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Cultural diversity and ministry leadership: a case study at Pepperdine University

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CULTURAL DIVERSITY AND MINISTRY LEADERSHIP

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ABSTRACT

Each person will relate to God in a different way, and God has a unique relationship with each created person. As a result, there is simply no way for ministers to prescribe a panacea for how to conduct ministry. This is complicated even further by the globalized world that Christian ministers face today. Christian ministers must somehow balance the fact that the Christian God both transcends culture and uses culture to communicate. In order to truly minister to a multi-ethnic population, Christian ministers must learn ways of "speaking another language," both literally and figuratively. Whether it is by learning a new language or learning new customs, Christian ministers must respond to this global society by learning the art of using the vast array of tools and skills at their disposal to proclaim the Gospel of Jesus Christ.

This thesis is one of many that seek to, through academic research, identify patterns in ministry that can help predict the effectiveness of a method in one situation versus another. In the case of leadership among a multi-ethnic population, research is unlikely to ever conclusively prove that one form of leadership is more effective than another. However, at the very least, research can demonstrate that styles of leadership do in fact matter. Research in the intersection of leadership and culture, both from a secular and religious point of view, has demonstrated that there is in fact some degree of correlation. Given a multi-ethnic population to which a Christian leader is likely to minister to in this modern age, the research suggests that a given ethnic group might prefer one leadership style or behavior over another. The data presented in this thesis attempts to add to this body of knowledge by correlating ethnicity with preference for transformational, transactional, or passive leadership. The results of the present research suggest that there are some significant correlations, but the limitations on the study prevent a clear identification of what variables and factors are contributing to these correlations. That being said, these results are generally in agreement with the body of literature on the topic so far, many of which demonstrate that there is a significant correlation, but it is unclear where the correlation lies and what factors are involved in it.

The conclusion from all of this research is that leadership matters when ministering to a multi-ethnic population. In some contexts, one form of leadership is more effective than another, and in other contexts, it is the other way around. For Christian ministers to truly be trained to be well-rounded leaders, especially if they are entering ministry with a multi-ethnic population, they can and should be taught to use different leadership styles depending on the context of the people they are ministering to. It is my hope that this thesis will first of all provoked and rallied ministers to realize that they can and should change their leadership style depending on the context, and second of all inspire ministers to do their own testing and research in what leadership style might be most effective for their own context.

CHAPTER 1

Introduction

In 1971, Coca-Cola debuted its famous commercial, "I'd Like to Buy the World a Coke," featuring a chorus of young people from across the world singing in unison, "I'd like to teach the world to sing in perfect harmony, I'd like to buy the world a Coke and keep it company. It's the real thing, what the world wants today."[1] The commercial, one of the first to emphasize the new globalized world of the late 1900s, became one of the most famous commercials of all time, even spawning its own extended song recording that reached the top ten on popular music charts.[2] In this modern world, globalization is reaching new heights and new extremes. Data from the Pew Research Center, tracking the nationalities found in the US since 1965, found that white Americans dropped from 80% of the total population in 1965 to only 60% of the total population in 2015; they predict that by 2065, white Americans will only make up 46% of the population.[3] The US Census Bureau also found that in 2000-2010, the Latino population grew eight times faster than the white population.[4] As a result of this rapid growth in multi-ethnicity, nations and communities are being challenged to find new ways to respond to this newfound social and ethnic diversity.

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[1] Coca-Cola Conversations, "I'd Like to Buy the World a Coke Commercial – 1971," YouTube, published August 27, 2009. https://www.youtube.com/watch?v=2msbfN81Gm0, accessed May 2017.

[2] Laura A. Hymson, "The Company that Taught the World to Sing: Coca-Cola, Globalization, and the Cultural Politics of Branding in the Twentieth Century" (Ph.D. diss., University of Michigan, 2011), p. 204.

[3] D'Vera Cohn and Andrea Caumont, "10 Demographic Trends That Are Shaping the U.S. and the World," *Pew Research Center* (2016):1, accessed March 26, 2017, http://www.pewresearch.org/fact-tank/2016/03/31/10-demographic-trends-that-are-shaping-the-u-s-and-the-world.

[4] Jean Lau Chin and Joseph E. Trimble, *Diversity and Leadership* (Thousand Oaks, CA: SAGE Publications, 2015), 4.

This growing globalized society has a profound impact on the Christian church. The church is not devoid of context. Churches "exist in the midst of other social structures – like ethnic groups, nations, local neighborhoods, or global migratory movements."[5] The church is a tangible organization, existing in space and time and on earth, and it is "inescapably involved in … all the machinery of physical existence, for it is sent out to minister the Gospel in space and time."[6] As a result, "fruitful ministry," as a Pastor Timothy Keller defines it, "must embrace the unavoidable reality" of the multi-ethnic population that most churches now minister to.[7] For example, in 2012, the National Congregations Study, a project by Duke University surveying over 1,234 US congregations, reported 57.4% of churches with over 80% white attendee composition, down from 65.6% in 2007 and 71.6% in 1998.[8] Whether this is a positive or a negative change, the US is becoming more and more multi-ethnic. As a result, the people who are receiving the gospel to and the people going to church are becoming more and more multi-ethnic. At the same time, the importance of understanding how to take Christianity to different cultures increases. Data from the current growth of Christianity projects that, by 2050, "only about one-fifth of the world's three billion Christians will be non-Hispanic whites."[9] In other words, Western Christianity is slowly declining, and, as Jenkins puts it, "the day of Southern

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[5] Mark Lau Branson and Juan F. Martinez, *Churches, Cultures, and Leadership* (Downers Grove, IL: Intervarsity Press, 2011), 79.

[6] Thomas F. Torrance, "The Ministry," in *Theological Foundations for Ministry*, edited by Ray S. Anderson (Grand Rapids, MI: Eerdmans, 1979), 403.

[7] Timothy Keller, *Center Church* (Grand Rapids, MI: Zondervan, 2012), 88.

[8] Duke University, "Appendix: Tables," *National Congregations Study*, unpublished report, 2015, http://www.soc.duke.edu/natcong/Docs/NCSIII_report_final_tables.pdf, 37.

[9] Philip Jenkins, *The Next Christendom: The Coming of Global Christianity*, revised and expanded (New York NY: Oxford University Press, 2007), 3.

Christianity is dawning."[10] It is now even more important for ministers to be educated in these cultural factors when taking the gospel to cultures of different traditions. Jenkins provides an obvious example: "many northern Europeans tend to view dancing or swaying as inappropriate for a solemn or religious setting, while Africans regard such physical movement as perfectly normal."[11] Thus Christian ministers must learn how to minister to a multi-ethnic population, both in American and abroad. This thesis poses the question, "How should Christian ministers respond Biblically and faithfully to the reality of a globalized society?" Specifically, this thesis argues that there is one critical skill that ministers can and should learn: how to use and engage in a diverse array of leadership styles.

Organization

Throughout this thesis, I will build my argument for why diversity in leadership style is an appropriate, Biblical, and effective response to ministry in a globalized society. The next chapter will lay the philosophical foundation on which I am constructing my argument, including what ministry is, why ministry must consider the local context, and what exactly it means to respond Biblically and faithfully to a global society. In Chapter Three, I will review what researchers have suggested as potential strategies for engaging in multi-ethnic ministry, and I will explain why I have chosen to examine leadership styles as a critical skill that ministers can and should learn. In Chapter Four, I will present a brief history of different leadership styles, drawn mostly from management research, and explain how they might be utilized in a Christian ministry setting. Finally, in Chapter Five, I will argue that these different leadership styles can be

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[10] Ibid.

[11] Ibid., 126.

more effective or less effective, depending on the cultural context. In other words, the research reviewed in Chapter Five demonstrates that a given cultural context might respond more favorably to one leadership style over another, and thus, ministers should be prepared to be able to engage in different leadership styles depending on the people that they are ministering to.

In Chapter Six, this thesis will present original research data that can help further illuminate the phenomenon I am describing. I will present original research and discuss its implications as a case study on Pepperdine University's campus, a private Christian liberal arts university founded in 1937 affiliated with the Churches of Christ. While it is true that the population being surveyed in this research is in the context of Christian higher education and not the local church, the purpose of this data is to add more to the body of knowledge on how leadership effectiveness varies according to culture. My hypothesis is that there will be a correlation between ethnicity and preference for one leadership style over another, and if so, the data would strengthen my argument that Christian ministers must respond to a multi-ethnic society by using different leadership styles as needed. Chapter Seven will then conclude the thesis by demonstrating a few key takeaways and applications of the arguments presented in my thesis to some example situations at Pepperdine.

Important Definitions and Assumptions

The term "Christian" will refer broadly to individuals who follow Jesus Christ and His teachings. This definition is broad enough to include the variety of interpretations that different denominations have on Jesus' teachings. However, "Christian" is only used three times in the New Testament, and, directly translated, it implies that the individual is following Christ in their

actions.[12] This includes but is not limited to church participation, a relationship with Christ in the individual's daily life, and fellowship with Christian community. Thus, when using the word to describe a person, I am assuming that he or she believes in and follows Jesus Christ.

Another key term, "ministry," refers to Christians responding to God's call and reconciling humanity to God.[13] The assumption is that all forms of ministry are rooted in "God's own ministry of revelation and reconciliation in the world."[14] Christian ministers engage in ministry by, through a variety of methods, bringing nonbelievers into the body of Christ and by leading believers into a deeper relationship with God. They are, as Ephesians 4 calls for them to be, ministers who build up the body of Christ, speak the truth in love, and promote the growth of Christ's church in this world.[15] This definition for ministry is of primary importance when asking why leadership matters, which will be discussed in future chapters.

"The Church" will refer collectively to Christian churches, and their purpose is solely to engage in Christian ministry. Anderson says, "The Church has no existence apart from being called into being through [Christ's] ministry and equipped for it by the gift of the Holy Spirit. For the Church to seek a ministry of its own is to deny Christ's ministry and to turn aside to spurious activities."[16]

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[12] Acts 11:26 (NRSV); Acts 26:28 (NRSV); 1 Peter 4:16 (NRSV).

[13] Ray S. Anderson, "A Theology for Ministry," in *Theological Foundations for Ministry*, edited by Ray S. Anderson (Grand Rapids, MI: Eerdmans, 1979), 11.

[14] Ibid., 7.

[15] Ephesians 4:9-16 (NRSV).

[16] Anderson, "A Theology for Ministry," 8.

Multi-ethnic, multi-racial, and multi-cultural ministry will refer to Christian ministry, both in local church and para-church settings, with more than 20% of congregants being from a different ethnic group than the majority.[17]

"Ethnicity" will refer to one's cultural upbringing, which can be the same as or different as one's skin color or birthplace. This thesis will largely be concerned with diverse ethnicity rather than diverse race. It should be noted that this definition is not comprehensively agreed on by researchers in this field; thus, in some instances when citing outside sources, a quotation might use the word "race" or "ethnicity" with a different definition. When the definition is different from what is presented here, I will point it out.

"Culture" refers to artifacts, values, and assumptions that make up the "shared understandings people use within a society."[18] Cultural context, subsequently, refers to the often invisible or taken for granted values and assumptions that a given ethnic group may hold.

"Diversity" will refer to any sort of variety among a congregation or people group. While the word is most often linked to ethnic diversity, I am not solely using it in that context. For example, diversity in leadership styles simply refers to a variety of different leadership styles.

Finally, leaders are people with power and ability to influence other people, whether through formal positions of power or informal. In later chapters, I will discuss the variety of leadership styles that scholars have identified. The purpose of doing so would be to further explain how leaders can "influence other people" in different ways, depending on the situation.

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[17] The measurement of multi-ethnic churches being at least 20% composed of an ethnic minority comes from Duke University's National Congregations Study. DeYmaz, in *Leading a Healthy Multi-Ethnic Church*, concurs with this definition for multi-ethnic churches (p. 24).

[18] David A. Livermore, *Cultural Intelligence*, Youth, Family, and Culture Series (Grand Rapids: Baker Academic, 2009), 81.

For the sake of this thesis, I am primarily concerned with formally recognized leaders of Christian ministries.

It is also worth noting that, to limit to scope of this thesis, several factors are not being considered with regard to ministry leadership. For example, the authors and researchers I am surveying in this thesis generally come from a Protestant Christian background, specifically among American evangelical churches, with research being conducted in roughly the past century. Moreover, most of the published research was conducted on predominantly white churches, though a few were conducted with more multi-ethnic churches. The inclusion of other factors such as denomination within Protestant traditions, other Christian traditions such as Catholicism and Orthodox Christianity, and the size of the church would include far more variables than can be discussed in this thesis. Thus, it is important for me to acknowledge that I am writing from a Protestant Christian background, with the research being primarily conducted on authors and pastors writing about traditional local church ministry.

Overall Goals

The purpose of this thesis is to provide additional tools and skills for Christian ministers to use when engaging in a global society. I argue that one critical skill for Christian ministers to learn is the ability to wield a diverse array of leadership styles. By doing so, this can help Christian ministers better communicate to a multi-ethnic population. This is true both within American and in global contexts. For churches in America that are experiencing a rapid growth of multi-ethnicity among their congregants, ministers must be aware of how their leadership style is affecting their congregants. For ministers who are taking the gospel to other global cultures, they must be aware of how their leadership style is interpreted in different cultural contexts.

Ultimately, I am not trying to present a step-by-step formula for exactly what kind of leadership each context requires. Rather, I hope that ministers may be enlightened to new ways of considering how they lead and the subsequent effects of their leadership styles in multi-ethnic contexts.

CHAPTER 2

Responding to Globalization

This chapter establishes a theological foundation for why and how Christian ministers should respond to globalization. Much of my foundation is based on the "Nairobi Statement on Worship and Culture," published in 1993 as a theological foundation for the intersection of worship and culture.[19] Though originally written for the Lutheran church, the statement presents a useful framework through which to consider worship and culture:

> Christian worship relates dynamically to culture in at least four ways. First, it is transcultural, the same substance for everyone everywhere, beyond culture. Second, it is contextual, varying according to the local situation (both nature and culture). Third, it is counter-cultural, challenging what is contrary to the Gospel in a given culture. Fourth, it is cross-cultural, making possible sharing between different local cultures. In all four dynamics, there are helpful principles which can be identified.[20]

Scripture demonstrates that worship goes beyond that of simply a public musical display. In the Old Testament, references to worship usually used the Hebrew word, *shachah*, which meant "bow down," and the word *'abad*, which meant "work or serve."[21] Similarly, in the New Testament, references to worship usually used the Greek word *proskyneo*, which meant "bow down," and *leitourgeo* or *latreuo*, which meant "public works" or "service."[22] Throughout Scripture, worship is both an expression of adoration and humility to God's glory and works and deeds in His service. Thus, it is a much broader term than simply public musical displays; it is "a

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[19] "Nairobi Statement," Introduction.

[20] Ibid., Section 1.3.

[21] Genesis 22:5 (NRSV); Exodus 34:8 (NRSV); Deuteronomy 10:12 (NRSV).

[22] Revelation 19:10 (NRSV); Acts 13:2 (NRSV).

comprehensive category describing the Christian's total existence… it is coextensive with the faith-response wherever and whenever that response is elicited."[23] Note also that this definition emphasizes that worship is a response to God's revelation. Thus, the underlying assumption I am making is that in Christian ministry, the underlying purpose is to bring people to worship God through service and expression. As the "Nairobi Statement" argues, to do this is to engage in transcultural, contextual, counter-cultural, and cross-cultural actions in ministry. The remainder of this chapter will analyze each of these four assertions in turn and explain their relevance to the reality of a globalized society that ministers face today.

Ministry is Transcultural

First and foremost, it is important to recognize that worship of the Christian God transcends culture. Many elements of Christian worship are founded in the concept of obedience. Jesus says, "If you love me, you will keep my commandments," and Paul similarly reminds readers that worship is to "present your bodies as a living sacrifice, holy and acceptable."[24] Obeying God's commands and believing in Christian doctrines is a form of worship that transcends culture. The "Nairobi Statement" affirms that there is "one Bible, translated into many tongues," and that there are "shared narratives" such as Christ's birth, death, and resurrection that are also transcultural.[25] Unfortunately, this is threatened by the growing influence of people who argue that certain portions of Scripture should be dismissed or

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[23] David Peterson, *Engaging with God: A Biblical Theology of Worship* (Downers Grove, IL: Intervarsity Press, 1992), 18.

[24] John 14:15 (NRSV); Romans 12:1 (NRSV).

[25] "Nairobi Statement," Section 2.1.

interpreted differently simply because they are not politically correct in the cultural context that they are ministering to. Keller argues, "Scripture has supreme authority, and so it cannot be wrong and does not need to be corrected."[26] However, researchers at the Barna Group recently published data gathered between 2012 and 2016 from interviews that show an astounding lack of belief in the concept that there exist transcultural commandments or doctrines. The Barna Group data showed that only 56% of Christians strongly agreed with the statement: "The Bible provides us with moral truths that are the same for all people in all situations, without exception."[27] Moreover, 76% of Christians agreed that "People should not criticize someone else's life choices," and 67% of Christians agreed that "The highest goal of life is to enjoy it as much as possible."[28] These staggering numbers demonstrate that Christians are losing grasp of the concept of Christian worship where the focus is on God, God's commandments, and God's truth as revealed in Scripture. Keller warns of the danger of this growing relativism: "If we state that what the Bible says here is true but what the Bible says over here is regressive and outdated, we have absolutized our culture and given it final authority over the Bible. Either the Bible has final authority … or the culture has final authority over the Bible."[29] In other words, as important as context is, there are certain fundamental beliefs, ways of worshipping, and commandments that Christian ministers must affirm as transcultural in order to still be considered Christian.

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[26] Keller, 101.

[27] Barna Group, *Barna Trends 2017: What's New and What's Next at the Intersection of Faith and Culture* (Grand Rapids, MI: Baker Books, 2016), 50-51.

[28] Ibid., 52.

