupach (1984) because a majority of the candidates had a bachelor's degree, or higher, level of education. Spitzberg and Cupach pointed to the direct correlation between education level and awareness when it comes to reacting to different cultures. They might have argued that the candidates still need more education to push their scores higher.

In his writing, Banks (1972) predicted that cross cultural adaptability would not be necessary for urban missionaries as the Church would continue to have less and less influence on the populations of today's modern cities. Collins (2001) argued against the research findings of this project but still contradicted what Banks predicted. Collins argued that to be relevant, the Church needs to focus on the trends coming in the future. Therefore, the reason World Impact missionary candidates did not fare better is due to their not focusing on the right movements or developments in urban society. Some authors whose views disagree with the research results would put forth that the economic divide is too great between the Church and areas of economic poverty, such that cohesion between the two cannot happen. Wild (2015) indicated that this problem is rooted in the prosperity achieved by many Protestant denominations during periods where urban centers declined.

Agreeing with this viewpoint would be Lincoln (1974) who implied that the divide between the Church and the city began in the 1960's, when predominantly African American denominations were excluded in collaborative meetings of the larger Church. Achieving cross-

cultural adaptability for mission in the city has little relevance when history has formed this type of obstacle.

**Final Thoughts**

The evidence in literature makes plain that there is neither clear consensus on where cultural adaptability studies regarding urban missions should go, nor how the information gained could be best utilized. What is well defined is the effect that moral and religious movements have on society (Gadgil et al., 1993). In the same context, some agree that the mission field in America is cross culturally impoverished (Phillips, 1996). Considering the universal acceptance of these two concepts, future researchers should build upon the investigations already conducted. This would provide a better foundation of data to draw from and compare to in order to identify more keys in building greater cultural intelligence.

**Conclusions**

The results of this study indicate that the organization should devote more time and resources to cross cultural training in order to foster greater results. At a minimum, the organization needs to provide pre-testing so they can gain a litmus of where their candidates are starting from in their individual cultural intelligence. The organization needs to move beyond the one test if it seeks to measure the success and/or failure of the training programs. If the goal of the training and assessment was not to better prepare individuals for cross cultural settings, then the need for testing was nullified and the organizational savings could be found there.

However, this research could be useful to other similar organizations that seek to promote their work in demographics that are dissimilar to their own. Churches, missionary orders, and other faith-based non-profits would be well-advised to observe the results and adjust their

training accordingly. As identified in the literature review, cultural adaptability and cultural intelligence are a needed skill set for the workplace today and more so tomorrow.

The scope of interest should move beyond faith-based organizations. The results of this study signal the need for any organization conducting this type of training, to develop metrics in order to better identify success or failure. This research indicates the need for better measurement. Having a cross-cultural training experience in and of itself is not enough. If an organization desired to achieve growth in this skillset, developing measureable ends would be essential. Recognizing the need for improved metrics in the discipline of cultural adaptability training is a leading benefit of this study.

Another benefit of this study is pinpointing the need for pre-testing as well as post-testing, when conducting cultural training programs. Although post testing will allow an organization to observe the outcomes in comparison to the published averages, tracking the improvement from a baseline score done pre-test would ensure more efficient training being conducted.

**Implications**

The implications from this study reflect that further research is needed to determine the actual effectiveness of current cultural adaptability training. In looking at a snapshot of the data, it would be easy to infer that organizations will need to take a deeper look at how they are conducting cultural adaptability training.

For instance, a snapshot reveals that mission organizations will need to be more cognizant of the members of their team that they include in this training. It was also acknowledged in the research that educational level, gender, marital status, or having children had virtually no impact when determining scores. The consequence of this is that study groups

will no longer be influenced by these demographics, thus opening up the pool of individuals available to be trained.

However, a deeper look at the results, indicates that a snapshot of this study would not be prudent. To gain a clearer sense of the implications of this study, additional research is warranted.

Added consequences from this study are that training committees might begin to publish additional results, as they add testing to their prescribed agendas. These publications will provide a greater volume of available information on the discipline. Likewise, this increase will allow opportunities to compare and contrast results from a variety of occupations. The outcome of increased testing will be an enhancement in the sharing of information, thus leading to improvements in cross cultural training.

