



TRANSFORMATIVE LEARNING FOR TRANSFORMATIONAL LEADERSHIP: AN  
EVALUATION OF THE INTERNATIONAL LEADERSHIP INSTITUTE TRAINING  
PROGRAM

A Dissertation

Presented to the Faculty of  
Asbury Theological Seminary

In Partial Fulfillment  
Of the Requirements for the Degree  
Doctor of Ministry

by

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May 2007

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DISSERTATION APPROVAL

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EVALUATION OF THE INTERNATIONAL LEADERSHIP INSTITUTE TRAINING  
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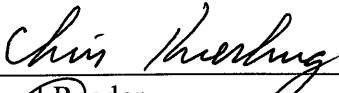
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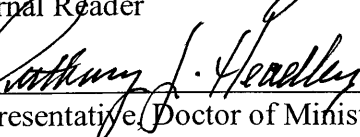
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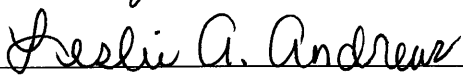
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## **ABSTRACT**

# **TRANSFORMATIVE LEARNING FOR TRANSFORMATIONAL LEADERSHIP: AN EVALUATION OF THE INTERNATIONAL LEADERSHIP INSTITUTE TRAINING PROGRAM**

By

Norival Trindade, Jr.

From the business sector to nonprofits, in politics and in the church, organizations are greatly aware of the need to develop effective leaders. Diverse training groups are seeking to develop effective leaders. One such organization is the International Leadership Institute. This dissertation was a qualitative evaluation of the training program of the institute and its leadership teams. It assessed the impact of the program on leaders, the model of leadership promoted by the conferences, and the transfer of training to leaders' environment through the theoretical lenses of the full range of leadership theory and transformative learning theory. Using three case studies of teams of leaders trained by the institute, this research demonstrated transfer from the highest level of international training down to the regional level in the countries studied. The institute's curriculum, approach to education, and strategic preparation of the conference promoted perspective transformation, facilitating changes of assumptions regarding leadership practices and attitudes. The result was the implementation of transformational leadership behaviors, which helped trained leaders perform effectively within the full range of leadership.

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## ACKNOWLEDGEMENTS

During a long-term project such as this, some people become God's instruments of blessings, to guide or inspire us. Others make great sacrifices so we can achieve our goal. As I reach the finish line, I celebrate these significant persons.

One man gave gold nuggets of sound counsel, pointing me the right shelves to raid, making sure I *convicted ILI of the crime* of changing leaders' lives. **Dr. Russel West**, you have mentored me in the truest sense of the word.

There was a friend who always insisted that I *relax*, reassuring me all would be well despite momentary discouragement. He was also humble enough to come and ask me for advice on how our program should be. **Dr. David Rambo**, director of the Beeson International Leaders Program, you have set before me a model of leadership to follow.

If community is essential to learning, I must recognize the amazing family of eleven men and one woman nicknamed *the apostles*, who made these years enjoyable and helped me experience transformative learning at Asbury. **The members of the first cohort of the Beeson International Leaders Program**, you have become my international family.

To work for a couple who has the courage to launch a new ministry and the passion to keep it focused on the Global Church is indeed a privilege. To count on their prayers and unconditional support as I pursued this degree is a blessing. **Wes and Joy Griffin**, you are true *transformational leaders*.

What a joy it is to be part of a team which works together to accomplish a common goal! My colleagues at the training department and all **the staff of ILI** have literally done my job for me, so I could concentrate on this project. You are God's instrument of blessing to my life.

Men and women from Brazil, Kenya and India waited hours for my arrival, traveled great distances, or carved precious time from their busy schedules to meet me, and then endured almost an hour of questions and discussion. **All the participants in this study**, you are the heart and soul of this project and an example of what leadership training can do for the Kingdom of God.

Children think daddy knows best and that gives us joy. When they still act like they believe their father knows all there is to know at the ages 24 and 22, it becomes a profound source of inspiration. **Gustavo and Juliana**, my children and friends, you are my inspiration. I do not know everything, but I am glad you choose to think I do.

“The many waters can’t quench this love.” The words of King Solomon were printed in our wedding invitation. They are as true today as they were then. **Cristina**, my wife, best friend and, during last year, research assistant, you are the joy of my life.

I am grateful beyond words to all the people named above. However, as important as they are, I didn’t do this research or write this dissertation for them. **“Now to Him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to Him be glory in the Church and in Christ Jesus throughout all generations, forever and ever! Amen.”**



## CHAPTER 1

### PROBLEM

#### Background of the Study

Almost two thousand years after Jesus entrusted his closest disciples with the task of being witnesses to Jerusalem, Judea, Samaria, and the ends of the earth, that commission remains unfinished. Billions continue to live without opportunity to hear the message of the gospel and make a conscious decision to follow Christ. Many others have access to the message but are yet to be confronted with the claims of the gospel. Much of the Christian church is either caught up in self-centered activities or simply asleep. In other cases, while Christians are deeply committed to God and theologically solid, they have lost their edge and relevance, failing to engage this generation or even to maintain its own membership (G. Hunter 12).

At the same time, global research on the growth of the church shows “we are living in the time of the greatest ingathering of people into the Kingdom of God that the world has ever seen” (Johnstone 25). The Church of Jesus Christ around the world is growing rapidly, mostly outside the boundaries of traditional Christendom. The balance between Western and non-Western Christianity has now shifted so that the greatest numbers of Christians are in the non-Western world (Jenkins 89-92).

Even though people are converting to Christianity in unprecedented numbers on the entire planet, the task of reaching the world with the message of the gospel is still an awesome endeavor. In order to accomplish the task of evangelism in this generation, millions of followers of Christ will need to be mobilized for the task around the world. Furthermore, young churches with dedicated leaders who are lacking in experience and a

solid model of leadership are faced with the challenge of reaching their own nations effectively with the gospel and expanding their reach to other peoples.

This great endeavor requires the multiplication of men and women who can lead the army of believers in fulfilling the Great Commission. In order to fulfill its God-given task, the Church needs the multiplication of transformational leaders.

The development of leaders is essential for the Church to accelerate the spread of the gospel in today's world. Leadership training has become a trend in today's church, in step with a growing interest in "training and management development activities in the business world" (Noe 736). Seminary programs, leadership schools for laypeople, short-term leadership conferences, and seminars attempt to raise new leaders and develop existing ones in order to help the Church of Jesus Christ fulfill its God-given task of witnessing to the ends of the earth. At the same time, leaders worldwide are quick to point out the existence of a crisis of leadership in the worldwide church. "[T]he unfinished task of world evangelization still overwhelms us" (Elliston 204).

One ministry sharing the burden of developing leaders globally is the International Leadership Institute (ILI), an international Christian organization whose mission is to train and mobilize leaders around the world for evangelism through short-term leadership conferences and long-term mentoring relationships with strategic leaders. Although ILI is a young ministry, having been established only in 2000, the training events have been positively reviewed by participants and outside observers and seem to have a profound impact in many of the leaders trained. As with other nonformal training programs, however, no research exists to assess the impact of the institute's training in the lives of the leaders who attend the conferences or to determine if the training received

in the conferences is being transferred to the leaders' ministerial setting with the resulting multiplication of leaders and positive impact in the spread of the gospel in their environment, the ultimate training objective of the institute.

### **Context**

The International Leadership Institute is a Christian organization operating internationally in the area of leadership training and development. Its vision is “to change history by accelerating the spread of the Gospel through leaders of leaders empowered by the Holy Spirit” (ILI Vision). Dr. Wes Griffin and his wife, Joy, founded ILI in 1997, by enlisting a team of leaders from various parts of the world to develop an organization aimed at providing leadership training for leaders of the global Church. Its principal strategy is to conduct training conferences for key leaders and to mobilize and mentor specific leaders who show potential for multiplication.

### **International Conference**

The main instrument of training leaders is a two-week international conference conducted in various parts of the world. For each conference, the institute selects approximately thirty leaders among nominees from several countries. These leaders travel to a conference location with all expenses paid by the institute. Leaders include clergy and laity, men and women, church and community leaders of several Christian denominations. The training takes place in a retreat setting where organizers intentionally foster the building of a learning community. The conference consists of lectures and interactive workshops, informal discussion and cross-fertilization, prayer and spiritual exercises. The aim of each event is to provide participants with the opportunity for a transformative spiritual experience with God and with practical tools for effective

leadership, relevant evangelization, and exponential multiplication. Conference organizers and faculty intentionally encourage alumni to conduct training events in their own nations and to network with other participating leaders in support of each other's efforts. After the completion of the conference, ILI initiates communication with these leaders via electronic and regular mail and facilitates the establishment of a network among participants of the conference through the creation of an e-mail forum and constant communication by other means. Leaders who decide to conduct leadership conferences within the guidelines of ILI receive assistance in the form of coaching, limited material resources, and the provision of international faculty for their training events. In addition to the flagship international conference, the leadership team of ILI has developed training conferences at three other levels.

### **National Conference**

The national conference is a leadership training event conducted by alumni of the international conferences with assistance from the international office of ILI. It is a six-day training conference for national level leaders, conducted in the national language of the country where it is held. Approximately thirty leaders take part in the national conference. Learning activities are similar to the international conference but condensed into a shorter time period. The expectations are also the same as the international conference. Participants of national conferences are encouraged to multiply the training in their own spheres of influence.

### **Regional Conference**

The regional conference of ILI is a three-day leadership training conference organized by alumni of the international and national conferences. It is aimed at regional-

level leaders. The materials are often translated into a national and/or regional language. Thirty or more leaders take part in this event. Due to the shorter time frame, this conference consists of more classroom activity with interactive lectures. As in the higher levels of training, participants are encouraged to multiply the training by teaching others in their local churches or organizations and by organizing other regional conferences.

### **Introductory Seminar**

The introductory seminar of ILI is a one-day event aimed at presenting the vision of ILI to a group of leaders with the goal of beginning to form a network of interested leaders with the purpose of conducting further training in the region and identifying potential leaders for the higher levels of training. It is also a short leadership seminar leaders can conduct with relative safety in areas where Christianity faces the threat of violent persecution.

The only event organized and executed by ILI's international team of leaders under my direct leadership is the international conference. These two week-long conferences have been done since 2001. At the writing of this dissertation, a total of 145 leaders had attended an international conference of ILI. Table 1.1 discriminates the numbers of leaders trained by the institute since its first conference until the writing of this work. After receiving their training, some of the alumni manifest great interest in the vision of ILI and begin planning for multiplication by organizing conferences in their nations. Upon completion of these conferences, they report the impact of the training in the lives and ministry of the national leaders. Some of the international graduates will not take initiative but will cooperate with other alumni in their region who organize some event. Another group of internationally trained leaders does not take special interest in

conducting ILI conferences, but sometimes reports they are sharing the materials with leaders under their supervision or within their immediate network (often in their local church or even denomination) with positive results. One last group is made up of leaders who, having received the training, manifest no interest in the training and never initiate contact or respond to the international office's communication.

**Table 1.1. Leaders Trained in ILI International Conferences from 2001 to 2005**

<b>Year</b>	<b>Conferences</b>	<b>Leaders Trained</b>	<b>Countries Represented</b>
2001	1	17	12
2002	1	21	13
2003	1	25	18
2004	1	23	13
2005	2	59	17

### **Purpose**

The purpose of this study was to evaluate the training program of the International Leadership Institute in order to determine if the training received during the conferences was being transferred to the leaders' ministerial settings in their own leadership practices and the training of others. The purpose of this project led to three research questions.

### **Research Questions**

The research questions sought evaluate the transfer of the International Leadership Institute training to the lives and ministry of the leaders trained.

#### **Research Question 1**

What is the status of the International Leadership Institute's training program in

equipping the leaders for effective leadership and multiplication?

### **Research Question 2 - ♦**

What is the model of leadership projected through the training process?

### **Research Question 3**

What elements in the leaders' ministry environment facilitate or hinder the transfer of the ILI training and effective multiplication of leaders' skills in others?

### **Project**

After several years of conducting international conferences, the International Leadership Institute has established an active global network of Christians who are leading their organizations effectively and multiplying their leadership through national and regional conferences under the banner of the institute. This project relied on the Full Range of Leadership Theory and Transformative Learning Theory as the theoretical framework to evaluate the program of leadership training of the International Leadership Institute. It has focused on the impact on the leaders trained at the international, national and regional conferences. It evaluated the success of the program in reaching its goal of fostering a transformative learning experience for leaders, helping them change their leadership assumptions, attitudes, and behavior towards a more effective model, seeking to identify whether the training received in the leadership conferences has been effectively transferred to the ministerial settings of the leaders trained. In order to answer the research questions, I conducted three case studies of alumni groups in different countries. Using a variety of research methods, the study assessed the changes in leadership assumptions and practices of leaders trained internationally by ILI, the transfer of leadership practices acquired on the conferences, and the multiplication of the teaching

through personal teaching initiatives, mentoring of subordinates, and the organization of leadership training events by the alumni. I conducted personal interviews with leaders trained at international and national conferences conducted by these alumni teams and, using focus groups, interviewed leaders trained at regional conferences. I gathered other relevant information about the leadership and multiplication activities of the alumni through participant observation in conferences they organized and, in several cases, in their local churches and/or ministry settings and through the review of relevant documentary and archival information.

### **Definitions of Terms**

The following terms are important for the understanding of this study, especially as they relate to the research questions.

#### **Leadership**

For the purpose of this study, I define *leadership* as the action of influencing individuals or groups of people and managing specific tasks and structures in order to achieve goals and fulfill a vision shared by both leader and followers.

#### **Leadership Training**

J. P. Campbell, M. D. Dunnette, E. E. Lawler, and K. R. Weick define training as “a planned learning experience designed to bring about permanent change in an individual’s knowledge, attitudes or skills” (qtd. in Noe 736). Leadership training focuses on attitudinal changes and acquired skills. In ILI’s context, training is conducted outside institutional education and is therefore nonformal (Elliston 212). In this work, leadership training refers to the activities conducted with the aim of teaching individuals the specific and necessary leadership skills, as well as helping shape leaders’ attitudes, character, and



vision in order to foster effective leadership.

### **Transformative Learning**

Transformative learning is the theory of adult learning proposed by Jack Mezirow that focuses on perspective transformation, the profound changes in assumptions that can lead to the transformation of the learner's frame of reference. This theory explains how adults make sense or meaning of their experiences, the nature of the structures that influence the way they construe experience, the dynamics involved in modifying meaning, and the way the structures of meaning themselves undergo changes when learners find them to be dysfunctional (Transformative Dimensions xii).

### **Transfer of Training**

Essential to the success of any training program is that the skills acquired and attitude changes learned during the training event find their way to the everyday practice of the trainees and become part of their lives and ministry. Transfer of training can be defined as "the effective and continuing application, by trainees to their jobs, of the knowledge and skills gained in training" (Broad and Newstrom 6).

### **Methodology**

This project was an evaluative research utilizing case studies of ILI leaders. As required with case studies, this research used a variety of data collection strategies (Yin 85). They included semi-structured interviews with alumni of international, national, and regional conferences, participant observation in regional conferences, church and leadership activities of selected participants, and review of relevant documents pertaining to the international alumni's leadership activities and relationship with ILI.

## Population and Subjects

The population for this study was the worldwide network of leaders who have attended an ILI international conference. From ILI's beginning in 2001 until the start of this study, the international team of ILI has conducted eight international conferences. A total of 145 leaders have taken part in these conferences through January 2006. Out of these leaders, I have taken a purposeful sample consisting of four alumni groups in different countries. The choice of these particular groups was based on the implementation of the ILI program in varied cultural and organizational contexts. Individuals studied within these cases consist of leaders trained by ILI who have some degree of involvement with the institute. Some are active leaders. Others simply assist their colleagues by teaching and helping them with conferences, and others simply attended ILI training. The individual groups and their particular contexts follow:

1. Senior pastor and associates. Rev. Pio Carvalho of Abba Christian Fellowship in Curitiba, Brazil, and two of his associate pastors form a team that conducted training within their denomination and with leaders from other churches. I interviewed and observed twenty leaders trained in Brazil;

2. A multid denominational team under a top denominational leader. Under the leadership of Bishop David Thagana, Glory Outreach Assembly in Kenya has implanted the core values of ILI in all levels of their denominational leadership. Leaders of different denominations have received training and conducted training under Bishop Thagana's leadership. I interviewed forty-five trained leaders in Kenya;

3. Leaders within an organized office. The institute's office in India is led by Dr. Peter Pereira, a member of its international team of leaders. Under his leadership, ten

leaders have been trained in various international conferences. The Indian international alumni have conducted various training events in India. I studied fourteen leaders from the India team, trained at all three levels; and,

4. Interdenominational committee under a denominational leader. Alumni from Bangladesh formed a steering committee under the leadership of Methodist Bishop Nibaron Das. This team has been conducting conferences regularly since 2003.

### **Units of Analysis**

All the participants of this study have undergone the ILI training in the last five years, at the international, national, or regional level. Having undergone the training program was, therefore, the constant in this study.

The first set of units of analysis in this study was the change in leadership attitude and practices and the multiplication of one's training in the lives of other leaders.

The second set of units includes the training program of ILI, specifically the international, national, and regional conferences.

The third set of units of analysis includes the post-training relationship among alumni teams and between alumni and the institute, and the ministerial context and leadership positions in which alumni work.

### **Instrumentation**

The instruments used for this research were a researcher-designed case study protocol consisting of a semi-structured interview, participant observation, and review of archival documents.

**The interview protocol.** The interview protocol consisted of five open-ended questions addressing the three research questions of this study. I conducted the interviews

with eleven international conference alumni from the three sites. Sixteen national alumni were interviewed using the same protocol. Eight focus groups made up of leaders trained in regional conferences were also interviewed using the same protocol for a total of fifty regional conference alumni. The case study protocols, introductory letter to respondents, and the interview protocol can be found in Appendixes A, B, and C respectively.

**Participant observation schedule.** I conducted participant observations at all three sites, observing church gatherings and regional conferences. Units of analysis included pastoral and leadership behaviors in relationship to church members, and regional conference leadership behaviors. The observation schedule for each case study, including interviews, participant observation, and analysis of documents, can be found in Appendixes O, P, and Q.

### **Data Collection**

Data for this study was gathered in personal visits to each the three case study sites. I visited Kenya in September 2006, Brazil in December 2006, and India in January 2007. I was scheduled to visit a fourth leadership team in Bangladesh; however, the local team leader advised me not to travel to the country for safety reasons due to political instability that generated general civil insecurity during the period. Because of the time constraints of this research project, I had to cancel the fourth case study and rely only on data from the first three groups. In each site visited, I followed these procedures:

1. I conducted individual interviews with international and national alumni, recording them on video, with a few exceptions, which were recorded on audio.
2. National leaders convened focus groups of available local leaders they had trained through regional conferences. Focus group meetings were recorded on video. I

transcribed the complete contents of each interview.

3. I visited church services, home gatherings, and planning meetings led by participants and collected selective field notes observing leadership behaviors, relationship to subordinates and their reaction to their leader.

4. National leaders provided public documents. The Kenya team provided magazines, flyers, and newsletters published by Glory Outreach Assembly.

5. I collected additional data from personal correspondence with participants during the analysis and completion phases of this project.

### **Delimitations and Generalizability**

This study focused on leaders trained at ILI conferences in four countries. Although the study included four separate countries and subjects of multiple cultural and subcultural backgrounds, the culture variable was not studied in depth because the primary focus of the study was the transfer of the training from the conference to the alumni's cultural milieu, beginning with the international conference, through the national conference, regional conference, and local church environments.

I conducted the case studies among national teams led by alumni who have demonstrated a commitment to the core values of the institute and who have been successfully organizing leadership conferences in their nations. All participants in this study have been associated to other ILI alumni in teams. Individuals who received training but who do not have a team of colleagues with similar training were not included in this study.

For the purpose of this study, the information collected was limited to the reported perception of participants' experience of the ILI training conference and implementation

of leadership practices acquired at the training. This information was used to evaluate the effectiveness of the training program in fostering those behaviors in leaders.

This research can provide guidelines for improving the quality of the training experience and post-conference mentoring and accountability relationships. The latter is an empirically observed strategy that facilitates transfer of training (Broad and Newstrom 1974). This proactive relationship with alumni can improve the opportunities for trained leaders to practice new leadership behaviors in their environment and maximize the multiplication results of the training, thus resulting in greater mobilization of the Church for evangelization and the effective acceleration of the spread of the gospel.

The training methodology and the curriculum of ILI are not unique. Other organizations conduct training for Christian leaders in a similar format. The principles and methodologies described and researched in this study can be transferred to other short-term leadership programs. In the same manner that the results of this research can help ILI upgrade the quality and impact of its program, I hope other Christian institutions involved in training leaders for evangelism, and even other organizations engaged in training people for effective leadership around a common vision, can benefit from the results of this research and improve their own programs.

### **Ethical Considerations**

Data collection in this research was completed at three separate sites. Not all participants could speak English, so some of the interviews and meetings observed were conducted in foreign languages. The only focus group in India met in Telugu with translation to English. My observations and conclusions are based on a translator's interpretation of participants' responses. In Brazil all interviews and observations were

conducted in Portuguese. Because it is my native tongue, I have conducted all analysis of the data in that language. Only quotable passages from participants' responses were translated when included in this paper. Transcripts in Portuguese are available from all the interviews in Brazil. I have archived video footage or audio recordings of all interviews, including the responses in Telugu to my questions during the focus group meeting in India.

Before each interview I explained clearly to every participant that some content of their interview could be quoted in the text of the dissertation and asked their permission to do so. Prior to publication, every quote I used was sent to the individual respondent, giving them the opportunity to object to their inclusion in the final paper. No respondent opposed the publication of their words or individual names. For this reason I have included the actual names of interview respondents. However, a few responses were considered potentially sensitive or embarrassing for participants. In those particular cases, I allowed the respondent to remain anonymous to protect their privacy.

### **Theological Foundations**

The necessity for the development of leaders to fulfill the Great Commission and to accelerate the spread of the transforming power of the gospel finds its foundations in the *missio Dei* and the part Christians play in its fulfillment. This concept has its foundations in the doctrine of the creation, redemption, and ecclesiology.

The method God chose to develop leaders is founded on God's own method for creating and developing the men and women whom he used to accomplish his will as described in Scriptures.

## The Missionary God and the Commissioned Church

Creation is the first missionary act of the Trinity. In the act of creation from the first chapter of the Gospel of John, the eternal triune God existed in absolute independence before the universe was created. The apostle says, “[I]n the beginning was the Word, and the Word was with God, and the Word was God.” (John 1:1, NIV). The first chapter of Genesis depicts the triune God “in the beginning” acting to create a universe *ex nihilo*. After the creation of the formless universe, the book of Genesis says, “[T]he Spirit of God was hovering over the waters” (Gen. 1:2). The creation of the formless universe is God’s first act of reaching out of himself into the newly created matter. The creation of all material and living things follows the same pattern. On the sixth day of creation, within the Trinity the *idea emerges* of creating human beings “in our image, in our likeness” (Gen. 1:26). Once again, God is *on a mission* to create a race of beings with whom he can be in loving relationship. Coparticipation in the mission of God is evident even at this early stage in the history of humankind.