[29] Keller, 105.

Ministry is Contextual

At the same time, God reveals Himself by means of cultural context. Paul's letter to Timothy, describing instructions on how to conduct Church and raise up leaders, highlights how Jesus, by becoming manifest in the flesh, entered into human time to proclaim the good news.[30] God can and has used human culture to reveal Himself and thus bring people into worship. While it is true that today's globalized society is a new challenge for modern ministers, the idea of contextualization is not a new concept. The Bible is replete with stories of God using culture to convey the good news. On the day of the Pentecost, for example, it is recorded that there were "devout Jews from every nation" present for the miracle when the apostles were "filled with the Holy Spirit and began to speak in other languages."[31] These people, who were from a long list of different cultures (Acts 2:9-11), were shocked to find that they were hearing the gospel in their own native languages.[32] Most commenters have interpreted this event as an example of God speaking through the different languages for the purpose of reaching different cultures.[33] Similarly, Paul makes the argument, "I have become all things to all people, that I might by all means save some."[34] A simple interpretation of this statement is that Paul is willing to enter into whatever cultural context is needed in order to convey the message of the gospel. This is mostly true, though Paul clarifies in the next chapter that he will only go so far to adapt so long as it is

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[30] 1 Timothy 3:16 (NRSV).

[31] Acts 2:4-5 (NRSV).

[32] Acts 2:7-11 (NRSV).

[33] Branson and Martinez, 18.

[34] 1 Corinthians 9:22 (NRSV).

non-sinful (1 Corin 10:23-30). Paul presents a specific example of Christians struggling over whether or not to eat meat in an unbeliever's home when it has been previous sacrificed to idols; he says in such a case that Christians are permitted to eat whatever is set before them if not doing so would inhibit the advance of the gospel or the unity of believers within the church.[35] However, if they are offered by the non-believer an option to abstain from eating said meat, they can do so as long as it is for the sake of the unbeliever's conscience and not their own.[36] In these Biblical examples, among many more, it is clear that God can use cultural expectations, languages, values, and practices in order to spread the gospel.

The "Nairobi Statement" also argues, "A given culture's values and patterns, insofar as they are consonant with the values of the Gospel, can be used to express the meaning and purpose of Christian worship."[37] In other words, culture can determine how churches express Christian worship, and as a result, different cultures would "do church" differently. Consider for example Keller's experience with Korean and Anglo-American seminary students, all sharing a conservative Reformed theology. Keller found that the Korean students were far more reverent of the power of pastors and elders, while Americans were suspicious of such authority.[38] Both sides cited Biblical passages; the Korean students pointed to Romans 13 and Hebrews 13 to defend their respect for authority, while the Americans pointed to the warnings against human

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[35] 1 Corinthians 10:23-30 (NRSV).

[36] 1 Corinthians 10:23-30 (NRSV).

[37] "Nairobi Statement," Section 3.1.

[38] Keller, 102.

authority found in Matthew 20 and 1 Peter 5.[39] This is a clear example of how church life looks different depending on cultural context, resulting from two Biblically sound but still altogether different interpretations of the same Bible. Consider, then, the practice of having an order of worship on a Sunday morning. To a worldview that values linear time and organization, an order of worship is a way to create programs that bring others into the presence of God; to other worldviews, an order of worship is forced, and unhelpful. In another example, in 2012, while 98.4% of 1331 churches that were surveyed reported a sermon or speech and congregational singing in their worship service, all other characteristics of worship such as choir singing, holding hands, leaders wearing special garments, people saying "Amen," applause, jumping or dancing, raising hands, order of services, and instruments varied widely between the churches.[40] In some ways, these values influence even the most basic practices such as Bible reading. For example, Western Christians are sometimes overly attached to "Scriptures that most display Greek ways of thinking… it is natural that for cultural reasons western theologians prefer the writings of Paul to … all of the Old Testament … but it is a serious limitation nonetheless."[41] As ministers are experiencing the growth of multi-ethnicity in their congregations, they must be aware of how some of the ways they "do church" might favor one culture over another.

Finally, it is important for ministers to recognize that because God reveals Himself through culture, there are times when statements that Americans might make when

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[39] Ibid.

[40] Duke University, 34-35.

[41] Charles H. Kraft, *Culture, Communication, and Christianity* (Pasadena, CA: William Carey Library, 2001), 253.

communicating the gospel are couched in an American cultural context. Ministers, as a result, are often "unaware of the extent to which their judgments were shaped by their own cultures."[42] Different cultures in the new global context might hear and misinterpret some of the statements that American churches most often focus on when communicating the gospel. Take for example the concept of the Trinity. While the Bible is clear on the existence of the Trinity, the exact relationship between God the Father, Jesus the Son, and the Holy Spirit can be interpreted in different ways. In an Asian culture, the concept of a father and son relationship is naturally considered to be hierarchical with deeply ingrained values on how the two should interact, due to the influence of Confucian thought.[43] Thus, ministers must be careful to remember that saying God the Father and Jesus the Son are equals is a much harder statement to swallow in such cultures than it might be in America.[44] Another example is the emphasis on an individual's personal relationship with Christ. Americans are often called "antistructuralist" because of their ahistorical and individualistic approach to life.[45] This is evident in ministers who emphasize one's personal quiet time with God as the path for spiritual growth. However, an all-powerful God would, in the context of a hierarchical culture, normally not be considered approachable at the personal level that Western Christians tend to paint God in.[46] Moreover, many non-Western cultures value the community over the individual, and thus, dedication to one's church is of

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[42] Lesslie Newbigin, *The Gospel in a Pluralist Society* (Grand Rapids, MI: Eerdmans, 1989), 186.

[43] Simon Chan, *Spiritual Theology* (Downers Grove, IL: Intervarsity Press, 1998), 51.

[44] Ibid.

[45] Livermore, 73.

[46] Ibid., 26.

primary importance.[47] The concept of one's individual relationship with Christ, while important, simply does not resonate in such community-oriented cultures.[48]

What is clear through the Biblical examples of God using culture, practical examples of different ways to "do church," and differences in interpretation on theological concepts is the idea that ministers must be attuned to the way ministry is affected by cultural context.

Ministry is Counter-Cultural

As alluded to in the first section, there are times when the gospel will inevitably challenge and contradict cultural practices. The "Nairobi Statement" says, "Some components of every culture in the world are sinful, dehumanizing, and contradictory to the values of the Gospel. From the perspective of the Gospel, they need critique and transformation."[49] Perhaps the most famous example of this is Paul's experience preaching in Athens. Faced with a city filled with altars to idols and false gods, Paul bravely speaks in front of the Areopagus proclaiming the one true God, enduring the mockery of many.[50] Modern examples of this type of situation are plentiful. Lesslie Newbigin, a Christian missionary and scholar, cites as an example the missionary experience in a particular area of Africa where polygamy was part of the traditional culture, and women who would be divorced as a result of their husband converting to Christianity would likely end up as prostitutes.[51] Missionaries that Newbigin knows and have

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[47] Chan, 104.

[48] William A. Dyrness, *Invitation to Cross-Cultural Theology* (Grand Rapids, MI: Zondervan, 1992), 139.

[49] "Nairobi Statement," Section 4.1.

[50] Acts 18:16-34 (NRSV).

[51] Newbigin, 187.

worked with faced the challenge of communicating the Biblical mandate for a monogamous marriage between a man and a woman in a culture that believed polygamy to be valid and the intentional prostitution of a former wife as an act of evil.[52]

However, from both examples, the lesson that ministers should learn is the way that Paul and the missionaries to that particular area of Africa communicated the gospel in the context of a contradictory and sinful culture. Paul's first statement was almost a praise of the Athenians: "Athenians, I see how extremely religious you are in every way."[53] He then proceeded to proclaim God as the one true Lord in a way that the Athenians could comprehend it: "As I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, 'To an unknown god.' What therefore you worship as unknown, this I proclaim to you."[54] The Athenians at the time built altars to unknown gods, in case they missed any in their abundance of other altars, so Paul's clever rhetoric in this context presented the gospel in a way that the Athenians could understand it. As a result, some who were there "joined him and believed."[55] Similarly, Ronald Wynne, one of the missionaries in the aforementioned polygamous culture, intentionally spent eight years living with the culture, sharing stories from the Bible that resonated with the culture, and identifying the values behind the polygamous practice before contradicting it.[56] Wynne taught the gospel as a message that affects "the entire

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[52] Ibid., 187-188.

[53] Acts 17:22 (NRSV).

[54] Acts 17:23 (NRSV).

[55] Acts 17:34 (NRSV).

[56] Newbigin, 187-188.

life of the community" rather than the message of individual salvation that previous missionaries focused on.[57] In doing so, he was able to relate to the collective values of the culture he was ministering to and, slowly and over time, help bring entire communities to Christ rather than converting an individual male and subsequently damning his wives to prostitution.[58]

The lesson to be learned through this assertion is that while the gospel does contradict and challenge certain sinful practices and beliefs found in different cultures, ministers must do so with care. Rather than jumping in with one's own beliefs and presenting them as truth, ministers can and should take the time to listen to the culture that they are talking to and communicate in a way that responds to the culture rather than directly contradicts it. To put it colloquially, ministers must act as Paul did and put themselves in the others' shoes first.

Ministry is Cross-Cultural

Finally, the glory of who God is spans across all cultures and can bring harmony between all cultures. Found throughout the entire Bible are messages of unity between cultures, whether it be an Old Testament law to love the foreigner or a New Testament proclamation that even Gentiles, who were historically segregated from the Jews, may seek the Lord.[59] The early church, existing in a first-century world where the Hellenized Jews and the Jews were locked in combat, struggled and eventually resolved this call to love the foreigner. One of the earliest examples of this was the Acts 6 conflict over the distribution of bread between Hellenists (Greeks) and Hebrews (Jews). The leaders of this church realized the language barrier between the Greek-

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[57] Ibid., 188-189.

[58] Ibid.

[59] Leviticus 19:34 (NRSV); Acts 15:17 (NRSV).

speaking Hellenists and the Aramaic-speaking Jews, and in response, elected leaders that crossed the divide such as Nicolaus, a converted Greek.[60] In fact, all seven leaders who were chosen had Greek names, thus helping bridge the divide between the two ethnic groups.[61] Similarly, in Acts 13, the multi-ethnic church of Antioch grew when Cyprus and Cyrene intentionally sought out to lead Hellenized Jews to the church.[62] Not by coincidence, it is here that "the disciples were first called Christians."[63] Slowly, the early church welcomed in the foreigner and pursued after unity among diversity: "Although [early churches] may have begun with a de facto segregation, the Holy Spirit opened their eyes. As the Holy Spirit began to open doors, they walked through them, one-by-one, until the church changed from a sect of Judaism to a universal church that included Samaritans, Ethiopians, Greeks, Asians, Romans – anybody who would come to the faith."[64] Revelation 7 offers a picture of all ethnicities worshipping God in unity: "There was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne … they cried out in a loud voice, saying, 'Salvation belongs to our God who is seated on the throne, and to the Lamb!'"[65]

The Biblical mandate is clear that churches must respond to diversity by pursuing unity. This is not limited to ethnic diversity; Paul in 1 Corinthians calls for unity in the body of Christ

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[60] Acts 6:1-7 (NRSV).

[61] Carlos G. Martin, "A Biblical balance between Christian unity and ethnic diversity," in *Reflecting God's Glory Together*, edited by A. Scott Moreau and Beth Snodderly (Pasadena, CA: William Carey Library, 2011), 296.

[62] Acts 11:20-21 (NRSV).

[63] Acts 11:26 (NRSV).

[64] Martin, 297.

[65] Revelation 7:9-10 (NRSV).

based on gifts and talents, not just ethnicity.[66] The argument here is not that every church or ministry must be multi-ethnic. Rather, it is simply that a church that is already multi-ethnic or is ministering to a multi-ethnic population can and should engage in cross-cultural sharing and unity under the worship of a common God.[67]

Summary

In summary, the theological foundation I have presented is as follows:

(1) the God and the gospel of Jesus Christ is capable of transcending all cultures and holds true no matter which cultural context it is in;

(2) but at the same time, God can and does reveal Himself through specific cultural values and practices, making it important for ministers to be attuned to such differences in culture;

(3) when the gospel does contradict culture, ministers should communicate the gospel in a way that the receiving culture can understand and comprehend;

(4) and when faced with a multi-ethnic congregation or population, ministers can and should pursue unity in spite of ethnic diversity.

Unfortunately, many American ministers do not make it past the first step. Data from the Barna Group's study among more than 14,000 pastors demonstrates this overconfidence in their own traditions or opinions. While pastors claim to be open to different ways of thinking, 69% of them say, "When I am really confident in a belief, there is very little chance that belief is

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[66] 1 Corinthians 12:1-13 (NRSV).

[67] "Nairobi Statement," Section 5.1.

wrong."[68] Comparatively, out of all US adults, only 44% make this claim.[69] In doing so, these pastors run the risk of becoming like the Pharisees that Jesus called out in Mark 7: "You abandon the commandment of God and hold to human tradition."[70] Like the Pharisees who held to their traditions so tightly that they ignored God's commandments, ministers who are overconfident in their own traditions, whether influenced by their cultural heritage or by other influences, or opinions lack the intellectual humility to consider another culture's interpretation, practice, or values before proclaiming his or her own. In fact, James 3 commands believers to show humility that comes from wisdom, and he uses a special word for humility, the Greek word *prautes*, that appears as one of the fruits of the Spirit and is closely associated with the concept of showing humility and consideration towards all.[71] The warning to ministers is clear: wisdom that boasts "does not come down from above, but is earthly, unspiritual, devilish… wisdom from above is first pure, then peaceable, gentle, willing to yield."[72]

The Biblical and historical examples make it clear that we as ministers must respond to the globalized society, and to do so in a Biblical and faithful way is to hold to the four foundational statements discussed in this chapter. When done correctly, ministry "accords to the gospel its rightful primacy, its power to penetrate every culture and to speak within each

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[68] Barna Group, "The State of Pastors: How Today's Faith Leaders are Navigating Life and Leadership in an Age of Complexity," Unpublished Report, 2017, 56.

[69] Ibid.

[70] Mark 7:8 (NRSV).

[71] James 3:13 (NRSV), Galatians 5:23 (NRSV), Titus 3:2 (NRSV).

[72] James 3:15-16 (NRSV).

culture."[73] As a reminder, the definition of ministry that I am working with is based on the concept of building up the body of Christ. To do so requires an understanding of the human element of the church, that is, the humans that make up the body of Christ. Thus, culture is naturally integrated into the purpose of ministry; ministry, because it is done on earth and with humans, must by definition recognize the context in which humans live. Because the context in which humans live has now changed to become more multi-ethnic in America, ministry practice must respond in kind. Moving forward, this thesis presents different strategies and skills ministers can and should learn in order to engage the global world, focusing specifically on diversity in leadership styles as a crucial skill.

[73] Newbegin, 152.

CHAPTER 3

Strategies for Responding

Having established the reality of the current global world, and the theological mandate to respond to said globalization, I now proceed to identify some key strategies for how ministers can and should respond to a multi-ethnic population. This chapter will review some different key strategies that have been proposed by multi-ethnic ministry researchers, based largely from the strategies from Mark DeYmaz, pastor of the multiethnic Mosaic church in Little Rock, Arkansas. It is worth noting that Mosaic church, like most of the other churches cited by multi-ethnic researchers, is an American evangelical Protestant church in a populous city founded in the past half century. Though it is in fact multi-ethnic, these conditions can still be a factor affecting ministry leadership in a way that calls for further research and study. Thus, once again, the advice and possible strategies discussed in this chapter is likely limited in its usefulness to American evangelical Protestant churches in populous cities from the past century or so.

DeYmaz worked with other multi-ethnic ministry researchers to develop "Seven Core Commitments of a Multi-Ethnic Church," including: (1) Embrace Dependence, (2) Take Intentional Steps, (3) Empower Diverse Leadership, (4) Develop Cross-Cultural Relationships, (5) Pursue Cross-Cultural Competence, (6) Promote a Spirit of Inclusion, and (7) Mobilize for Impact.[74] While these commitments are certainly not all-exclusive as the only strategies available to respond to a globalized society, they cover most of the different strategies presented by multi-ethnic ministry researchers. In this chapter, I will explore each of these commitments and explain why the third commitment, empowering diverse leadership, needs the most additional research.

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[74] Mark DeYmaz, *Building a Healthy Multi-Ethnic Church* (San Francisco, CA: Jossey-Bass, 2007), ix.

A Brief Exploration of Different Strategies

Embracing dependence can be seen in two primary ways. First, it is a letting go of "a professional approach to church growth" in favor of depending on God's provision for church growth.[75] Early approaches to church growth, such as missionary Donald McGavran's homogenous unit principle in 1955, often did whatever it took to get people in the doors. McGavran's argument is based on the idea of being sensitive to the person receiving the Christian message, with the goal of making the "transition" as easy as possible so as to "bring about more sound qualitative advance as well as greater growth in numbers."[76] DeYmaz and his fellow researchers argue that such a principle often results in the "assimilation" of ethnicities, rather than accommodation; the former implies that ethnicities are absorbed into the dominant culture, sometimes going as far to "expect diverse others to check their culture at the door."[77] Moreover, an overemphasis on human efforts to grow church denies God's power in bringing about unity, which is the second result of embracing dependence. "A church cannot be realized simply by following packaged principles," DeYmaz argues, and rather "it is up to the Holy Spirit to make the dream come true."[78] Embracing dependence is largely an individual matter for ministers; it is a personal relinquishing of a minister's human power in favor of God's power. It

[75] Ibid., 48.

[76] Ibid., 98.

[77] Mark DeYmaz and Harry Li, *Leading a Healthy Multi-Ethnic Church* (Grand Rapids, MI: Zondervan, 2010), 45.