From the research, the deduction can be made that organizations conducting training will be observant about using declarative statements: These are best worded as recommendations rather than assertions about other organizations' understanding the necessity of offering pretesting of individuals, so that they can achieve a more effective result from post testing. While this will lead to an increase in testing material and cost, these expenses could be offset by the efficiencies gained in better training.

**Recommendations for Future Research**

There are three principle directions that future research needs to move in order to progress:  First, would be to increase the occupational backgrounds of the study group. For this line of research to proceed to the next level, it is important that researchers move beyond the skill sets of candidates of religious missionary orders. Second, would include expanding the depth of training beyond one week to help identify needed training time. Studying the efficiencies of time

in training will help individuals and organizations determine what works best. The final direction would be to study the effectiveness of the training conducted. Identifying metrics that coincide with specific training components will lead to more effective training being conducted.

Future research questions should include: What difference, if any, does cultural adaptability have on a study group following cultural training? To what effect does extending cultural adaptability training have on one's ability to retain cultural intelligence? What component of cultural training manifests the greatest positive change when working with candidates in cultural awareness?

Some of the best current practices to improve outcomes are the continued use of the CCAI as a gauge to measure results. However, to gain a clearer understanding of the results, it is crucial that testing be conducted prior to any training as well as after. This will enable the researcher to obtain a benchmark prior to any training conducted. The data provided by this research only begins to scratch the surface of the potential for investigation in the areas of improving cultural adaptability and cultural intelligence.

This research points to methodological enhancements that can be made to future study. Although the CCAI has been widely used and published, there are other tools that might provide alternative insights. For instance, the Intercultural Development Inventory (IDI) is a well-documented, questionnaire that identifies an individual's ability to adjust cultural perspective in order to properly modify behavior to the audience they are working with. Future research might include utilizing the same study group, but using this alternative measurement to compare and contrast with the data found in Chapter 4.

The Learning Styles Inventory (LSI) utilizes the experiential learning theory to pinpoint an individual's specific learning styles. The theory is based on six patterns that help to develop

the complete model of adult learning and development (Kolb, 2005). Like the CCAI, the LSI is adept at identifying diversity issues that are associated with characteristics other than mores, people groups, gender, or population. Again, future research could utilize this tool to work in conjunction with the CCAI. Or in this case, this tool could be used as a separate data set to further refine the study population results.

**Policy Recommendations**

A growing crisis in the United States and locally on the state level is the growing discord with international relations in regards to policies such as trade relations, immigration, policing of the world, climate change, business globalization, and military relations (Tehranian, 1997). Some government leaders and political candidates argue for isolationism as it relates to international politics and protectionism as it relates to international business. But the growth in information systems, travel, finance, technology, and most other areas indicate that we are not able to reverse these trends (Goldin & Katz, 2009).

In the same vain, our country is internally reeling in problems caused by  disparity in economics, race, and education. These disparities are causing division amongst people groups in the United States that is further leading to violence, distrust, economic decay and fracturing of our society (Levy & Temin, 2007).

It is important that our legislators recognize the increased role the United States has in the global village. To maximize our efficiencies, maintain our prosperity, and promote climates of peace, our government needs to continue to grow our ability as a nation in working with other cultures. More can be done to incentivize corporations and organizations in establishing relationships beyond its borders. To this end, advancements in cultural adaptability and cultural intelligence can be helpful for success in these areas.

Better preparing our organizations for this role could include the creation of national and state level training programs that would provide the needed tools for citizens to better engage cross culturally. This would be a program that would move beyond our current make-up of ambassadors and trade representatives. Those who hold these positions primarily serve political and economic advances and are targeted at specific countries. The program being suggesting instead would provide training for individuals and organizations to enhance our own personal awareness as well as cultural awareness, allowing our citizens to excel at working with others regardless of language, race, economics, religion or other cultural mores. By engaging in both a national and statewide programs, best practices could be shared.

**Practitioner Recommendations**

The literature and this study both indicate that the combination of technological advancements along with population growth is accelerating the needs for individuals and organizations to be more progressive when it comes to relating to others different from ourselves. Regardless of the industry or vocation, our organizations our increasingly cross cultural. To this end, practitioners need to do a better job of voicing these changes and promoting in house programs to meet the needs.