The sharing of the task with humanity through an act of commissioning happens immediately after the creation of the first couple. God sends the first humans and commissions them to subdue the earth and exercise God’s domain over it as stewards of God’s entire creation (Stevens 195). Besides being an act of commissioning, the creation of humanity also establishes the divine pattern of delegating (Armerding 9). When the first human beings fall prey to the temptation of seeking knowledge outside God and trying to be like him, God reaches out in the midst of judgment to perform his first act of mercy towards the fallen humanity when he makes “garments of skin for Adam and his wife and clothe[s] them” (Gen. 3:21).



After humanity has populated the planet, received judgment by God in the flood, repopulated and scattered after the Babel incident, God's mission continues, now with the purpose of separating a people unto himself. In Genesis 13, he calls Abraham to leave his family and nation and gives him the commission to establish a special people who will be the exclusive property of God. The final aim of the calling of Abraham to abandon Ur and to found a new nation exclusively belonging to Jehovah was not for his own sake.

The Lord's missionary character is clear in his words as recorded in Genesis 12:1-3:

Leave your country, your people and your father's household and go to the land I will show you. I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.

The calling has a clear outward focus in which the final purpose is not to bless Abraham and his family or even the people they would beget. The blessing of all the nations on earth is God's ultimate goal in the first great commission of the Old Testament.

The observation of the Hebrew Scriptures shows that Israel as a nation did not grasp the universal element of God's calling, despite repeated warnings of the prophets.

The descendents of Abraham were called by God to be his emissaries:

Bearers—not exclusive beneficiaries. There lay the constant temptation. Again and again it had to be said that election is for responsibility, not for privilege. Again and again unfaithful Israel had to be threatened with punishment because it was the elect of God. (Newbigin, Open Secret 32)

Lesslie Newbigin calls attention to the story of Jonah as the ultimate depiction of Israel's misunderstanding of its calling (Open Secret 32-33). Later in their history, this selfish perception of their calling led the Jews of the post-exile era to misunderstand the messianic promises of the Old Testament and to develop a military/political messianic hope instead. That misguided perception of God's redemption plan made them blind

when the eternal God incarnated himself in the person of Jesus of Nazareth.

John's gospel states, "[T]he Word became flesh and made his dwelling among us" (John 1:14a). In the words of C. S. Lewis, "The Eternal Being, who knows everything and who created the whole universe, became not only a man, but (before that) a fetus inside a woman's body" (155). In the Incarnation, God affirmed the value of his beloved humankind as the vehicle of the eternal plan for the redemption of all creation by becoming the baby, the boy and later the man Jesus. As Frederic Louis Godet points out, the term *flesh* used by John's Gospel does not simply refer to the external appearance of the man Jesus taken by the divine *Logos*. Rather, it "designates the *reality* [original emphasis] and *integrity* [original emphasis] of the human mode of existence into which Jesus entered" (269). The value of human culture as the vehicle of his supreme revelation is also affirmed by the fact the Son of Man was Jesus of Nazareth, who grew up as part of a peasant household living in a small village in the Roman province of Galilee. The doctrine of the dual nature of Christ, which is essential to the understanding of his work of salvation for Christians, is also a demonstration of God's missionary love reaching out to fallen humanity. The Incarnation demonstrates "He, the eternal and personal Word of God meets us in Jesus Christ as man, of our flesh and blood" (Brunner 356).

During his ministry on earth, Jesus affirmed he was on a mission given by the Father by stating, "[T]he Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does" (John 5:19). Jesus' sacrifice on the cross was the ultimate realization of his messianic mission. On Calvary Hill, the mission of the Son of God reaches a climax. "His act is a deliberate act of laying down his life; this is a charge he has received from his father" (Ladd, Theology 187). At

the same time the cross was not an isolated event aimed at the salvation of Jews only, but consistent with God's actions throughout history. It had global reach and eschatological purpose. "What God accomplished through Israel's Messiah was for the benefit of the world, looking to the day when Gentiles and Jews come together at the great banquet in heaven and God 'hath swallowed up death for ever' [Isaiah 25:6-8]" (Coleman 32).

In order to accomplish this global reach and the establishment of the end-times community of believers, Jesus charged the disciples with the continuation of his mission. Before his ascension Jesus gave them clear instructions to continue his mission here on earth. Each evangelist has a slightly different perspective on the commission. In Mark, Jesus simply said to them, "Go into all the world and preach the good news to all creation" (16:15). John clearly emphasizes the continuity of the mission of Jesus to the disciples by saying, "Peace be with you! As the Father has sent me, I am sending you" (20:21). The disciples are not sent on *a mission* but on the continuation of Jesus' mission. "That [mission] of the disciples is included in His and will finally realize it for the world" (Godet 981). In Matthew the commission is based on the risen Christ's authority and includes the promise of his continued presence (28:16-20). Luke's version in Acts 1:8 is prophetic and foresees the events narrated in Acts 2. It emphasizes the coming of the Holy Spirit as the empowering person behind the mobilization of the disciples of Jesus for reaching out from Jerusalem, the center of Jewish life and the place he instructed them to begin the mission, going on in a centrifugal pattern to the region of Judea, neighboring Samaria, and the ends of the world, thus continuing and ultimately fulfilling God's mission from the beginning, when he had gone out of himself to create all things, reached out to provide a substitute for the guilty humans and called Abraham to bless the

nations.

“There is church because there is Mission, not vice-versa. The Church is not the sending agency, it is the sent agency” (Stevens 197). The book of Acts narrates the history of the early Church in the context of that self-defining mission. It describes its first days in Jerusalem, the persecution and scattering of the disciples, and the conversion and subsequent missionary excursions of Paul and his missionary team. Luke’s sequel to his gospel provides evidence the early Church fulfilled in its generation the calling present in its first chapter. The first circle of influence of the small band of Jesus’ believers was Jerusalem. Forced by persecution, the disciples scattered to Judea and Samaria, taking with them the message and mission (Acts 8:1-5). Toward the end of the apostolic period they had reached the end of the known world when Paul and his companions reached the outer limits of the Roman Empire. The expansion of the Church into the ends of the world is further confirmed by Paul’s plans to visit Spain (Rom. 15:24) and Peter’s first letter, which is addressed to the churches of Pontus, Galatia, Cappadocia, Asia, and Bithynia, cities located in the outer edges of the world as they knew it (1 Pet. 1:1).

Although the New Testament church clearly reached the ends of its world, two thousand years after the Incarnation, the task of world evangelization remains unfinished. The consummation of God’s reign and the *parousia* are dependent upon the fulfillment of the Great Commission. Among all the eschatological prophecies and predictions in Scripture, the one made by Jesus in his apocalyptic sermon of Matthew 24:14 stands out as a unique promise because the final victory of the kingdom hinges on the completion of the task of world evangelization (Ladd, Gospel 139). This unique prophetic word is a

demonstration the Great Commission still stands as the calling of the Church and the unfinished task, the responsibility of which is upon Christians. In fact each new generation receives the commission anew as the Church of Jesus Christ is called by the Master to make disciples of all nations.

### **Like Sheep with Shepherds—Leadership and the Mission**

In the biblical narrative, since the dawn of creation, whenever God wanted to accomplish something, he would raise one or more leaders who would make God's will their vision and would mobilize other people toward a common goal. When God wanted to save a remnant from the Flood, he called Noah. When he needed to separate a people unto his own, he called one man and his wife, Abraham and Sarah. In order to protect the family of Jacob from death by famine, God revealed himself to Joseph in dreams, shaped his character through tribulation and slavery, and empowered him for effective leadership as Pharaoh's governor, so that he could be God's instrument to preserve the house of Israel. Centuries later, he called Moses to lead the people out of bondage and commissioned Joshua to usher them into the Promised Land and conquer its fortified cities. The judges were leaders called by God in response to the people's plea for mercy. David was the royal leader who unified the nation of Israel. In the dark ages of the divided kingdom, God called the prophets who challenged the people to repentance and led in times of revival. Even after the demise of the divided kingdom, when God needed to protect the Jews from the murderous plot of Haman, he chose queen Esther to be the instrument of his intervention in human affairs (Esth. 7:3). When the time came for the people of God to return to Jerusalem, God planted the seed of a vision in men such as Zerubabel, Ezra, and Nehemiah, who led the reconstruction of God's holy city. When

Jesus established the Church, his strategy was once again to raise leaders, prepare them, empower them, and send them out to accomplish the vision. As author A. B. Bruce points out, this strategy assured not only the multiplication of the ministry of Jesus, but also the depth and permanence a spiritual undertaking such as the preaching of the gospel of the kingdom demanded. Bruce refers to Jesus' method of prioritizing the equipping and developing of a select few men among the crowd of followers:

The careful, painstaking education of the disciples secured that the Teacher's influence should be founded on the rock of deep and indestructible convictions in the minds of the few, not on the shifting sands of superficial evanescent impressions on the minds of the many.  
(13)

As Bruce clearly states, God's strategy was to invest heavily and deeply in a small group of leaders to maximize impact through the depth of their faith and the multiplication of their own lives in others, just as Jesus had done. This careful multiplication would guarantee the continuation of the mission with the same depth of quality and assured the accelerated spread of his kingdom values through the life of the newly formed missionary community.

In conclusion, God's mission since the foundation of the world has been to go outside of himself and reach out to humanity, first in a loving, perfect relationship and, after the Fall in loving merciful grace. He invites Christians to join his mission of restoring humanity to the blessed state by calling a people unto his name. This invitation is first manifested in Abraham. Later, God incarnates himself within the cultural context of his people, lives, dies, and rises from the grave in a mission to restore the loving relationship of God and his creation to the fullness. He then commissions his Church, the *new people of God* to continue his mission on earth. Such great undertaking, which is

being fulfilled by a community, requires the development of leaders in the pattern demonstrated by God in Scripture. They will, in turn, prepare and lead the people in their God-given mission. The scope of the mission requires the multiplication of disciples and leaders, who can mobilize the entire people of God, equip and empower them to accomplish the mission to make the name of Christ known and to usher the kingdom of God, thus restoring the lost relationship between God and humanity.

### **Summary of the Chapter**

In this chapter I have described the growing demand for leadership and leadership training in the secular and religious worlds and presented the International Leadership Institute as one of the organizations seeking to address the leadership issue by training leaders for effective leadership and evangelism through short-term training conferences. I have described the project, designed to answer three research questions, which attempts to evaluate the program and its impact on trained leaders. I described the project itself, consisting of four separate case studies of alumni teams and laid out the methodology involved in the collection and analysis of data and its theological foundation.

### **Overview of the Study**

Chapter 2 reviews selected literature in the areas of leadership and leadership development. I have examined the history and major paradigms of leadership theory, as well as the current stage of leadership research with special focus on issues related to transactional and transformational leadership, including the full range of leadership. I have also reviewed literature on Christian leadership, including the theological foundation of Christian leadership and contemporary writings on the theme of leadership in the Church and Christian leadership in the world. In the area of leadership training, the

review focuses on adult learning theory, particularly the andragogical approach and transformative learning theory, with an additional section on transfer of training.

Chapter 3 presents a description of the research project's design, methodologies employed, and methods of data analysis. Chapter 4 presents the findings of the study. Chapter 5 discusses practical applications and implications of the findings of this research.



## CHAPTER 2

### LITERATURE

The purpose of this study was to evaluate the training program of the International Leadership Institute, in order to determine if the training received during the conferences was being transferred to the leaders' ministerial settings in their own leadership practices and in the training of other leaders. The expected behavioral changes would include transactional and transformational leadership behaviors, resulting in increased personal effectiveness and the ability to impart the same changes in others. The expected attitudinal changes would be the result of critical reflection and the change in leaders' assumptions about leadership and their own task as Christian leaders, resulting in renewed vision and a commitment to multiplication of the training by investing in other leaders.

In order to understand the process of leadership and models of effective leadership, I have reviewed relevant literature on historical and contemporary theories of leadership, including behavioral and contingent models, with particular emphasis on the theory of transformational leadership, and the full range of leadership.

I examined relevant literature related to two theoretical models of adult education. Andragogy and its assumptions about learners provided the overarching model of adult education, and transformative learning theory is the specific theoretical framework used for evaluating the training program of ILI and its outcome. These models are the lenses through which I examined the training program of ILI.

Because I am dealing with Christian leadership, which is spiritual in nature, I have examined theological foundations for the biblical calling to spread the message of

the gospel and make disciples of Jesus globally and for the importance of effective leadership for the completion of this task. The Church's commission to take the gospel to the nations is grounded on the doctrine of *missio Dei*, which includes the doctrine of creation, redemption, and the Church. God's methodology of developing the men and women who were instrumental in his work in the biblical writings provided the foundation for the discussion of Christian leadership training and development.

### **Leadership Theory**

Because human beings have organized themselves in clans, tribes, and more complex communities, some individuals have taken charge and have commanded the group's behavior in one way or another. The innate propensity of people to learn about their environment led curious individuals to study the intricacies of human societies. Within this learning process, students have taken a special interest in the individuals who lead others. Since the dawn of history, human societies have always created myths to explain the reality that some of its members are in dominance over others (Bass, Leadership 50). In the last two centuries, however, this interest has developed into a systematic effort to define leadership and to understand how leaders exercise influence over followers. This effort may have produced more questions than answers, and in the beginning of the twenty-first century, multiple theoretical formulations explain the leadership, but scholars have not arrived at clearly agreed-upon understanding of the leadership process. One of the most prominent scholars in the area, James MacGregor Burns describes leadership as "one of the most observed and least understood phenomena on Earth." ("Crisis" 9). Warren Bennis and Burt Nanus have conducted an extensive review of available literature:

Decades of academic analyses have given us more than 350 definitions of leaders. Literally thousands of empirical investigations of leaders have been conducted in the last seventy-five years alone, but no clear and unequivocal understanding exists as to what distinguishes leaders from non-leaders, and perhaps more important, what distinguishes effective leaders from ineffective leaders and effective organizations from ineffective organizations. (4)

This statement does not mean leadership is impossible to understand. Notwithstanding the lack of consensus, students of leadership understand leaders and leadership today much better than they did one hundred years ago.

### **The Development of Leadership Theory**

The plethora of leadership studies over the years have provided several theoretical constructs, some of which provide a valid framework for the study of the ILI leadership training program. In order to place current leadership theory in its historical context, I will briefly review the different approaches of leadership theory of the twentieth century.

**Behavioral theories of leadership.** The evolution of social sciences in the beginning of the twentieth century influenced the study of leadership. Up to this point, the only studies in leadership were concerned with the lives and deeds of great individuals considered “innately superior” (Clinton 87). At this time, scholars began to ask what made great leaders great and attempted to associate those traits with effective leadership. In the early period of the trait era, the emphasis of the studies developed was on associating certain personality traits with successful leadership behavior, opposing these traits with that of followers. Later, scholars began to take into consideration situational and follower variables (82).

After Ralph Stogdill published research in 1948 demonstrating the failure of science to correlate empirically specific traits to successful leadership (Chemers 83),

leadership studies focused on leadership behavior as the main variable responsible for effectiveness in leadership. Discussion shifted from leadership traits to leadership styles. Instrumental in the understanding of leadership behavior was the development of the Leadership Behavior Description Questionnaire (LBDQ). Extensive reviewing of the results of the LBDQ yielded two main leadership behaviors. These two behavioral factors are known as *initiation of structure* (task orientation, production orientation) and *consideration* (people orientation, employee orientation). Understanding leadership style along these two variables is still considered a valid way to look at leadership.

**The contingency era.** Trait and behavioral models were incomplete because they assumed leadership occurred in a vacuum, free from influences from the outside world. It failed to take into consideration the context in which leadership occurs. Fred Fiedler proposed the first contingency model by comparing a leader's personality orientation (behavioral model) and the leader's relationship to followers and other contextual factors such as the structure of the organization, or the nature of the task (Clinton 101). Fiedler's model is one of the many available leadership models to take into consideration the context and external factors influencing leadership behavior.

**The complexity era.** In time empiric research on each of the previous theoretical models began to show that each theory alone could not effectively explain leadership. The current paradigm of leadership, therefore, incorporates elements of previous models explaining the phenomenon in terms of multiple factors. This approach is especially important in today's pluralistic and globalized world in which cross-cultural relationships have become common. In this multicultural environment, older paradigms of leadership "have given way in current research and writings to an emerging paradigm of complexity

which is much more applicable in intercultural contexts” (Elliston 207).

### **Transactional and Transformational Leadership**

One of the problems with early leadership theories was that they failed to take into account followers’ role in shaping leadership and even as a factor in determining leadership effectiveness. Even when these theories did consider followers, they were seen merely as objects, performing the duties prescribed by leaders. Much of this incomplete view of leadership has been corrected, but well into the 1960s, leadership was seen mainly as influence over followers to get the job done. Personal growth of followers or moral values beyond the *bottom line* were not taken into serious consideration.

In his book “Leadership,” written in 1978, Burns introduced the concept of transactional and transformational leadership. Transactional leadership is leading by relating to followers in terms of mutual benefits. The leader gets the job done properly and achieves the goals of the organization, and the followers receive benefits according to the function performed and its relevance to the achievement of organizational goals. In contrast, transformational leadership is described as pursuing moral elevation of leader and follower. “The goal of leadership is to *engage* [original emphasis] followers, not merely to activate them, to commingle needs and aspirations and goals in a common enterprise, and in the process to make better citizens of both leaders and followers” (461)

In his seminal work, Burns differentiates transactional and transformational leadership, which he called *transforming* at the time, by observing a significant difference in the objectives of leadership. Transactional leadership “is not a joint effort for persons with common aims acting for the collective interest of followers but a bargain to aid the individual interests of persons or groups going their separate ways” (Leadership 425).

In contrast, transformational leadership's objectives unite leader and follower in a common purpose that elevates both:

Leaders can also shape and alter and elevate the motives and values and goals of followers through the vital *teaching* [original emphasis] role of leadership. This is *transforming*[original emphasis] leadership. The premise of this leadership is that, whatever the separate interests persons might hold, they are presently or potentially united in the pursuit of 'higher' goals, the realization of which is tested by the achievement of significant change that represents the collective or pooled interests of leaders and followers. (Burns, Leadership 427-28)

Instrumental to the understanding of Burns' concept of transformational leadership are the higher goals this kind of leadership pursues and the shared benefits of leader and follower, which go beyond immediate contingent rewards.

Bernard M. Bass expanded on Burns' ideas by conceptualizing the main leadership behaviors of the two types of leader. Together with Bruce Avolio, they further refined the theory (2). Transactional leaders typically show three distinct leadership behaviors. At its highest level, transactional leadership interacts with followers in terms of *contingent rewards*. In this behavior, leaders reward performance and punish failure in subordinates. This constructive relationship is the most effective transactional behavior and yields reasonably effective leadership results (Avolio and Bass 3). Transactional leaders also manage by exception. This particular behavior can be active, when the leader proactively monitors followers and makes the necessary corrections in the way they perform the tasks required of them. Passive management by exception is essentially reactive and simply waits for problems to happen and then solves them (Bass and Avolio 4). The third behavior of transactional leadership is not really a leadership behavior. Called *laissez-faire*, this lowest form of leadership behavior refers to avoidance to lead.

In contrast, transformational leadership shows four distinct behaviors.

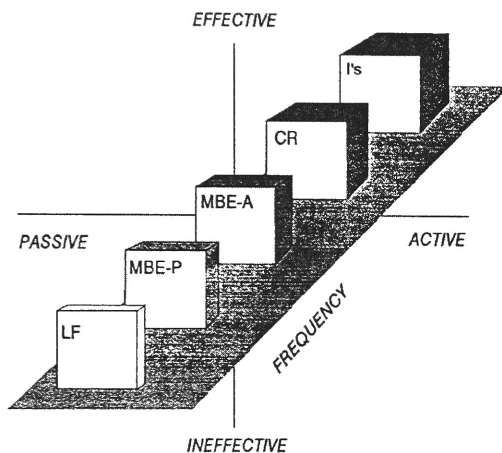
Transformational leaders inspire followers through *idealized influence*. They behave in such a way as to become role models and lead by example. The second characteristic behavior of transformational leaders is *inspirational motivation*. Leaders challenge and provide meaning to the follower's work. This behavior inspires and motivates them to excel (Bass and Avolio 3). Transformational leaders also provide *intellectual stimulation* and, therefore, encourage followers to be innovative and creative. They do not shy away from new ideas and have a positive view of mistakes and ideas different than their own. Finally, transformational leaders take particular interest in individual followers. This behavior is identified as *individualized consideration*. Transformational leaders invest personally in mentoring and coaching followers. As a result, transformational leaders turn followers into leaders (Avolio and Bass 1).

### **Full Range of Leadership**

More recently, Bass and Avolio have integrated the two approaches to leadership, recognizing in harmony with early thinking on transformational and transactional leadership that rather than opposing styles, the two styles are a continuum of leadership behaviors (Burns, Leadership 425). This new refinement of transactional and transformational leadership theory defined as *full range of leadership* recognizes that transactional leadership can be effective but also takes into consideration the greater effectiveness of transformational leadership behavior, empirically demonstrated in settings varied as the military, business, educational and church leadership (Avolio and Bass 5).

“Fundamental to the full-range of leadership model is the fact every leader displays each style to some extent” (Avolio and Bass 4). According to the full-range

model of leadership behavior, effective leaders make less use of behaviors ranked low in the range, such as *laissez-faire* and passive management by exception, and greater use of behaviors ranked high in the range, such as contingent reward and the four behaviors of transformational leadership (4-5). Figure 2.1 demonstrates an optimal leadership profile. The third dimension of depth depicts the frequency with which effective leaders function in each of the behaviors.



Source: Bass and Avolio 5

**Figure 2.1. Optimal profile of the full range of leadership.**

Transformational practices are not necessarily associated with democratic or shared leadership. Leaders in more authoritarian organizations and settings can be transformational. “Transformational leadership can be directive or participative, as well as democratic or authoritarian elitist or leveling” (Avolio and Bass 6).



Transformational leadership is attached to moral values. The goals of transformational leadership have to do with morally elevated values and the common good. The result “is a relationship of mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents” (Burns, Leadership 4). The perception of transformational leadership as moral is important because the behaviors it describes can and have been used by leaders to manipulate followers for self-serving purposes. Avolio and Bass describe pseudo-leaders who may lead in a transformational-looking style but are essentially self-centered, as opposed to true transformational leaders who are “socialized in orientation and values” and who “do the right thing—to do what fits principles of morality, responsibility, sense of discipline and/or respect for authority, customs, rules and traditions of a society” (8).

The described behaviors of the full range of leadership are the following: the transactional leadership behaviors are avoidance of leadership, or *laissez-faire* leadership, passive management by exception, active management by exception, and contingent reward. In the transformational side of leadership, the behaviors are individual consideration, inspirational motivation, intellectual stimulation, and idealized influence. I will now discuss each behavior individually.

The four first factors described below, which correspond to transactional leadership behaviors, are a sequential order from the lowest in effectiveness to the highest, from the least to the most desirable leadership style.

***Laissez-faire leadership.*** The lowest level of the leadership continuum is the avoidance of leadership. *Laissez-faire leaders* allow followers to act as they want, with no control or activity towards them.

**Passive management by exception.** Leadership who behave in the passive management by exception range are reactive. They passively wait for things to go wrong and then react to the problem at hand.

**Active management by exception.** Leaders who behave at the active management by exception level are proactive in monitoring their subordinates' work in order to identify potential weaknesses and correct them before they cause damage to the organization.