[78] DeYmaz, 48.

is the first step that ministers must take to engage in the intellectual humility and the wisdom from above described in James 3.[79]

The second commitment, taking intentional steps, is more recent, as only in the past 20 years or so, ministers began examining intentional strategies of responding to a global society. DeYmaz charts the development of the multi-ethnic church into several stages. The "Promise Keepers" stage, as he calls it, began in the 1990s with the introduction of racial reconciliation through occasional events of mixed ethnicities.[80] The turning point was in the year 2000, when the book *Divided by Faith* was published. Written by Emerson and Smith and drawing from the National Congregations Study data, the book "provided statistical data detailing the systemic segregation of the local church throughout the United States," despite the multi-ethnicity found in the United States at the time.[81] DeYmaz believes this to be the start of the "Pioneer Stage," when churches, responding to being called out by Emerson and Smith and similar authors, began exploring methods of becoming multi-ethnic in order to reach out to the multi-ethnic population of the US.[82] During this phase, which DeYmaz would say we are still in, multi-ethnic ministry became the subject of exponentially more books, magazines, internet blogs and newsletters, and conferences such as the Exponential conference and Rick Warren's Purpose Driven Network Summit.[83] However, simply researching and identifying different strategies of responding to globalization, while a good start, is not helpful to the average minister looking for practical tips.

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[79] James 3:13-16 (NRSV).

[80] DeYmaz and Li, 22-23.

[81] Ibid., 23.

[82] Ibid., 25-26.

[83] Ibid., 26-27.

Skipping ahead to the fourth commitment, developing cross-cultural relationships is a clear strategy to understanding and respecting other cultures. In the previous chapter, Newbigin described how the African missionary Wynne ministered to the polygamous African culture by spending eight years living with people in the culture and developing relationships with them.[84] Similarly, ministers both in America and abroad can pursue cross-cultural relationships "not simply for the sake of diversity, but for a greater good: the expansion of the Gospel through the expression of unity in and through the local church."[85] The result of such relationships is a safety of friendship that dispels tensions and misunderstandings, thus building bridges of unity between differences.[86] The principle is as simple as calling ministers to live out what they preach. If ministers are to proclaim the importance of unity among diversity, then ministers must themselves in their personal lives engage in unifying relationships.

Cross-cultural competence, or as some researchers call it, cultural intelligence, is perhaps the broadest and most complex commitment. Cultural intelligence can be defined as "the ability to effectively reach across the chasm of cultural difference in ways that are loving and respectful."[87] Notably, it is not "artificial political correctness," nor is it simply learning more about different cultures, but rather it is an "inward transformation" that results in better expression of love toward other cultures.[88] DeYmaz highlights a number of Biblical examples of leaders who sought after cross-cultural understanding and competence, such as Ruth's

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[84] Newbigin, 187-188.

[85] DeYmaz, 84.

[86] David A. Anderson, *Multicultural Ministry* (Grand Rapids, MI: Zondervan, 2004), 59.

[87] Livermore, 13.

[88] Ibid., 12.

determination to follow into Naomi's foreign culture and Paul's understanding of Greek culture influencing the way he preached at the Areopagus.[89] Paul, for example, naturally demonstrated cross-cultural competence; he was a Jew, was a Roman citizen, spoke Greek, and was a citizen of a Greek city. Because of this, he has been described as "a marginal man, able to cross cultural and linguistic boundaries with knowledge and sensitivity."[90] Thankfully, cultural intelligence can be taught. It begins with the knowledge of differences in cultural values and practices, requires that ministers then interpret their knowledge and be mindful of it in everyday interactions, encourages ministers to persevere in their cross-cultural competence despite tensions or misunderstandings, and finally empowers ministers to let their love for different cultures overflow into the way their behavior.[91] Thanks to the hard work of researchers like DeYmaz and Livermore, more and more ministers are being exposed to training in the knowledge, practice in interpretation, encouragement in perseverance, and empowerment in loving other cultures.

DeYmaz argues that promoting a spirit of inclusion begins with intentionally changing methods and behaviors, such as congregational worship, to help other cultures feel accepted.[92] For example, a Hispanic-led church surveyed in a national Lilly study on multi-ethnic churches was known for its African-American gospel music combined with contemporary Christian music, which helped the church have "an atmosphere of acceptance toward non-Hispanics… [it] helped assure non-Hispanics that the Hispanic leaders are open to being influenced by members

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[89] DeYmaz, 99-100.

[90] Martin, 297.

[91] Livermore, 14-15.

[92] DeYmaz, 110.

of other races."[93] However, there are limitations to this strategy. The idea of changing methods and behaviors to make others feel accepted can lead down a bottomless pit of doing whatever it takes to meet others' needs. While the Hispanic church in the Lilly survey successfully spanned two cultural approaches to musical worship (gospel and contemporary), it still neglected the many other forms of musical worship. Short of having a different style every week on a two-month long rotation, there is no way to cater to every cultural preference. Moreover, there are practical difficulties. DeYmaz highlights one example of this when he discusses his church's attempt to include Spanish-speaking members in a Caucasian-dominated church. The church can't just switch their entire service to Spanish, and while a bilingual service or in-ear translators might be an option, DeYmaz recalls the practical and financial hardships of doing either.[94] Simply put, there is no "perfect" church service that accommodates all cultural backgrounds. DeYmaz responds to some of these challenges by arguing that he is not promoting a doctrine of "Anything Goes," but rather, he is simply calling all congregants to be patient and willing to experience different ways of worshipping God beyond their comfort zones.[95] Thus, while some researchers might try and produce a model for church that is inclusive for all cultural backgrounds, it is apparent that such a model does not exist.

The final commitment is a call to mobilize other churches to also respond to the globalized society. Speaking to ministers who are already committed to responding Biblically and faithfully to globalization, DeYmaz encourages them to encourage fellow ministers in multi-

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[93] George A. Yancey, *One Body One Spirit: Principles of Successful Multiracial Churches* (Downers Grove, IL: Intervarsity Press, 2003), 72.

[94] DeYmaz & Li, 101-102.

[95] DeYmaz, 115.

ethnic contexts to also commit to these strategies.[96] Other researchers emphasize the need for an overarching goal when mobilizing for multi-ethnic ministry. An overarching goal, couched in a firm understanding of God's plan for ministry, can help churches expand beyond their own walls to consider the need for multi-ethnic ministry in the US as a whole.[97] However, this commitment runs the risk of mandating multi-ethnicity for all ministries regardless of context. It is impractical to think that a local church in a neighborhood composed of 95% whites should have a congregation that is more than 50% non-white, as DeYmaz argues is the goal for more than half of the churches in the US by the year 2050.[98] Instead, the commitment to mobilize other churches should primarily be focused on churches and ministry that already faces a congregation or a local population that is multi-ethnic.

All six of these commitments are important, even if they have their limitations. Due to the growth of multi-ethnicity in most congregations and local populations, ministers should all be aware of these commitments. Even for ministers whose churches are not multi-ethnic and do not minister to a multi-ethnic population should at least be aware of commitments such as growing in cultural intelligence and engaging in cross-cultural relationships, which can help them in the inevitable setting of interacting with someone from a different cultural background. However, I propose in this thesis that the strategy that requires the most additional research and discussion is the commitment to empowering diverse leadership.

Empowering Diverse Leadership

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[96] Ibid., 120.

[97] Yancey, 100.

[98] DeYmaz 28.

Diversity in leadership sets a standard that a church is accepting of other cultures "from top to bottom."[99] It is a way for a church to establishing credibility when engaging with a population or congregation that is multi-ethnic. Having a multi-ethnic leadership team creates opportunities for diverse ethnic groups who might otherwise feel like they don't belong. Using the analogy of inviting diverse people to dance, Dr. David Anderson, pastor of Bridgeway Community Church in Columbia, Maryland, aptly says with regard to ministering to multi-ethnic populations, "I cannot simply wish [Asians] into existence. Playing their music, elevating people who represent them, and showing examples of their lives and culture from the stage is critical to success."[100] One church leader in the nationwide Lilly survey in multi-ethnic churches said, "If you [a white person] walked into a church that was all black, no matter how many times they have told you we are so glad to have you here, if you never saw a single white person on stage, you may love the experience, but you're not going to go back."[101] By affirming and respecting other cultures from the "top" of the organization, churches can send an implicit but clear message that other ethnicities are welcome, without running into the traps of trying to find a model of a church service that caters to all cultural preferences.

Diversity in leadership also helps a church be more adaptable and understanding of cross-cultural tensions. Recall how the church in Acts 6 responded to the tensions between Greeks and Jews by finding leaders who spoke both languages.[102] Like the church described in Acts 6,

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[99] Ibid., 71.

[100] Anderson, *Multicultural Ministry*, 105.

[101] Yancey, 88.

[102] Acts 6:1-7 (NRSV).

ministers who have diverse leadership teams can better relate to a variety of different cultures found in a multi-ethnic church. Diversity in leadership also helps ministers avoid groupthink, which occurs when teams are too similar, thus leading to a lack of differing opinions on proposals and subsequently poorer decision making.[103] Diversity can effectively counteract this by presenting more alternatives when making decisions, including other cultural viewpoints and values, and generating creative ideas and solutions.[104]

However, pursuing diversity in leadership can lead to some dangerous outcomes. One author suggests that ministers can actively seek out and hire leaders from ethnic minorities by advertising at seminaries with a large minority population, attending conferences geared towards ethnic minorities in church leadership, or simply prioritizing the desired ethnicity when considering different applicants.[105] Such direct and blatant consideration of ethnicity in hiring is highly looked down upon in many circumstances, and, frankly, can be illegal. [106] Others argue that hiring should reflect the composition of the members of the congregation; Anderson described a time when he realized that he needed more Asians in leadership to reflect the growing Asian population in his church.[107] Again, such an approach sounds much like establishing quotas for hiring, which again is often looked down upon or illegal. In response, DeYmaz argues that empowering diverse leadership is a "middle ground between quota and

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[103] Tayla Bauer and Berrin Erdogan, *Organizational Behavior Version 1.0* (Washington, DC: Flat World Knowledge, 2015), 209.

[104] Ibid., 30-31.

[105] Yancey, 90-91.

[106] Bauer and Erdogan, 47.

[107] Anderson, *Multicultural Ministry*, 105.

wishful thinking."[108] It is not setting quotas to hire a specific ethnicity in church leadership, but neither is it sitting back and waiting for a person from an ethnic minority to apply for leadership. Instead, it is an intentional search in the hiring process to find leadership that "don't always look like [the current ministers]."[109] In short, he vaguely describes a methodology that still prioritizes hiring a qualified applicant and avoids the use of quotas, but somehow still considers ethnicity as a factor in hiring.

I argue that DeYmaz's approach is far too vague to be applicable or helpful for ministers in multi-ethnic settings. Moreover, the approach relies on either the presence of qualified candidates from a diverse background or the practically problematic intentional diverse hiring. However, I still affirm that having diversity in leadership is a helpful strategy for responding to a globalized society. My thesis hopes to present new ideas, research, and theories that bridge this gap. The problem with the aforementioned approaches to diverse leadership is that they are all focused on ethnic diversity. What these approaches fail to consider is diversity in leadership style, which refers to the specific patterns of behaviors that leaders engage in. For example, a study on international ministry teams such as YWAM revealed that Western leaders were more likely to use a collaborative leadership style and to make decisions by majority vote by raise of hands. [110] However, non-Western members on these teams were more likely to abstain from voicing their concerns or voting publicly, as both appeared to be Western expectations placed on

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[108] DeYmaz, 72.

[109] Ibid., 75.

[110] Sunny Eusun Hong, "Global leadership in missions: Reflections on the issues facing a global leader in a multicultural mission organization," in *Reflecting God's Glory Together*, edited by A. Scott Moreau and Beth Snodderly (Pasadena, CA: William Carey Library, 2011), 187.

them unintentionally.[111] Rather than seeking to hire minority ethnicities into church leadership, I argue that ministers should seek to train themselves and their fellow ministers to be aware of and engage in different leadership styles.

Diversity in leadership style also allows ministers to better respond to cultural differences in ministry practice. For example, in the previous chapter, examples were provided of how different churches engage in the act of worship differently; clear cultural differences existed in the length of the service, the type of music, the response of congregations during music, the use of Scripture, and much more. Diversity in leadership style can respond to these cultural practices effectively by recognizing such differences. Certain leadership styles, such as ones that focus on task-completion, are more inclined to work with ministries that adhere more closely to a strict service time, specific goals, financial considerations, etc. Other leadership styles, such as ones that focus on personal growth, are more inclined to work with ministries that dedicate most of their efforts to personal discipleship and spiritual formation. Further discussion on this will occur in the following chapters, when more specific terminology regarding leadership styles is presented and discussed.

If diversity in leadership styles is an effective strategy to respond to a globalized society, then the converse should be true: a lack of diversity in leadership style is an ineffective response. What many researchers fail to realize is that ethnic diversity does not equate to diversity in leadership style. Management literature generally agrees that leadership style is nurtured through one's upbringing; it is not a designation that people are born with.[112] While some people are born

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[111] Ibid.

[112] Bauer and Erdogan, 300.

with traits that might incline them to one style of leadership over another, research generally agrees that it is possible to teach people different leadership styles.[113] As a result, it is entirely possible that a leadership team could be racially diverse but have leaders who all use similar styles. I argue that a leadership team composed of racially diverse ministers but lacking in diversity of leadership style is not an effective strategy for responding to globalization. It might, at first, appear diverse due to differences in skin tone, but in practice it does not lead to better decision making, less groupthink, and affirmation of other cultures. Moreover, racial diversity, as defined by skin tone, does not necessarily correlate with ethnic diversity, which is defined by diversity cultural values and upbringing. People of different skin tones can have the same cultural values, and people of the same skin tones can have different cultural values. In the earlier example with YWAM, the ministry teams in the study were intentional in their racial diversity, but they did not successfully recognize, affirm, and highlight diversity in leadership style as influenced by ethnic culture. Ultimately, I argue that it is a far better and more effective practice, when empowering diverse leadership, to train current leaders to engage in different leadership styles and cultural values rather than either waiting for the perfectly diverse leader to arise or controversially giving hiring preferences for minorities. In other words, it's not about who is leading, but rather it's about how ministers are leading.

Summary

To recap, this thesis has so far (a) established a Biblical and philosophical foundation for why ministers should respond to globalization, (b) a summary of different strategies for doing so, (c) a review of the current strategy for diverse leadership that focuses on ethnicity, and (d) a

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[113] Ibid.

proposal for a different strategy that focuses on diversity in leadership styles. This proposal, if accepted, can potentially help ministers move away from a focus on hiring ethnically diverse leaders and instead focus on training current leaders to engage in and utilize different leadership styles. In other words, I argue that ministers can and should develop the critical skill of using a diverse array of leadership styles.

CHAPTER 4

Measuring Effective Leadership

This thesis proposes that the best strategy, or at least the strategy that calls for the most additional research, for multi-ethnic ministry is to engage in different leadership styles. Leadership, however, is a "messy" subject. One can't easily measure quantitatively the best form of leadership; there are far too many factors involved in the study of leadership, and even more so when discussing leadership in ministry. Unfortunately, ministry leaders are ill prepared to understand and engage in different effective leadership styles. In his 1994 study of 141 different Christian higher education programs in Christian ministry or some similar field, Dr. Alan Nelson identified only 6 programs that supported or emphasized leadership in its curriculum.[114] He classified "supported leadership" as programs that "contained at least three leadership-oriented classes," and programs that "emphasized leadership," of which there were only 3, went above and beyond in teaching church leadership.[115] Nelson's work spurred seminaries and researchers to increase their efforts at identifying, measuring, and teaching effective ministry leadership. In a follow-up study in 2009 on 2421 graduates of 131 evangelical post-baccalaureate theological institutions, Dr. Thomas Kiedis identified different models of leadership development education.[116] It was comforting to find that of all the institutions and graduates that Dr. Kiedis reached out to, 403 surveys were collected specific to ministry leadership education in these

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[114] Alan E. Nelson, "Leadership training of ministerial students in evangelical institutions of higher education" (Ed.D. diss., University of San Diego, 1994), p. 99.

[115] Ibid., 108.

[116] Thomas L. Kiedis, "A comparative analysis of leadership development models in post-baccalaureate theological education" (Ph.D. diss., The Southern Baptist Theological Seminary, 2009), p. 134-136.

institutions, thus demonstrating that Nelson's work had in fact increased to some degree the amount of focus that Christian ministry education put on leadership.[117]

While the Bible is replete with examples of Christian leadership, it does not present a mandate for one style of leadership versus another. Nehemiah, who led the remaining citizens of Judah to rebuild the walls of Jerusalem, is often cited as an example of model leadership.[118] His leadership is often considered to be more authoritarian, as demonstrated by his harsh rebuke and physical beating of Jews who had disobeyed the law.[119] On the other hand, Paul is known for his humility in leadership, going so far as to say, "I am content with weaknesses, insults, hardships, persecutions, and calamities for the sake of Christ; for whenever I am weak, then I am strong."[120] Plueddemann points out that "anyone can prove any view of leadership" by finding and proof-texting a Biblical example.[121] The only Biblical text that is generally accepted as a depiction of proper Biblical leadership is Paul's first letter to Timothy, in which he presents qualifications for church leadership. However, the qualifications listed in 1 Timothy 3:1-13 are character traits such as being respectable and hospitable rather than a description of different behaviors and styles that a leader can engage in.[122] Titus, another letter from Paul that highlights qualifications for church leadership, lists similar character trait qualifications.[123] Titus does present in the later

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[117] Ibid., 136.

[118] Nehemiah 1:3 (NRSV).

[119] Nehemiah 13:25 (NRSV); James E. Plueddemann, *Leading Across Cultures: Effective Ministry and Mission in the Global Church* (Downers Grove, IL: InterVarsity Press, 2009), 65.

[120] 2 Corinthians 12:10 (NRSV).

[121] Plueddemann, 67.

[122] 1 Timothy 3:1-13 (NRSV).