Managers need to include specialists in cultural adaptability on the human resource and/or training teams. At a minimum, basic cultural adaptability training should be included in the initial training of all new hires. Furthermore, advanced cultural awareness training and testing should be a part of the organizations standard operating procedures.

Practitioners should strive for including cultural training as best practices for their institution. Likewise, including metrics for cultural adaptability could be a strategy for management reporting dashboards. Engaging our students, employees and citizens in this manner

will not only transform our organizations for the landscape of the future, it will provide a more workable society for today.

In addition, there is added room for improvement in the way testing is conducted in the areas of cultural adaptability and cultural intelligence. For instance, more study is needed to look at inter/intra social or group as factors in view of training for urban missionary candidates – moving from intra and inter personal to the broader community types of issues. Likewise, there needs to be additional studies that compare the inventories of the multiple tools that test personal cultural awareness. Finally, it is recommended that individuals' ethnic and economic/class cultures are taken into account in the testing.

**Final Summary**

Multiculturalism is defined as behavior that is a complex sum of the cultures of which we are a part (Lott, 2010). Increasing technology and the ease of travel contribute to the complexity (Livermore, 2010). As populations grow and more people gravitate to the city, large urban areas in the United States become increasingly diverse (Friedman, 2005). Yet, the Evangelical Christian Church often misses the opportunity to reach these multicultural cities (Gibbons, 2009). Even though there have been numerous efforts at designing a core curriculum for cultural sensitivity and adaptability, there has been a lack of literature that supports the effectiveness of various forms of such training (LoboPrabhu et al., 2000).

Much of the larger Church's response to the urban church focused on cross-culturalism. This was spawned in the Christian Church's view of urban communities as mission fields and attempted to reach these neighborhoods in the same way they would foreign territories. Literature revealed that cultural adaptability and cultural intelligence are needed skill sets for the workplace of today and tomorrow. Missions organization that routinely works among cross-

cultural populations in U.S. cities would be best off ensuring their staff receive proper training in cross cultural skills before leaving for the field.

This research focused on a small scale study of one specific group: urban missionary candidates from World Impact. The quantitative approach used a methodology that was exploratory rather than hypothesis driven. The design used the survey method utilizing reliable and valid questions gathered in the CCAI. The tool utilizes a Likert scale as well as rating scale questions as opposed to open or closed question surveys.

The purpose of this study was to determine the extent that trained urban missionary candidates have acceptable levels of cultural adaptability and to determine which demographic factors or profiles of these candidates leads to higher levels of cultural adaptability. This study found evidence of notable cultural adaptability as a result of training. Additionally, cultural adaptability related to demographics was validated. However, the linear combination of demographics predicting cultural adaptability was not found.

The evidence in literature indicated that there was neither clear consensus on where cultural adaptability studies should go nor how the information gained could be best utilized. However, this research could be useful to other similar organizations that seek to promote their work in demographics that are dissimilar to their own. Churches, missionary orders, and other faith based non-profits would be well advised to observe the results and adjust their training accordingly. The implications from this study are that organizations will take a deeper look at how they are conducting cultural adaptability training. The data gathered from this research project leads to the recommendation for continued study that breaks down individual components of cultural adaptability, including additional occupations, as well as pre-testing as a best practice prior to post-testing.

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# APPENDIX A:

## Data Collection

CCAI Results for CAP Participants

| | Emotional Resilience (ER) 77 | Flexibility and Openness (FO) 65 | Perceptual Acuity (PAC) 45 | Personal Autonomy (PA) 31 |
|---|---|---|---|---|
| candidate 1 | 83 | 74 | 44 | 32 |
| candidate 2 | 77 | 71 | 47 | 30 |
| candidate 3 | 86 | 71 | 46 | 33 |
| candidate 4 | 73 | 67 | 44 | 32 |
| candidate 5 | 103 | 82 | 47 | 37 |
| candidate 6 | 58 | 56 | 50 | 34 |
| candidate 7 | 78 | 74 | 48 | 35 |
| candidate 8 | 95 | 76 | 53 | 34 |
| candidate 9 | 92 | 75 | 50 | 32 |
| candidate 10 | 71 | 69 | 51 | 29 |
| candidate 11 | 91 | 74 | 47 | 32 |
| candidate 12 | 79 | 70 | 50 | 31 |
| candidate 13 | 67 | 72 | 48 | 29 |
| candidate 14 | 90 | 76 | 50 | 32 |
| candidate 15 | 74 | 62 | 41 | 35 |
| candidate 16 | 86 | 80 | 52 | 32 |
| candidate 17 | 65 | 65 | 46 | 29 |
| candidate 18 | 70 | 66 | 42 | 34 |
| candidate 19 | 107 | 85 | 56 | 38 |
| candidate 20 | 85 | 73 | 49 | 33 |
| candidate 21 | 94 | 75 | 50 | 32 |
| candidate 22 | 78 | 60 | 46 | 31 |
| candidate 23 | 77 | 85 | 50 | 34 |
| candidate 24 | 87 | 69 | 48 | 29 |
| candidate 25 | 58 | 67 | 46 | 31 |
| candidate 26 | 83 | 72 | 44 | 33 |
| candidate 27 | 84 | 66 | 34 | 38 |
| candidate 28 | 85 | 71 | 53 | 32 |
| candidate 29 | 72 | 70 | 52 | 27 |
| candidate 30 | 75 | 64 | 47 | 31 |
| candidate 31 | 78 | 61 | 43 | 31 |
| candidate 32 | 81 | 77 | 47 | 32 |
| candidate 33 | 86 | 80 | 50 | 30 |

| | | | | |
|---|---|---|---|---|
| candidate 34 | 86 | 77 | 49 | 33 |
| candidate 35 | 91 | 85 | 56 | 33 |
| candidate 36 | 79 | 67 | 44 | 35 |
| candidate 37 | 63 | 69 | 50 | 36 |
| candidate 38 | 81 | 73 | 50 | 53 |
| candidate 39 | 87 | 76 | 49 | 35 |
| candidate 40 | 73 | 77 | 47 | 32 |
| candidate 41 | 79 | 72 | 50 | 28 |
| candidate 42 | 80 | 77 | 49 | 32 |
| candidate 43 | 73 | 62 | 42 | 30 |
| candidate 44 | 89 | 70 | 54 | 28 |
| candidate 45 | 78 | 79 | 55 | 30 |
| candidate 46 | 77 | 62 | 36 | 41 |
| candidate 47 | 99 | 75 | 44 | 36 |
| candidate 48 | 85 | 74 | 53 | 31 |
| candidate 49 | 99 | 76 | 56 | 23 |
| candidate 50 | 85 | 72 | 52 | 30 |
| candidate 51 | 103 | 87 | 57 | 41 |
| candidate 52 | 67 | 66 | 41 | 26 |
| candidate 53 | 86 | 78 | 48 | 32 |
| candidate 54 | 63 | 73 | 51 | 25 |
| candidate 55 | 84 | 70 | 51 | 36 |
| candidate 56 | 90 | 77 | 36 | 48 |
| candidate 57 | 81 | 61 | 45 | 32 |
| | | | | |
| candidate 58 | 71 | 74 | 44 | 35 |
| candidate 59 | 85 | 80 | 49 | 38 |
| candidate 60 | 94 | 78 | 58 | 34 |
| candidate 61 | 82 | 73 | 53 | 33 |
| candidate 62 | 78 | 60 | 41 | 32 |
| candidate 63 | 71 | 65 | 50 | 34 |
| candidate 64 | 82 | 84 | 45 | 31 |
| candidate 65 | 95 | 78 | 50 | 30 |
| candidate 66 | 91 | 77 | 55 | 39 |
| candidate 67 | 83 | 65 | 46 | 34 |
| candidate 68 | 77 | 66 | 46 | 30 |
| candidate 69 | 95 | 77 | 49 | 31 |
| candidate 70 | 80 | 68 | 45 | 33 |
| candidate 71 | 82 | 69 | 49 | 35 |
| candidate 72 | 86 | 67 | 54 | 32 |
| candidate 73 | 90 | 75 | 51 | 32 |

| | | | | |
|---|---|---|---|---|
| candidate 74 | 78 | 64 | 48 | 33 |
| candidate 75 | 83 | 75 | 46 | 34 |
| candidate 76 | 85 | 75 | 48 | 32 |
| candidate 77 | 87 | 70 | 48 | 33 |