Some leaders manage by exception because they are predisposed to lead in this fashion or do not know better. In other cases, a heavy work overload may be responsible for such behavior (Bass, Leadership 137). In any case, this type of leadership has a small degree of effectiveness.

**Contingent reward.** The most effective behavior in the transactional range of leadership is contingent reward. Leaders at this level actively engage in appreciating followers for good performance and punishing failure appropriately. It is effective because it gets the job done, but at this level followers are still only expected to perform and are not active participants in the vision of the organization.

In its ideal form, contingent reward is not, however, a cold *quid pro quo* relationship of mere exchange of work for money or other superficial reward. Good leaders give constant encouragement and reassurance to subordinates that they are important as people. "This reassurance is sort of a base, overall, continuing reward for the subordinate for continuing to associate with the leaders and for trying to comply" (Bass, Leadership 123).

The four individual factors of transformational leadership behavior are not

gradual steps to a higher level of leadership but four behaviors that leaders perform with equal value.

**Idealized influence.** Transformational leaders act in such a way as to serve as role models for their followers. They lead by example.

One of the ways transformational leaders lead by example is by remaining faithful to their subordinates despite their failures and shortcomings. Henry and Richard Blackaby discuss the faithfulness of Moses to the people of Israel in the period of wandering in the desert. The people failed to trust God. The consequence of that sin from the people was to wander in the desert for forty years. The people's sin was not Moses' fault, yet he remained in leadership and wandered with them in the desert "not because of his failure, but because of the failure of his followers" (141).

**Inspirational motivation.** Human beings often act driven by consequences of behavior. If behavior is rewarded, it is reinforced. If punished or ignored, it tends to stop. This reality about people does not mean what best motivates people is contingent reward. "True motivation is about lighting a fire *within* people" (J. Hunter 186). Motivated people want to give their best and their all for the team, even when there is no visible reward (186-87). Transformational leaders behave in ways that create in people's inner being a desire to work hard, excel, and participate in the pursuit of a vision. They cast vision and mobilize people to reach their maximum potential. When effective transformational leaders cast and implement vision, they can help lift followers to great heights, where they would not go by themselves, in what Peter Drucker calls "the leadership lift" (89).

Affirmation is an important element of the motivation of followers. Beyond the mere transactional encouragement for a job well done, transformational leaders affirm the

value of a follower's work. This kind of behavior is especially important in voluntary organizations such as the churches and Christian ministries. In these settings, workers sacrifice themselves without expecting material return. They need to know they are making a difference and the transformational leader will give them that affirmation (Blackaby and Blackaby 139).

**Intellectual stimulation.** Transformational leaders stimulate followers to think creatively. These leaders tolerate and even encourage mistakes if they are the result of trying to improve the quality of the task. Bass defines intellectual stimulation as “the arousal and change in followers of problem awareness and problem solving, of thought and imagination, and of beliefs and values” (Leadership 99).

Delegation is a powerful tool for intellectual stimulation as well. Delegating tasks to subordinates and empowering them to own their tasks is effective transformational leadership. Of course followers will make mistakes. However, “at times it is better to sacrifice perfection if doing so will develop leaders in the process” (Blackaby and Blackaby 138).

Intellectual stimulation involves being creative and stimulating creativity. Transformational leaders promote an organizational culture that frees, encourages and provides safety for creativity. Such a culture will allow failure, encourage trial and error, and celebrate creativity (Drucker 154-55).

**Individual consideration.** Transformational leaders turn followers into leaders. By coaching and mentoring followers for effective work and leadership, they multiply themselves in the lives of their followers. Individual consideration is a relational process

that involves one-on-one relationships, “management by walking around,” coaching and mentoring relationships.

Communication is fundamental for any kind of leadership in any setting.

Regarding the particular behavior of individual consideration, communication implies one-on-one interactions. Informal communication is far more effective for personal development of followers than formal, written communication. One of the practical ways leaders communicate with their team and perform individual consideration is through the practice of *walk-around management*. This practice “collapses the barriers of distance and hierarchical level that block open immediate, face-to-face communications” (Bass, Leadership 88).

Transformational leaders invest personally in emerging leaders through mentoring. I would suggest that mentoring is individualized consideration at its best. Leaders who engage in mentoring relationships within an organization take a guiding role in the development of younger, less experienced colleagues. “Mentoring may exist as a consequence of personal initiative of either the mentor or protégé, or by organizational policy or culture” (Bass Leadership 90).

As with any practice involving personal relationships in a team environment, one of the risks of individualized consideration, especially with mentoring, is the development of castes of workers. Those who are *insiders* or have access to the leader in mentoring or other personal relationships may become differentiated from the *outsiders* who do not have access to these benefits. Competition may arise, which can become detrimental to leaders, followers, and the organization (Bass, Leadership 94-95).

Transformational leaders develop others also through delegation. Delegation is commonly seen as a useful management tool to get the job done and accomplish greater results by mobilizing a greater task force. Perceived in this fashion, delegation is essentially a transactional behavior. At its best, delegation can be transformational by demonstrating inspirational motivation. Karl W. Kuhnert, however, suggests that little attention has been given to delegation as a means to develop leadership potential in employees or subordinates and proposes that delegation can help followers become transformational leaders themselves (11-12).

### **Contextual Factors and Leadership Practices**

Contextual factors have an influence in what kind of leadership will prevail in a particular organization. Cultural practices, organizational structure, marketplace stability, and organizational purpose are some of the contextual factors relevant to the study of transformational leadership.

**Cultural patterns.** Certain leadership practices emerge from sociocultural patterns, so that behavior can almost be predicted in certain cultures. Bernard M. Bass cites the example of Confucian precepts that leaders are expected to be role models as a facilitator of transformational leadership behavior in Chinese-speaking nations (Leadership 153-54).

Geert Hofstede studied patterns of leadership in organizations across national cultures in several countries in all continents and identified four dimensions in organizational culture manifested in different national cultures that influence how leadership is perceived and performed. They are power distance, uncertainty avoidance, individualism-collectivism, and masculinity-femininity.

By power distance, Hofstede describes the degree of acceptance of inequalities in society. Certain societies favor more participative models of leadership, while others consider leadership as a command-and-control activity (45). The difference facilitates or hinders transformational leadership practices. Practices such as idealized influence would not necessarily have sharp differences according to this variable, but the outward aspects of it will certainly be different for a society with a low or high power distance.

Uncertainty avoidance refers to the amount of tolerance for uncertainty as opposed to the need to have stability in working relationships (Hofstede 45). The position of a certain country in this variable can also favor a high emphasis on contingent reward, individual consideration, and others. I suspect intellectual stimulation would probably be the most impacted by this particular dimension.

The individualism-collectivism continuum explains how society varies from emphasis in individual achievement to collective harmony (Hofstede 45-46). Societies with a collective perception of organizational structure would favor transformational practices such as building of teams and participatory leadership.

Finally, masculinity-femininity is another continuum that describes the variance between masculine leadership values of assertiveness and orientation towards initiation of structure, and feminine values of nurturing and orientation towards consideration (Hofstede 47).

**Organizational structure.** Besides traditional/cultural aspects of the environment, the structure of the organizational environment also influences the emergence of certain leadership behavior. Well-structured environments with clear sets of rules and regulations favor transactional behavior, while environments with turmoil

and tension, or times of intense change, with a high degree of uncertainty will facilitate transformational behavior (Bass, Leadership 154).

**Marketplace stability.** One environmental factor in which transformational leadership can be expected to appear is “in times of turbulent marketplace” (Bass, Leadership 156). Such situations would require rapid response, the development of people, and a clear vision to cope with adverse market conditions. Extrapolated to Christian leadership, this argument would claim that transformational leadership behavior would be likely to emerge in places where the religious “marketplace” is resistant, such as regions where Christianity is a minority, in cultures that resist the gospel, or where Christians are likely to face persecution.

**Organizational purpose.** Every organization has a sense of purpose or mission, a *raison d'être*, which may or not be articulated in a formal mission statement. Bass contends the purpose of the organization is also an important factor in fostering transactional or transformational leadership (Leadership 185-86).

Robert Hay and Ed Gray described three historical phases in modern history of business that portray three main purposes of business organizations (135).

The first purpose, which was prevalent in American business until the beginning of the twentieth century, was profit maximizing management. As the name suggests, that type of management focuses on the bottom line. Ethically questionable practices such as child labor, exploitation of employees, and environmental depletion were acceptable in this era. Management under this paradigm is only responsible to the owner of the business (Hay and Gray 135-36).



The second management purpose is trusteeship management. During this phase the main focus of management was on balancing social responsibility to several agents involved in a business activity, such as stockholders, employees, customers, creditors, and the community (Hay and Gray 136-37).

The third and current management purpose is quality of life management. The growing awareness of the social responsibilities of organizations to the greater good of community in general has reshaped management in the latter part of the twentieth century. Now management is seen as being responsible for the greater good of society and accountable to the entire community, not only to those directly associated with the company (Hay and Gray 136-37).

My personal observation of Christian organizations in different parts of the world, seems to indicate a larger number of organizations in the two-thirds world still operate mainly in the old profit maximization model and somewhat in the trusteeship paradigm. The newer quality of life management may still be a distant idea in many nations where the factor of affluence, which ushered in the new management paradigm in the West (Hay and Gray 137), is decades away from realization or is even an impossible dream.

These three historical models of management are useful factors for explaining how organizations perceive their purpose and relationship to the greater community around them. This study is based on secular organizations, but these approaches have a strong influence of culture, therefore, these paradigms may influence the perception of churches and Christian organizations, as well.

Churches and Christian organizations do not exist for financial profit, but they have their own bottom line. It may be souls converted or ministry opportunities.

Likewise, Christian organizations may be operating with the purpose of benefiting their constituencies, without much regard for social change beyond their walls. Finally, a smaller number of Christian organizations are committed to the greater good of society, which in biblical terms could be defined as the ushering in of the kingdom of God.

Regarding leadership models, profit maximizing organizations would normally emphasize transactional leadership. In such organizations there would be little room for transformational practices (Bass, Leadership 186).

Trusteeship focused organizations would also focus on transactional leadership. Leaders would get involved in bargaining transactions with the different constituents of the organization. Active management by exception may be a highly necessary behavior in this model (Bass, Leadership 187).

Transformational leadership may be the instrument to transform organizations from strictly profit maximization to trusteeship and on to the stage to quality of life management. “Almost by definition, quality of life management calls for the transformational focus on even broader long-term societal needs and objectives transcending the firm’s own immediate interests” (Bass, Leadership 188). This type of management is highly motivational to all parties’ involvement and helps raise every party involved morally. At the same time, quality of life management is in harmony with individual consideration and values intellectual stimulation (188).

A natural perception of the Church and Christian organizations, in general, would be that they exist exclusively at the level of quality of life management. The purpose of every Christian individual or organization should be the establishment of the values of the kingdom of God in their sphere of action. The Church can pursue no higher moral

purpose. The natural development of this reality would be Christian leaders who are transformational *par excellence* most of the time, the ideal scenario of a full range of leadership. The unfortunate reality, however, may be that many Christian organizations function in the earlier and less socially responsible model of leadership. If Christian organizations still behave in that paradigm, transforming Christians from purely transactional leaders into leaders who perform optimally in the full range of leadership is a desirable outcome of any training program that seeks to accelerate the spread of the gospel. The multiplication of these kinds of leaders could foster transformation in the organizations they serve, helping them grow into socially conscious and kingdom-based models of organizational purpose.

### **Leadership Training and Development**

After over one hundred years, leadership theory has become a complex system of personal traits, leadership style, behavior, interactions, and contextual factors. Most of the skills associated with such complex leadership need to be developed over time.

Alongside the study of the theory of leadership, interest in the science of training leaders has grown and organizations have invested effort and resources in the development of individuals in leadership positions. This study was as interested in the development and specific training of leaders as it was in the theory or even practice of leadership. For that reason I examined the theoretical foundation behind the process through which adults learn. The adult educational model called andragogy contributes its assumptions about the way adult learners approach the learning experience. Transformative learning theory provides the theoretical lens through which I examined the process of training leaders to apply the full range of leadership in their ministries, which constitutes the training of ILI.

## The Andragogical Model of Adult Education

While discussing Plato's educational ideas, Alexander Kapp used the term *andragogy* to describe the particularities of the education process of adults. The term remained unused until the 1920s, when a group of scholars in Germany used it in their writings. Once again the term remained unused until the 1950s when it resurfaced in publications in Europe (Reischmann). More recently, Malcolm S. Knowles introduced the term to the English-speaking world and has become "the best known modern interpreter and advocate of andragogy as both a word and a philosophically-rooted methodology" (Rachal 210). Knowles himself defines andragogy as the "the art and science of helping adults learn" (42).

The andragogical approach to education is based on Knowles' six assumptions about adult learners. These assumptions differ from those of child learners and the pedagogical approach to education (Knowles 64; Merriam 3; Galusha 10).

**Self-concept.** Adult learners have an independent self-concept. They perceive themselves as being responsible for their own decisions, of having a need to be perceived as such, and of resenting situations when they feel imposed upon by others (Knowles, Holton, and Swanson 65). Furthermore, they can be self-directed instead of teacher directed, thus able to determine the objectives of teaching for themselves instead of having them imposed by the instructor. For this reason, andragogy proposes that learners have an active participation and actually "places responsibility for setting the agenda in the participant" (123).

**Need to know.** The motivation to learn in adults is the recognition that they need to know the particular teaching being offered. The task of the adult teacher is, therefore,

to help the adult learner become aware of the need (Knowles 64).

**Experience.** Adults have a reservoir of experience from their lives that provides a useful resource to learning, simply by virtue of having lived longer (Knowles, Holton, and Swanson 66). Furthermore, their experience influences the learning process, serving “as filter for interpreting new information” (Galusha 8).

**Readiness to learn.** As individuals grow and mature, their readiness to learn becomes increasingly oriented towards developing the specific roles they perform. As growth occurs through stages, so one’s readiness to learn changes. Teaching has, to take into consideration the developmental stage of the learner (Knowles, Holton, and Swanson 67).

**Orientation to learning.** Whereas a child’s process of learning is future oriented, adult learning is problem centered and has an immediacy of application.

**Motivation to learn.** An adult’s motivation to learn is based on internal rather than external factors.

Another characteristic of the education of adults considered by andragogy is that instead of focusing on generic life skills or general knowledge, most adult education is associated with a “fundamental life situation” and is designed to “support work” (Galusha 10). The literature and research on andragogy often speaks about *education* and many studies focus on university and other educational settings. Because of the practical aims and immediacy of application of adult education, particularly if compared with children and youth education, adequate extrapolations can be made, which apply to the short-term training of leaders. Organized adult learning activities adhering to andragogical principles must be considered adult education even if those activities are termed *training* [original

emphasis]” (Galusha 14). The training conference of ILI can, therefore, be classified as an adult education event.

Andragogy is a fairly developed science in Continental Europe, but the definition and approaches of European andragogy are different from those of American writers. In the English language, Knowles’ positions have achieved primacy, nevertheless, a fair amount of controversy and debate exist regarding this model. The debate has focused more on the “philosophical foundation of andragogy than in its practical applications” (Rachal 211). A great deal of discussion still exists about andragogy as an independent science versus a particular approach of adult learning theory. These epistemological discussions are not of interest to this study. My interest is in andragogy’s assumptions about the way adult learners approach learning.

Regarding the andragogical assumptions about learners, I question whether the self-concept of learners can be considered *a priori*. Andragogy seems to have an idealistic view of this particular assumption of adult learners. The fact is, most adult learners have pedagogical assumptions about the learning process in which the agenda is set by the teacher. Pure self-concept is probably rare and, at first, the teacher will have to set the agenda for the learner. The fact that Andragogy presupposes an ideal learning situation, however, should not preclude the use of the andragogical approach, recognizing the limitations of the model and the less than ideal conditions that learning will happen.

I can conclude, therefore, that all criticism notwithstanding, the andragogical assumptions about learners are relevant and useful to this evaluation of leadership training and to the objectives of this study. Training events, including conferences to prepare leaders for their task, should be considered adult education. The assumptions

about learners that inform andragogy are, therefore, valid for the study of training programs (Galusha 10). Therefore, andragogy can help provide a framework to evaluate the value of the training program of ILI to impact the lives and ministries of its alumni significantly.

### **Transformative Learning Theory**

One of the presuppositions of the training program of ILI is the need for leaders to change their leadership views, embracing a biblically informed transformational leadership model based on the eight core values for effective leadership, the essence of ILI's teaching. These expected changes require critical reflection, questioning, discussion, and changes in leadership assumptions long held by many of the leaders who undergo the training. Contextual elements such as the isolated retreat setting, building of a multicultural egalitarian learning community, practice of spiritual exercises, and interactive teaching of a leadership curriculum based on the eight core values for effective Christian leadership facilitate this process. The completion of the training and continued involvement with ILI helps the adoption of leadership practices based on the alternative frame of reference learned at the conference. Transformative learning theory and its construct about the learning process provide a useful theoretical framework to study the effectiveness of the program of ILI.

Mezirow proposes a transformative learning theory, explaining how adults make sense or meaning of their experiences, the nature of the structures that influence the way they construe experience, the dynamics involved in modifying meaning, and the way the structures of meaning themselves undergo changes when learners find them to be dysfunctional (Transformative Dimensions xii). Because of the complex rational and

critical reflection involved in this learning process, “transformative learning offers a theory of learning that is uniquely adult, abstract, idealized, and grounded in the nature of human communication” (Taylor, “Theory” 5).

Transformative learning is based on constructivist learning theory, which affirms that individuals learn building on past experience. Usually, individuals attribute meaning to a new experience based on old assumptions, from past similar experiences. Not all new experience, however, fits the current mental models held by the learner. When the new learning challenges the old assumptions, the individual has to rethink his or her assumptions. Transformative learning occurs when “we reinterpret an old experience (or a new one) from a new set of expectations, thus giving a new meaning and perspective to the old experience” (Mezirow, Transformative Dimensions 11).

Some foundational elements are important for the understanding of the process of transformative learning. They are meaning structures, critical reflection, and rational discourse.

**Meaning structures.** Meaning structures are cognitive, affective, and conative structures people use to make sense of the world around them. At first Mezirow described two basic structures—meaning perspectives and meaning schemes. More recently, in response to new learning and criticism of the theory, he has renamed meaning perspective to *frame of reference* and included the elements of habit of mind and point of view, in addition to meaning schemes (Taylor, “Analyzing Research” 293).

Mezirow defines frame of reference as “the structure of assumptions and expectations through which we filter sense impressions” (“Learning to Think” 16).

Frames of reference are acquired uncritically during childhood and adolescence through



socialization and enculturation, most of the time from significant adults in the life of the child (Taylor, “Analyzing Research” 288).

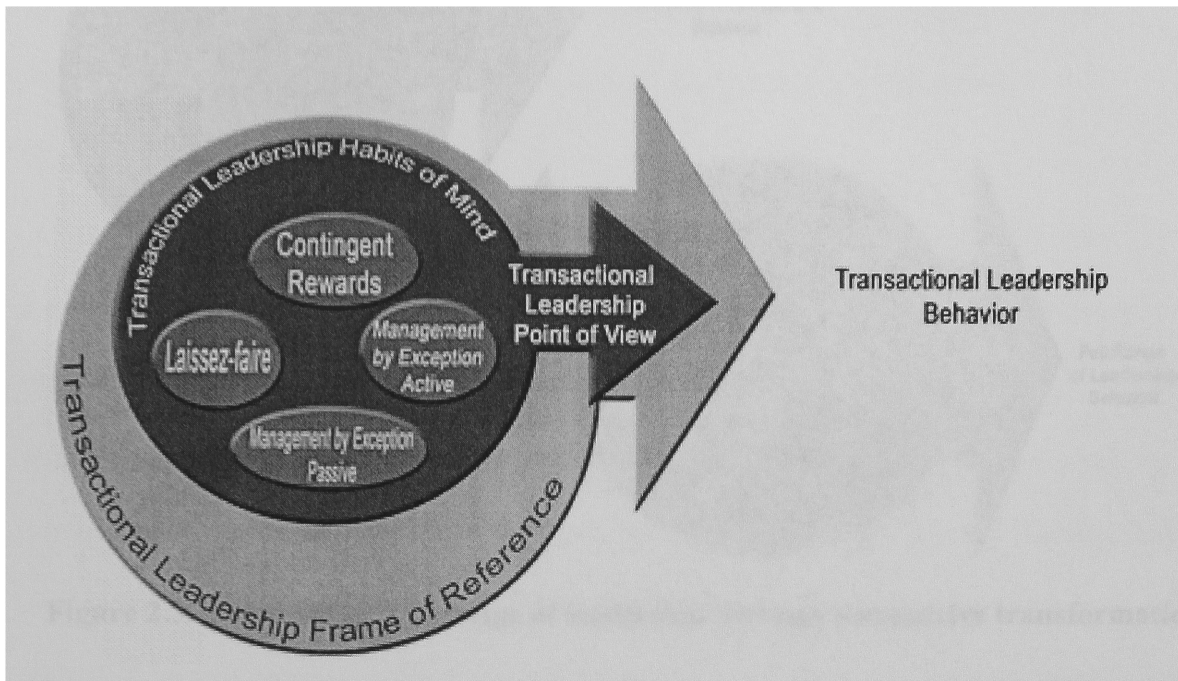
A person’s frame of reference includes cognitive, affective, and conative dimensions. In these three areas, it filters perception of reality and shapes the person’s responses to it.

Two dimensions constitute an individual’s frame of reference-habits of mind and points of view. Meaning schemes are individual assumptions, the smaller structures of meaning within a person’s mind. They are clustered together into habits of the mind, which are defined as “broad, abstract, orienting, habitual ways of thinking, feeling, and acting influenced by assumptions that constitute a set of codes. They encompass many areas and may be “cultural, social, educational, economic, political r psychological” (Mezirow, “Transformative Learning” 5-6). Points of view are the outward expression of habits of mind and can be defined as “the constellation of belief, value judgment, attitude, and feeling that shapes a particular interpretation” (6).

Based on Mezirow’s definitions, I suggest that transactional and transformational leadership fit the description of frames of reference. Each individual element of each leadership style is based on particular assumptions that function as meaning schemes that cluster together in a transactional or transformational leadership habit of mind, expressed by corresponding points of view. I have developed Figure 2.2 to illustrate a transactional leadership frame of reference.