[123] Titus 1:5-9 (NRSV).

chapters a few suggestions for effective leadership, such as reminding followers to be submissive and obedience, and calling leaders to exhort and rebuke with authority.[124] Thus, from the Biblical text alone, there does not appear to be a mandated style of leadership that Christians are called to model and use.

What is clear from the Biblical portrayal of leadership, however, is that Christian leaders have a goal of making Christ known to others. Ephesians 4 makes it clear that ministers are gifted by God to become apostles, prophets, evangelists, pastors, or teachers for the purpose of "building up the body of Christ."[125] It follows then that leadership in ministry has a goal of incarnating Christ, who we worship. With this goal in mind, the question of how leadership can be most effective in accurately portraying Christ within the context of the local ministry. Because we are talking about the implications when God enters the human world, ministers must consider how human contextual factors, like culture, affect the way leaders build up the body of Christ in ministry.

The field of management and organizational psychology is vital at this point in helping explain and identify different ways of measuring effective leadership styles. Leadership has been studied in management and organizational psychology for years, and scholars have produced hundreds of thousands of studies quantitatively measuring effective leadership and developing theories of identifying different leadership styles. Recall that the definition of leadership is "the act of influencing others to work toward a goal."[126] Thus, leadership style is then a pattern of

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[124] Titus 2:15 (NRSV); Titus 3:1 (NRSV).

[125] Ephesians 4:11-12 (NRSV).

[126] Bauer and Erdogan, 283.

behaviors that are used to influence others. Because human behavior is not clearly quantifiable or classifiable into different categories, researchers have produced theories as to how to best measure when leadership use effective behaviors.

These theories are woefully lacking in the integrating into Christian higher education, which is what this chapter proposes is necessary to train Christian ministers to respond to a multi-ethnic population. In Dr. Kevin Nguyen's 2015 study on leadership in Christian higher education, he argued based on his research that "seminaries and Christian colleges delayed in observing the effects of using management principles within Christian organizations."[127] In his literature review, he found that the integration of management and organizational psychology leadership principles into the seminary curriculum is "in its infancy," with the earliest references being in 2007 and 2009.[128] I argue that this is still the case. A 2017 search of 41 library databases including ATLA, Business Source Premier, and PsycINFO found only 28 results when searching for the key terms "Christian" and "Multifactor Leadership Questionnaire (MLQ)" (one of the most popular leadership style inventories used in secular management research, which will be discussed in depth later). Of the 28 results, only one was a published peer-reviewed journal article applying the MLQ to pastors and Christian ministry leaders. This article conducted research on 93 pastors in the Washington DC area, finding several significant ($p < 0.01$) correlations between MLQ scores and congregants' ratings of their pastor's leadership

[127] Kevin A. K. Nguyen, "An exploratory study of Bass' transformational leadership model with graduates from leadership development programs of Christian higher education serving in California Southern Baptist churches" (Ph.D. diss., Biola University, 2015), 24.

[128] Ibid., 25.

effectiveness.[129] These results, which will be discussed in depth later, suggest that there is some value, however small, in applying leadership theories such as the MLQ to Christian ministry settings.

Thus, in this chapter, I present a brief history of different approaches to classifying and quantitatively measuring effective leadership. This chapter should expose Christian readers to management theories that many have likely not studied before, and it emphasizes the many different ways through which we can measure effective leadership. I argue through this chapter that studying and at least being aware of these theories can equip Christian ministers with tools generally not found in Christian seminary education in how they engage in different leadership styles. The purpose of this chapter is not to argue that one theory of leadership is definitively superior to others. Rather, it is meant to expose Christian ministers to the idea that there exists an abundance of research demonstrating that there are many different leadership styles, even if they are not easily classifiable. A Christian minister reading this thesis should be able to identify with one or two styles as their natural inclination while also recognizing other styles as less nature or even foreign to them.

A History of Leadership Research

The earliest forms of leadership studies focused on identifying traits that could predict leadership emergence.[130] These approaches were aptly called "trait-based" theories. Bass & Stogdill's book in 1948 presented a series of studies examining the relationship between

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[129] Judith C. Carter, "Transformational leadership and pastor leader effectiveness," *Pastoral Psychology* 58 (2009): 269.

[130] Bauer and Erdogan, 285.

different traits such as age, height, weight, health, and appearance with leadership emergence.[131] They argued that the data supported a conclusion that an average leader "exceeds the average member of his or her group in the following respects: (1) intelligence, (2) scholarship, (3) dependability in exercising responsibilities, (4) activity and social participation, and (5) socioeconomic status."[132] Later researchers built on advances in personality research such as the NEO Five-Factor Inventory, presenting data suggesting a positive correlation of leadership with Extraversion, Openness, and Conscientiousness, and a negative correlation with Neuroticism.[133] However, the disadvantage with trait-based approaches was that they could only predict, and even then only partially, the likelihood of someone becoming a leader. Thus, instead of trying to identify the traits that specifically distinguish a leader from a non-leader, scholars moved to studying what effective leadership behavior consisted of.[134]

The next set of studies focused on behavior-based approaches, which asked what specific behaviors that effective leaders exhibited.[135] Blake & Mouton's "Managerial Grid" was one of the founders of this approach. They identified two different axes on which leadership styles lay: the "concern for people" axis and the "concern for production" axis.[136] Leadership styles could

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[131] Bernard M. Bass, *Bass & Stogdill's Handbook of Leadership*, 3rd edition (New York, NY: The Free Press, 1990), 61-63.

[132] Ibid., 75.

[133] Timothy A. Judge, Joyce E. Bono, Remus Ilies, and Megan W. Gerhardt, "Personality and Leadership: A Qualitative and Quantitative Review," *Journal of Applied Psychology* 87, no. 4 (2002): 765.

[134] Bauer and Erdogan, 289-290.

[135] Ibid., 290.

[136] Robert R. Blake and Jane S. Mouton, "The Managerial Grid in Three Dimensions," *Training and Development Journal* (Jan 1967): 3.

be broadly categorized as (1) low concern for both people and production, (2) high concern for people but low concern for production, (3) high concern for production but low concern for people, (4) high concern for both people and production, and (5) somewhere in the middle.[137] Using this system, they argued that a leader's style could be analyzed and assigned a numerical score on each of these axes, usually on a scale of 1 to 9 for each axes; for example, a style that gets the job done but alienates teammates would be classified as 1,9 (low on people, high on production).[138] Rody Rodriguez from the University of Utah built on this research, creating the Leadership Behavior Description Questionnaire.[139] His questionnaire was based on research with over 1800 behavioral statements, and since revised and strengthened many times through research with leaders from sectors like industrial studies, military, education, and more.[140] The result was the first measurement instrument that could classify leadership styles into one of the five different styles based on a score of 1 to 9 for each of the two axes. However, the theory also suffered from a neglect of the context and environment and how that affected the success or failure of a leadership behavior.[141]

Subsequent theories were known as "contingency approaches" because of their focus on the effect of the environment on which traits or behaviors would be most successful.[142] A

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[137] Ibid.

[138] Ibid., 4.

[139] Rody Rodriguez, "Leadership Behavior Description Questionnaire (LBDQ & LBDQ-XII)," in *Online Instruments, Data Collection, and Electronic Measurements: Organizational Advancements*, edited by Mihai C. Bocarnea, Rodney A. Reynolds, and Jason D. Baker (Hershey, PA: IGI Global, 2012), 110.

[140] Ibid., 98, 111.

[141] Bauer and Erdogan, 292.

[142] Ibid., 293.

number of researchers produced theories based on this assumption; only the most well-known are covered here. Fiedler, for example, emphasized in 1958 how leadership behaviors of task-oriented versus relationship-oriented must be contingent on the "favorableness" of the situation, which he measured based on leaders' relationship with coworkers and other factors.[143] Similarly, Hershey and Blanchard presented a "Situational Leadership Theory" in 1977 that argued how task-oriented versus relationship-oriented behaviors varied in effectiveness with the maturity of the followers; immature followers needed high task and low relationship leadership, and as they matured, leaders would increase relationship-oriented behaviors and decrease task-oriented behaviors.[144] Finally, House's Path-Goal Theory in 1974 measured how task-oriented and relationship-oriented leadership had an effect on different motivating factors among employees; task-oriented behaviors motivated employees by making clear that high performance would result in rewards, while relationship-oriented behaviors helped motivate employees when their role or reward structure is ambiguous.[145] Each of these approaches measures leadership style not by assessing the leader but rather by assessing the context, such as supervisor-subordinate relationships and follower readiness.

A more recent leadership theory, Leader-Member Exchange theory (LMX), examines the influential role that a leaders' relationship with subordinates has on satisfaction, regardless of

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[143] Fred E. Fiedler, "Validation and Extension of the Contingency Model of Leadership Effectiveness," *Psychology Bulletin* 76, no. 3 (1971): 128.

[144] Paul Hersey and Kenneth H. Blanchard, *Management of Organizational Behavior: Utilizing Human Resources*, 5th edition (Englewood Cliffs, NJ: Prentice Hall, 1988), 171.

[145] Robert J. House, "A Path Goal Theory of Leader Effectiveness," *Administrative Science Quarterly* 16, no. 3 (Sep 1971): 324-325.

what behaviors are used.[146] "Rather than simply seeking the optimum balance between concern for people and concern for production," as most contingency theories did, the theory instead encourages leaders to focus on the "vertical dyad," or the two-way exchange between the leader and the subordinate.[147] Assessment of LMX could produce a score for the quality of a leader's relationship with his or her subordinate and vice versa.

Two other leadership styles have been identified in recent years. Robert Greenleaf published in 1970 a heavily-cited essay titled "The Servant as Leader" that defined leadership in terms of how it met others' needs; he described the leader as one who "make[s] sure that other people's highest priority needs are being served."[148] His work, though deviating from the history of literature studying leadership behaviors and contingency approaches, laid the foundation for future research on what servant leadership looks like. Finally, a relatively new line of research, published in 2005, responds to some of the modern ethical issues in leadership and coins the term "authentic leadership development" in an attempt to construct all "underlying positive forms of leadership."[149] The researchers surveyed other leadership theories such as servant leadership, spiritual leadership, and transformation leadership, identifying a number of shared values that they argue make up authentic leadership, including self-awareness, self-regulation,

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[146] Fred Dansereau Jr., George Graen, and William J. Haga, "A Vertical Dyad Linkage Approach to Leadership Within Formal Organizations," *Organizational Behavior and Human Performance* 13 (1975): 76.

[147] Ibid.

[148] Robert K. Greenleaf, *The Servant as Leader* (Peterborough, NH: Windy Row Press, 1970), 7.

[149] Bruce J. Avolio and William L. Gardner, "Authentic Leadership Development: Getting to the Root of Positive Forms of Leadership," *The Leadership Quarterly* 16 (2005): 316.

and positive moral perspective.[150] These theories each came with assessments that scored the degree to which a leader was a servant leader or an authentic leader.

The final theory of leadership, known as transformational leadership, is more recent but perhaps the most well researched.[151] Loosely defined, transformational leadership, a term coined in 1973 by Downton, focuses on influencing and motivating employees to grow and become more aligned with bigger picture organization goals, while transactional leadership focuses on getting the job done by setting standards and rewards.[152] While many researchers have discussed the theory, Bass and Avolio are the ones who eventually produced a "Full Range of Leadership" model that covered transformational and transactional leadership, but also capturing broader attributes such as passive leadership, or leadership that is laissez-faire, and the various subscales within transformational leadership.[153] The result is their Multifactor Leadership Questionnaire (MLQ), which is the questionnaire that will be used in this particular research project. The MLQ asks 45 Likert-scale questions that result in nine different scales measuring different elements of transformation, transactional, and passive leadership; it helps leaders identify their own or another leader's performance on each of the scales.[154] These nine scales changed over the years as research developed different structures ranging from a seven-factor structure in 1985 to a five-

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[150] Ibid., 323.

[151] Bauer and Erdogan, 299.

[152] Bernard M. Bass, *Leadership and Performance Beyond Expectations* (New York, NY: The Free Press, 1985), 11-17.

[153] Bruce J. Avolio and Bernarnd M. Bass, "Multifactor Leadership Questionnaire: Third Edition Manual and Sample Set," *Mind Garden, Inc.,* 2004, 103-106.

[154] Ibid., 5.

factor structure in 1995.[155] The current set of nine scales has been in use since 2003, and it was constructed based on a normative database of 27,285; the result was a goodness of fit index of 0.92 and a root mean squared error of approximation of 0.05.[156] Based on these statistics and numerous meta-analyses using the MLQ and confirming its validity and reliability, the questionnaire is generally accepted as an accurate assessment of leadership styles between the three main forms: transformational, transactional, and passive.

This survey of research on leadership theories presents a variety of different leadership styles that ministers can choose from. For example, a minister could focus on his or her relationship with followers and utilize the advice offered by LMX theory. Or, a minister could read in depth the attributes of servant leadership and identify ways to improve as a servant leader. However, the two leadership theories that are probably most applicable to the current research are Blake & Mouton's five-category assessment of leadership and Bass & Avolio's three-category assessment of leadership. These two theories are widely recognized and give leaders a choice of different leadership styles. Later in this thesis, I will come back and choose one of the theories to use as the assessment tool for the original research study.

Leadership Styles in a Ministry Context

While limited, there are a few studies that attempt to identify and classify different leadership styles in a ministry context. First of all, at face value, the predominant theory of transformational vs. transactional leadership seems to correlate with the goals and tasks of ministry. The end of the previous chapter briefly discussed how task-based leadership might fare

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[155] Ibid., 48.

[156] Ibid., 80.

better in a more rigid or strict ministry setting, such as one where the service time is set in stone, the sermon consists of a preacher simply presents and teaches a passage out of the Bible, and the emphasis is on educating congregants about God rather than on personal life growth. Transformational leadership, on the other hand, is more likely to connect naturally with ministry goals that focus on personal growth and spiritual formation. While ministries certainly aren't one or the other, there are some clear distinctions. For example, a more Reformed theology that emphasizes repentance from sin often leads to a more transactional ministry experience, whereas a more Presbyterian theology that emphasizes the glory of the kingdom of God often leads to a more transformational ministry experience. It would be exciting to see additional research done on these correlations and how elements such as church style, theology, and geographic location might vary with the effectiveness of transformational vs. transactional leadership.

Of the published research works on the subject, there are only a few that discuss leadership style and ministry practice. Dr. James Plueddemann, professor of mission and intercultural studies at Trinity Evangelical Divinity School, classifies ministry leadership into two broad categories: high-context, defined as "people who pay special attention to the concrete world around them… everything in the physical setting communicates something significant… the subtleties of the real-life setting intentional communicates information," and low-context, defined as "people [who] pay special attention to explicit communication and to ideas… the context of these ideas is not as important as what is specifically said."[157]

[157] Plueddemann, 78.

Table 1. High-context and low-context leadership in churches by Plueddemann.[158]

	High-Context Leadership	**Low-Context Leadership**
Sermon	Topical sermons, drawing on the Bible, but emphasizing meeting the present needs of the people	Expository sermons, concentrating on what the Bible says and less on the immediate felt needs of the people
Preaching	Friendly tone of voice and hand motions; preacher walks among the people	Dignity and linear logic; preacher stands behind the pulpit and often reads the sermon
Seating	Seating so people can see each other	Seats facing the preacher
Service Time	As the Lord leads; as long as it takes	Follows the printed bulletin; precisely set time
Ambiance	Banners, video clips, data projector, informal, coffee in the sanctuary	Plain, so as to not detract from the message

However, his research, while interesting, did not present a reproducible assessment for determining degree of high-context vs. low-context leadership style. His conclusion actually referred to and utilized the dual axes task-oriented vs. relationship-oriented model of leadership found in management literature.

Dr. Penny Becker, assistant professor of sociology at Cornell University, conducted a different study in 1999 that surveyed and analyzed 23 church congregations in the Chicago area. She identified five different "idiocultures," or leadership styles, found within these churches: house of worship (focus on worship over relationship), family (close family-like attachments), community (democratic decision-making), and leader (pastor-led and focused on social change).[159] Becker offers specific and practical examples of leadership affecting decisions in churches and ministries. Her focus of research was on conflict management, and as a result, she

[158] Ibid., 87.

[159] Penny E. Becker, *Congregations in Conflict: Cultural Models of Local Religious Life* (New York, NY: Cambridge University Press, 1999), 15.

discovered that certain practices such as widespread participation in decision making was absent in a house of worship environment but most often used in a community environment, while the desire for compromise was more often found in leader environments than in family environments.[160] Again, while interesting, this model did not present a way of assessing the degree to which a leader was using one of the five different styles she identified.

Finally, one of the only studies applying a management theory such as the MLQ to Christian ministers is Judith Carter, assistant professor in education at Brooklyn College, and her aforementioned 2009 work, "Transformational Leadership and Pastoral Leader Effectiveness." Carter administered the MLQ along with two other personality and spirituality inventories to 93 pastors in the Washington DC area, and she conducted correlation studies between each of the inventories and the pastor's leadership effectiveness as reported by each pastor's congregants on a 23-item scale developed for the purpose of this study.[161] The results significant correlations at the $p < 0.01$ level between four of the nine MLA subscales and the score for leadership effectiveness.[162] However, Carter admitted that her study suffered from a small sample size; she suggested a sample size of at least 100 ministry leaders and 300 or more raters.[163] Carter's work, despite its shortcomings, is inspirational in its attempt to marry the two fields of organizational psychology and Christian ministry, and it demonstrates the further need for research along these lines. Her work, along with the others summarized in this chapter, establishes the importance of

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[160] Ibid., 176.

[161] Carter, 265-266.

[162] Ibid., 269.

[163] Ibid., 270.

and possible implications for studying leadership in ministries using metrics and scales developed by researchers in the fields of management and organizational psychology.