**APPENDIX B:**

**Profile of the Participants**

| Staff Name | DOB | Marital Status at CAP | Children at CAP | Highest Education at CAP | Sex |
|---|---|---|---|---|---|
| candidate 1 | 3/9/1964 | Married | No | High School | Male |
| candidate 2 | 7/8/1987 | Single | No | College - BA | Female |
| candidate 3 | 9/27/1981 | Single | No | College - BS | Female |
| candidate 4 | 9/8/1976 | Single | No | Masters | Male |
| candidate 5 | 7/10/1976 | Single | No | College - BS | Female |
| candidate 6 | 7/4/1982 | Married | No | College - BS | Female |
| candidate 7 | 7/4/1981 | Married | No | Graduate - ThM | Male |
| candidate 8 | 9/16/1984 | Married | No | College - BA | Female |
| candidate 9 | 9/1/1983 | Married | No | College - BA | Male |
| candidate 10 | 8/10/1982 | Married | Yes | High School | Female |
| candidate 11 | 12/16/1978 | Married | Yes | High School | Male |
| candidate 12 | 9/15/1987 | Married | No | College - BS | Female |
| candidate 13 | 8/1/1988 | Married | No | College - BS | Male |
| candidate 14 | 5/20/1984 | Single | No | College - BS | Female |
| candidate 15 | 12/31/1975 | Married | No | MBA | Male |
| candidate 16 | 2/13/1969 | Single | No | College - BA | Male |
| candidate 17 | 12/12/1968 | Single | No | College - BS | Female |
| candidate 18 | 7/28/1981 | Single | No | College - BA | Female |
| candidate 19 | 11/13/1964 | Married | Yes | Doctorate | Male |
| candidate 20 | 6/21/1969 | Married | Yes | College - BA | Female |
| candidate 21 | 1/6/1979 | Married | No | College - BA | Male |
| candidate 22 | 5/21/1981 | Married | No | College - BA | Female |
| candidate 23 | 3/22/1985 | Single | No | Masters | Female |
| candidate 24 | 6/26/1950 | Married | Yes | High School | Male |
| candidate 25 | 6/9/1956 | Married | Yes | College - Tech. degree | Female |
| candidate 26 | 5/19/1951 | Married | Yes | College - no degree | Female |
| candidate 27 | 10/23/1952 | Married | Yes | College | Male |
| candidate 28 | 10/12/1987 | Married | No | College - BSW | Male |
| candidate 29 | 7/30/1985 | Single | No | College - BS | Female |
| candidate 30 | 4/27/1982 | Single | No | College - BA | Female |
| candidate 31 | 6/30/1982 | Single | No | College - BS | Female |
| candidate 32 | 9/11/1955 | Married | Yes | College - BA | Female |

| candidate 33 | 6/4/1956 | Married | Yes | Doctorate | Male |
|---|---|---|---|---|---|
| candidate 34 | 9/29/1972 | Married | No | College - BS | Male |
| candidate 35 | 11/13/1981 | Married | No | College - BS | Female |
| candidate 36 | 6/17/1983 | Single | No | College - BA | Female |
| candidate 37 | 8/20/1982 | Single | No | College - BA | Female |
| candidate 38 | 2/12/1981 | Married | No | College - BA | Male |
| candidate 39 | 11/19/1980 | Married | No | College - BS | Female |
| candidate 40 | 11/13/1967 | Married | Yes | MBA | Male |
| candidate 41 | 2/26/1964 | Married | Yes | College - BA | Female |
| candidate 42 | 6/17/1983 | Single | No | College - BA | Female |
| candidate 43 | 4/9/1988 | Single | No | College - BS | Female |
| candidate 44 | 1/8/1987 | Single | No | College -BA | Male |
| candidate 45 | 12/6/1986 | Single | No | College - BA | Female |
| candidate 46 | 5/8/1970 | Married | Yes | MBA | Female |
| candidate 47 | 10/5/1970 | Married | Yes | PhD | Male |
| candidate 48 | 3/21/1981 | Single | No | College - BA | Female |
| candidate 49 | 10/21/1982 | Single | No | High School | Male |
| candidate 50 | 2/21/1981 | Single | No | College - BA | Female |
| candidate 51 | 5/16/1967 | Married | No | College - BS | Male |
| candidate 52 | 1/7/1957 | Single | No | College | Female |
| candidate 53 | 7/24/1985 | Single | No | College - BS | Female |
| candidate 54 | 4/26/1982 | Married | Yes | High School | Female |
| candidate 55 | 9/28/1975 | Married | Yes | Masters | Male |
| candidate 56 | 4/10/1977 | Single | No | College - BA | Female |
| candidate 57 | 5/8/1982 | Single | No | College - Incomplete | Female |
| candidate 58 | 10/5/1981 | Married | No | College - BA | Male |
| candidate 59 | 7/1/1981 | Married | No | College - BS | Female |
| candidate 60 | 8/26/1985 | Single | No | College - BA | Female |
| candidate 61 | 9/26/1983 | Married | No | High School | Female |
| candidate 62 | 1/16/1983 | Married | No | College - Associate | Male |
| candidate 63 | 3/7/1985 | Single | No | College - BS | Female |
| candidate 64 | 1/4/1982 | Single | No | College - BA | Male |
| candidate 65 | 3/6/1945 | Married | Yes | College - BA | Female |
| candidate 66 | 2/11/1943 | Married | Yes | Masters | Male |
| candidate 67 | 9/27/1974 | Married | Yes | College - Incomplete | Male |
| candidate 68 | 11/22/1974 | Married | Yes | College - BS | Female |
| candidate 69 | 7/27/1976 | Married | Yes | M.Div. | Male |
| candidate 70 | 9/5/1978 | Married | Yes | College - BS | Female |
| candidate 71 | 1/19/1988 | Single | No | College | Female |