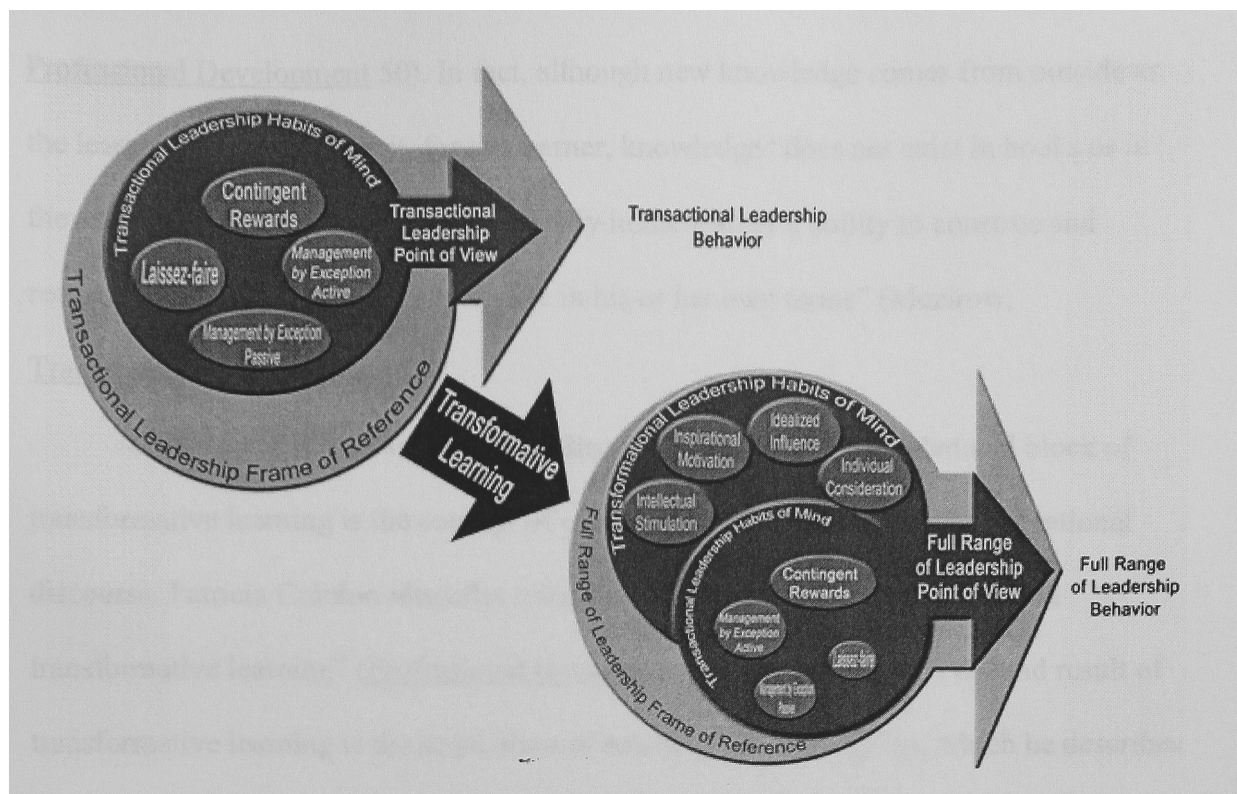
Learning is the addition, extension, or change in meaning schemes. Through critical reflection in preexisting assumptions, learners are able to change meaning

schemes and habits of mind, which are expressed in a new point of view and the development of a transformed frame of reference.



**Figure 2.2. Diagram of transactional leadership frame of reference and behavior.**

Learning the full range of leadership involves transformative learning as it requires the revision of leadership meaning schemes and habits of mind. In Figure 2.3, I illustrate the process of transforming a purely transactional frame of reference into a full range of leadership frame of reference. The model describes the addition of transformational leadership meaning schemes and a readjustment of the transactional ones, expressed by their change in size. The result is a frame of reference that maintains transactional assumptions in the appropriate proportion and includes the more effective transformational assumptions. The result is a full range of leadership frame of reference, which expresses in the lifeworld as the equivalent point of view and behavior.



**Figure 2.3. Learning the full range of leadership through perspective transformation.**

Not all learning is transformative, though. Because not all new information conflicts with existing meaning schemes, most of the time people learn without having to reflect critically or question existing presuppositions. Reflection often confirms the validity of meaning schemes and reinforces habits of mind. However, when the present frame of reference does not provide adequate explanation for the questions raised, the learner has to make a choice between rejecting the process and resorting to a dogmatic position or reconsidering his or her meaning schemes and allowing a new habit of the mind to emerge.

Transformative learning is built upon the foundation of self-directed development, the andragogical assumption that responsibility for the initiative and direction of the learning process, as well as the evaluation of the progress belongs to the learner (Cranton,

Professional Development 50). In fact, although new knowledge comes from outside as the learner seeks to acquire it, for the learner, knowledge “does not exist in books or in the experience of the educator. It exists only in the learner’s ability to construe and reconstrue the meaning of an experience in his or her own terms” (Mezirow, Transformative Dimensions 20).

**Critical reflection and rational discourse.** The second foundational block of transformative learning is the concept of critical reflection with its element of rational discourse. Patricia Cranton identifies critical reflection as “the central process in transformative learning” (Professional Development 75). For Mezirow, the end result of transformative learning is the acquisition of emancipatory knowledge, which he describes as “knowledge gained through critical self-reflection, as distinct from the knowledge gained from our ‘technical’ interest in the objective world or our ‘practical’ interest in social relationships” (Transformative Dimensions 87).

According to this model, learning comes from people’s response to the questioning of preexisting meaning schemes. The first step in critical reflection is an awareness of a person’s own assumptions. The assumptions themselves are examined, as well as their sources and consequences. The process includes asking questions about the validity of the assumptions. If the learner finds them to be valid, they are reinforced. If the challenged assumptions crumble, the learner accepts new ones and undergoes a change in perspective regarding the problem at hand, followed by appropriate action. At this point transformative learning has occurred.

In order to describe the phase in the learning process in which the learner articulates old meaning schemes and attempts to make sense of them or think about

alternative ways of addressing the issue, transformative theory describes rational discourse, another foundational stone in the construct of transformative learning. Rational discourse refers to “that specialized use of dialogue devoted to searching for a common understanding and assessment of the justification of an interpretation or belief” (Mezirow, “Learning to Think” 10). Differently than regular discussion, discourse depends on accurate and complete information, so that evidence can be properly weighed. This process requires an environment that encourages openness to alternative perspectives, and freedom from any kind of coercion which alters perception (Cranton, “Teaching for Transformation” 69).

In order to have such rational discourse, the learning event must be dialogical and egalitarian, where facilitator and learner are seen as equals sharing knowledge. Instead of a superior position from which the instructor deposits knowledge in the mind of the *lesser* student, “the successful educator works herself out of her job as educator and becomes a collaborative learner” (Mezirow, “Learning to Think” 15).

This view mirrors Paulo Freire’s pedagogics of liberation. For Freire, dialogue is essential for learning that promotes liberation, the essence of perspective transformation. Learning is the result of dialogue, which is reflection and action. Without dialogue, no real communication happens and without communication, no true education will take place. Authentic education is therefore, not something the teacher does *for* the student but what teacher and student do *together*, “mediated by the world—a world which impresses and challenges both parties, giving rise to views or opinions about it” (81).

Rational discourse presupposes a democratic learning environment where trust and openness are present, so that learners can reflect and expose their views without the

danger of being judged. Because transformative learning is only completed with action based on a new frame of reference, the conative element of transformative learning is as important as the cognitive aspect of learning itself. The presence of a supportive community is an integral part of the conative process of learning because its development is dependent upon the support of others (Mezirow, "Learning to Think" 25).

To have egalitarian discourse, educators must foster the building of a community setting where the learner can interact with significant others who can help the process of reflection, discourse, and ultimately transformation. Individual mentors are important in the development and transformation experiences of learners, but in a study of a group of leaders, subjects often pointed to more than individual mentors as instrumental in their transformative experience, describing a supporting "mentoring community" as an agent of change in their learning (Daloz 115-16).

Transformative learning theory, especially in Mezirow's work, claims to have universal value. The main problem is that the theory in its original form had a strong rational bias, basing transformation exclusively on critical reflection and rational discourse, two processes involving cognitive and conative aspects of learning, giving little or no importance to the affective dimension. Researchers since then have addressed the issue:

[I]t is clear that affective learning plays a primary role in the fostering of critical reflection. Furthermore, it is our very emotions and feelings that not only provide the impetus for us to critically reflect, but often provide the gist of which to reflect deeply. (Taylor, "Analyzing Research" 305)

As Edward K. Taylor's reflection indicates, the affective dimension is a significant part of the reflection process and needs to be considered seriously.

The studies available for review on transformative learning events are almost

exclusively conducted within the framework of mainstream American culture, all of them in the United States. Some of these studies intentionally included cultural diversity among their subjects, but none was designed to evaluate the role of cultural differences in transformative learning. The available literature, therefore, does not provide an adequate picture of how critical reflection and rational discourse function in other cultural settings. The recognition of this limitation is not a denial that critical reflection and rational discourse happen in other cultural settings, but research needs to take into consideration that discourse may have a very different face in other world cultures than the process described here.

Transformative learning theory outlines specific phases individuals go through in the process of learning. I have discussed some aspects of these phases in the previous paragraphs because they are foundational for the understanding of the process. Mezirow originally described ten phases. Extensive research has been done in an effort to test the phases of the transformation process empirically. Taylor has reviewed them and argues that although general information has been gathered that confirms the phases, “few of the studies provided actual data confirming each phase (“Analyzing Research” 290). More recently, Cranton proposed a new outline of the transformation process which, in my opinion paints a clearer though not complete picture of the process (“Teaching for Transformation” 66-70). I have used Cranton’s description of the process for this study while acknowledging the importance of Mezirow’s original phases. In my review of the two descriptions, I have found Cranton’s to be lacking one element of the process conceptualized by Mezirow, namely, the instrumental learning that runs parallel to the deeper perspective transformation and assists the practical implementation of the new

habit of mind. I have decided to include that element as an additional phase, thus modifying Cranton's model.

**Activating event.** The initial phase of activating event refers to the process whereby an event or incident triggers the process in a learner's mind. Mezirow describes a disorienting dilemma in his original study of women going back to college during the emergence of the feminist movement. The conflicting assumptions of traditional American society and the new ideas of women's liberation put Mezirow's subjects in a dilemma about their role as women in the family and in society.

Years of research have showed consistent evidence of transformation triggered by a clear disorienting dilemma, but evidence shows that not every transformative learning experience begins with a traumatic event. Clark identifies "integrating circumstances, or indefinite periods in which the person consciously or unconsciously search for something which is missing in their lives" (qtd. in Taylor, "Analyzing Research" 299). This new evidence suggests perspective transformation may not need a traumatic event to occur but may be triggered by less stressful events that "provide an opportunity for exploration and clarification of past experiences" (299). A provocative statement by the educator or peer, or one read in an article or book, self-reflection exercises, or other events may trigger the reflection process. Cranton suggests the creation of an environment of questioning within safe boundaries may be the most important element facilitating transformation ("Teaching for Transformation" 66). This initial phase includes the possibility of the charged emotions described by Mezirow as the second step of the process, as a reaction to the disorienting dilemma.



**Articulation of assumption.** At this point in the learning process, critical reflection has begun. The learner begins to reflect critically on the content of what is being learned, on the process of learning itself, and on premises or in the assumptions behind meaning schemes. The learner must engage in this reflection about his or her own presuppositions, because “it is this premise reflection that opens the possibility of perspective transformation” or the change in the learner’s frame of reference (Mezirow, Transformative Dimensions 110). This phase corresponds with Mezirow’s critical assessment of assumption, except that it includes the articulation of one’s assumption, making the experience a communal one and pointing to the beginning of the process of reflection, which will culminate in rational discourse.

**Critical self-reflection.** At dialogue with oneself, with the content of the learning, with peers, and with educators continues the process of reflection. As discussed previously, the learning environment, the building of community, and the program itself are of essence at this phase in the transformation process. Critical reflection can happen in the classroom, but probably most of it will occur in between sessions, when the learner has the opportunity to review the issues presented and discussed in class (Cranton, “Teaching for Transformation” 68). This phase also mirrors one of Mezirow’s recognition of one’s discontent.

**Openness to alternatives.** The ability to see issues from another point of view is an essential precondition for discourse. Learners may find it much more difficult to contemplate alternative points of view than to articulate their assumptions and even accept their inadequacy (Cranton, “Teaching for Transformation” 68).

**Discourse.** Critical to the transformation process is rational discourse. A democratic environment, safety, and respect are essential elements for facilitating discourse. Structuring the psychological environment, building a supportive community, facilitating self-directedness, and providing a safe environment for discourse is what educators can do to foster the process (Pohland and Bova 147).

**Preparing for change.** This phase includes planning a course of action, acquiring the necessary skills to perform the new roles, and the provisional trying of these roles within the safe setting of the training event. This added phase in the process includes the instrumental learning that must happen so that the learner can effectively implement changes in his or her life as a result of the changes in frame of reference. In Cranton's original construct, action only happens at the last stage. By providing space for tentative action during the process of learning, I hope to accommodate the description of the process to Mezirow's original proposal, including the instrumental aspect of the transformation process. As I discussed above, the andragogical model of adult learning presupposes that learning for adults is connected with immediate practical application in real-life situations. This practical aspect of adult learners requires that the transformative learning process include instrumental learning, which addresses the need for immediate practical application of the transformed habits of mind. This added phase also helps make the process better suited for the evaluation of the program of ILI, due to the practical aspects of the training.

**Revision of assumptions and perspectives.** The phase of revision of assumptions and perspectives is a moment in the transformative process that learners have to go through without much help from teachers. The revision stage is personal.

What teachers and peers can do to help is to engage in one-on-one communication that helps the process of revision (Cranton, Professional Development 60). This phase has no real parallel in Mezirow's description, with the exception of a partial fit with his ninth phase when the learner builds self-confidence and competence in the new roles.

**Acting on revisions.** Action is the final goal of the transformative learning process. Without action real learning has not occurred. Freire emphasizes the importance of *praxis* in his pedagogy of liberation. For him, reflection and discourse are essential for learning that liberates, but without action, they are what he calls *verbalism*. Without action, "it [discourse] becomes an empty word, one which cannot denounce the world, for denunciation is impossible without a commitment to transform, and there is no transformation without action" (76).

If the action in response to the new meaning schemes demands certain specific skills, the learner undergoes instrumental learning in order to acquire those skills. The learner finally integrates the new meaning schemes, habits of mind, and points of view into the new, reshaped frame of reference and enters a new state of balance.

The title of the reentry phase of the process is stronger in Cranton because it implies expression of the newly acquired point of view and action upon it, whereas in Mezirow, this phase seems to be diluted in several tentative steps before actual implementation.

In a leadership training conference setting, such as the one evaluated in this project, participating learners should undergo steps one through five during the course of the conference. Steps six and seven will begin during the conference, but will continue

after the learner goes back to his or her setting. The last step will be implemented in the participant's work setting.

Considering the foundational factors and the steps involved in the transformation process, the promotion of transformative learning in a leadership development conference needs to pay attention to a few additional elements, namely the conference setting, the building of community, and the style of teaching.

**Conference setting.** One of the important aspects of adult learning that favors transformational experiences relate to the site of the training event itself. Judith B. Cohen and Deborah Piper studied a residential retreat college program for adults. They observed how the setting of the residential retreats became itself a learning facilitator, as the beauty and mystery of the place fostered in students "this infectious sense of curiosity when they sit down to plan their intellectual work" (208).

Another advantage of the retreat setting is the isolation from the outside world and everyday activities, which gives learners the opportunity to get rid of former roles and ascribed status and become open to new experiences:

When an adult can step out of her regularly held roles, hidden aspects of her personality can emerge: she may be a secret artist, writer, political activist, even an intellectual theorist. Without the mask of everyday life to hide behind, the more creative, expansive aspects of the self can come out of hiding or "wake up from a long sleep," as one student phrased it. (Cohen and Piper 208-10)

Removing persons from their familiar surroundings therefore can become another transformative teaching tool, by opening learners to new ways of approaching the world.

Another study of a training program through residential retreats show evidence that "leaders attend seriously to the physical environment of the learning venue" (Pohland

and Bova 147), which facilitates interaction while at the same time providing for solitude and reflection which maximize the potential for transformative learning.

Another important factor related to roles and status is that a retreat setting, in which learners from diverse places, mostly strangers, and faculty members lodge at the same place and live in community, levels the playing field and brings learners and teachers close together and facilitates the building of the egalitarian learning community, an important element that facilitates transformative learning.

**Building an egalitarian learning community.** Just being together in a beautiful retreat center does not automatically promote transformation. In order for transformative learning to occur, educators and learners must actively work to build community. The isolation of the retreat setting is conducive for the establishment of relationships and constructive dialogue among participants. At first, dialogue involves mainly amenities about family or work. In time, however, conversations with peers and teachers take on a more serious and even academic level. The atmosphere of discovery is enhanced by learning about other people—their differences as well as their obvious commonalities. Comparing others' stories to one's own begins the process of reflection and informed reinterpretation, which eventually leads to transforming one's own perspectives and assumptions (Cohen and Piper 210).

Transformative learning theory presupposes an egalitarian and democratic community where reflective discourse can happen without pressure, coercion, fear, or any other threat. The problem with this view is the fact is it assumes an ideal situation, which does not correspond with the way the real world operates. If practitioners ignore this fact, “[they] might overlook the reality of their students' lives. Most adults simply have not

developed their capacities for articulating and criticizing the underlying assumptions of their own thinking” (Belenky and Stanton 72-73).

Mary Field Belenky and Ann V. Stanton go even further by pointing out “[t]ransformational theory also presumes relations of equality among participants in reflective discourse when, in actuality, most human relationships are asymmetrical” (73). The implications of this reality are the virtual impossibility of truly egalitarian discourse.

The reality of inequality among humans is inevitable. Furthermore, many cultures of the world do not value egalitarian relationships as Western culture does, so individuals from these cultural backgrounds may have even more limited capacity to engage in truly democratic discourse. As a result of this limitation, reaching an ideal community of equals may be virtually impossible in such a varied array of cultures and perceptions. This reality does not preclude the need to seek to develop a true community of democratic learning. The shock of finding oneself in such a different community of learners may well become the disorienting dilemma that initiates transformation in other areas for participants in international learning events such as the ILI conference.

**Teaching style and methodologies.** Changing the style of the teaching event from the traditional series of lecturing is an integral part of a strategy to facilitate the process of transformative learning effectively. Teaching methodologies that build on the andragogical assumptions about adult learners and facilitates self-initiated learning, helping learners determine their expectations are only some of the practices of teaching that can help learners through the process of critical reflection and rational discourse.

In conclusion, transformative theory is still in its initial stages of research, and although much has already been elucidated, further research is necessary to shape the

understanding of how perspective transformation occurs and how it is implemented in real life by the transformed learner. Transformative learning theory shows how adult learners can go through a learning process that will help them discover the inadequacy of some frames of reference in their minds and identify necessary changes in those assumptions. As a result of this experience, learners may change their belief in relation to some issue in life, acquire the skills necessary to adapt to the new ideas, and take action to implement the changes in behavior that the change in perspective dictates.

When evaluating a program from the viewpoint of transformative learning, the main issue to address is not how well the curriculum is covered, or even how effective the communication of instrumental skills has been. The goal is to ascertain whether the training fosters transformation and to observe practices that can lead learners through the phases of the transformation process. The researcher has to discover if something in the training event causes an activating event in the minds of learners, which will cause them to begin questioning shared assumptions about the issues. He or she should find out if the program provides opportunity for learners to articulate their own assumptions and openly critique them, then provide learners with the appropriate environment that will open their minds to other ways of thinking. The proper environment for discourse needs to be next in the agenda of the organizers, together with opportunities for learners to engage in one-on-one relationship to help them review and test new assumptions in a safe environment. The desired end result is for the learner to engage in praxis, putting the new skills and habits of mind to use in the real world, thus realizing the goal of the entire critical process.

## Transfer of Training

Considering the adult learner's value of practical application of teaching, any adult teaching program is only effective insofar as trainees put the learning into practice in their lives. The aim of every adult learning event is the practical application of concepts learned and attitude changes in the practical life situations of learners after the conclusion of the training event. The ILI conference is andragogical in its training goals, aimed at producing practical results by participants' implementation of new leadership practices based on the eight core values for leadership and their multiplication through training other leaders. As I have reviewed above, these practices are transformational and in harmony with an expected full range of leadership behaviors. Unfortunately, literature on transfer of training from the business sector reports less than enthusiastic results from training programs for workers in diverse fields. Business executives report as little as 10 percent actual application of skills acquired during on-the-job or seminar training for their employees, clearly a waste of time and money (Kelly 102).

Mary L. Broad and John W. Newstrom define transfer of training as "the effective and continuing application, by trainees to their jobs, of the knowledge and skills gained in training-both in and off the job" (6). More recently, recognizing the limitations of a potentially static view of transfer that does not take into consideration the dynamic nature of knowledge and the influence of the context in which the trainee is inserted when implementation occurs, "there is a strong tendency towards reconceptualizing transfer emphasizing the broad, productive, and supported use of acquired knowledge, skills, and motivations" (DeCorte 143). Some of the practical implications and applications of the theory of training transfer are important additional tools to help understand how the ILI



training is implemented and influences leadership practices in the trained leaders' work environment.

Multiple factors can affect the application of training in the workplace, some of them of considerable relevance for this study. They are related to the three entities with a stake in the training and its application. Personal factors related to the trainee, instructional factors related to the training program, and institutional factors related to the organizational environment where transfer is expected to happen affect transfer of training (Parry, Friedman, Jones, and Petrini 15).

**The trainee and transfer.** Any trained person has the potential to implement skills learned in the workplace, but the selection of the right trainee can improve chances of transfer. Motivated learners will increase their chance of transferring insights beyond the training event by internalization, an awareness of the usefulness of the training and identification, the ability to perform the task learned without thinking of it (Mathis 293).

“A powerful factor in inducing change within any organizational unit is obtaining a *critical mass*—creating [original emphasis] the skills and desire for change within a large enough subgroup that the trainees have some impact on the unit's subsequent behavior” (Broad and Newstrom 67-68). Training teams of individuals can provide a source of encouragement and affirmation, as well as increasing the chances that those trained will have a hearing within their organization or community, thus increasing the chances of effective transfer of training.

**The training program and transfer.** The nature and quality of the training content itself can facilitate or hinder transfer. However, the perceived relevance of materials may be more important than the skills taught themselves. Having a clear and in-

depth understanding of the concepts, practical skills, and attitudinal changes required for effective leadership will improve the ability of conference participants to implement the teaching received in their own real-life situations, thus assuring proper transfer. If learners come out of the training event unclear about the importance of the themes studied, the chances for transfer will be diminished (Ehrenberg 81). Even before training occurs, those involved with the training program must think and plan proactively for transfer, designing and implementing a program that intentionally aims at producing practical changes in the trainee's real life (Broad and Newstrom 60).

An important strategy for effective transfer of training, which is in line with the andragogical assumption of self-concept, is the emphasis on trainee involvement in the planning of the training event. If trainees have ownership of their training program, "they will be more committed to learn and apply the material" (Broad and Newstrom 63).

**The transfer environment.** As the actual environment where transfer will take place, the working context where the trainee is inserted is of great importance in the transfer process. Factors such as the organizational climate and culture and the fit between the trainee's responsibilities and the practices to be implemented can help or hinder implementation of insights learned during training in the workplace (Parry, Friedman, Jones, and Petrini 16).

The trainee's position in the organizational structure and the support of immediate superiors is also influential in the transfer process. The attitude and actions of a trainee's immediate superiors can be a stumbling block or a stepping stone for the transfer of training. If the trainee's superior is motivated to support and equipped to assist the trainee in implementing the changes, the chances of transfer are greatly increased. For this

reason, providing training to superiors so they can effectively coach the trainee will greatly enhance transfer (Broad and Newstrom 64).

In conclusion, the fact that a leader has attended training is simply the beginning of a process that must culminate with implementation of new leadership practices and investment in other leaders. Transfer of training is not a simple process. “An examination of the underlying complexity of the transfer concept shows that it is not a fixed, regular entity” (J. Ford 30). The design of the training program and its implementation must be carefully and intentionally planned taking this complexity into consideration to ensure transfer. The leader’s immediate life and work environment, including immediate superiors and organizational structure, are also important limiting or encouraging elements in the transfer process.