Summary

To recap, this thesis so far has (a) established a need for ministers to respond to the globalized society, (b) discussed various strategies of doing so, (c) presented the strategy of ethnic diversity in leadership and explained its shortcomings, and (d) demonstrated that instead ministers should be looking for diversity in leadership styles. In this chapter, I have described a variety of different leadership styles and recognized how some of them have a profound effect on ministry. Notably missing from this chapter was an examination of how these leadership styles are more effective or less effective in different cultural settings. The next chapter will complete my argument by explaining how these different leadership styles correlate with cultural diversity and offer examples of further research that should be done to expand the knowledge on this relationship.

CHAPTER 5

Leadership Style and Cross-Cultural Effectiveness

Having demonstrated the existence of different leadership styles, this thesis turns to the challenge of connecting leadership styles with multi-ethnic populations. In order for diversity of leadership styles to be an effective response to a globalized society, I must demonstrate that leadership styles correlate to ethnicity. In other words, my burden of proof is to show that a leadership style might be more effective or less effective, depending on the cultural context that it is used in. If this is true, then my argument would stand that ministers can and should learn the skills of different leadership styles so as to properly respond to the different ethnicities that they will engage, both in multi-ethnic ministry in American and cross-cultural missions abroad.

The Biblical example offers a precedent for Christian leaders to engage in different leadership behaviors due to cultural context. In the previous chapter, I argued that the Biblical text, on its own, does not mandate a certain style of leadership as the "Biblical" and "correct" style. However, in the context of the first century early church, one can find some examples of how early church leaders used different forms of leadership depending on the context they were working in. Dr. Perry Shaw, Professor of Christian Education at the Arab Baptist Theological Seminary, remarks that the "organic" language employed by Paul's description of the church suggested a model of leadership that changed to fit the nature of the church at the time.[164] For example, as the early church met generally in households of wealthy members, church leadership

[164] Perry W. H. Shaw, "The missional-ecclesial leadership vision of the early church," *Evangelical Review of Theology* 37, no. 2 (2013): 136.

often was modeled after traditional household leadership models of Jewish culture.[165] As the church grew to incorporate Gentile believers and beyond, a more complex organizational structure had to develop to respond to the new members of the body.[166] Other researchers identified three "ministry types," charismatic, familial, and appointive, that they noticed flourished in different early church settings depending on the "mode of reception and basis of authority."[167] Finally, an article looking at the specific leadership calls in 1 Peter 5 demonstrated different applications of "exercising the oversight" and "tend[ing] the flock," depending on the culture of the church at hand; Ignatius of Antioch, the writers noted, "marked a new and different concept of order" in the governing of the church.[168] It seems, based on a cursory look at leadership in the early church, the culture of the first century affected the composition of the church and subsequently the leadership.

Organizational psychology and management research supports this idea that there is a relationship between leadership and culture. The research that has been conducted so far on culture and leadership can be classified in two broad approaches. First, the field of psychology has conducted a large amount of research on value systems and worldviews that differ between cultures. Building off of these value systems are some tips for best practices of what should or shouldn't be done in each culture. These have proven helpful as leaders are responding to

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[165] Ibid., 137.

[166] Ibid., 138.

[167] Robert M. Johnston, "Leadership in the early church during its first hundred years," *Journal of the Adventist Theological Society* 17, no. 2 (2006): 2.

[168] 1 Peter 5:2 (NRSV); John H. Elliott, "Elders as leaders in 1 Peter and the early church," *Currents in Theology and Mission* 28, no. 6 (2001): 554.

globalization with increased expatriates, outsourcing of employees, and cross-cultural negotiation. However, the focus of this approach is on explaining why a particular leadership behavior works or doesn't work. The second approach ignores why a culture has certain preferences and instead simply tests, using quantifiable data, whether or not a preference exists. In the remainder of this chapter, I will explain in depth each approach and provide examples of why they are helpful in demonstrating that leadership can be more effective or less effective depending on cultural context.

Cultural Values

Geert Hofstede, a renowned Dutch social psychologist, laid the early foundations for the study of variation in cultural values. Between 1967 and 1973, his research team collected over 116,000 survey responses from 40 countries.[169] The research began with the intention of helping managers understand how to maintain good relationships with their employees, thus, the surveys that were used were attitude surveys that measured what employees liked or disliked.[170] These surveys were then sent out to over 66 countries, of which 40 returned with enough respondents to conduct in-group analysis.[171] The result was an enormous database of employees' responses to questions on satisfaction, preferences, values, and beliefs, which Hofstede and his team then used to conduct factor analysis within subcultures, thus isolating a set of four categories of

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[169] Geert Hofstede, "The cultural relativity of organizational practices and theories," *Journal of International Business Studies* 14, no. 2 (1983): 77-78.

[170] Geert Hofstede, *Culture's Consequences: International Differences in Work-Related Values* (Beverly Hills, CA: SAGE Publications, 1980), 57.

[171] Ibid., 54.

cultural values that he published as the "Four Dimensions of National Culture."[172] These four categories "describe the basic problems of humanity with which every society has to cope; and the variation of country scores along these dimensions shows that different societies do cope with these problems in different ways."[173] Bauer & Erdogan produce an excellent summary of these four dimensions in their table below:

Table 2. Four dimensions of national culture by Hofstede.[174]

Cultural Dimension		**Description**
Power Distance	High	"a society that views an unequal distribution of power as relatively acceptable"
	Low	"a society that views an unequal distribution of power as relatively unacceptable"
Uncertainty Avoidance	High	"cultures in which people prefer predictable situations and have low tolerance for ambiguity"
	Low	"cultures in which people are comfortable in unpredictable situations and have a high tolerance for ambiguity"
Individualism	Individualism	"cultures in which people define themselves as individuals and form looser ties with their groups"
	Collectivism	"cultures were people have stronger bonds to their groups and group membership forms a person's self identity"
Masculinity	Masculinity	"cultures in which people value achievement and competitiveness, as well as acquisition of money and other material objects"
	Femininity	"cultures in which people value maintaining good relationships, caring for the weak, and quality of life"

Hofstede's research produced enough results to assign a "score" to each of the 40 countries on each of the four dimensions. Some of the most notable scores are reproduced below with their z-

[172] Hofstede, *Culture's Consequences*, 61; Hofstede, "The cultural relativity," 78.

[173] Hofstede, *Culture's Consequences*, 313.

[174] Bauer and Erdogan, 50.

scores compared to the mean and standard deviation in parentheses after each country. The larger the z-score, the more different that country was from the average. For example, a score of 2.0 would be two standard deviations above the average, or in the top 2.3% of all the scores recorded, while a score of -1.0 would be one standard deviation below the average, or in the bottom 15.8%.

Table 3. Scores of 40 countries from Hofstede's research.[175]

Cultural Dimension		Description
Power Distance	High	Philippines (2.1), Venezuela (1.45), India (1.25), Yugoslavia (1.2), and Singapore (1.1)
	Low	Austria (-2.05), Israel (-1.95), Denmark (-1.7), New Zealand (-1.5), Ireland (-1.2), Norway (-1.05), and Sweden (-1.05)
Uncertainty Avoidance	High	Greece (2.0), Portugal (1.67), Belgium (1.25), and Japan (1.17)
	Low	Singapore (-2.33), Denmark (-1.71), Hong Kong (-1.46), Sweden (-1.46), and Ireland (-1.21)
Individualism	Individualism	USA (1.64), Australia (1.6), Great Britain (1.56), Canada (1.2), Netherlands (1.2), New Zealand (1.16), and Italy (1.04)
	Collectivism	Venezuela (-1.52), Colombia (-1.48), Pakistan (-1.44), Peru (-1.36), Taiwan (-1.32), Singapore (-1.2), Thailand (-1.20), and Chile (-1.08)
Masculinity	Masculinity	Japan (2.25), Austria (1.45), and Venezuela (1.15)
	Femininity	Sweden (-2.25), Norway (-2.1), Netherlands (-1.8), Denmark (-1.7), Yugoslavia (-1.45), Finland (-1.2), and Chile (-1.1)

Finally, these scores were found to correlate with the scores of countries from similar regions. For example, European countries such as France and Italy scored higher on power distance and individualism, while other wealthy Western countries like the USA scored lower on power distance and poorer countries in general scored lower on individualism.[176] Similarly, Latin

[175] Hofstede, *Culture's Consequences*, 315.

[176] Hofstede, "The cultural relativity," 81.

American countries and Asian countries tended to score higher on uncertainty avoidance and higher power distance.[177] Finally, the Nordic countries and the Netherlands had the lowest scores on masculinity, while Japan and several German-European countries scored highest.[178]

Subsequent research continued to revise or add to these cultural dimensions. In 1999, Schwartz proposed a theory of culture that summarized Hofstede's dimensions into three basic dimensions: mastery vs. harmony (extent to which individuals seek to master the natural world or harmonize with it), hierarchy vs. egalitarianism (extent to which individuals copy with hierarchies and ascribed roles), and autonomy vs. embeddedness (extent to which individuals seek personal uniqueness and freedom or connection to a larger social collective).[179] In 2004, Lingenfelter published six pairs of contrasting traits: monochromatic vs. polychromatic time, holistic vs. dichotomous judgment, crisis vs. noncrisis planning, task vs. person goals, status vs. achievement prestige, and concealment vs. exposure.[180] Livermore, in 2009, defined six cultural values: identity (I vs. we), hierarchy (top-down vs. flat), risk (tight vs. loose), time (short-term vs. long-term), communication (explicit vs. implicit), and achievement (being vs. doing).[181] Finally, Lewis in 2006 argued for a simpler classification of cultural values into linear-active (values timetables, sticking to plans, being focused, and task-orientation), multi-active (values flexibility, developing good relationships, and humility), and reactive (values being quiet and

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[177] Ibid., 83.

[178] Ibid., 85.

[179] Shalom H. Schwartz, "A theory of cultural values and some implications for work," *Applied Psychology: An International Review* 48, no. 1 (1999): 29.

[180] Sherwood G. Lingenfelter and Marvin K. Mayers, *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships*, 2nd ed. (Grand Rapids: Baker Academic, 2004), 29.

[181] Livermore, 123-137.

thoughtful, seeing the bigger picture, and adjusting to fit others' needs).[182] Lewis also tested respondents using his model, mapping out over 30 different cultures on each of the dimensions. For example, the most linear-active cultures were Switzerland, USA, Germany, and the UK; the most multi-active cultures were Hispanic America, Africa, Italy, and Spain; and the most reactive cultures were Vietnam, China, and Japan.[183]

Although researchers do not agree on any one set of cultural values as being superior to a different set, researchers can at least draw connections between different cultural values and leadership practices. The following are a few key cultural values that most researchers agree exist between cultures and how different leadership practices might fare in such circumstances. Moreover, it is in this area that there are more researchers looking at how multi-ethnic ministry varies depending on culture; some of those researchers are highlighted below.

Individualism vs. Collectivism

Hofstede, Schwartz, and Livermore all identified one set of cultural values as the contrast between a culture that values the individual versus a culture that values the social collective. In terms of management and leadership, this most often affects the way decisions are made. For example, in Silverthorne's research comparing mid-level managers from the US, Taiwan, and Thailand, Thailand reported significant preference to leaders who were more open and collaborative; such behavior was favored as it appeared to value the group over individual

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[182] Richard D. Lewis, *When Cultures Collide: Leading Across Cultures*, 3rd ed. (Boston, MA: Nicholas Brealey Publishing, 2006), 34-42.

[183] Ibid., 42.

preference.[184] Another example is the focus in Christian ministry on one's personal relationship with Christ versus one's participation in a church. Young adult ministry researchers in particular have noticed how the developing culture in America associated with millennials and the Protestant tradition has led to an emphasis on "personal heart religion," which "promote[s] the elevation of the 'invisible' over the 'visible church."[185] Through over 200 in-depth interviews with US young adults discussing their faith lives, the researchers found that more than two-thirds of those interviewed did not consider participation in a "visible" church as a necessary part of their spiritual lives.[186] This distinction between how church leaders lead their congregants into relationship with God, whether it is with an emphasis on their personal relationship with God or an emphasis on their participation in church, seems to have much to do with the cultural values of individualism.

Power Distance and Hierarchy

Hofstede, Schwartz, and Livermore also agreed that power distance and hierarchy was another clear set of cultural values as the contrast between a culture that prefers hierarchy and large power distance versus a culture that does not. In terms of management and leadership, this most often affects the amount of authority and power invested in top management. Larger power distance implies (a) stronger dependence on the supervisors, (b) expectations that supervisors have special privileges, and (c) that leaders seen as benevolent autocrats; smaller power distance

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[184] Colin Silverthorne, "Leadership effectiveness and personality: a cross-cultural evaluation," *Personality and Individual Differences*, 30 (2001): 305-306.

[185] David P. Setran and Chris A. Kiesling, *Spiritual Formation in Emerging Adulthood* (Grand Rapids, MI: Baker Academic, 2013), 91.

[186] Ibid., 92.

expects more collaborative leadership and democratic decision-making.[187] There are many specific examples demonstrating how cultures can fall somewhere on the spectrum between these two extremes. Chin and Trimble summarize studies including Whitehead and Brown (2011) and Ping et al. (2001) indicating that Chinese leaders seemed to prefer a more authoritarian and benevolent leader, which matches the description of high power distance from Hofstede and China's high scores on Hofstede's original research.[188] Similarly, the Philippines has a "propensity to lift up the religious or political leader to inaccessible heights, and leaders often oblige and enjoy their high positions."[189] Unsurprisingly, the Philippines scored the highest on power distance, higher than 98% of the countries surveyed by Hofstede.[190] An example of this with regard to Christian ministry is the experiences of One Challenge International missionaries in Kenya for almost a decade, which pointed to the discomfort that Kenyans felt when they were asked to participate democratically and collaboratively in discussions and decision making.[191] "We Americans," they wrote, "were not prepared for the high-context, power-distance culture within which our African colleagues seemed comfortable … our African teammates often interpreted these [collaboration] sessions as offensive and disrespectful."[192]

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[187] Hofstede, *Culture's Consequences*, 379.

[188] Chin and Trimble, 138; Hofstede, *Culture's Consequences*, 315, 379.

[189] F. Albert Tizon, "Team Building in a Cross-Cultural Context: Some Missionary Reflections," in *Leadership and Team Building: Transforming Congregational Ministry Through Teams*, edited by Roger Heuser (Matthews, NC: Christian Ministry Resources Press, 1999), 262.

[190] Hofstede, *Culture's Consequences*, 315.

[191] Donna Downes, "The multifaceted journey toward globalization in mission: Lessons in flexibility, humility, and community," in *Reflecting God's Glory Together*, edited by A. Scott Moreau and Beth Snodderly (Pasadena, CA: William Carey Library, 2011), 129.

[192] Ibid., 129.

Power distance and hierarchy also affects leaders' relationships with followers. In most flat-hierarchy cultures, leader-follower relationships are encouraged. LMX, for example, is an excellent depiction of American flat-hierarchy values appearing in leadership behavior; leaders are encouraged to form relationships with members and lead relationally as a result.[193] Hofstede's original research found evidence that cultures with lower power distance, or flatter hierarchies, preferred "people-oriented" leaders who focused on relationships and collaboration.[194] In contrast, most non-Western cultures tend to value hierarchical leadership.[195] South Korean missionaries, for example, held a "strict distinction between ordained and lay missionaries."[196] Similarly, Chinese concepts of filial piety put strict rules on the relationship between "kings" and "subjects," striking notes of discord when faced with American leadership based in individual freedom.[197] The Global Leadership and Organizational Behavior Effectiveness (GLOBE) project, which was conducted on 62 societies using much of Hofstede's work as a starting point, specifically looked at leadership practices between different cultures.[198] One of the project's tests looked at autonomous leadership, which is "characterized by… a high degree of social distance from subordinates, a tendency to be aloof, and to work along," finding

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[193] Chin and Trimble, 40-41.

[194] Hofstede, *Culture's Consequences*, 109.

[195] Camille F. Bishop, "Generational cohorts and cultural diversity as factors affecting leadership transition in organizations" (Ph.D. diss., Trinity Evangelical Divinity School, 2004), p. 210.

[196] Ejin Cho, "Missionary member care in a culturally diverse ministry team," in *Reflecting God's Glory Together*, edited by A. Scott Moreau and Beth Snodderly (Pasadena, CA: William Carey Library, 2011), 172.

[197] Winsome Wu, "Leadership values in Asian American churches" (Ph.D. diss., Fuller Theological Seminary, 2012), 82-83.

[198] Robert J. House, "Illustrative Examples of GLOBE Findings," in *Culture, Leadership, and Organizations: The GLOBE Study of 62 Societies*, edited by Robert J. House, Paul J. Hanges, Mansour Javidan, Peter W. Dorfman, and Vipin Gupta (Thousand Oaks, CA: SAGE Publications, 2004), 5.

that it was slightly more effective in European countries than in Latin American and Middle Eastern countries.[199] Similarly, some of the same European cultures, because of their preference for direct communication styles, valued the task-oriented leader because of the explicit communication involved when delegating tasks.[200] Like authority and power, leader-member relationships can be seen in vastly different ways depending on the cultural context.

Time Orientation

Finally, all five researchers mentioned above agree that cultures can vary in terms of time orientation; some prefer a strict and short-term orientation while others prefer a loose and long-term orientation. The short-term and long-term orientation applies to daily leadership behaviors, especially in meeting times. For example, an American manager expecting a Latino coworker to meet up for their regular lunch meetings may find that the latter is extremely late because he was caught up in a conversation with a friend. To the short-term oriented person, this may seem rude or inexcusable, but the long-term oriented person might respond that the conversation with the friend was more important in the bigger picture than a regular lunch meeting.[201] Moreover, time orientation can affect how leaders set goals and cast visions. For example, one American missionary remarks on his conversation with an African Christian leader, noting that, when asked about progress being made on his long-term vision, the Christian in Africa said, "I am a visionary, not someone who gets bogged down with programs."[202] The American, in response,

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[199] Ibid., 7.

[200] Plueddemann, 88.

[201] Lewis, 54-57.