| candidate 72 | 11/2/1982 | Single | No | College - Incomplete | Male |
|---|---|---|---|---|---|
| candidate 73 | 11/6/1977 | Single | No | College - BA | Female |
| candidate 74 | 4/14/1982 | Married | Yes | High School | Female |
| candidate 75 | 6/13/1981 | Married | Yes | College - Associate | Male |
| candidate 76 | 5/25/1983 | Single | No | College - BS | Male |
| candidate 77 | 2/17/1971 | Single | No | College - BA | Male |

APPENDIX C:

IRB Documentation

**NOTICE OF APPROVAL FOR HUMAN RESEARCH**

Date: July 21, 2016

Protocol Investigator Name: Romney Ruder

Protocol #: 16-02-218

Project Title: Competencies and the Changing World of Work: The Need to Add Cultural Adaptability and Cultural Intelligence to the Mix When Working With
Missionary Candidates

School: Graduate School of Education and Psychology

Dear Romney Ruder:

Thank you for submitting your application for exempt review to Pepperdine University's Institutional Review Board (IRB). We appreciate the work you have done on your proposal. The IRB has reviewed your submitted IRB application and all ancillary materials. Upon review, the IRB has determined that the above entitled project meets the requirements for exemption under the federal regulations 45 CFR 46.101 that govern the protections of human subjects.

Your research must be conducted according to the proposal that was submitted to the IRB. If changes to the approved protocol occur, a revised protocol must be reviewed and approved by the IRB before implementation. For any proposed changes in your research protocol, please submit an amendment to the IRB. Since your study falls under exemption, there is no requirement for continuing IRB review of your project. Please be aware that changes to your protocol may prevent the research from qualifying for exemption from 45 CFR 46.101 and require submission of a new IRB application or other materials to the IRB.

A goal of the IRB is to prevent negative occurrences during any research study. However, despite the best intent, unforeseen circumstances or events may arise during the research. If an unexpected situation or adverse event happens during your investigation, please notify the IRB as soon as possible. We will ask for a complete written explanation of the event and your written response. Other actions also may be required depending on the nature of the event. Details regarding the timeframe in which adverse events must be reported to the IRB and documenting the adverse event can be found in the *Pepperdine University Protection of Human Participants in Research: Policies and Procedures Manual* at community.pepperdine.edu/irb.

Please refer to the protocol number denoted above in all communication or correspondence related to your application and this approval. Should you have additional questions or require clarification of the contents of this letter, please contact the IRB Office. On behalf of the IRB, I wish you success in this scholarly pursuit.

Sincerely,

Judy Ho, Ph.D., IRB Chairperson
cc: Dr. Lee Kats, Vice Provost for Research and Strategic Initiatives
Mr. Brett Leach, Regulatory Affairs Specialist