### **Leadership in the Christian World**

The secular science of leadership has greatly influenced the thinking of Christian leadership scholars. As useful as secular theories of leadership can be to Christian leadership, they are inadequate because they do not take into consideration the spiritual nature of Christian leadership. Edgar J. Elliston affirms, “Christian leadership values and principles must come from a solid biblical base rather than just from a social science base” (209). For this reason I begin the discussion of Christian leadership by laying out the theological foundation for the exercise of leadership, particularly in relationship to the Church’s commission to take the gospel outside of its walls into the world.

### **The Uniqueness of Christian Leadership**

Because humans exercise Christian leadership in the natural world over human followers who are organized in institutions similar to those in the so-called secular world,

Christian leadership manifests many of the same characteristics of leadership in general and seeks to apply much of the insight from the science of leadership. Some leadership behaviors, however, are unique to Christian leadership and need to be discussed in relation to the scope of the present study. They are the origin of leadership, the origin of vision, the role of prayer, and servant leadership.

### **The Origin of Leadership**

The first unique characteristic of Christian leaders relates to the process whereby an individual moves into the realm of leadership. Christian leadership originates when God sovereignly calls a person and supernaturally enables him or her with the necessary gifts and resources for leadership. Hudson T. Armerding discusses God's sovereign wisdom in using men and women specifically called and especially endowed with gifts needed for the hour. Using Moses as the biblical model for God's sovereign action in shaping the life of a leader and citing the Wesleyan revival and the reformation as more recent historical examples, he suggests that "vision, purpose, and blessing remain as necessary elements in responding to the dynamics of the moment, but always under the sovereign hand of God" (107).

### **The Origin of Vision**

Because God calls and empowers men and women for leadership, Christian leadership must flow out of the leader's relationship with God through Jesus Christ. This view is far more radical than simply sanctifying secular leadership by associating its principles with biblical verses or stories of prominent biblical leaders. Christian leadership must, instead, start with Jesus as the supreme leader and flow out of this relationship (L. Ford 126).

Leadership writers agree that vision is an essential element of leadership. Authors such as George Barna affirm real leadership does not exist without vision. (Leaders 47). Developing and casting vision is part of the inspirational-motivation behavior of transformational leaders. Vision, however, is essentially different for the Christian leader than it is for the secular leader because it originates in God and not in human reasoning.

### **The Role of Prayer**

Prayer is an indispensable discipline in the life of all Christians. It is at the core of Christian leadership. Blackaby and Blackaby point out that “nothing of eternal significance happens apart from God” and also “Leaders who neglect a close relationship with God will be unable to accomplish God’s will through their organizations” (148).

For transformational Christian leaders, prayer is at the core of each leadership behavior. Their prayer life informs and expresses itself in the four transformational behaviors.

The prayer life of the leader is the model for followers. His or her prioritizing of prayer in the organization sets the example and establishes the pattern of truly seeking to know and fulfill God’s purpose for its existence.

Spiritual leaders understand that the vision for their organization is not originated in their hearts but comes as a revelation from God; therefore, they pray to seek God for the revelation of the vision and guidance to realize it. Likewise, the leader seeks God’s wisdom for setting goals and building the team. “God is the leader of spiritual leaders: he knows far more than even the best informed leader” (Blackaby and Blackaby 149). Furthermore, followers who are pursuing an organizational vision that is originated in God through prayer will not have problems perceiving the higher meaning of their work.

The stimulation performed by the praying leader will not only be intellectual but also spiritual. He or she will stimulate faith by encouraging prayer and trust in God.

The Christian transformational leader will not only pray for the organization but will love, care, and pray for followers. If seeking God's will is the number one priority of the organization, individual consideration will include prayer in all of its facets.

### **Servant Leadership**

One of the most popular models in contemporary leadership is that of servant leadership. Robert Greenleaf's work proposes a radically different model of leadership than the command-and-control model of years past. The Christian model of servant leadership, while coinciding in many ways with Greenleaf's theory, has some fundamental differences.

The first difference between the Christian model of servant leadership and the secular counterpart is its origin. While secular servant leadership traces back to Greenleaf's personal experience with the reading of Herman Hesse's Journey to the East (Greenleaf 21), Christian servant leadership claims its foundation in the life example and teachings of Jesus of Nazareth.

The second difference is ontological. Greenleaf affirms that the servant leader is a servant first (3). In Greenleaf's construct, the servant leader leads to serve people. In contrast, "spiritual leaders are not their people's servants; they are God's" (Blackaby and Blackaby 167). The example of Jesus' washing of the disciple's feet is remarkable, but in humbling himself and serving his disciples, Jesus was essentially obeying the will of the Father as everything else Jesus did (John 5:19). Jesus modeled servant leadership, but in serving others, the Christian servant leader is actually serving God.

The radical nature of servant leadership, especially the one based on Jesus' model of serving is the emphasis on submission. "Servant leaders must be willing to live lives filled with submission on many levels.... Though conventional wisdom says everyone should submit to their leaders, the real truth is that leaders, to be effective, must learn to submit" (Drucker 41-42).

### **The Transformation of Leaders—Eight Core Values for Spiritual Leadership**

The training program evaluated in this study seeks to help leaders undergo a learning process through the training conference, which will change their frames of reference in regards to effective leadership, evangelism, and their own roles in the leadership process of the Church. The foundational stones for this transformation are eight core values for effective leadership, which originate the curriculum of ILI.

The core values of ILI emerged as the result of a consultation with leaders from different parts of the world. Over a period of three years, this group of leaders met and discussed the needs of leadership development in their parts of the world. They formed the basis from which the curriculum was developed. They are intimacy with God, passion for the harvest, visionary leadership, culturally relevant evangelism, multiplication of leaders, family priority, stewardship of gifts and resources, and integrity.

#### **Intimacy with God**

"God is looking for men and women who minister out of an intimate relationship with God" (ILI Vision 2). In the beginning of creation, God enjoyed intimate fellowship with human beings. Disobedience broke that relationship, but God never ceased to seek humans and to engage them in order to restore the relationship between God and his creation. The chronicler paints a picture of God's eyes "ranging throughout the Earth to

strengthen those whose hearts are fully committed to him” (2 Chron. 16:9). Clearly in this passage God wants to demonstrate his power in the lives of people who have a close relationship with him. The prophet Jeremiah utters God’s promise of a new covenant with his people. Through the mouth of the prophet, God says, “I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people” (Jer. 31:33). Once again the biblical image is one of intimacy, a loving relationship and belonging to one another. This biblical evidence suggests that ministry seeking to fulfill God’s purpose and build his kingdom must emerge from an intimate relationship between the person who leads and God. Throughout the Bible, God’s anointed leaders were men and women of deep intimacy with God. Abraham is known as the “friend of God” (Jas. 2:23). Moses was so intimate he was able to see God’s fading glory (Exod. 33:18-23). King David is described as a “man after God’s own heart” (Acts 13:22). Jesus demonstrated beyond question the connection of intimacy and effectiveness in ministry by his constant prayer and the intimate language in which Jesus addresses God as father (e.g., Matt. 10:32; Luke 23:34; John 17). His use of the word *abba*, an intimate word used by children to speak to their father (Mark 14:36) is a particularly powerful example of this intimate language.

Intimacy is about developing a depth of relationship with God that permeates all of one’s life. Richard J. Foster points out the current problem related to intimacy with God by saying, “[S]uperficiality is the curse of our age. The doctrine of instant satisfaction is a primarily spiritual problem. The desperate need today is not for a greater number of intelligent people or gifted people, but for deep people” (1).

Christian leadership is spiritual in nature. The Christian leader’s personality is controlled and empowered by the Holy Spirit. The Christian leader influences others



because his personality is “irradiated, penetrated, and empowered by the Holy Spirit. As the leader gives control of his life to the Spirit, the Spirit’s power flows through him to others” (Sanders 28).

### **Passion for the Harvest**

Those who are intimate with God have share his heart and passion. The God of the Bible is, in essence, a self-giving God. When humanity fell from grace, God’s passion became “to seek and save that which was lost” (Luke 19:10). Jesus’ love for people was the ultimate demonstration of God’s passion for the lost. Jesus ached with compassion when he saw the multitudes “like sheep without a shepherd” (Matt. 9:36). In this and other instances, the Greek word used to express Jesus’ feelings was *splanchnizomai*, described as “to be moved as to one’s bowels, hence to be moved with compassion, to have compassion” (Strong 4697). The word clearly denotes deep feelings of pain in sympathy for another being. In the same incident, immediately following his personal experience of pain for the lost, he transfers that sentiment to his disciples by urging them to “ask the Lord of the harvest, therefore, to send out workers into his harvest field” (Matt. 9:38). The biblical picture of the Christian leader is one of a man or woman who is passionate about the lost and fallen world. Ajith Fernando calls this passionate attitude “the compulsion of truth” (117). Based on Paul’s writings, Fernando gives several reasons why the message of the gospel compels Christians to proclaim it. The first reason is because God revealed the gospel as His plan to save humanity from a desperate situation. The reality of this state and hopeless situation of humanity is also a compelling factor. Finally, the gospel is not only the intellectual answer to the question of humanity, but it has in itself the power to transform the lives of those who believe it (117-19).

In his passion to reach all of humanity, God established the Church. It exists for the sole purpose of proclaiming the gospel of the kingdom. In the words of Newbigin, “when the Church ceases to be a mission, then she ceases to have any right to the titles by which it is adorned in the New Testament” (Household 142).

### **Visionary Leadership**

The story of Nehemiah is one of the clearest examples in Scripture of how God’s model of leadership is based on a vision he gives to those he calls. The restoration of the wall of Jerusalem was a tremendous feat that could only be accomplished by a God-given vision. Starting from a situation of extreme need (Neh. 1:3), God birthed a vision in the heart of a man who set goals for himself (Neh. 2:5), mobilized the people of God to work together for the vision (Neh. 2:17), overcame the obstacles appearing before them (Neh. 1:19; 4:1-8; 6:1-7), and finally accomplished the vision by rebuilding the walls of Jerusalem in fifty-three days (Neh. 6:15).

Barna defines vision for the spiritual leaders as “a clear mental image of a preferable future imparted by God to His chosen servants and is based upon an accurate understanding of God, self and circumstances” (Power 28). A few elements in this definition point to the kind of visionary leadership that God seeks to develop in spiritual leaders. Vision focuses on the future and sees a better future. Vision for the Christian leader is imparted by God, not developed through mental processes. Finally, vision for the Christian leader is based on a relationship with God, which leads to a better understanding of self and circumstances.

### **Culturally Relevant Evangelism**

God chose to manifest himself through the vehicle of human culture. The Bible is

not written in some heavenly language but in the common language of the people. In the Incarnation, Jesus became a human being, fully immersed in Jewish culture. Christianity, however, “is a *catholic* [original emphasis] religion, intended for all nations; therefore, its apostles must be free from Jewish narrowness and have sympathies wide as the world” (Bruce 13). The council of Jerusalem settled once and for all that the gospel must be allowed to adapt to each culture, transforming it from within, rather than imposing change from without (Acts 15). Paul expressed this value of Christian leadership in his words to the Corinthians:

Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God’s law but am under Christ’s law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. (1 Cor. 9:19-22)

Paul’s passion is expressed in his willingness to go great lengths and change himself in order to be relevant to those for whom Christ died. He is willing to use different cultural forms and become like a Jew or like a Greek, so that the message of the gospel will be intelligible to those different cultures. His attitude of humility and sensitivity to people’s culture is demonstrated by his willingness to be “a slave to everyone” and to become weak for the sake of the weak. In summary, Paul is willing to do anything necessary to save even one of those who are lost.

### **Multiplication of Leaders**

The success of the New Testament church to reach its world can be explained by several factors. One of the reasons for this success is the pattern of multiplied leadership

exemplified by Jesus and put into practice by the Apostles, especially by Paul. In the Gospels, Jesus modeled the development of leaders by calling the twelve and the seventy-two, whom he empowered to do the work (Matt. 10; Mark 6:7-12; Luke 10). Throughout his relationship with his closest disciples, culminating on the last night with them when he washed their feet and the next morning in his sacrifice for them on the cross, Jesus established the model of servant leadership for the missionary community of believers being established.

The commission to go to the ends of the Earth certainly includes more people than the small band of believers in Judea could possibly handle. The biblical model for reaching the world with the gospel includes the multiplication of disciples and leaders with the purpose of equipping the Church for the task of spreading the message of salvation in Christ. Jesus commands his disciples to “go and make disciples of all nations ... and teaching them to obey everything I have commanded you” (Matt. 28:19-20).

The commission is clearly not restricted to a few priests and Levites, as was the case with the Jewish religion. The Bible charges every Christian to “look at people with hope just as Jesus did. Every believer is a key vessel that God is waiting to use” (Fernando 182). Paul makes clear that the task of leadership in the church—apostles, prophets, evangelists, pastors and teachers—is “to prepare God’s people for works of service, so that the body of Christ may be built up” (Eph. 4:12). The process is a continuation of Jesus’ method of training his community of disciples. Robert E. Coleman demonstrates the pattern in the life of Saul. “Not only is he taken into a fellowship of disciples at Damascus, but he is joined by a man sent by God to give special instruction [Acts 9:18-19, 25]” (72). Paul then follows the same practice in his own ministry. His

instruction to his disciple, Timothy, ensures the nurture of the Church and the advancement of the gospel. The apostle instructs his protégé saying, “ and the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others” (2 Tim. 2:2). This brief orientation establishes the pattern of multiplication whereby a person can become a leader of leaders, equipping and developing others who will lead, equip, and develop leaders themselves in a continuing pattern. By concentrating on few chosen leaders, quality and far-reaching effects are assured (Coppedge 113).

The multiplication of leaders is an important task, and it cannot be done *en masse*. It will require significant investment of leaders in a few selected followers. “It requires patient, careful instruction and prayerful, personal guidance over a considerable time” (Sanders 150).

### **Family Priority**

“God is looking for men and women who make the family their priority in ministry. The family is God’s building block for society” (ILI Vision 2). God himself established the first family. Every leader must make his or her own family a priority in ministry. In Paul’s list of characteristics of good Christian leaders, he includes the need to “manage his own family well and see that his children obey him with proper respect” (1 Tim. 3:4).

### **Faithful Stewardship**

God is looking for leaders who are faithful stewards of the gifts and resources entrusted to them (ILI Vision 2). Peter exhorts Christians saying, “[A]s each one has received a special gift, employ it in serving one another, as good stewards of the manifold

grace of God (1 Pet. 4:10, NAS). The parable of the talents shows clearly that Christians are accountable to God for the use of these gifts and resources (Matt. 25:20-21).

For leaders, stewardship includes management of God's material resources, the gifts and talents received from God and the time entrusted to them.

The concept of stewardship derives from the biblical affirmation that God is the owner of everything. The Bible affirms he has created (Ps. 24:1) and controls (Rom. 11:35) everything in the natural world. Furthermore, his exalted position (1 Chron. 29:11) and ultimate power (Ps. 89:8-13) form the foundation for the view of human beings as stewards of a material world, which belongs to God and is entrusted to their care.

In the original creation account, God speaks to the human race, entrusting it with the responsibility of caring for the natural world. From the outset, human beings are made stewards of creation (Gen. 1:26-28). The Gospel of Luke affirms that humans are accountable to God for his resources entrusted to them (Luke 19:12-26).

One of the important aspects of stewardship is the management of the leader's time. Time is the most important resource the leader has, yet, it cannot be stored, saved, or increased. Every leader has the same amount of time. The issue here is not having more time but managing the time available. Myron Rush affirms that the person who has problems managing time actually has problems managing his or her life (168).

### **Integrity**

Christians are saved by grace through faith in Jesus Christ, but scripture also makes clear Christians have a long race run and a fierce battle to fight. Christians will finish well by persevering until the end (Jas. 1:4). God is pleased with integrity and seeks faithful hearts (1 Chron. 29:17).

Integrity is related to wholeness, being a complete person. “Spiritual integrity—with its basic components of sincerity and blamelessness—means that a believer is a person who’s an integrated whole, one who reflects that fact in every area of his [or her] life” (MacArthur 45). Integrity is an essential characteristic of Christian leadership because it “glorifies God, protects leaders from stumbling, and encourages growth” (III Vision 3). Christian leaders who live in integrity give glory to God and provide the opportunity for non believers to “gain a glimpse of God’s holiness” (Blackaby and Blackaby 145).

The strength to maintain integrity is a result of spiritual maturity. John F. MacArthur contends that “there is a direct correlation between integrity and biblical holiness” (125). He describes holiness in personal and practical terms. Personal holiness refers to individual traits of godliness and avoidance of sins. Practical holiness refers to godly relationships with other people, one’s family, Christian brothers and sisters, and the world (125-58).

Maintaining integrity is related to character. “Character is our moral and ethical strength to behave according to proper values and principles,” especially when doing so means personal cost (J. Hunter 144). Even secular writers recognize the importance of character and integrity for effective leadership, especially transformational leadership with the dangers of pseudotransformational behavior. According to Drucker, “they [secular writers] admit that the longer they study effective leaders, the more they have seen that character is the *defining* [original emphasis] issue” (178).

Scripture provides plenty of examples of leaders who may have been capable but failed because they lacked integrity and fell prey to sin, destroying what God had built

through them. Examples include Samson, David, Solomon, Judas, Ananias and Saphira. Leaders must strive to protect integrity and be accountable to others in the body of Christ, so they can finish well the race that has been put before them (2 Tim. 4:7).

### **Conclusion**

The end of the twentieth century and the beginning of the new millennium has seen changes in almost all facets of society, including the Church of Jesus Christ. These new times have changed people and institutions, some of them almost beyond recognition.

The new world has witnessed the emergence of a new church. In spite of serious decline in church membership and attendance in the West, Christianity will continue to grow, but the axis of growth and missionary effort is inevitably shifting from Europe and North America to the non-Western world (Jenkins 79).

These new times have also produced a new ideal organization. Its leadership model is not command-and-control, but shared leadership. Its expectation of what good leaders look like has changed (Avolio). Its purpose has also changed from merely the bottom line to a socially responsible model that sees the greater good as well as success and profit, and that is what people expect of organizations today (Hay and Gray 143).

This new world has also produced a new kind of follower. The new follower is innovative, not necessarily educated in the formal sense but certainly well informed, with a global awareness and access to real-time news and information. This new follower is also democratically inclined and values shared leadership above authoritarian leadership.



This new world requires a new type of leaders. The purely transactional leader who exchanges goods for services will not succeed. The post-industrial world of work requires transformational leadership (Bass, “Ethics”).

A few things did not change, however. The world is still lost without Christ, and billions have yet to hear a compelling and intelligible presentation of the gospel that can help them make a conscious decision about its claims. The task of taking this message to the world is still the same entrusted by Jesus to his disciples at the Great Commission. In order to perform this task effectively, the Church needs a large number of men and women who can lead the process and realize the vision.

In this scenario, men and women who are in positions of leadership or have the potential to influence others in the Church need to move from a purely transactional form of leadership to the full range of leadership behavior in order to mobilize and motivate the Church to seize this opportunity, believe God’s vision for humanity, and engage the world. Leading the Church is a difficult process with a serious obstacle in the way. People resist change and believe old ways of doing things still work in this changed world. In other words, “the transformation of leadership processes and systems has to overcome its own ‘installed base,’ which currently resides in the minds and hearts of people who are leading and following” (Avolio).

Leadership development cannot, therefore, continue to give only instrumental learning, imparting skills and new techniques of leadership. Because leaders have to undergo significant change in order to behave as transformational leaders, transformative learning can be an effective instrument to help people look critically at leadership assumptions, go through the process of reflection and discourse, and come out

transformed into transformational leaders, willing and able to employ a full range of leadership behaviors to lead the Church in its awesome task of changing the world.

The training objective of the International Leadership Institute is to develop *full-range leaders* who can train others and reach their nations with the gospel. The purpose of this research is to investigate the training strategies of ILI against the framework of transformative learning. The core values of ILI are in harmony and promote the full range of leadership behavior. If the conferences of ILI are transformative events, leaders will go through a process of change in their frame of reference from a purely or mostly transactional leadership model to focusing and prioritizing transformational leadership. They will also enhance their skills in productive transactional behavior, thus operating along the full range of leadership. Figure 2.4 illustrates the proposed transformational process of the ILI training conference.

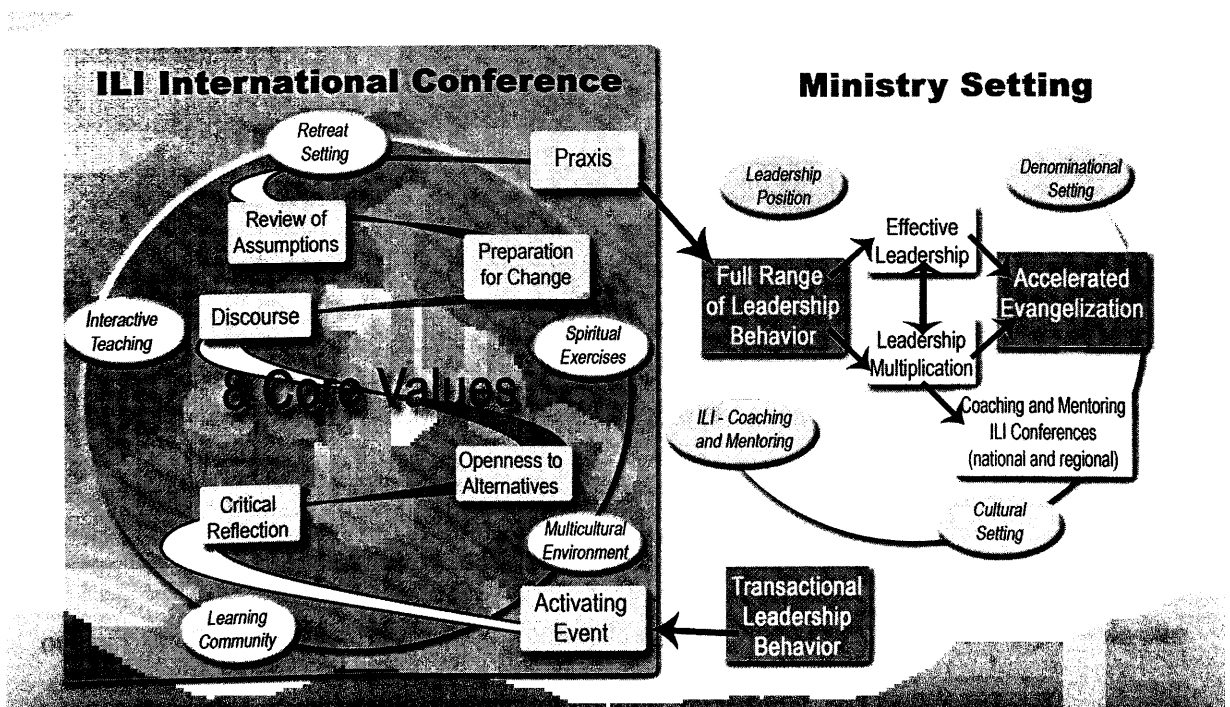


Figure 2.4. The leadership development strategy of ILI as transformative learning.