[202] Plueddemann, 195.

thought: "The last thing I needed was more visionaries who weren't able to get anything done."[203]

Cultural Preferences

This approach to studying leadership styles and cross-cultural effectiveness ignores why a culture has certain preferences and instead simply tests, using quantifiable data, whether or not a preference exists. To date, there have been a few studies conducted on how different cultures view a "leadership prototype," that is, the ideal leader. Gerstner and Day in 1994 surveyed 142 graduate students from 8 countries, asking them to rank a list of 59 attributes based on what they thought an ideal business leader should have.[204] Their analysis found that the attributes that were ranked highest varied significantly between cultures.[205] For example, of the 59 attributes, not a single attribute was ranked in the top five for each of the eight country.[206] Moreover, when grouping the countries into Western and Eastern subgroups, the attribute of "determined" was ranked the highest in Western countries, but the attribute of "intelligent" was ranked highest in Eastern countries.[207] Another study, conducted by Gupta and Fernandez in 2009, surveyed 424 business students from India, Turkey, and the United States, asking for their opinion on attributes and behaviors of an ideal entrepreneur.[208] Out of 48 descriptive items, a multivariate analysis of

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[203] Ibid.

[204] Charlotte R. Gerstner and David V. Day, "Cross-cultural comparison of leadership prototypes," *Leadership Quarterly* 5, no. 2 (1994): 121.

[205] Ibid., 130.

[206] Ibid., 127.

[207] Ibid.

[208] Vishal Gupta and Cheryl Fernandez, "Cross-cultural similarities and differences in characteristics attributed to entrepreneurs," *Journal of Leadership and Organizational Studies* 15, no. 3 (2009): 304.

variance indicated that there were significant differences in the top-rated descriptors between the three countries; further statistical testing was then done to isolate the descriptive items that varied the most between countries.[209] The results indicated that descriptors such as "sympathetic" and "knows the way of the world" were significantly more preferred in Turkey, and "sophisticated" and "sociable" were significantly more preferred in India.[210] In other words, the evidence suggested that ethnicity had some effect on the preferred attributes and behaviors of entrepreneurs. Research such as these studies demonstrated that there is, to some degree, differences in preferences for leadership behaviors between cultures.

There are also a few studies that discuss how well-attested leadership theories such as Leader-Member Exchange theory (LMX) fared in cross-cultural settings. In 1989, Tsui and O'Reilly posited the idea that demographic variables such as race have a mediating effect on supervisor-supervisee relationships, citing research from psychology suggesting that people are naturally drawn to those similar to them.[211] As a result, LMX scores would naturally be affected by ethnicity. In their survey of 344 managers and 272 of their superiors, the results demonstrated that different ethnicities correlated with higher scores on role ambiguity and role conflict.[212] Another study conducted by Oginde in 2013 examined whether or not intercultural competence affected LMX's ability to predict positive perceptions of organizational justice.[213] His research,

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[209] Ibid., 310.

[210] Ibid., 312.

[211] Anne S. Tsui and Charles A. O'Reilly III, "Beyond simple demographic effects: The importance of relational demography in superior-subordinate dyads," *Academy of Management Journal* 32, no. 2 (1989): 403-404.

[212] Ibid., 416.

[213] David A. Oginde, "Effects of ethnicity and intercultural competence on follower trust, Leader-Member Exchange, and perceptions of organizational justice" (Ph.D. diss., Regent University, 2013), p. 78, 118.

conducted on 252 employees and their supervisors in Kenya, found that intercultural competence did in fact have a statistically significant moderating effect, thus affecting the relationship between LMX score and positive perceptions of justice.[214] Finally, Rockstuhl et al.'s comprehensive meta-analysis in 2012 surveyed 68,587 LMX scores across 23 countries, finding that among individualistic cultures as opposed to collectivist cultures, the relationship between LMX and positive work outcomes, job satisfaction, and turnover intentions were all significantly stronger.[215] In other words, good relationships between a leader and a follower was more likely to correlate with positive work performance, job satisfaction, and lower turnover intentions when the relationship is in an individualistic cultural context. These research studies found that certain cultures preferred LMX and found it more or less effective than other cultures.

Transformational leadership theory and the MLQ have been tested before in how it correlates with cultural diversity. In a 1999 survey of 15,022 managers across 60 countries, managers were asked to rate different descriptors of ideal leadership, starting with 112 descriptors analyzing 21 leadership factors, which was later reduced to six second-order factors.[216] Of the six factors, one studied the leadership factor of charisma, including descriptors such as "enthusiastic" and "risk taking," which is an element of transformational leadership.[217] The results suggested that these descriptors within charisma were culturally contingent due to the

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[214] Ibid., 118-124.

[215] Thomas Rockstuhl, James H. Dulbohn, Soon Ang, and Lynn M. Shore, "Leader-Member Exchange (LMX) and culture: A meta-analysis of correlates of LMX across 23 countries," *Journal of Applied Psychology* 97, no. 6 (2012): 1101.

[216] Den Hartog, Deanne N., Robert J. House, Paul J. Hanges, S. Antonio Ruiz-Quintanilla, and Peter W. Dorfman, "Culture specific and cross-culturally generalizable implicit leadership theories: Are attributes of charismatic / transformational leadership universally endorsed?," *Leadership* Quarterly 10, no. 2 (1999): 9-10.

[217] Ibid., 12.

wide range of scores. On a scale of 1 to 7, the mean score on enthusiasm ranged between 3.72 and 6.44 among different countries, and the mean score on risk taking ranged between 2.14 to 5.96.[218] The researchers highlighted this difference with a specific example. While charisma is identified on the MLQ as a component of transformational leadership, Martinez and Dorfman in 1998 conducted in-depth interviews with six successful Mexican entrepreneurs and found that each entrepreneur approached charismatic inspiration in a different way.[219]

The most extensive research, conducted by Leong and Fischer in 2010, was a meta-analysis of 20,073 samples across 18 countries, testing for a correlation between the cultural values discussed earlier (such as power distance and individualism) and the transformational leadership mean score on the MLQ.[220] The results demonstrated that power distance was negatively correlated to transformational leadership ($r = -.52$, $p < .01$), and individualism was positive correlated to transformational leadership ($r = .32$, $p < .05$).[221] This suggests that leaders from cultures with higher power distance had a lower mean score on transformational leadership, and leaders from cultures with higher individualism had a higher mean score on transformational leadership. A mixed-effects regression analysis suggested that about 46.8% of the variance in transformational leadership mean scores could be explained by Hofstede's cultural values.[222]

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[218] Ibid.

[219] Sandra M. Martinez and Peter W. Dorfman, "The Mexican entrepreneur: An ethnographic study of the Mexican *empresario*," *International Studies of Management and Organizations* 28, no. 2 (1998): 113.

[220] LaiYin Carmen Leong and Ronald Fischer, "Is transformational leadership universal? A meta-analytical investigation of Multifactor Leadership Questionnaire means across cultures," *Journal of Leadership and Organizational Studies* 18, no. 2 (2011): 169.

[221] Ibid., 169.

[222] Ibid., 170.

A final research study, unique in that it was conducted in a Christian ministry setting, was produced by Dr. Winsome Wu in his Ph.D. dissertation at Fuller Seminary in 2012. His work offered information on the intersection of the MLQ with cultural diversity. Wu analyzed congregants of Asian American churches and see how their cultural values influenced their preference between the nine scales on the MLQ, by asking them to complete the MLQ based on their perception of the "ideal pastor."[223] Out of 19 churches surveyed and 201 responses collected, Wu found several significant differences in degree of preference between Chinese, Japanese, Korean, and white cultures, some of which are summarized below. The degree of difference that Wu calculated was the range between the highest score on the MLQ scale (between 0 and 4) and the lowest score.

Table 4. Summary of significant findings in Wu's research.[224]

MLQ Scale	**Differing Cultures (High/Low)**	**Degree of Difference**
Ideal Attributes (subscale of Transformational)	Chinese/Japanese (high, 3.19) and Korean (low, 2.81)	Moderate (range = 0.38)[225]
Ideal Behavior (subscale of Transformational)	Chinese (high, 3.51) and Korean (low, 3.13)	Moderate (range = 0.38)
Inspirational Motivation (subscale of Transformational)	Japanese (high, 3.34) and Korean (low, 3.11)	Moderate (range = 0.31)
Intellectual Stimulation (subscale of Transformational)	Chinese/White (high, 3.11) and Korean (low, 2.72)	Moderate (range = 0.39)
Contingency Reward (subscale of Transactional)	Japanese (high, 2.84) and Korean (low, 2.32)	High (range = 0.52)
Laissez-Faire (subscale of Passive)	Korean (high, 0.74) and Japanese (low, 0.49	Moderate (range = 0.26)

[223] Wu, 126.

[224] Ibid., 173-174.

[225] Wu defined "moderate" differences as between 0.25 and 0.39, which represented a range that exceeded the average variance. "High" differences were between 0.40 and 0.55, which represented a range that exceeded one standard deviation.

In other words, Wu's data suggested that there were some differences in a culture's preference for a given leadership style. For example, the data suggests that the Japanese's preference for transactional leadership was one standard deviation higher than the Korean's preference for transactional leadership. Further research such as this is needed to take studies on multi-ethnic leadership to the next level, by examining and understanding how different cultures might prefer one leadership style over another.

Summary

The literature presented through both approaches in this chapter demonstrates that there are some correlations and evidence suggestion that a given culture favors a particular leadership style or that a given culture holds a certain value system. While not conclusive, it offers some initial takeaways on the relationship between leadership style and cultural diversity. Christian ministers, upon reading this chapter, should be able to identify different ways that their leadership style might be effective or ineffective in their cultural context. For example, knowing that the degree to which leader-follower relationships are encouraged correlates with power distance, ministers might be careful how "close" they are with congregation members, in case friendly behavior with their followers is seen as inappropriate by those from a large power distance culture. Or, for example, knowing that congregants from Japan tended to have a more favorable view of transactional leadership than congregants from Korea, ministers might consider using rewards as a leadership tool more frequently with Japanese congregants and less frequently with Korean congregants.

To recap the first five chapters of this thesis and the argument that I have built through the past few chapters, I have (a) established a need for ministers to respond to the globalized society, (b) discussed various strategies of doing so, (c) presented the strategy of ethnic diversity in leadership and explained its shortcomings, (d) proposed that instead ministers should be looking for diversity in leadership styles, and (e) examined how different leadership styles are more effective or less effective depending on cultural context. In conclusion, in order to respond Biblically to a new globalized society, ministers can and should develop, learn, and engage in a diverse array of leadership styles depending on the context of the people they are ministering to.

In the next chapter, I offer an original research study conducted at Pepperdine University as further evidence to support this argument. I have not, nor was I attempting to, prove that diversity in leadership style is the most important tool for ministers to use. Rather, by performing original research and adding to the literature, I hope to at least add more validity to my argument.

CHAPTER 6

Original Research at Pepperdine University

The goal of this original research is to introduce data that could potential support the argument that different leadership styles are more effective or less effective depending on the cultural context. As explained in the previous chapter, there are two general approaches for studying this relationship. The first approach looks for correlations between cultural value dimensions and leadership styles and practices. While this approach offers some interesting insight such as the degree to which authoritarian leadership is effective in cultures of high or low power distance, it is not immediately applicable to the average Christian minister. Most ministers are unlikely to have data on the cultural values present in their congregations, thus, while they could make assumptions that certain ethnicities might hold a high or low power distance value, it requires that ministers first be carefully trained in recognizing and identifying cultural values. Even if there was a comprehensive database available to ministers that explained exactly which ethnicities held which cultural values, this still makes a basic assumption that (a) culture is entirely made up of these value systems, and (b) these values predict what actually happens in human behavior.[226] Thus, while the study of cultural values is helpful, and ministers can be trained in recognizing and identifying cultural values, I am choosing not to take this approach.

The second approach asks a simpler question: do certain ethnicities have a preference toward one leadership style or another? This question does not attempt to assign a cultural value "score" to each ethnicity, nor does it require an understanding of cultural values to be practically

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[226] Mansour Javidan, Robert J. House, Peter W. Dorfman, Paul J. Hanges, and Marry Sully de Luque, "Conceptualizing and measuring cultures and their consequences: A comparative review of GLOBE's and Hofstede's approaches," *Journal of International Business Studies* 37 (2006): 899.

helpful in ministry. By conducting research through this approach, there is the potential to draw conclusions such as the ones Wu found regarding the difference between Chinese preference for transactional leadership and Korean preference for transactional leadership.[227] If more studies are conducted in this manner, the research could lead to a more comprehensive understanding of how cultural diversity affects the effectiveness of leadership styles. Of course, the goal is not to mandate that ministers must always use a different leadership style for each ethnicity that they work with. Rather, it is simply another tool and skill that ministers can and should learn when preparing to minister to a multi-ethnic congregation or population.

In this chapter, I will explain the structure of the research study, the methodology for collecting data, the results from the data, and the limitations of the study that might have affected the results.

Structure of the Research Study

The proposed research study is an analysis of variance correlating an independent variable, ethnicity, with a dependent variable, the scores on the MLQ. In this section, I will describe the construction of the study and the context in which the data was collected.

Choosing the Dependent Variable: the MLQ

Most of the leadership theories described in Chapter Four come with a form of assessment that can be administered to leaders to determine their "score" on each style of leadership. Many of these assessments were ruled out because of their complexity. Contingency theories and LMX theory, for example, both required an assessment of both the leader and the situation and/or followers. For example, if I were to use Situational Leadership Theory, the

[227] Wu, 173-174.

assessment would have to measure both the leader's behavioral styles and the readiness of the leaders' followers. Because I am taking the approach to this research that asks for cultural preference on ideal leadership style, it is impractical for me to administer a leader survey and a follower survey for each of the 200 or more participants. Thus, the two assessments that remain as most applicable to this research study are Blake & Mouton's managerial grid and Bass & Avolio's Multifactor Leadership Questionnaire. Between the two, both of which are good choices because they clearly identify three or five different leadership styles, the MLQ has been used more often in literature thus far. It also happened to be the cheaper option between the two. As a result, I chose to administer the MLQ in my research study.

The MLQ consists of 45 descriptors of leadership, such as "provides me with assistance in exchange for my efforts" and "instills pride in me for being associated with him/her."[228] Respondents give each descriptor a score on a Likert scale of 0 to 4. The prompt is "Imagine the ideal leader and rate how often he/she should engage in each described behavior," and the Likert scale anchors are *0 = Not at all*, *1 = Once in a while*, *2 = Sometimes*, *3 = Fairly often*, and *4 = Frequently if not always*. A sample of the assessment is available in the appendix. The resulting Likert scale scores can be grouped into nine different subscales: Idealized Attributes, Idealized Behaviors, Inspirational Motivation, Intellectual Stimulation, Individual Consideration, Contingent Reward, Management by Exception (Active), Management by Exception (Passive), and Laissez-Faire.[229] The first five subscales generate a score for transformational leadership, the next two generate a score for transactional leadership, and the last two generate a score for

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[228] Avolio and Bass, 116.

[229] Ibid., 121.

passive leadership.[230] Thus, the dependent variable in this study consists of three scores: a score for transformational leadership, a score for transactional leadership, and a score for passive leadership.

Choosing the Independent Variable: Ethnicity

The independent variable is what the hypothesis suggests has a mediating effect on the dependent variable. In Leong & Fischer's extensive meta-analysis of MLQ samples, they set the independent variable as the scores on cultural values such as power distance and individualism.[231] For the reasons explained earlier in this chapter, I am choosing to draw a correlation between ethnicity and preference for leadership styles rather than cultural values and preference for leadership styles. Thus, the independent variable is simply self-reported ethnicity.

Participants were given a choice of eight ethnic categories: White, Hispanic/Latino/Spanish-origin, Black or African American, Asian, American Indian or Alaska Native, Middle Eastern or North African, Native Hawaiian or Other Pacific Islander, and Other (please describe briefly). Potentially, this could result in an independent variable with seven or more levels, one for each ethnic group. However, due to the limited number of respondents, which is described in Chapter 8, these ethnic categories were combined into three or four levels for the purpose of statistical analysis.

Choosing the Population: Christian Higher Education Students

I am choosing to do my research not on church congregations and leaders, but rather on Christian higher education ministries and student ministry leaders. Part of my reasoning is purely

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[230] Ibid.

[231] Leong and Fischer, 165.

logistical; it was more feasible for me to conduct a survey on students at Pepperdine University rather than on local congregations. However, there are several factors that make this research still applicable even though the thesis thus far has discussed ministry leadership in terms of local churches and parachurch organizations.

First of all, the population chosen for this study mirrors that of the people that churches are likely to minister to. The setting for an average American evangelical Protestant church, which is the tradition in which most multi-ethnic ministry researchers live, is a populous city filled with different people from different backgrounds with a growing level of multi-ethnicity in this modern era. Pepperdine shares these characteristics. While the students surveyed by this data are not necessarily members of a church, or even Christians for that matter, they generally represent the multi-ethnic people group that most churches would find themselves ministering to. Moreover, they all have chosen to come to Pepperdine for one reason or another and thus are geographically in the same location with values and goals compatible at the very least to Pepperdine's, much like inhabitants of a city generally chose to live in that city and adhere to or at least put up with the city's values and goals. In other words, one can think of Pepperdine as a city in which there are many different churches or ministries with goals to spread the Gospel to the inhabitants of Pepperdine. The data that comes out of this research is akin to, though obviously not the same as, researching the inhabitants of a multi-ethnic city who ministers are trying to reach out to. These "inhabitants" were asked to think of their "ideal leader," not even necessarily a Christian leader; the results then show how certain ethnicities might prefer one leadership style over another in any scenario, not just a ministry situation. While it is true that students might have responded differently if they were thinking of a ministry leader, again, the

point of the study was to research the population of the "city" to which a church is ministering, not necessarily just its congregants.