## **Research Methodology**

The research project for this study is a qualitative study consisting of four case studies of successful national teams of leaders trained at the international conference of ILI. I collected information using semi-structured interviews with leaders trained at the international, national and regional conferences of ILI, and participant observation in events organized and conducted by these leaders.

### **Qualitative Research**

In order to understand the status of the training and its effect on leaders better, this study must have a holistic approach, looking carefully at the entire process of training and implementation of the training program. Contextual elements are also essential to the understanding of the phenomenon studied, both within the training event itself and to the posterior transfer of training to the ministry setting. Both the holistic approach and the need to consider context are elements better studied through qualitative methods (Wiersma and Jurs 201).

### **Case Study Research**

Robert K. Yin defines a case study as “an empirical inquiry that investigates a contemporary phenomenon within its real-life context” (13). This study focused on the activities of four groups of alumni, seeking to uncover the status of the ILI training and its effects in their ministries and the extent of their multiplication. In order to understand this process, I had to consider their lives and ministerial context. For that reason, an observational case study was the most appropriate way to answer the research questions. In order to enhance the generalizability of my research, I have chosen to conduct a multiple-site case study with a considerable diversity of cultural, ministerial, and organizational

environments in which teams operate (Wiersma and Jurs 210).

### **Semi-Structured Interviews**

Interviews were the main source of data used for this study. I conducted semi-structured or focused interviews with open-ended questions following a preestablished protocol but open to variations according to responses at the time of the interviews. This type of interview was more suited to this project, in which certain facts, such as the positive impact and multiplicative effect of the training, have been established (Yin 90).

### **Participant Observation**

Essential to the understanding of the transfer of training and multiplication of leadership, which were objectives of this study is the observation of the ILI alumni in action as they organize and lead conferences based on their experience and teachings received at the international conference. In order to gather this information, I participated in national and regional conferences organized by the alumni teams. Considering the ILI training materials as a new technology for ministry and the conferences organized by alumni as an opportunity for application of the new technology, participant observation was an important tool to see the actual use of the new technology and problems encountered (Yin 93).

### **Summary of the Chapter**

In this chapter I reviewed relevant literature on leadership and leadership training, which constituted the framework for the research project.

The full range of leadership model constitutes the leadership model for my evaluation of ILI's program. Behaviors described by the full range of leadership model are the expected outcome of the training.

The andragogical assumptions about adult learners and Mezirow's transformative learning theory provide a set of theoretical lenses through which I evaluated the ILI conference event. I concluded with a review of transfer of training, the discipline concerned with the practical application of training in the workplace.

Christian leadership is unique; therefore, some particular aspects of leaders in the Christian world required a separate discussion.

## CHAPTER 3

### METHODOLOGY

After two thousand years of activities, and despite the era of explosive growth in current times, the Church has not been able to fulfill the Great commission it received from Jesus Christ. World population has passed 6½ billion and continues to grow. The Church still has the task of sharing the message of the gospel with those who have not heard. The solution to accelerate the spread of the gospel is the multiplication of dedicated, equipped, and mobilized leaders of leaders who will show the way for the church at large and help it complete the task. The International Leadership Institute is a global network of Christian leaders dedicated to the development of leaders for leadership, evangelism, and multiplication.

I designed this study with the purpose of evaluating the training program of the International Leadership Institute, in order to determine if the training received during the conference was being transferred to leaders' ministerial settings in their own leadership practices and in the training of other leaders. The anticipated outcome was the identification of strengths and weaknesses in the program of ILI.

This chapter describes the actual research process of this study, the individual research questions, and the instruments used to collect data from the field. The following sections describe the data collection, and analysis processes applied in the project.

#### **Research Questions and Working Hypotheses**

In order to evaluate the status of the ILI training and its impact in the ministry of leaders trained, resulting in accelerated spread of the gospel, I have formulated three research questions.

**Research Question 1**

What is the status of the International Leadership Institute's training program in equipping the leaders for effective leadership and multiplication?

The answer to this question relies on respondents' perceived impact of the conference in their lives and leadership. Leaders were encouraged to tell stories, which illustrate their experience of the training conference and to describe their leadership today, comparing it with their behavior before training. I recognize that this approach does not provide an objective baseline of their leadership prior to the intervention of the ILI training.

**Research Question 2**

What is the model of leadership projected through the training process?

If the training was transferred to participants' ministry environment, identifying the kinds of leadership behaviors the training fostered is important. Participants' narrative reports of leadership behaviors emerging out of the training provide the answer to this question.

**Research Question 3**

What elements in the leaders' ministry environment facilitate or hinder the transfer of the ILI training and effective multiplication of leaders' skills in others?

Interview questions assessed alumni's leadership environment and the reaction of others around to new leadership practices learned in the training. During participant observation, I also looked for evidence of elements in alumni's immediate working environment that could facilitate or hinder transfer.

## Working Hypotheses

Based on the research questions, I have developed hypotheses of how units of analysis in this study relate.<sup>1</sup>

Regarding the training program of the international conference of ILI, I formulated the following hypotheses:

1. The ILI training conference and its content are not always transformative but promote instrumental learning in which participants acquire specific leadership skills. Some of these skills are useful in the implementation of new leadership assumptions learned through perspective transformation.

2. The training experience of attending an ILI conference can be transformative. It challenges participants' assumptions regarding leadership, fostering new leadership attitudes and practices emphasizing transformational behavior. Participants undergo stages of perspective transformation during and after the conference.

3. The conference setting provides a catalyst for transformative learning by creating an egalitarian learning community environment where participants are encouraged to question assumptions, discuss, and share with faculty and colleagues and are given specific leadership tools that can help implement changes.

3. The changes in leadership assumptions and the actions these change initiate motivate the leader to invest in other leaders in a similar manner.

Regarding the post-training relationship with alumni, I formulated the following hypothesis:

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<sup>1</sup> The set of working hypotheses presented in this section is a revised version of an original set written before data collection. Revisions are based on changes occurred during the development and execution of the research. Some hypotheses were removed because I found they did not address the research questions properly or were related to research objectives abandoned in the process of narrowing the focus of this dissertation. A copy of the original research hypotheses can be found in Appendix D.



The relationship between the institute and alumni, and within a team of alumni, help motivate and equip the alumni to train and impact other leaders through reinforcing the transformative decisions made during the conference training, facilitating the implementation of changes in leadership practices, and fine-tuning the skills acquired during the training.

Regarding the ministerial context in which alumni work, I have formulated one hypothesis relative to their leadership position in the organization they serve. The association of trained leaders in teams under the leadership of a high-level visionary leader facilitate transfer of training in all levels.

### **Population and Subjects**

A total of 186 leaders have taken part in ILI's international conferences since 2001 until January of 2006. These leaders have trained others at the national and regional levels. I have used a purposeful sample of alumni from international and national conferences who are involved with the institute in the organization of training events in their countries. According to William Wiersma and Stephen G. Jurs, "The logic of purposeful sampling is based on a sample of information-rich cases that is studied in depth" (312). I have selected four separate groups of leaders for inclusion in this study. They are representative of multiple sociocultural environments and of varied methods of organization within the ILI network. The training seems to have made an impact in all three groups, and they and have effectively multiplied the training to a large number of leaders.

#### **Local Church Pastor and Associates in Brazil**

Three alumni who have taken part in international training are pastors of Abba

Christian Fellowship, a large nondenominational church in Curitiba, Brazil, with branch and covenant churches in several other cities. The senior pastor, Rev. Pio Carvalho, attended in 2004, and subsequently nominated two of his associates to attend international training in 2005 and 2006. Another international conference alumnus who is not part of Abba Fellowship is also part of this team, although with less involvement in the planning and execution of training.

Other leaders from different Christian denominations and distinct regions of the country were trained at the international conference level and eventually organized conferences in the country. They reside in geographically distant locations and are not connected with Carvalho's team; therefore, they were not considered for this study. The team has conducted national and regional training on several occasions, mainly in four southern states of Brazil. During the writing of this dissertation, Carvalho accepted the invitation to become ILI's volunteer leader for Brazil and other Portuguese-speaking nations.

I interviewed the three international alumni from Abba Fellowship. I also conducted interviews with six alumni from national conferences and from the training events led by Carvalho upon his return from the international conference. Three focus groups collected information from twelve regional conference alumni. National conference alumni and focus group respondents were leaders from Abba Fellowship and other churches in Brazil. I collected additional information through informal conversations and correspondence with Carvalho and other alumni, participant observations in church services, and at an annual planning meeting of the Abba Fellowship leadership.

## **Denominational Leader and Subordinates in Kenya**

In 2001, Bishop David Thagana attended international training at ILI's first conference. Under his leadership, Glory Outreach Assembly, a Kenyan indigenous Pentecostal denomination, has implanted the core values of ILI in all levels of their denominational leadership. He also nominated three of his closest associates for international training, as well as other denominational leaders from Kenya. The team established has conducted training for leaders under the banner of the institute in Kenya and several other East African nations.

I interviewed Thagana and three other international alumni from his team. Four national conference alumni were personally interviewed. Thirty leaders were interviewed in five focus groups. Most respondents were regional conference alumni. Five additional leaders trained at the national level also took part in the focus group meetings. I collected information through participant observation in a regional conference and several church activities, informal conversations, correspondence with leaders interviewed, and analysis of archival documentation.

## **Staff Leader and National Team in India**

The ILI office in South Asia is led by Dr. Peter Pereira, a member of the international leadership team of the institute. Under his leadership, a team of staff and volunteers is responsible for developing the ministry of ILI in India, Bangladesh, Nepal, and Sri Lanka. For the purpose of this study, I only focused on the team from India. Alumni are organized in state committees who are coordinated by Rev. Surendra Parmar, a full-time staff person. At the writing of this research, six officially established state committees are organized in India. These committees are led by volunteer alumni who

are responsible for organizing and conducting training in their states with help from the national and international offices. Other states have alumni trained at all three levels who are conducting conferences but without an organized committee organizing the ministry in the area.

I conducted personal interviews with four international alumni who attended training in 2001, 2003, 2005, and 2006 respectively. Each alumnus has been involved in some measure with the activities of the institute in their country and even in neighboring nations. I have also interviewed six national conference graduates from diverse regions of the country. Due to logistical limitations, I was only able to conduct one focus group meeting with four regional conference graduates. I have also corresponded via electronic mail with the leaders from the India team, who provided historical and organizational information about the ILI team in India. Further data came from participant observation in one regional conference, worship services, and personal interactions with national and regional conference alumni during my visit to India.

**Table 3.1. Study Participants**

Level of Training Received	Brazil	Kenya	India
	n	n	n
International conference	3	4	4
National conference	6	9	6
Regional conference	11	30	4
No training	0	1	0
Total participants	20	45	14

## **Instrumentation**

This project is a program evaluation consisting of three case studies of teams of leaders trained by the institute who are actively involved in the training of others within their countries. It relied on various methods of data collection and analysis, namely, semi-structured interviews with leaders, correspondence, participant observation, and review of documents and archival information.

### **Semi-Structured Interviews**

I have used a researcher-designed semi-structured interview protocol consisting of five open-ended questions addressing the research objectives of this study. Questions encouraged a narrative response by participants. Aware of the risk of the halo effect, a generalization of participants' positive perceptions of the training influenced by the fact that I was conducting the interviews myself ("Halo Effect"), I tried to be very clear in my preinterview explanatory remarks about how the importance to get their stories. On many occasions I even said specifically I was not interested in flattering remarks about how good the training was, but I needed stories from the conference they attended and their current leadership. I conducted the interviews of the India and Kenya teams in English, with the exception of one focus group in India, which was done with Telugu with English translation. The language of the Brazilian interviews was Portuguese.

I had no opportunity to conduct a pilot trial of the interview protocol. I discussed Interview questions with leaders and refined the use of the instrument during the first few interviews in Kenya. During one of first interviews, a new question emerged out of my conversation with respondents, which I asked all subsequent individual participants or focus groups. The question asked participants to give their opinion about the conference,

comparing it to a regular teaching environment. The purpose of this question was to elicit the discussion of conference contextual elements in the ILI conference experience.

### **Participant Observation**

In order to evaluate the transfer of training, I attended conferences organized and led by the alumni, observing teaching and leadership practices. Wherever possible, I participated in worship services and church activities led by participants, taking selective field notes observing leadership behaviors, demeanor towards subordinates, as well as language and practices I could relate to the teachings of ILI, especially with regards to the eight core values.

Each team leader provided invaluable logistical assistance during my visits to their countries. As I traveled with each of them, I also made observations regarding their leadership practices and attitudes. A research schedule matrix detailing units of analysis for each case is found in Appendix K.

### **Review of Documents**

I asked each team for documents related to their organizations that could provide additional information about their leadership. The team in Kenya provided a small number of magazines and other documents published by Glory Outreach Assembly. During the progress of the study, I exchanged electronic correspondence with participants through which they provided additional historical and demographical information.

### **Reliability and Validity**

The rationale for using qualitative research and case study as the method of research is the possibility of in-depth qualitative data to be collected. This study consists of multiple case studies. Studying four separate teams of alumni allowed me to collect

relevant data from multiple sources and compare findings with each other, trying to identify common patterns in participants' experiences of the conferences and transfer of training. Each group has a different type of organizational structure and members of each team have varied denominational, professional, and educational backgrounds. ILI is an international organization that trains leaders from different cultures, and the four teams provide the diversity necessary that can give the study cross-cultural relevance.

I chose semi-structured interviews for similar reasons. By collecting information through personal interviews and focus groups from leaders at all levels of training, I expected to obtain in-depth information about the effects of the program in the lives of leaders and development of others, as well as the transferability of the experience of the ILI conference as it was multiplied by the alumni within their own context. I used open-ended interview questions, encouraging narrative responses and storytelling. From this anecdotal evidence, I sought to identify the true measure of the effects of the training conferences in the lives of leaders and their ministries.

### **Data Collection**

I gathered data during personal visits to each of the sites studied, in Kenya, Brazil, and India, between September 2006 and February 2007. Data collection methods consisted of personal interviews, focus groups, participant observation, correspondence with participants, and review of documents. The greatest amount of data and most of the findings are based upon responses from the interviews.

### **Semi-Structured Interviews**

Interviews were the most important method of collecting data. I obtained information from international and national alumni through personal interviews. Regional

conference alumni were interviewed using focus groups. A few of the focus group participants were national conference alumni. Some participants interviewed individually organized focus groups with leaders whom they trained. Other groups were convened by the national leadership.

Before my visits, I sent a preliminary e-mail letter to each of the team leaders explaining the research project the requirements for the interviews and asked them to provide contacts of national conference alumni whom I could interview individually and to arrange meetings with groups of five to ten alumni from regional conferences. The choice of whom I interviewed was left up to the national leader, especially regarding the focus groups, which consisted of people with whom I had no previous contact. I gave an introductory letter explaining the interview procedure and general purpose of the research to each national conference alumnus prior to the interviews. I gave brief oral explanation of similar content to focus group participants just before the beginning of each meeting.

Personal interviews and focus group meetings began with general greetings and a time of prayer. Focus group conveners usually introduced me as the international director of ILI. Some did a more thorough and formal introduction as appropriate in their culture. I introduced myself and proceeded to explain the purpose of the research and a brief summary of the main purpose and research questions of this project. I tried to explain as carefully as possible that I wanted their stories, narratives of how they experienced the training and what it meant to them, how they exercised leadership today, what they had done to train others, and how the training they conducted affected other leaders. I explained carefully that this was not a quiz, and they were not being examined to determine how much they had learned but that the evaluation concerned the institute.



**Interviews in Brazil.** I visited the country in December 2006 and interviewed international and national conference alumni in their work environments. I interviewed two of the international alumni in their offices at Abba Fellowship. I interviewed national alumni in the same setting and during my visit to Abba's annual calendar planning meeting. I met with three focus groups of regional conference alumni in their cities, in local church buildings. I also participated in regular church services and in part of a three-day annual planning meeting with the Abba Fellowship team of leaders. I obtained further information as needed through correspondence and phone conversations with respondents. A table with names and demographic information about Brazilian participants appears in Appendix E.

**Interviews in Kenya.** I visited Kenya during September of 2006. I conducted my research interviews and observations in the context of a newly developed training program for alumni of the institute. Most individual participants in this study were part in this advanced training when the interviews took place. After the conclusion of the training, I visited several small towns where regional conferences had been conducted and interviewed alumni in their own environment. The national ILI leadership arranged for us to meet eight groups of leaders in different communities. I traveled for three days along the Kenyan countryside accompanied by four ILI alumni, three of whom were participants in this study. Further correspondence and phone contacts with some of the respondents helped clarify some points of the interview and fill in some gaps in the demographic data. A table with names and demographic information about Kenyan participants appears in Appendix H.

**Interviews in India.** My trip to India occurred in January 2007. I conducted

interviews and observation in the context of another advanced training event for national and international alumni, like the one in Kenya. Due to logistical limitations, the local leadership could only arrange one focus group of regional conference alumni. I attended a regional conference and one church service conducted by an ILI alumnus. A table with names and demographic information about Indian participants appears in Appendix K.

In all three sites, I interviewed alumni using the interview protocol designed. I videotaped interviews and transcribed them later. In a few cases, I opted to use a voice recorder for the interview because I sensed the possibility that videotaping might be intimidating to respondents. Focus group interviews were videotaped to facilitate identification of participants' answers.

### **Participant Observation**

I gathered additional data from the three teams through participant observation during the visits I made to their countries.

**Participant observation in Brazil.** When I traveled to that country for research purposes, I observed two separate church services, gathered field notes, and analyzed them. I attended part of a planning meeting at Abba's retreat center when approximately seventy leaders gathered for three days to discuss in detail the church's calendar for 2007. In addition to taking field notes at that gathering, I informally discussed elements of the meeting with some of the leaders involved who had attended ILI's training in the past. The observation schedule matrix for the Brazil case study appears in Appendix O.

**Participant observation in Kenya.** I attended one regular service at a church led by alumni in Kenya and a home cell meeting in another. I helped teach and observed a regional conference led by three respondents who were national conference alumni and

one international alumnus. I traveled by car with three other respondents during four days, during which we attended a home cell gathering, an open air evangelistic crusade and several evangelistic services as part of a church planting effort. During this time, I made observations about the leaders' behavior. I also collected data from a previous case study paper I wrote in 2004 about Glory Outreach Assembly based mainly on participant observation in other services, training events, and document reviews (Trindade). The observation schedule matrix for the Kenya case study appears in Appendix P.

**Participant observation in India.** During the visit to India, I spend about ten days with national and international conference respondents during which I was able to observe them and discuss themes related to leadership in an informal setting. I helped teach at a regional conference for leaders with five alumni, where I collected field notes from and analyzed them. I also attended a church service led by one of these leaders and had a number of informal coaching meetings when we discussed aspects of the ILI teaching and their performance at the conference. The observation schedule matrix for the India case appears in Appendix Q.

### **Review of Documents**

The leader of the Kenya team provided magazines and other publications from Glory Outreach Assembly for review. I read their contents and analyzed selected articles and sections I considered relevant for this study.

### **Correspondence with Interview Participants**

In order to clarify some points in our discussion or to gather additional statistical information, I exchanged e-mails and had phone conversations with many of the respondents and alumni who were not interviewed for this study at all three sites.

## **Cancelled Case Study**

The original proposed project for this research included a fourth case study of the multi denominational team of alumni under the leadership of Methodist Bishop Nibaron Das in Bangladesh. I originally planned a trip to Bangladesh in February 2007 with interviews and other data collection in that country. Unfortunately, political instability in that country meant I could not travel to Bangladesh at that time. Due to the deadline constraints of this project I had to make the decision to cancel the trip and remove the Bangladesh case from this study.

## **Units of Analysis**

All the participants of this study have attended ILI training at the international, national, or regional level.

The first set of units of analysis analyzed were the changes in leadership attitude and behavior in leaders' lives after the training and their reproduction in other leaders through teaching and organizing conferences,

The second set of units includes the leadership conferences, specifically the international, national, and regional ILI training events.

The third set of units of analysis includes the relationships among alumni teams and between alumni and the institute, and the ministerial environment and leadership position in alumni work.

## **Data Analysis**

Interview audio and video recordings were transcribed using Inquirium InqScribe software. I coded and analyzed resulting documents utilizing QSR International NVivo qualitative analysis software.

I began the process of analysis by conducting open coding on three interviews I considered significant and rich in information from superficial analysis, one from each case study. Further coding was done independently of the case study. After some time, as I began to identify codes that related to my case study questions and began organizing codes in hierarchical order, creating code trees for transformative learning phases, transformational leadership behaviors, and transfer of training elements. I also organized codes for demographic data, personal attributes, and individual interview questions. I coded participation observation notes and other documents using the same methodology.

After initial coding of transcripts and documents, I began comparing similarly coded paragraphs, utilizing the software's query capabilities. I started with individual interview questions. From this point forward, I analyzed data from each site individually, drawing conclusions based on data from each case without directly comparing with the other two. Additional free or hierarchical coding continued as I examined the coded interview responses identifying new elements in the narratives until saturation occurred.

The next step in the analysis was cross-examining coded statements related to each research question and Units of Analysis of this study with nominal data, trying to identify variations in answers in relation to age, educational level, leadership position, level of training received, participation in the initial conference in Brazil and Kenya, testing some of the hypothesis formulated in the beginning of this chapter, as well as new possibilities emerging from the analysis of the data itself.

As the leader responsible for the development of the ILI curriculum, I have a personal stake at the outcome of this research and have a personal working relationship with many of the respondents. Other leaders interviewed were delighted to meet me

because they were familiar with the materials I helped develop. Furthermore, I conducted interviews in diverse cultural settings, where a positive response is valued above the honest truth that might otherwise cause the interviewer to lose face. A significant risk of these kinds of contexts would be the occurrence of Hawthorne and halo effects which could tarnish the validity of this research. The Hawthorne effect can be defined as the stimulation to output or accomplishment that results from the mere fact of being under observation (“Hawthorne Effect”). In order to minimize the potential for this caveat, I have deliberately tried to be conservative in my analysis of interview responses. I considered generic answers about how great the conference was, or how it transformed a respondent’s life as such but gave them lesser consideration, giving much greater weight to those responses accompanied by anecdotal or personal analysis information that would substantiate the claim that the training was good or useful. Similarly, when participants simply mentioned leadership practices I gave their answer less consideration than those followed by detailed narrative accounts of the practice in context.

Whenever useful, I looked at limited quantitative data in order to help direct further qualitative analysis or to substantiate patterns emerging from analysis of interview responses.

Once the major themes of each case had been established, I began the phase of cross-examining my own conclusions from each case, in search for common patterns or significant differences between my conclusions in each case.

### **Conclusion**

After the data was gathered, the significant relationships between the information collected from the leaders and the theoretical framework of transformational leadership

established in Chapter 2 were studied. Information regarding their experience at the ILI training and its impact on their lives was analyzed using the theoretical framework of transformative learning. I analyzed information regarding practical application of the teaching and the training of others based on insights from Transformational Leadership Theory and Transfer of Training. I examined each case separately and compared findings from each team to find common patterns.

### **Summary of Chapter**

I have described the research process involved in this study in this chapter. I began revisiting the research questions, associating them with my research objectives and the methodology associated with the collection of data. I discussed population and sample for this study, describing each of the groups studied separately. The instruments used for this research were interviews, observation, and review of documents. I described those and explained the process of collecting data using them. After the discussion on issues related to reliability and validity, I described the process of analyzing the rich narrative data gathered in the visits to the three teams of alumni studied, the findings of which I shall describe and discuss in Chapter 4.

## CHAPTER 4

### FINDINGS

This chapter presents the findings of this study. I will describe findings three major sections from each of the three case studies. I begin each presentation with nominal data regarding each team of alumni followed by a descriptive presentation of the information collected by the sources analyzed. I will conclude the chapter with a discussion of major findings from each of the case studies.

#### **Case Study Number 1: The Brazil Team**

The universe of ILI alumni in Brazil consists of eleven leaders trained at the international level who are scattered in several states of this continental nation, working independently of each other. Most of them only become occasionally involved with events related to the institute. One group of alumni, however, has embraced the vision and strategies of the institute and formed a team who regularly trains other leaders using the materials. This group is led by Rev. Pio Carvalho, senior pastor at Abba Christian Fellowship, a fast growing indigenous church with multiple branches and associated churches in different parts of Brazil. During the writing of this research, Carvalho was invited to lead the ministry in Brazil and other Portuguese-speaking nations. The team consists of four other international conference alumni and a few more trained in two national conferences, as well as some of the leaders trained during training conferences organized by Carvalho in 2005.

#### **History**

In 2004, I personally approached Carvalho, the pastor of a large church in Curitiba, Brazil, and asked him which leader from his church would be a potential



candidate to attend the international training of ILI. To my surprise, he manifested great interest and accepted the invitation himself. That same year, he attended the international conference held in the United States. Immediately after his return, Carvalho summoned approximately sixty leaders from his church and from several affiliated churches for three weekend retreats over in a period of five months, during which he presented the entire curriculum of ILI for them. Carvalho himself describes his initiative:

Since our church in Brazil is a church that emphasizes leadership training, I actually gathered my leaders immediately. I didn't reproduce a conference, neither regional nor national. I simply shared the material with them in nine days. We gathered for nine days and I passed them the material, telling them: "Look, there is a material here which is very important, very significant, and I would like for you to begin implementing this in your lives immediately."

Carvalho not only taught the materials, but let them know the teaching had made an impact in his life and his subordinates should, likewise, apply it in their lives.

After this initial exposure to the institute, Carvalho appointed two other leaders from his immediate staff to attend international training and formed a team, which has been organizing conferences since 2005. Two national conferences and more than a dozen regional events had been organized until this research was conducted in Brazil.

### **Nominal Data**

Before proceeding to the qualitative analysis of data collected through the field interviews and observations, I will present an initial set of nominal data containing basic information about respondents available from the interviews. This data helps set the context of the interviews and other collected findings about the leaders studied.

**Demographics.** Participants were recommended by Carvalho based on their availability for interview and his personal assessment of their relevance to the study.

They included pastors and lay leaders from Abba church or alumni who were directly associated with him. The exception is one focus group made up of leaders trained at a regional conference led by another international alumnus. Carvalho and I served as faculty at the conference they attended, but it was organized by another alumnus who is not associated with Abba Fellowship. Nominal data tables for the Brazil case study appear in Appendix F.

Participants' ages ranged from 32 to 70 years old, with the median age at 47 years of age. Sixteen participants were male and four respondents were female. Every participant for whom educational information was available reported a completed college degree. Appendix F contains general information about respondents' gender, age, and educational level.

**Church affiliation.** I asked participants to identify the church or denomination with which they were affiliated and specify how they viewed their denomination's category. Appendix F contains lists of all the denominations or churches represented in the interviews. Respondents were asked to give a category for the church or denomination with which they were affiliated according to five categories, namely, traditional denomination, Pentecostal denomination, independent church, charismatic church, or other. Many of the participants chose not to respond according to the categories proposed, rather giving descriptive explanations about their churches, justifying their answer by explaining their churches had elements of more than one category proposed. Based on their responses, I reorganized the categories into traditional denomination, Pentecostal denomination, independent church, and post-denominational church. The two first categories refer to mainline (i.e., traditional) and Pentecostal

denominations. Independent churches are local churches not affiliated with any larger organization. The term *post-denominational* was used by Brazilian participants to define a new type of church that does not identify itself with the organizational structure of denominational churches. These churches can be theologically traditional or Pentecostal. They generally belong to a more or less loose network of churches who assist each other. Six Brazilian leaders were affiliated with traditional denominations, six were members of independent churches, and eight leaders were affiliated with post-denominational churches. No leaders interviewed identified their church as a Pentecostal denomination (see Appendix F).

**Training.** During my visit to Brazil, I interviewed a total of twenty leaders trained by ILI in that nation. Three of these leaders were trained at the international level, four at a national conference, and thirteen attended a regional event (see Appendix F).

The first member of the team under study, who attended an ILI conference was Carvalho, who received training in 2004. All other leaders interviewed were trained since then. The median time since attending the ILI conferences for the Brazilian leaders was 0.8 years. Appendix F contains complete data about the years when Brazilian leaders attended the ILI training.

A particularity of the Brazilian team was that upon his return from the international training, Carvalho assembled his top leaders and conducted three training events where he shared all the materials he had received at the training, including eight of those interviewed for this study. Twelve respondents did not attend that initial training conference (see Appendix F).

**Leadership position.** The majority of participants were local pastors, some with

additional responsibilities in the organizational structure of their denomination.

According to their responses to the question, I placed leaders in four major categories, according to the highest leadership position they held, namely lay leaders in a local church, pastors leading a local congregation, denominational leaders, and parachurch organization workers. Some of those who fell into the denominational leader category were regional leaders, while others were heads of their denomination or church organization. Seven participants were only active as local lay leaders. Eight leaders were parish pastors and five were denominational leaders. No respondent was classified as leading a parachurch organization (see Appendix F).

**Time in leadership.** In order to assess their experience in leadership prior to attending the ILI training, I asked participants how long they had been in leadership, including any previous leadership position, religious or secular, they held. The median time Brazilian respondents had been in leadership according to their personal assessment was twenty-one years (see Appendix F).

I asked leaders how long they had been in their current leadership positions because a longer lasting leadership could improve chances of effectively implementing new leadership practices in the workplace. The median time interviewed leaders had been in their current leadership position in Brazil was six years. (see Appendix F).

### **The Training Event**

With the exception of one respondent in a focus group, all the leaders interviewed in Brazil assessed the ILI training as a positive experience for them. Many referred to anecdotal information about other leaders who attended training with them or whom they trained in other conferences as having positive experiences with the training as well.

Many used *transformation words* to illustrate their experience of the training, such as *impact, transformation, change, challenge*, and other similar expression when answering about the influence of the conference on their lives. Half of the participants from the interviews used these *transformation words* at least once during the course of their interviews, resulting in twenty-five occurrences of these words. When closely analyzed, the narratives by Brazilian leaders showed a perception of the materials as a useful training tool, a source of unified language, instances of transformative learning, and significant spiritual dynamics of the training. Some important conference contextual elements were also described and evaluated as positive for the learning experience.

**A useful teaching tool.** A common thread in several Brazilian interviewed leaders is the perception the training was not particularly new in terms of its content. Some pointed out they have attended many leadership seminars before and did not find new concepts, biblical principles unfamiliar to them, or radically new leadership practices. The majority of leaders were clear, however, to affirm the training had an impact in their lives, but related the impact to other elements involved.

One constant theme emerging from the interviews was the perception the ILI teaching constitutes an orderly set of principles and teachings based on Scriptures, which provide leaders with relevant and reproducible tools for ministry (Carvalho; Goertz; Klassen; Toledo). Regarding the relevance and practical application of the teaching, one focus group participant pointed out that “there is nothing new in the eight core values; the novelty is in our desire to live and practice them, because we know much of it, but don’t put it to practice” (Eliane). In the same meeting, another respondent responded to that observation by saying it is true concepts are familiar, but the clear way in which they are

taught shows how leaders often disregard those concepts in their own lives (Marcelo).

The leader of the Brazilian team, Carvalho also emphasizes the orderly fashion the ILI teaching is put together as one of the most prominent qualities of the training:

When I came to do the ILI, the subjects we dealt with are things that are dealt with in books already; they are taught in some conferences, in some seminars. However, the way it is organized, in an orderly fashion, well built, then participating in an ILI conference, we can get a clear picture. It is much easier to understand the whole, the purpose, the values, some teachings that confront us, challenge us, some teachings that encourage us.

When narrating his experience of the training, Carvalho pointed out this orderly quality of materials was the most attractive aspect of the training. Upon completion of his own international training, he stated, “I am buying the entire package” of ILI (Personal Conversation).

From my observations of Carvalho in action, I found him to be a visionary leader who values efficiency and excellence, a characteristic present throughout his leadership and the structure of the church he leads, Abba Fellowship. One of the meetings I observed was a retreat when all the leaders of Abba Fellowship and their associated churches gathered for three days to share their calendars with each other and discuss projects for the following year. In this meeting, more than sixty leaders go through the calendar year, day by day sharing their plans and scheduling events for the churches. Other leaders in his church describe similar perceptions. Berg affirms, “Abba has a very clear leadership, the flow of this leadership, the flow of this authority which has to be followed always, respected. That makes our job much easier.” In the same answer, he points this leadership organization as the strongest characteristic of his church.

**A unified language.** Participants directly associated with Abba Fellowship who had attended the first training conference held by Carvalho upon his return from the

international training commented on the quality of the materials and the impact they had by pointing out how the exposure to the teachings on visionary leadership created a common language for the different leaders of Abba Church. Remembering the fact that all the leaders of the top echelon of the Abba church in Curitiba took part in that first training, one respondent who pastors a daughter church in a nearby city said the leadership now speaks the same language and do their planning in a unified manner. In his words, “regarding our leaders in Curitiba, I think we are beginning to speak the same language, we now think alike; ILI brought this. Most of us did ILI together, our leaders together with us. That makes things so much easier” (Macedo). Another leader, a top associate leader at Abba Fellowship shares the same perception. Having experienced high level training as an executive with large multinational companies in the past, he evaluates the training:

This level of professionalism that ILI brought to the Kingdom is something that the Kingdom was lacking. So, we used to see these kinds of things outside and always had the expectation that some day we would see it in the Kingdom. (Goertz)

As one of the leaders responsible for teaching at Abba Fellowship, he looked at the ILI program through the eyes of an educator and explained how some teachings were incorporated into their leadership development program and how ILI was a natural match to complete the training they already provided for their leaders.

**Transformative learning.** Many alumni described learning experiences that contained elements of transformative learning. Ten Brazilian respondents used *transformation words* one or more times when describing their experience and best memories of the ILI training. Some, however, were unable to articulate what they meant by transformation, challenge, new perspective, and similar words. Others pointed out

clearly which teachings challenged leadership assumptions they held before and even narrated the process of questioning assumptions, reflecting on them, deciding new perspectives were necessary, and making the decision to act upon the new assumptions.

Although twelve Brazilian leaders gave accounts of events in their training that could be labeled as part of the transformative learning process, no leader in the Brazil case study was able to pinpoint every one of the phases of perspective transformation described by Mezirow and Cranton and outlined in Chapter 2. I coded twenty-four instances when a participant's answer identified one of the phases. Every phase, with the exception of rational discourse, appeared at least once in the interviews. Sergio Santos, a lay leader at Abba Fellowship, gave the most well-structured account of perspective transformation in the area of servant leadership. He begins his account by articulating his previous view on service:

In the second day of the national conference, what impacted me was the issue of service. God really spoke to me. The Holy Spirit really touched me in serving. You see, I have a pastoral calling. I know I have. It has been confirmed. But serving to me had a different focus. It was focused on being with people, lending my ear to people, but now I realize that serving is much more than that.

Santos describes a moment that could be identified as an activating event during the conference. He narrates being in a struggle with God, asking him for a sign, praying God would speak to him through someone at the conference regarding his calling. He even challenged God saying, “[I]f you really see me as an instrument that I can be in your hands, you will speak to me tonight. I won't accept that you speak to me tomorrow.” As the meeting came to a close and nobody came to speak to him, Santos became deeply frustrated. At this time someone approached him and brought a word of affirmation of his calling, which he understood as having come directly from God as a prophecy.



Santos describes a personal dialogue with God later that same night, in which the God led him to change his perspective on what servant leadership is:

God spoke to me, he answered me with exactly what I needed to hear. This brought strengthening to my Christian life. It brought me something like, something revolutionary. Let's put it this way. Then I said "How can I serve the Lord? I don't have the gift of speaking." That was me and God talking that night. I said "I don't have the gift of words, the gift of teaching." Then God said to me, 'Remember you have been given in your heart the gift of serving. Pay attention to Cris [he was referring to my wife who assists me in the conducting of our conferences]." I began to observe her work and said, "I am ready for that."

Santos' crisis and encouraging message received from a fellow conference participant were catalysts for a process of reflection, which led him to realize the possibility of serving others without the need to be a public speaker, his stereotypical expectation of pastors and leaders. The prophetic utterance itself was not what brought transformation. The entire incident prepared him for the personal reflection and dialogue with God, which led to a change in his view of servant leadership. He later reflected on the impact of the new insight in his professional life:

I was like that, a person that was very, I was very strict with the workers. I pushed them and made them give me the best, but now people saw the change, not only my own employees, but other mechanics at the shop. Instead of pushing them to perform, I would do the job and tell them "that is the way it is supposed to be done. Come here and let me show you how this is supposed to be." I began to do it and serve people, and everyone noticed the change.

From what seems to be a purely transactional leadership behavior based on contingent rewards, Santos appears to have learned to lead by example, expressing idealized influence, one of the four behaviors of transformational leadership described by Bass, which I discuss on Chapter 2. As an additional benefit of his new style of leadership, Santos noted because of the new attitudes and behaviors at the workshop, people started

coming to him for advice on personal issues beyond matters related to work, and he was able to minister to them.

The particular case of Santos does not represent the norm of all respondents in the interviews, but it is an example of the perspective transformation, which can happen during the training conference. The presence of individual instances of most phases is in harmony with current research which has not always been able to identify all the phases of the process empirically, but shows evidence of some phases (Taylor, “Theory” 40).

Brazilian respondents were very aware of the spiritual nature of the ILI training. From the interviews and other informal conversations with Brazilian leaders involved with ILI, I observed a perception that the training and the institute itself have been endowed with a special *anointing* from God, a subjective supernatural characteristic, that is transferred spiritually through the training. Participants mentioned and valued this *anointing*, but seldom described it in detail, possibly because its perception is a subjective one. It is spiritual in nature, coming from God, and transferrable from one person to another by being together and learning from each other in the context of the conference. In one respondent’s words, “We always believe everything God desires for us is transferred through the laying of hands. The laying of hands is a principle, not necessarily a physical touch. So, we were touched by something that came from God” (Klassen).

**The conference context.** Most participants responded positively regarding the benefits of the conference setting, vis-à-vis regular classroom or preaching settings. Expressions such as “the difference is in the intensity with which the material is given” (Toledo), or “this is precisely the difference: being together, especially the workshops, the discussion groups. That is where it grows, the subject grows on you” (Klassen),

express participants' perceptions of the value of the conference context in their learning experience. Another participant compared the difference between a person who had the teachings outside the conference and those who attended it by stating, "when you invite [the person who had the teachings outside of a conference] he will say 'I have already done it,' but really the person *didn't do it, he just heard it* [emphasis mine]" (Goertz).

The only negative perception of the training came from three participants in one of the focus groups. One of them started the interview with a long exposition of why he thought training conferences offer no benefit for leaders and defended personal mentoring as the only effective alternative to train leaders in a church (Brazil 2). Unfortunately, that particular segment of the meeting was lost from the recording. It began to show, however, a negative perception of the training conference shared by other members of the group.<sup>2</sup> Later during the interview, the same participant affirmed that the conference was a positive event but claimed the relaxed setting was detrimental to the learning process and defended a seminary classroom setting as the ideal place to teach the ILI materials:

I also prefer a formal presentation. I think if we had gone to a school, received the material. It was like when we arrived there, we were ready to learn, but you get there, it is like "let's have a picnic." But this is no picnic, wait a minute! (Brazil 2)

Three other participants in the group supported his position, although affirming the value of the training materials and the conference they attended. All the remaining leaders

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<sup>2</sup> The training conference to which this group refers was conducted in 2005. Approximately sixty leaders attended this conference. In many ways this conference departed from the training for regional events established by the institute. This particular leader and other members of the group claim they accepted the invitation to the conference without knowing anything about what would be taught or what the conference was about. The conference room was an open area where tables were arranged in a classroom-type setting. Most participants remained in the retreat center, but others, including the four participants in this focus group, were allowed to commute back and forth from their homes to the conference venue. Those circumstantial factors caused by a departure from the ILI standards for conferences may have accounted for the negative experience of these participants.

interviewed valued the separation into a retreat setting where they could be completely focused on the teaching and, therefore, open to learning.

The response of Brazilian leaders to this question is relevant because all conferences led by this team have been residential, including regional conferences, which in other settings have often been done on churches with participants coming and going from their homes to the conference venue daily.

One of the aspects that emerged in several interviews was the importance of learning in the context of an egalitarian community. Many respondents from Brazil valued the community aspect of the conferences and pointed out the accessibility of faculty for discussion and fellowship as a novelty in comparison to other events they had attended. Carvalho reflected on the subject and made clear comments regarding his perception that the ILI conference is a learning community and how egalitarian this community is:

An important thing is that at ILI, the instructors, the teachers of ILI, they are always willing or available to answer questions, to talk, to raise needs, real needs. This brings the trainee much closer to the trainer. There is no gap, no great distance between the structure of ILI and those who are being trained. This is very good, it brings us closer, creates a relationship. It is as if for fifteen days you were living within a family.

On another moment of his interview, Carvalho spoke of how he and his team reproduced this style of teaching in community at one of the regional conferences he conducted with positive results. He narrated the response of some pastors trained at the conference, who explained how this availability of the faculty touched them and became an important part of the teaching itself.

### **Leadership after the Training**

When asked which leadership practices they began implementing in their

workplace, many respondents' initial reaction was to mention teaching the materials to their people, or organizing leadership conferences with ILI. This pattern of response seems to substantiate the evidence that many leaders in Brazil perceived the training as primarily a teaching tool. After I restated the questions however, many leaders were able to identify leadership practices that were implemented. Some of these narratives did not provide much information beyond citing one leadership practice or another. Others, however, provided some measure of detail of their newly adopted leadership behaviors. These were considered worthy of discussing. They show changes in the area of vision and goal setting, leading by example, and the multiplication of the teaching in others.

**Vision and goal setting.** The most significant area of change in the interviewed alumni leadership was the reorganization of their vision, the use of planning skills, and the setting of clear goals for themselves and their organizations. Some participants described specific new insights and new skills for leadership learned. One international alumnus pointed out the fact that even though the training was not particularly new to him, the systematic approach helped order his leadership, which hitherto had been visionary, but haphazard. In his words, the teaching “was something that came and ordered my human structure, if I could put it like that, and now I can see things clearly” (Berg).

Another respondent pointed he was unaware that as a local pastor in an organization with a stated vision, he could have his own personal vision and not simply have to conform to the greater vision of the organization (Macedo).

The issue of vision and leadership in the Brazilian leaders seemed to raise some issues, which caused one of the respondents in the study to question some of the

teachings. From my observations of national conferences in the past, leaders in the Brazil team have a very hierarchical view of leadership. They had difficulty with the apparent freedom to develop a vision implied in the teaching of ILI. One respondent in this study declared his concern that the teaching of vision would cause frustration in someone who is not a senior pastor:

ILI needs to have a different teaching for this group [non-senior pastors] on how to work within a vision. So, when a leader is already within a vision, who is in a bigger vision, some of the modules there [in the teaching] do not apply.... Otherwise, it will awaken visions and goals in a person which they won't be able to fulfill because they are associated with a vision. (Goertz)

This leader, although very careful not to sound negative, clearly perceived the particular teaching on vision as inadequate for leaders who were not in top positions.

**Transformational leadership behavior.** The Brazilian group participants narrated sixty-four accounts of leadership practices fitting the transformational leadership model. All four behaviors reviewed in Chapter 2 were represented, with the greatest incidence of inspirational motivation and intellectual stimulation. Only three of the twenty leaders interviewed described no leadership practice that could be identified as transformational (see Appendix F).

Most leaders trained at the higher level conferences were affiliated with Abba Fellowship. The majority of them held higher leadership positions than the leaders from other groups. Five out of the nine participants who attended national or international conferences are part of the senior leadership team at Abba Fellowship. My observation of that church shows an organized, empowering, and visionary church that fosters transformational behavior in many ways through its many activities. I could not presume to claim all these behaviors were acquired at the leadership training of ILI. The direct

evidence from the interviews does not point in that direction. I suggest those behaviors were already present in their leadership and may have been reinforced or even fine tuned by the training. These findings are in harmony with some of Abba Fellowship's leaders' perception that the training was nothing new but provided a systematic organization of known principles in a practical and teachable way.

**Multiplication.** The mobilization of people under their leadership and the development of other leaders were also prominent in leaders' accounts. One focus group respondent narrated new practices taught by the core value of multiplication of leaders with positive results in his church:

This is what I have been doing. If someone, a person, leads someone to Jesus, brought her to the church, beginning that moment, he [the church member] is responsible for that person, and I am responsible for both of them. Then, it is until they can reach the level of leader of leaders. There are three of them. That is what I got from ILI. Within our evangelism, this is follow-up with people. So, during the last six months, since I came back from ILI, these were the three people who accepted Christ and began to attend our church. They are in this process, like this, being equipped, being prepared. (Wanderley)

Other leaders reported using the materials in their churches or planning to do so in the coming year but did not provide details of how they were doing or planned to do it.

Although many leaders reported implementing leadership practices in their daily lives, others considered that the training is too recent bring any significant changes:

I am building myself up with the ILI material. Maybe this is a personal characteristic I have. Until a concept has taken roots completely in me, I don't apply it on the outside. So, for instance, I have known the ILI material only for one year. To me it is still very recent. It is still taking effect in my life. (Toledo)

Other leaders have an even more recent experience with the training and reported plans to implement changes in their ministry and training others in the next year. As in other

settings, some of the trained leaders take special interest in the materials and lead the way by organizing conferences in their own spheres of action.

**Training others.** Because the multiplication of leaders is such an important part of the teachings of ILI, one of the measures of success of the training is sharing the materials with others in diverse settings. Some of the Brazilian leaders had a strong perception of the materials as teaching tools to share with others. Most leaders interviewed in Brazil reported to be either actively involved in conducting training events for their peers using the structure and colleagues from ILI or sharing particular sections of the curriculum within the context of their own church. Training in this region of Brazil only began after 2004, when Carvalho attended international training. The median time since attending the ILI training for leaders in this team is only one year. With such a short time since attending the training, I suggest few of the leaders had the opportunity to get involved in conducting or teaching leadership conferences on behalf of the institute.

As the leader of the team, Carvalho appears to be setting the example for that behavior by personally organizing conferences for diverse groups of pastors in different areas. He reports his team's effort to invest in other leaders:

In all of our conferences, we made it clear. "We are here to serve you, to bless you. We came to share with you all this we have received with the only purpose of blessing you." As it is ILI's philosophy, we don't charge them anything.

Other leaders have organized training events in their spheres of influence. These respondents report anecdotal information about the impact of the training on those leaders and their own changes in leadership.