Moreover, Pepperdine itself functions largely like a mega-church full of a diverse congregational body. Pepperdine as an institution is uniquely Christian, and its Christian heritage clearly stated in its promotional material, vision statement, and goals. While it is true that Pepperdine has other goals not usually found in an American evangelical Protestant church, it shares at least the Christian identity. Pepperdine students, like members of a mega-church, also vary in their commitment to the Christian mission. However, they all still share a common identity or at least an experience as participants of Pepperdine. While leadership at Pepperdine is not necessarily the same as leadership in a church setting, it is still leadership in an institutional setting that shares Christian values. Thus, the data that comes out of this research can be helpful in explaining to ministry leaders how their leadership style may be more or less effective in representing the institution's values and mission to a multi-ethnic population.

Finally, even if readers disagree with the transferability of this research to a church setting, multi-ethnic leadership is of utmost importance to higher education in this current political climate. Faced with new challenges such as Title IX coordination and a growing body of international students, Christian academies must find a way to be welcoming of a diverse population made up of both believers and non-believers. For example, in early 2016, the Human Rights Campaign succeeded in forcing the Department of Education to publicly reveal the list of colleges receiving Title IX Exemption, which allowed those colleges some degree of exemption

from non-discrimination statutes regarding admission due to religious beliefs.[232] While these schools, most of which are Christian academies, are not currently punished for being on the exemption list, there is certainly a lot of pressure, especially from a tax-exemption standpoint, for Christian academies to be sure that they are not violating any non-discrimination laws due to their religious beliefs.[233] For that reason and many more, Christian academies are learning to increase their enrollment from diverse ethnicities and better reach out to and market their institutions to multi-ethnic populations. In 2015, the Council for Christian Colleges & Universities, made up of 115 members and 63 affiliates in North America, launched a Commission on Diversity and Inclusion to implore their members to the "teaching, learning and practicing of racial reconciliation within Christian higher education."[234] Thus, the data collected in this research can be especially relevant to Christian higher education leadership interested in increasing international admissions, not just church leadership.

Hypothesis

In summary, the population on which this research is being conducted are students in Christian higher education at Pepperdine University. This population was chosen for convenience but also because of the importance of training future ministers found in Christian higher education and for training Christian higher education leaders in the area of multi-ethnic ministry. The independent variable is self-reported ethnicity, which consists of multiple levels

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[232] Andrew Walker, "LGBT Activists and the Education Department Are Colluding against Christian Colleges," *The National Review*, May 3, 2016, http://www.nationalreview.com/article/434831/religious-liberty-christian-colleges-title-ix-exemptions-under-fire, accessed December 2016.

[233] Ibid.

[234] "CCCU Launches Commission on Diversity and Inclusion," *Council for Christian Colleges & Universities*. 2015, http://www.cccu.org/news/articles/2015/DiversityCommission.

depending on the number of respondents per ethnicity. The dependent variable is the MLQ scores, which consists of three levels: a score on transformational leadership, a score on transactional leadership, and a score on passive leadership.

There are many other factors that are not being researched in this study. As explained earlier, leadership style could vary based on age, gender, religious commitment, denomination, and more. Students might have responded differently if they were asked about leadership in a ministry context rather than in general, and students involved in different aspects of Pepperdine life would likely respond differently. While it would certainly be interesting to gather all of this information and analyze the relationship between each of these variables and the leadership style preference, in order for such a study to have any statistical validity, I would need to gather far more data than feasible at this stage. Thus, the hypothesis presented below only looks at the effect of the one factor that I've chosen: ethnicity.

Participants will be told to choose an effective leader in their life, whether it be a staff member supervisor or a pastor, and rate their leadership on the MLQ. Participants will also be instructed to imagine an ideal leader if they cannot think of a real-life example. Names of any real-life examples will not be collected. An Analysis of Variance (ANOVA) will be conducted between ethnicity and each of the three MLQ scores. Hypothetically, if different ethnicities reported significantly different preferences on the MLQ, it would be evidence that different ethnicities have different preferences in leadership style (*H1*).

Table 5. Hypothesis.

Correlation	**Hypotheses**	
ANOVA between ethnicity and MLQ scores	$H1_0$	There is no relationship between one's ethnicity and one's preference for leadership style.

	$H1_a$	There is a correlation between one's ethnicity and one's preference for leadership style.

Methodology

The audience of this survey includes undergraduate students at Seaver College in Pepperdine University, a Christian higher education institution in Southern California. Participants were limited to students at Seaver College in order to limit the number of external factors that might influence leadership styles. All participants attend Seaver College in Malibu, CA as on-campus students. These restrictions were put in place in an attempt to isolate ethnicity as the primary factor affecting leadership.

The survey, which consisted of one ethnicity question and the 45-question Multifactor Leadership Questionnaire, was approved by the Seaver Institutional Research Board in an expedited review on March 6, 2017. The approval letter is attached in the appendix. A license to use the MLQ was subsequently purchased on March 19, 2017, to be used as an online survey tool for up to 208 respondents. The license approval letter is attached in the appendix. The survey was put on Qualtrics via the Pepperdine account on March 20, 2017, and data collection began the same day.

Student participants were elicited through e-mail communication. Below is a list of all the different e-mail outreaches sent to students. Each e-mail consisted of a brief introduction to the survey and a link to complete the survey; a sample e-mail is included in the appendix. Students were offered the chance to win a $15 gift card upon completion of the survey. All students were eligible to take the survey, regardless of their faith background. Rather than specifically targeting students involved in Christian ministry at Pepperdine, I aimed to get a representative sample of the Pepperdine community as a whole. This was done to better emulate the idea of surveying all

the people that a local church might minister to within a city; not everyone will have a faith background, and there would likely be a wide variety of ethnicities.

Table 6. Methodology for eliciting participants.

Date	Method	Description
03/20/2017	E-mail to staff	E-mail sent to the Campus Ministry department head at Pepperdine; the e-mail was forwarded to students who worked for or were involved in Campus Ministry on March 27
03/20/2017	E-mail to staff	E-mail sent to the International Programs office manager at Pepperdine; the e-mail was forwarded to all students studying abroad on April 5
03/20/2017	E-mail to staff	E-mail sent to Resident Directors at Pepperdine; the e-mail was forwarded by some of the Resident Directors to student resident advisors and other student workers in housing on March 21
03/20/2017	E-mail to staff	E-mail sent to the Religion and Philosophy Division office manager at Pepperdine; the e-mail was forwarded to students in the division on March 21
03/20/2017	E-mail to staff	E-mail sent to the Convocation program coordinator at Pepperdine; the e-mail was forwarded to student workers with Convocation on March 31
03/20/2017	E-mail to staff	E-mail sent to the Assistant Director in the Office of the Chaplain at Pepperdine; the e-mail was forwarded to students involved in ministry leadership on March 21
03/20/2017	In-person testing	Students enrolled in an undergraduate psychology course took a paper version of the survey in exchange for course credit
03/23/2017	E-mail to staff	E-mail sent to the Office of International Student Services at Pepperdine; the e-mail was forwarded to all international students on April 10
04/14/2017	In-person testing	Students enrolled in an undergraduate organizational behavior course took the online survey during class in exchange for course credit
04/17/2017	E-mail to faculty	E-mail sent to faculty in the Religion and Philosophy Division at Pepperdine; the e-mail was forwarded by some faculty to their students on April 17
04/17/2017	E-mail to staff	E-mail sent to the Office of Intercultural Affairs at Pepperdine; the e-mail was forwarded to students involved in cultural clubs on April 24
04/22/2017	E-mail to students	Reminder emails were sent to students to complete the survey
04/24/2017	E-mail to students	Reminder emails were sent to students to complete the survey

04/27/2017	E-mail to students	Reminder emails were sent to students to complete the survey
05/03/2017	E-mail to students	Reminder emails were sent to students to complete the survey
05/05/2017	E-mail to staff	E-mail sent to Office of International Student Services to remind all international students to complete the survey
05/10/2017	Data collection ends, survey closed, and results downloaded.	

Results

Roughly 600 undergraduate students at Pepperdine University were solicited for survey responses via the methods described above. The collected data set consisted of 211 responses. Of these responses, only 169 were complete and usable. The standard deviations for each individual response on the 45 questions were calculated; two responses had a standard deviation of less than 0.50. This indicated that 43 out of 45 of their responses were the same number, suggesting that their responses were faked or not realistic. These two responses were taken out. As a result, the final data set for statistical analysis consisted of 167 complete responses. The demographics of this data set, along with the mean and standard deviation for each of the three leadership scores (transformational, transactional, and passive) are reported in the table below:

Table 7. Demographics of the data set.

		Transformational		**Transactional**		**Passive**	
Ethnicity	**n**	**Mean**	**SD**	**Mean**	**SD**	**Mean**	**SD**
White	73	3.38	0.35	2.55	0.59	0.69	0.54
Hispanic, Latino, or Spanish origin	31	3.31	0.46	2.49	0.52	0.68	0.66
Black or African American	8	3.18	0.35	2.38	0.46	1.06	0.64
Asian	47	3.17	0.47	2.59	0.45	0.90	0.75
American Indian or Alaska Native	0						
Middle Eastern or North African	1	3.25		2.25		1.38	
Native Hawaiian or Other Pacific Islander	2	3.45	0.28	2.50	0.88	0.25	0.18
Biracial	5	3.74	0.10	2.75	0.23	0.70	0.47

Due to the low sample size for the other ethnic groups, I then isolated the three ethnic groups with the largest sample sizes: White (n = 73), Hispanic (n = 31), and Asian (n = 47). An ANOVA, which tests for variance between an independent variable and a dependent variable, was run three times on the following combinations: Ethnicity (IV) and Transformational Mean (DV), Ethnicity (IV) and Transactional Mean (DV), and Ethnicity (IV) and Passive Mean (DV).

Table 8. Results of three ANOVAs.

ANOVA	**dF**	**F**	**P-value**	**R**	**R^2**
Ethnicity and Transformational Mean	2	3.907	0.022	0.224	0.050
Ethnicity and Transactional Mean	2	0.358	0.700	0.069	0.005
Ethnicity and Passive Mean	2	1.770	0.174	0.153	0.023

These results demonstrate that one of the ANOVAs, between ethnicity and transformational mean, was statistically significant at the $p < 0.05$ level. This means that the risk to reject the null hypothesis H_0 while it is true is lower than 5%. Thus, it can be said that there is a 95% chance that ethnicity has some sort of effect on the transformational leadership score. The R^2 effect size value demonstrates that ethnicity accounts for 5% of the variance found in the transformational means. While this is low, it is still significant, and the low effect size is likely due to the limitations described at the end of this chapter.

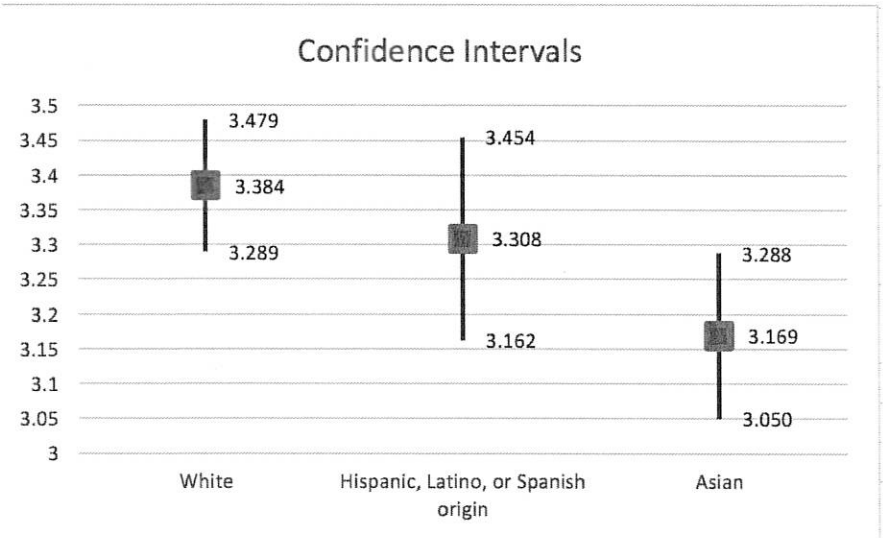
Two posthoc tests were conducted on the pairing that had the significant result: ethnicity and transformational leadership mean. Tukey's test, which analyzed the difference between each ethnicity with regard to transformational leadership score, found one significant difference, which is depicted in the results chart below. A full account of the results and data analysis can be found in the appendix.

Table 9. Results of Tukey's test on ethnicity and transformational leadership.

Contrast	Difference	Standard Difference	Critical Value	P-Value
White vs. Asian	0.215	2.794	2.368	0.016
White vs. Hispanic	0.076	0.863	2.368	0.664
Hispanic vs. Asian	0.139	1.458	2.368	0.314

These results demonstrate that the difference between the white scores on transformational leadership and the Asian scores on transformational leadership was statistically significant at the $p < 0.05$ level. This means that the risk to reject the null hypothesis H_0 while it is true is lower than 5%. Thus, it can be said that there is a 95% chance that whites in this study had a greater preference for transformational leadership than Asians did. These results can also be expressed in the form of confidence intervals. Tukey's test generated 95% confidence intervals, which plotted the transformational mean for each ethnicity from this study and then calculated a range in which we can be 95% confident that the true mean for each ethnicity lies.

Table 10. 95% confidence intervals for ethnicity and transformational leadership mean.



The chart demonstrates that the 95% confidence intervals for the white mean and the Asian mean do not overlap. This visually explains the significant difference found in Tukey's test through the p-value of 0.016. In other words, the final conclusion of the statistical analysis is that there are significant differences between white scores on the transformational mean and Asian scores on the transformational mean, suggesting that ethnicity can predict about 5% of the variance found in the transformational mean score. These results are generally consistent with the discussion of leadership and culture from the previous chapter, as much of the literature so far highlights a fundamental difference between eastern and western views on topics within transformational leadership such as charisma, relationship-based leadership, and inspiration.

Potential Applications

The initial applications of these tentative conclusions lie in how Pepperdine and similar Christian institutions can respond to the global context today. With the rise of Title IX issues and more and more higher education institutions committing to recruiting international studies, these conclusions, if proven through additional research, can change the way institutions recruit internationally. For example, Pepperdine's fourth strategic goal in its 2020 "Boundless Horizons" plan states, "Increase institutional diversity consistent with our mission."[235] In doing so, it is important to have knowledge of how the concept of leadership is portrayed at Pepperdine could be viewed positively or negatively by recipient cultures. In order to study this, I downloaded the text from over 50 different Pepperdine webpages that had to do with student affairs, student leadership, admittance to Pepperdine, Pepperdine's mission and values, etc. The

[235] Pepperdine University, "Pepperdine 2020: Boundless Horizons," https://www.pepperdine.edu/about/our-story/strategic-plan/goals.htm (accessed June 2017).

idea behind this is to analyze all the different online materials that a prospective student might see when learning more about Pepperdine and student life. I put these files into the Linguistic Inquiry and Word Count (LIWC) 2007 to count the words on these webpages and identify different categories. The LIWC compared the 9113 words analyzed from the Pepperdine webpages to its internal dictionary, which recognizes almost 4,500 different words and categories them into about 80 different output variables.[236] However, because the internal LIWC dictionary only looks for general vocabulary such as verb tense, emotion, biology, etc., I constructed a custom LIWC dictionary using words that described one of the three forms of leadership from the MLQ. For example, words like "inspiration" and "vision" were assigned to transformational leadership, while words like "reward" and "standards" were assigned to transactional leadership. I then compared the Pepperdine results to the results of a LIWC conducted on questions from each of the three subscales within the MLQ questionnaire (transformational, transactional, and passive). This allowed me to check if the custom dictionary was accurate. The results are displayed below, with the abbreviations TR for transformational, TA for transactional, and P for passive.

Table 11. Results of LIWC analysis of Pepperdine webpages and MLQ subscales.

			As a percent of all words			As a percent of all identified words		
Analysis On	**Word Count**	**Identified Words**	**TS**	**TA**	**P**	**TS**	**TA**	**P**
Pepperdine	9076	257	2.2%	0.9%	0.3%	77.74%	31.80%	8.83%
Transformational Qs	170	28	12.9%	3.5%	1.2%	78.57%	21.43%	7.16%
Transactional Qs	74	14	1.4%	18.9%	4.1%	7.14%	100%	21.41%

[236] James W. Pennebaker, Cindy K. Chung, Molly Ireland, Amy Gonzales, and Roger J. Booth, "The development and psychometric properties of LIWC 2007" (PDF file), downloaded from LIWC.net, http://www.liwc.net/LIWC2007LanguageManual.pdf, accessed May 2017.

Passive Qs	60	11	0.0%	3.3%	18.3%	0.00%	18.17%	100%

The results suggest that Pepperdine's vocabulary on its web pages favored transformational leadership language. Transformational words, which made up 78.57% of the identifiable words on the MLQ in transformational leadership, also made up 77.74% of the identifiable words on Pepperdine's web pages. Moreover, transactional words, which only made up 21.43% of identifiable words on the MLQ in transformational leadership, similarly made up 31.80% of identifiable words on Pepperdine's web pages. Although the results from the LIWC analysis have not be statistically tested for validity and reliability, the initial findings suggest that Pepperdine's use of language favors transformational leadership. Thus, the application at Pepperdine could be that the abundance of transformational language and lack of transactional language may be a cultural barrier that is preventing effective integration of students from East Asian cultures. If it's true that Asians tend to prefer transactional leadership more than whites do and prefer transformational leadership less than whites do, then it is worth considering the implications of how Pepperdine presents itself to international students.

The same concepts could potentially be applied to the context of a local American evangelical Protestant church, if future research is conducted to verify the transferability. Like the inhabitants of a city to which a church might be ministering, the students "inhabiting" Pepperdine have demonstrated some variance in the type of leadership they prefer, based on ethnicity. Thus, as ministers look at the inhabitants of the city in which their church is conducting ministry, they may ask whether or not their leadership style reflects that of the people they are trying to reach in ministry. Moreover, just as how Pepperdine may not have accounted for these differences in its promotional material, churches can look at their own promotional

material to see if they are unintentionally favoring certain ethnicities simply by using language that reflects one leadership style rather than another. I am not arguing that a church must cater everything that they say and do to meet the needs of a population. Rather, it appears from the data that a church can more effectively communicate the Gospel by using language and leadership behaviors that and more easily understood and appreciated by certain ethnicities, so as to better present the incarnated Jesus in this world to unbelievers.

Limitations on Research

The overall conclusions drawn from the data indicate that there are significant results, but the data is limited in identifying what those results are and how much of the dependent variable, scores on the MLQ, can be explained by the independent variable, ethnicity. There are many limitations to the current research design that are likely to have caused this.

First, there is a small sample size of only 171 (151 when adjusted for the three ethnic groups with the most respondents: Asian, Hispanic, and white). A G*Power analysis indicates that, in order for an ANOVA to result in an effect size greater than 0.20, the sample size needed to include 44 observations from each of four ethnic groups. Thus, the current sample needed 13 more Hispanic respondents and 36 more African America respondents in order to have a reasonable effect size. Future studies with a larger sample size are likely to be more powerful in determining the exact causes of some of the significant results.

Second, the data is limited to undergraduate students at Pepperdine University. This meant that there could have been any number of factors that influenced the relationship between ethnicity and preferred leadership style. For example, Pepperdine attracts and admits a certain type of student that is already consistent with its mission and values. As a result, it is possible

that this attraction and admission process already eliminates students from an ethnic or cultural background that have a clear preference for one leadership style over another. Moreover, by being selective in who it admits and hires, Pepperdine already sets a standard for a certain type of leadership and indirectly tells students that that is the preferred model. Any number of these factors could have been a hidden variable that influenced the data.

Third, even if the population at Pepperdine did represent all ethnic and cultural backgrounds, the process of finding students who would respond to the survey could have been biased. The survey included a raffle for a $25 gift card reward, but because only one gift card was raffled off, it is unlikely that many students responded solely for the chance of winning a gift card. Thus, the students that did respond were likely already interested in the subject or knew me personally and were doing me a favor. It is likely that the sample taken by this data was not representative of the population of Pepperdine as a whole, which was the original intent of approaching the data collection through this method.

Finally, even if the data had enough responses and was statistically robust enough to prove a large effect size, it would be too big of a jump to directly apply these lessons to a local ministry setting. While Christian education and local ministry are somewhat similar in that both are trying to help students grow in their Christian faith, the fundamental goals are not the exact same. Christian education includes pressures from other influencers such as the aforementioned Title IX challenges, donors, a Board of Trustees, academic ranking, and much more. These all have unknown effects on the concept of ministry leadership. Additional research to make these tentative more transferable to local church ministry would be helpful. For example, a similarly constructed study conducted on inhabitants of large cosmopolitan city could provide a wealth of

information as to what types of leadership styles are most effective with different ethnicities within the city. Churches located in that city or similar cosmopolitan cities would benefit greatly from that kind of data.

Despite these limitations, the results of this study suggest that there is potential for more research to be conducted and for more interesting conclusions to be drawn from this subject. In the final chapter, I will review the tentative conclusions drawn from the present study, connect it to the context of ministry at Pepperdine and offer suggestions, refer once again to the context of ministry in a globalized world and the theological foundations discussed in the early chapters of this thesis, and offer suggestions for future research.

CHAPTER 7

Conclusions and Future Directions

Ministry is, in many ways, an art and not a science. Each life that God created is unique and "fearfully and wonderfully made."[237] Each person will relate to God in a different way, and God has a unique relationship with each created person. As a result, there is simply no way for ministers to prescribe a panacea for how to conduct ministry. This is complicated even further by the globalized world that Christian ministers face today. Christian ministers must somehow balance the fact that, as the Nairobi statement used for this thesis' theological foundation argues, worship is both transcultural and contextual to culture.[238] In order to truly minister to a multi-ethnic population, Christian ministers must learn ways of "speaking another language," both literally and figuratively. For example, in the book of Exodus, the narrative describing the Ten Commandments in chapters 18 to 20 are structured in a model much like the treaties written during that time between a lord and his people.[239] Moses used a contemporary cultural institution to communicate a covenant truth in a way that the readers of that time period would understand. Whether it is by learning a new language or learning new customs, Christian ministers must respond to this global society by learning the art of using the vast array of tools and skills at their disposal to proclaim the Gospel of Jesus Christ.

That being said, Christian ministry researchers have an obligation to slowly add to the body of knowledge that helps equip ministers with these tools and skills. This thesis is one of

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[237] Psalm 139:14 (NRSV).

[238] "Nairobi Statement," Section 1.3.

[239] Western Seminary Lectures by Dr. J. Carl Laney, "Lesson 6: The Mosaic Covenant," audio file, Western Seminary, accessed May 2017.

many that seek to, through academic research, identify patterns in ministry that can help predict the effectiveness of a method in one situation versus another. At this point, the majority of researchers on multi-ethnic ministry agree that having diverse leadership is a key component of successful multi-ethnic ministry.[240] However, thus far there hasn't been a clear way of pursuing diverse leadership, at least not without running into legal issues of affirmative action or sitting and waiting for the right multi-ethnic leader to appear. Thus, this thesis argues that a new approach to diverse leadership can be sought after by learning about, utilizing, and training leaders to use different styles of leadership depending on the cultural context. The goal of this is to engage in diverse leadership style rather than diverse leadership skin colors.

In the case of leadership among a multi-ethnic population, research is unlikely to ever conclusively prove that one form of leadership is more effective than another. However, at the very least, research can demonstrate that styles of leadership do in fact matter. The way a Christian minister leads can in fact be more effective or less effective depending on the situation, and if ministers are truly emulating Paul's desire to "become all things to all people, that I might by all means save some," then they can and should seek training in these different leadership styles.[241] While the Bible does not mandate a specific style of leadership or delineate between different styles, traditional organizational psychology and management theories have clearly identified different leadership styles and different ways of measuring leadership effectiveness.

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[240] Anderson, *Multicultural Ministry*, 115; DeYmaz, 72; DeYmaz & Li, 138-139; Michael O. Emerson and Christian Smith, *Divided by Faith* (New York, NY: Oxford University Press, 2000), 147; Livermore, 272; Yancey, 67.

[241] 1 Corinthians 9:22 (NRSV).

Research in the intersection of leadership and culture, both from a secular and religious point of view, has demonstrated that there is in fact some degree of correlation. Given a multi-ethnic population to which a Christian leader is likely to minister to in this modern age, the research suggests that a given ethnic group might prefer one leadership style or behavior over another. Research has attempted to quantitatively predict these relationships by identifying cultural values and matching them to leadership behaviors, or by surveying different ethnic groups for their preferences in leader behavior and style. The data presented in the previous chapter attempts to add to this body of knowledge by correlating ethnicity with preference for transformational, transactional, or passive leadership. The results of the present research suggest that there are some significant correlations, but the limitations on the study prevent a clear identification of what variables and factors are contributing to these correlations. That being said, these results are generally in agreement with the body of literature on the topic so far, many of which demonstrate that there is a significant correlation, but it is unclear where the correlation lies and what factors are involved in it.

The conclusion from all of this research is that leadership matters when ministering to a multi-ethnic population. There is some sort of correlation between ethnicity and leadership effectiveness; for example, the data suggests that ethnicity was a predictor of the transformational leadership score on the MLQ, such that Asian respondents scored lower than white respondents did. Should this be true, the preliminary LIWC research on Pepperdine webpages, which found a large percentage of transformational leadership words as opposed to transactional and passive, might suggest an implicit bias. If Pepperdine truly seeks to empower

diverse leadership from its students, then it is possible that there is a need to move away from language that is too specific to one style of leadership over another.

However, once again, ministry is an art. While correlations may exist, no correlation is ever 100%. Thus, it was never the intention of this thesis to conclusively prove that, for example, all Asians prefer transactional leadership. The point that the research makes is simply that leadership style matters; in some contexts, one form of leadership is more effective than another, and in other contexts, it is the other way around. For Christian ministers to truly be trained to be well-rounded leaders, especially if they are entering ministry with a multi-ethnic population, they can and should be taught to use different leadership styles depending on the context of the people they are ministering to.

It is my hope that this thesis has first of all provoked and rallied ministers to realize that they can and should change their leadership style depending on the context, and second of all inspired ministers to do their own testing and research in what leadership style might be most effective for their own context. The overview of styles presented in Chapter 4 should equip ministers with the vocabulary necessary to research for themselves the different forms of leadership that they could use, and the data presented in Chapter 5 along with the original survey should enlighten ministers to the variation seen in leadership effectiveness among different ethnic groups. Ministers can then take this knowledge to their own context, by applying and using different leadership styles to identify what works for their congregation.

Finally, I hope to identify some areas of future research that can and should be conducted by future researchers like myself. While the present study focused on the correlation between ethnicity and MLQ, the limitations on the research present exciting opportunities for future

research. Larger studies with bigger sample sizes and a population more representative of the people groups who ministers are likely to interact with would be the first step in future research. However, future studies can also consider different factors. Other leadership inventories, for example, are in dire need of similar correlation studies. Blake & Mouton's "Managerial Grid" would be an excellent inventory to use, as it measures leadership as a combination of two different axis scores, thus presenting opportunities for more detailed analysis in the variance between leadership scores.[242] The ethnic groups used in the present study were also incredibly broad; future research can be done on narrower populations. Each ethnic group used in this study could be further delineated into many different cultural backgrounds, each with their own value systems and likely their own natural preference for different leadership styles. Wu's research is an excellent example of focusing on a small number of cultures, in his case Chinese, Japanese, and Korean, and examining the differences between leadership in each of them.[243] Finally, there is an entire body of research that is developing on the effectiveness of leadership development training within Christian higher education institutions and seminaries. Kiedis' doctoral work in 2009 examined 53 different seminaries and drew some initial conclusions on how effective each seminary's method of leadership training was for future pastoral ministry.[244] If one accepts that leadership matters in ministry, then it follows that seminaries should develop effective ways of training ministers in leadership styles, which is an area of research that was not touched upon in this current thesis.

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[242] Blake and Mouton, 3.

[243] Wu, 126.

[244] Kiedis, 140-141.

The potential for this subject to be further examined and discussed by Christian ministers and researchers is endless and exciting. In Pepperdine University's affirmation statement, it is said that "truth, having nothing to fear from investigation, must be pursued relentlessly in every discipline."[245] May this thesis, along with the research that has gone into it and the research that is to come, be a part of the relentless pursuit for truth in this world that God has created, and may it be one of the many ways that Christians can pursue the image of worship that is to come:

> After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. They cried out in a loud voice, saying, "Salvation belongs to our God who is seated on the throne, and to the Lamb!"[246]

[245] Pepperdine University, "Affirmation Statement," https://seaver.pepperdine.edu/about/our-story/seaver-mission/affirmation, accessed May 2017.

[246] Revelation 7:9-10 (NRSV).

APPENDIX A

Research Questionnaire

Below are the instructions, ethnicity questions, and the five sample items from the Multifactor Leadership Questionnaire used in Chapter Six for original research at Pepperdine University.

Please choose the category that **best** describes your race, ethnicity, or country of origin.

[ ] White
[ ] Hispanic, Latino, or Spanish origin
[ ] Black or African American
[ ] Asian
[ ] American Indian or Alaska Native
[ ] Middle Eastern or North African
[ ] Native Hawaiian or Other Pacific Islander
[ ] Other (please describe briefly) _____

Imagine the "ideal" leader *who you personally would want to follow*. You can base it off of a real person in your life if you have one. Otherwise, answer the following questions based on what you believe should be attributes of an ideal leader for yourself.

The following questions describe behaviors that you might see in a leader. Using the following scale, please judge how frequently you believe your ideal leader should engage in each behavior.
0 = Not at all 1 = Once in a while 2 = Sometimes 3 = Fairly often 4 = Frequently, if not always

For example, if you believe the ideal leader should always exhibit the behavior, "Provides me with assistance in exchange for my efforts," answer "4."

There is no right answer. We simply want to know what you believe to be "good leadership." Your answers will be kept anonymous. You will never have to name a specific person, and your responses will never have your name associated with them.

Please answer all questions completely and truthfully, but do not overthink each question!

My ideal leader…

1. Provides me with assistance in exchange for my efforts 0 1 2 3 4
2. Re-examines critical assumptions to question whether they are appropriate 0 1 2 3 4
3. Fails to interfere until problems become serious 0 1 2 3 4
4. Focuses attention on irregularities, mistakes, exceptions, and deviations from standards 0 1 2 3 4
5. Avoids getting involved when important issues arise 0 1 2 3 4
6. … (45 total questions)

APPENDIX B

Letter of Permission

Below is a copy of the letter of permission from www.mindgarden.com to use the MLQ.

mind garden

www.mindgarden.com

To whom it may concern,

This letter is to grant permission for the above named person to use the following copyright material for his/her research:

Instrument: ***Multifactor Leadership Questionnaire***

Authors: ***Bruce Avolio and Bernard Bass***

Copyright: ***1995 by Bruce Avolio and Bernard Bass***

Five sample items from this instrument may be reproduced for inclusion in a proposal, thesis, or dissertation.

The entire instrument may not be included or reproduced at any time in any published material.

Sincerely,

Robert Most
Mind Garden, Inc.
www.mindgarden.com

APPENDIX C

Emails to Students

Below is a sample email sent to students to elicit responses to the MLQ.

Subject: Help Requested on Cultural Diversity in Leadership Research - $15 Gift Card Raffle

Hello all,

This is Steven Zhou, a graduate student at Pepperdine and a graduate assistant in the Office of the Chaplain. I am currently conducting thesis research on cultural diversity in leadership, and I would appreciate just 5 minutes of your time to help me out! If you have already helped out, I apologize for the repeat email.

Why does this matter?
Imagine these three different leaders:
1. A leader who inspires you to grow and flourish in your personal and professional life.
2. A leader who motivates you to get the job done and rewards you appropriately.
3. A leader who gives you space to make your own mistakes and learn from them.
Surprisingly (or unsurprisingly), different people naturally gravitate to different leadership styles. While you might have immediately assumed one of the above three leaders is the "best" leader, someone else might have preferred a different leader.

My research is looking at these different forms of leadership in the context of Christian higher education and asking if *cultural factors* influence our preference for leadership style. Some research (eg., Leong & Fischer, 2011) has been published so far on analyzing these 3 leadership styles and their variance among different ethnic cultures, but not enough. **If you participate in this research, you could help educate the academic community on whether or not your cultural upbringing affects which leadership style works best for you. (Also, you could win a $15 gift card.)**

What do you want from me?
Five minutes of your time is all I need! I am asking students to take the MLQ, a well-known leadership style questionnaire. It's legit (it better be, because I paid for it!), and it'll only take five minutes. Please feel free to share this email with your friends, peers, clubs, etc. I need all the responses I can get!

Please take my survey at the link below and share it with your friends:
http://pepperdine.qualtrics.com/jfe/form/SV_4101ojb6H5IHkrz

Feel free to let me know if you have any questions! I truly appreciate your help in this. Thank you!

APPENDIX D

Results

Below are the full ANOVA results for ethnicity and transformational leadership mean, including the posthoc Tukey's test and confidence interval analyses.

Summary statistics (Quantitative data):

Variable	Observations	Min	Max	Mean	Std. deviation
Transformational	151	1.500	3.950	3.302	0.420

Summary statistics (Qualitative data):

Variable	Categories	Counts	Frequencies	%
Ethnicity	Asian	47	47	31.126
	Hispanic, Latino, or Spanish origin	31	31	20.530
	White	73	73	48.344

Correlation matrix:

	Ethnicity-Asian	Ethnicity-Hispanic, Latino, or Spanish origin	Ethnicity -White	Transformational
Ethnicity-Asian	**1**	-0.342	-0.650	-0.213
Ethnicity-Hispanic, Latino, or Spanish origin	-0.342	**1**	-0.492	0.008
Ethnicity-White	-0.650	-0.492	**1**	0.191
Transformational	-0.213	0.008	0.191	**1**

Regression of variable Transformational:

Goodness of fit statistics (Transformational):

Observations	151.000
Sum of weights	151.000
DF	148.000
R^2	0.050
Adjusted R^2	0.037
MSE	0.170
RMSE	0.412
MAPE	

DW	
Cp	3.000
AIC	-265.031
SBC	-255.979
PC	0.988

Analysis of variance (Transformational)

Source	DF	Sum of squares	Mean squares	F	Pr > F
Model	2	1.324	0.662	3.907	**0.022**
Error	148	25.088	0.170		
Corrected Total	150	26.412			

Computed against model Y=Mean(Y)

Standardized coefficients (Transformational):

Source	Value	Standard error	t	Pr > |t|	Lower bound (95%)	Upper bound (95%)
Ethnicity-Asian	0.000	0.000				
Ethnicity-Hispanic, Latino, or Spanish origin	0.134	0.092	1.458	0.147	-0.048	0.316
Ethnicity-White	0.257	0.092	2.794	**0.006**	0.075	0.439

Ethnicity / Tukey (HSD) / Analysis of the differences between the categories with a confidence interval of 95% (Transformational):

Contrast	Difference	Standardized difference	Critical value	Pr > Diff	Significant
White vs Asian	0.215	2.794	2.368	**0.016**	Yes
White vs Hispanic, Latino, or Spanish origin	0.076	0.863	2.368	0.664	No
Hispanic, Latino, or Spanish origin vs Asian	0.139	1.458	2.368	0.314	No
Tukey's d critical value:			3.348		

Category	LS means	Standard error	Lower bound (95%)	Upper bound (95%)	Groups
White	3.384	0.048	3.289	3.479	A
Hispanic, Latino, or Spanish origin	3.308	0.074	3.162	3.454	A B
Asian	3.169	0.060	3.050	3.288	B

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