**Second generation impact.** Similar positive response and practical results of training are reported by participants in the second generation of trained leaders—those



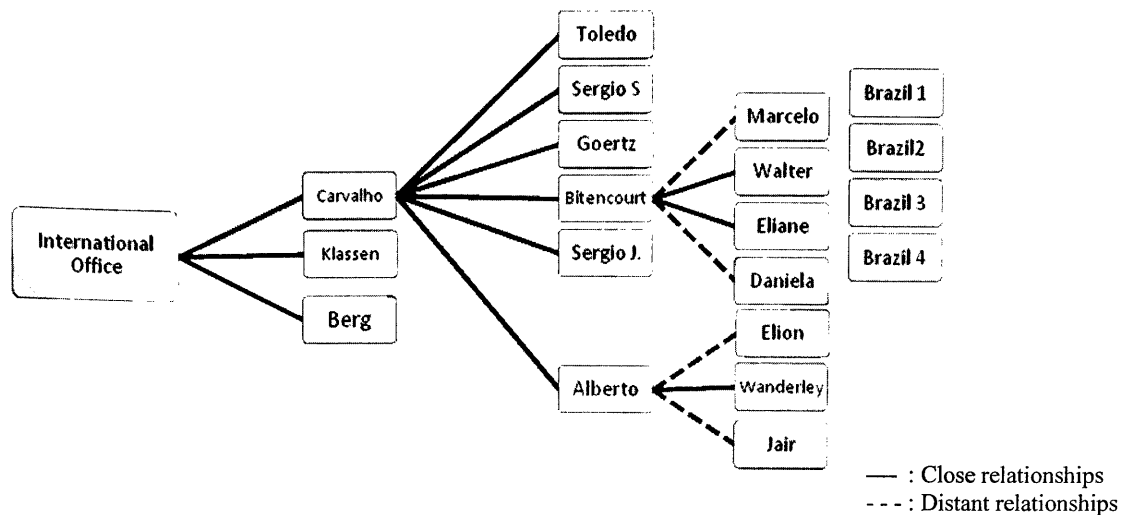
who were not part of this study but were trained by participants and told them about the effect of the training. Illustrative of this effect is the account by a national conference alumnus of a young pastor he trained. According to his narrative, “the young pastor began to speak so euphorically of the teachings that the pastors of his region asked him to contact the national leadership and bring the training to their town. We are currently in the planning stages of a conference for March of next year” (Toledo).

Due to the small number of conferences associated with the respondents of this study, reports such as this one are rare. Future research as the leaders conduct more conferences and have time to implement changes in their leadership could uncover evidence from second generation multiplication leaders.

### **Team Relationships**

Two important practices facilitating transfer of training are follow-up and mentoring of trainees during the implementation phase of training and the training of teams. ILI’s mission statement is “to *train and mobilize* [emphasis mine] leaders of leaders” (ILI Vision 1). The element of mobilization is part of the strategy to foster changes in leadership and multiplication through the training of other leaders.

Most of the twenty respondents in this study are related to each other and to the team leader through strong ties of leadership and mentoring, according to their perception and my own observation of their work. The only exceptions are three focus group respondents who maintain occasional relationships with the leader who trained them and the four respondents from another group, who have no relationship with the team or its leader. Figure 4.1 shows the relationship networks among respondents of the team in Brazil. A larger version of Figure 4.1 can be found on Appendix G.



**Figure 4.1. Participant relationships network in Brazil.**

The closeness of these relationships, especially at the highest levels, indicates good potential for future transfer of training and multiplication through training others.

### Conclusion

No dramatic instances of life-changing transformation were reported in the group of leaders interviewed in Brazil. Most of the learning was instrumental, adding new insight and practical skills to already existing knowledge. Leaders are reaping benefits from the training of ILI in different ways and different measures of impact in the Brazil team. I would like to suggest, however, transformative learning occurred for some participants. Many of the phases of transformative learning have been identified, although I have not been able to uncover evidence for all the phases of the process in any particular case. Although not dramatic, changes happened in many leaders' attitudes and behaviors after the training, demonstrating a measure of transfer of training. Most leaders described their leadership at the time of the interview with a good amount of transformational behavior, and many credit at least some of this new behavior to the

conference experience at ILI. Similar positive experiences and changes in leadership were reported in leaders trained by interview respondents. The median respondent to this study has attended the training one year from the day of the interview. I believe it is still be too soon to evaluate the real impact of the training, especially transfer of training in the second generation. Future research can probably yield richer evidence, especially after the training has spread to more leaders, particularly those with greater need who live outside the larger cities where resources and training are more easily accessible.

### **Case Study Number 2: The Kenya Team**

Bishop David Thagana, founder and general overseer of Glory Outreach Assembly (GOA), an African Independent Church based in Nairobi, Kenya, leads ILI's team in East Africa, training leaders in his native country of Kenya, and also in Ethiopia, Uganda, Burundi, Tanzania, Rwanda, and the Democratic Republic of Congo. For the purpose of this research, I only focused on the Kenya team. Eleven leaders from this nation attended international training. Nine of these alumni are leaders in Glory Outreach Assembly. Most alumni cooperate with Thagana and his closest team. Two alumni are his main helpers, alongside many leaders trained at the five national conferences organized until the writing of this research. A large number of shorter regional conferences are conducted almost monthly in different regions of the country.

#### **History**

Thagana was invited to attend the first international conference held by ILI in 2001. Declaring himself tremendously touched by the teaching of ILI, he conducted a five-day retreat for twenty-six of his main leaders a few months after his return from the conference, when he taught his team the majority of the materials he had received.

Nine of the participants in this study attended that conference and reported the impact of that first exposure to the core values and the curriculum of ILI. Beginning with that conference, Thagana assembled a team of leaders and began training leaders, at first in his own denomination, Glory Outreach Assembly, then expanding to other churches in Kenya, including traditional denominations such as the Methodist Church of Kenya, the Presbyterian Church of East Africa and the Anglican Church of Kenya, as well as other indigenous groups such as Breakthrough Ministries and Deliverance Church.

### **Nominal Data**

I begin this description of specific findings in the Kenya case study with nominal data about participants from that nation.

**Demographics.** Participants of the individual interviews were recommended by Thagana based on their availability and his personal assessment of their relevance to the research. Five focus groups were convened by other alumni at the request of Thagana.

Respondents in the Kenya study ranged from ages 26 and 58 years old. The median age of Kenyan participants was forty years old. Thirty-three leaders were males and eleven were females.

Twenty-one Kenyan leaders reported having only an incomplete or complete secondary education. Fifteen were educated at a undergraduate college level and one leader had a master's degree. Appendix I contains general information about respondents' gender, age, and educational level.

**Church affiliation.** Respondents were asked to identify their denomination and specify how they viewed their denomination's category according to a preestablished list of alternatives. Appendix I lists all the denominations or churches represented in the

interviews.

Regarding the classification of their churches, responses varied, not always conforming to the proposed categories. Based on these responses, I placed respondents' churches in four categories, namely, traditional denomination, Pentecostal denomination, independent church, or indigenous church. The first two categories refer to mainline (i.e., traditional) and Pentecostal denominations established by foreign missionaries in Kenya. Independent churches are local churches not affiliated with any larger body of churches. Indigenous churches refer to denominations originated in Kenya. The majority of participants, thirty-eight in total, described their churches as indigenous denominations. Three leaders identified their churches as independent. No data was available for three of the leaders interviewed. All the respondents reported their churches as Pentecostal in their theology and practice (see Appendix I).

**Training.** During my visit to Kenya, I interviewed a total of forty-four leaders trained by ILI in that nation. Many had attended training at more than one level. Thirty leaders had attended only a regional level conference. Nine were alumni from national conferences, and four attended the international training. One of the leaders interviewed did not attend any training (see Appendix I).

Similar to the Brazilian case, upon his return from training in 2001, Thagana conducted a retreat for his senior leadership. He gathered twenty-six of his top leaders in the city of Naivasha for five days of training. During that event, Thagana shared the teaching he had received. Twelve participants attended the Naivasha conference and thirty-three did not attend that historic event (see Appendix I).

Since that first conference, thousands of leaders were trained at all levels by the

Kenya team. The median time since attending the ILI conferences for the Kenyan respondents of this study is two years.

**Leadership position.** The majority of respondents were local pastors, some with additional responsibilities in the organizational structure of their denomination. According to their responses to the question, I placed respondents in four major categories: lay leaders in a local church, pastors leading a local congregation, denominational leaders, regional or national, and parachurch organization workers. Nine respondents were local leaders, nineteen were parish pastors, ten were denominational leaders, and two worked for a parachurch organization. (see Appendix I).

**Time in leadership.** In order to assess their experience in leadership prior to attending the ILI training, participants were asked how long they have been in leadership, including any previous leadership position, religious or secular. The median time Kenyan respondents have been in leadership according to their personal assessment was thirteen years (see Appendix I).

Leaders were asked how long they had been in their current leadership position because a longer lasting leadership could improve chances of effectively implementing new leadership practices in the workplace. The median time interviewed leaders have been in their current leadership positions in Kenya was 6.5 years (see Appendix I).

### **The Training Event**

The initial response to the questions about their experience of the ILI training in Kenya was generally positive. Every single respondent reported that the conference had a deep impact in his or her life. At least part of the reason for the enthusiastic initial response of many Kenyans can be credited in some respect to halo and Hawthorne effects

due to my personal involvement with them. I interviewed some of the respondents in the context of an advanced training event I was leading. Qualified leaders with a proven track record of training leaders with ILI had been invited with all expenses paid to this advanced training event. In the case of focus groups, I was visiting them in their own setting, but the convener of the group often introduced me as the director of the institute, responsible for the training materials they had received and other flattering remarks. I assumed most respondents were eager to please me by making compliments and affirming remarks about the training. To minimize these caveats, which would negatively affect the validity of this study, I tried to stimulate an open discussion of the training and asked for stories of their experiences at the conference and within their current leadership. Many of the respondents, especially in some of the focus groups, did not go beyond the initial response that the conference was great and changed their lives and were unable to articulate what was so special about the training. In my analysis I gave less weight to those responses, taking into greater consideration answers accompanied by actual narratives of the facts.

Respondents generally described the training experience of the ILI conference as positive for them and other conference participants. The core values of intimacy with God and family priority were frequently commented by respondents as relevant subjects learned at the conferences, although participants were not generally able to elaborate on details of how these subjects were significant. These vague responses may indicate the teaching added to already held knowledge in the area. Another possibility is some of the subjects related to the core values of intimacy with God, family priority, and integrity are of a personal nature, and leaders were less than willing to open those areas of their lives

to scrutiny before a stranger, particularly in focus groups.

Three major themes emerged as teachings that made a more dramatic impact on the lives of participants. The process of learning these areas demonstrated elements of perspective transformation and became important new leadership practices transferred to leaders' working environment. A few of them were also reported in leaders trained by respondents. They are: new teachings, focused leadership and spirit filled planning.

**New teachings.** One of the nominal findings of the identification section of the protocol was the level of education. The Kenya group, particularly the regional conference alumni, had a high percentage of participants with complete or incomplete secondary education. Many of those were lay leaders in local churches or rural parish pastors with little formal theological education. For many, particularly those who attended regional conferences, the experience of the ILI conference was the first exposure to leadership training of any kind. This characteristic may explain their perceived impact of the training. One respondent reported "the things that they trained us in that conference, gave me some tips on how I should serve the Lord with a purpose and with a Vision, and a goal. So it was a very good experience for me and it really helped me, being my first training to ever attend" (Kimeli).

One of the most frequent elements of the teachings mentioned by respondents in each of the focus groups was mobilization, particularly a teaching illustration given at the beginning of the conference session, in which pastors and Christian leaders are compared to a "one-man-band." Leaders in four of the focus groups identified personally with the illustration and felt challenged to change their behavior to mobilizing others and delegating work to followers. One leader in a focus group recognized the prevalence of



that type of leadership in the African context: “Concerning the issue of group work, you see, in Africa, in our country Kenya, somehow it is like a one-man show. Many are the times, when the whole work will be the pastor and a few members” (Morrison).

**Focused leadership.** Another important theme emerged from the interviews with Kenyan leaders that has special value, considering that the totality of leaders interviewed in Kenya are members of Pentecostal or independent churches. Many participants described the most important insights gained: the birth of vision in a leader, goal setting, and mobilizing people for the task of the church. Thirteen participants mentioned the teachings on vision as an important part of their learning experience. Some articulated their experience in a way that demonstrates their understanding of the subject matter. Stephen Mwaura, one of the national conference alumni interviewed identified his transformative learning experience in the area of vision. He credits the training, specifically a regional conference he attended in 2002, with helping him understand that the burden he felt for caring for street children in the city of Naivasha was the process of birthing a vision in his heart for the establishment of an orphanage.

Fifteen alumni interviewed pointed the specific theme of goal setting as being of great importance in their learning experience, many of them giving indication it has become an integral part of their leadership:

The teachings on vision were kind of new to me. They were new to me, and they had a great impact upon my life. I started seeing things that are in the future, and I purposed to pursue what I was seeing. Again, goal setting, reaching my vision; I started setting my goals and I started taking small steps towards achieving those goals. And I can testify that out of that, my ministry grew tremendously in a very short time. (Simon Mwaura)

Participants were open to admit that their leadership had been hitherto unplanned and spontaneous. One of them commented that “there is the statement that it’s so repeated in

goal setting, that ‘if you don’t know where you are going every road will get you there.’ I used to go but I didn’t know where I was going” (Waweru). Their perception was that teaching helped them focus and organize their leadership:

“We used to do things in hurry. Whatever comes first, you do it and in the way you want to do, or whatever may come may appear first. Or you see you have interest in it so much you do it. But now I learned how to set my goals, short-term goals, long goals, and how to go about them, so it was good and has changed my life. (Kimeli)

Many of the leaders reported implementing the practice of goal setting in their ministry environment. This change in behavior was not a small accomplishment for them.

**Spirit-filled planning.** An issue emerged during the discussion with some respondents in Kenya, namely the challenge of the teaching on vision and subjects such as goal setting for them because of their Pentecostal background:

Again in goal setting, I think most of us are used, especially to a certain extent among the Pentecostals, we are used to this idea of the Spirit kind of help us and gives us direction and that kind of a thing. But I realized. “Yes, we need the Spirit, but we also need to put some things in place. We need to set goals. We need to plan and we need to work hand in hand with the Spirit.” (Waweru)

This participant expresses a view I have personally observed from discussing with leaders in many conferences, in the course of the teaching session on goal setting. Some Pentecostals and charismatic Christians seem to adopt a paradigm of vision which values the guidance of the Holy Spirit in leadership over any other form of revelation. These leaders understand vision to come exclusively from the direct inspiration of the Holy Spirit in response to prayer. Planning and preparation ahead of time can be perceived as running against inspiration and thus against the Holy Spirit, God himself. The same participant articulates this thought with the following words: “Those who are Pentecostals, they are not interested in Bible College, Bible School, seminary and those

kinds of things. They ask us to trust, pray and believe the Holy Spirit” (Waweru).

For leaders with that kind of background, teachings on visionary leadership could come as a difficult challenge. None of the leaders interviewed in this study demonstrated resistance to the idea of planning. Waweru himself was clear he personally sees differently but recognized the influence of that kind of thinking in his own mind and described what seems to be perspective transformation in this area.

**Transformative learning.** Besides the particular theme described above, other respondents reported change in their assumptions with resulting change in practices of leadership without being able provide anecdotal evidence of the stages of transformation described by Mezirow and Cranton. One or more phases of perspective transformation appeared in responses from 40 percent of leaders in Kenya. Few, however, were able to describe the actual process whereby transformation happened. Perhaps the most difficult aspect of data collection in Kenya was the fact respondents were eager to tell me how wonderful the training was but were unable to tell specific stories from the conference, even when repeatedly encouraged to do so. Those stories would have provided more information regarding the actual stages of the transformation experience they claimed to have. I coded forty-two responses indicating one or more of the transformative learning phases. However, 52 percent of respondents were unable to demonstrate perspective transformation with anecdotal evidence. Every phase appeared at least once in the remaining respondents’ reports, with the exception of rational discourse, which was not described by anyone. In the phases described, articulating and questioning assumptions and change of assumptions were the two most frequently coded phases, indicating some measure of perspective transformation happened during the ILI training for eighteen of

the leaders interviewed.

Two of the participants were able to describe their conference clearly enough that several of the phases of transformative learning emerged in each story showing a process can happen during the conference. In one case, a young female local pastor described many of the teachings that made an impact in her life. She does not describe a traumatic activating event or a disorienting dilemma but explains that not having attended any kind of theological training before, the conference was her first training experience of any kind. According to her report, that fact created high expectations in her, which can be construed loosely as an activating factor in her process of perspective transformation. She describes four separate assumptions regarding leadership she thought were being challenged by the training she attended: no tolerance for mistakes, the pastor as a one-man-band, family as a secondary priority in leadership, and day-by-day leadership. Her individual case is exemplar, not necessarily representing a trend in the Kenya case. The fact that specific behavior resulted from her changes of assumptions fits well into the transformational leadership framework warrants a more detailed description of her experience.

**Challenged to tolerate mistakes.** I have spent a good amount of time with Pastor Phylis Kimeli in her own church environment. She is a thirty-two year old female pastor who is successfully leading a local church in a very small rural community in the highlands of the Kinangoop district. Despite being young and a woman leader in Africa, she is well respected by her congregation and shows evidence of a strong, almost authoritarian style of leadership.

According to Kimeli's own account, she did not have much tolerance for mistakes

in the past. “I would give people responsibilities, and once I see like they are not doing as per my expectation, I was not able to bear with them. I would just replace them with others.” She narrates how the training challenged that assumption as she learned the value of mobilization and delegation:

It is very important for you to motivate them and to encourage them and to affirm them and to strengthen their strong points and not to major on their weak points. So that you can allow them to make mistakes and you can correct their mistakes and then you affirm them in public, and also he told us to do it even in private.

Kimeli learned the value of affirming others. I was able to observe her practice that behavior during a home cell group meeting of her church, when she gave a strong word of encouragement and affirmation of the members of that group for their faithfulness in leading the church in her absence, demonstrating the learning she reported from the training.

**Challenged to mobilize others.** Similar to the theme of tolerating mistakes, Kimeli narrated how the training caused her to question her view that the pastor should care for all duties in the church. She describes knowing in theory that every member should be utilized in the church but recognizes that her own leadership did not embody those words:

Even though GOA says that “everybody is somebody and Jesus is Lord” and it was a statement that was there, even before I got into that training and that is when I got clarity of how everybody is somebody and everybody has a gift and a talent that is useful to the body of Christ.

In her own account, only at the training did her own denomination’s slogan became a reality to her.

The mobilization of others for the task, building them up as leaders, is at the core of transformational leadership. I was able to observe firsthand Kimeli’s leadership

behavior of mobilization and affirmation of her followers during my visit to her church.

**Challenged to prioritize family.** Kimeli is a young leader who married one of her parishioners after she had been the pastor of the church for some time. She describes how she misunderstood issues related to the family prior to the training and how her family life was out of balance until those ideas were questioned at the training. “So when I learned about family priorities, and I realized that is a gift from God, and that it is the first responsibility before the church, I was able to change.”

Prioritizing one’s family is not a behavior specifically described in transformational leadership theory, but Kimeli and her husband are able to set a good example of family life by having a balanced family in the context of their pastorate, thus incorporating this new learning into the idealized influence behavior.

**Challenged to set goals.** Kimeli describes her leadership prior to the training as disorganized by saying that “I used to go but I didn’t know where I was going. Every year would come; we didn’t have any new goals for the year, or anything that we are really committed to do as a church.” She reports the importance of the process of setting goals she learned at the training for the development of her church citing specific instances when she was able to set goals and achieve them with her people. In another section, she describes how her goal setting skills, in conjunction with some of the other leadership skills she learned, led to the development of another leader, who took over pastoral duties at a daughter church nearby.

Another female leader, Ann Mugare reports her own perspective transformation in her perceived ability to initiate a new ministry. Mugare narrates that when she attended training she was an experienced preacher. She felt the need to do something for some of

the many abandoned AIDS orphans in Kenya but did not believe she had the means and the gifts to do it:

I served, ministering in the hospital for ten years, but now God gives me the vision to start an orphanage. I didn't know what to do. I didn't even believe myself. By when I attended the ILI seminar, the way we were taught to go about the vision that God gave you, it is like a kind of fire came to me, a kind of my eyes were opened.

The result of this change in her perspective about herself gave Mugare the confidence to take the initiative and begin the orphanage.

### **Leadership after the Training**

In harmony with the main insights gained and transformative experiences at the training conferences, leaders reported implementing new leadership practices in their environments. Some were rather unspecific and only mentioned a general leadership practice without giving accounts that would substantiate that effort. Others, however, provided enough detail to imply actual transfer of training. A total of sixteen participants provided specific accounts of new leadership practices with some measure of anecdotal detail about the implementation of those practices. They ranged from simply delegating work to a subordinate to larger leadership changes affecting the entire denomination. The most frequently reported behaviors were intellectual stimulation and inspirational motivation. I have grouped new leadership practices into three main themes, namely relating to followers, accomplishing more, and starting new initiatives. One special account deserves attention because it involves the team leader and has implications for the entire team. The last finding related to new leadership practices is Bishop David Thagana's account of the training as a turning point for his denomination, Glory Outreach Assembly.

**Relating to followers.** Nine participants described leadership behaviors related to changes in how they relate to subordinates. The recorded changes in this area relate to the deployment of people for work and their development into leaders, two transformational behaviors.

Leaders reported having learned to mobilize subordinates to share the load of work at their church and delegating work and authority to them. According to one leader, “ministry became so exciting and so enjoyable, especially seeing people growing, and you feel so blessed” (Kimeli). Other leaders, however, accounted for problems with the implementation of this practice. The two problems reported were that, in one case, delegation led to division in the church. The person to whom the participant delegated authority decided to start his own ministry and took members from his church (Manthu). Two other leaders (Mwangi; Jeff Mwangi) reported misinterpretation of their practice of delegation by members of their churches as negligence of their pastoral duties. In these cases the leaders observed that after careful explanation was given about why subordinates were performing duties that were expected of the pastor, their congregations understood the value of delegation and supported their actions.

**Accomplishing more.** Several leaders reported the impact of teachings on vision and goal setting. According to these leaders’ perceptions, the application of those leadership behaviors brought more effectiveness to their organizations. One leader narrates the process of purchasing a public address system for the church with local resources, which seemed to be impossible given their context of poverty (Kimeli). This small victory came as the result of careful goal setting and sacrificial giving resulting from effective casting of the vision. Two leaders reported the ability to evaluate their



ministry annually by setting goals at the beginning of every period (Perminus; Kiguna).

In several other responses, leaders claimed to have become more effective because of these and other new leadership initiatives learned at the training conference.

**Starting new initiatives.** The main group of new practices reported by leaders as direct results of their training experience was the development of new leadership initiatives after the training. Four leaders reported planting churches after attending the conference, crediting the initial calling to establish the new congregation to the teachings on passion for the harvest or vision. The most significant of these examples, is Simon Mwaura who attended international training in 2002, reports that after learning about multiplication of leaders and passion for the harvest, he began to practice those principles by developing other leaders to plant new churches:

I started now utilizing the teachings that I had been taught, and I brought those three churches together. We prayed and then we sit down and come up with a plan to plant one more church, combining the three churches. When we planted the fourth church, we joined up and planted the church, all of us. I started raising leaders. When I came back, I didn't have an assistant then. So, I raised up an assistant. One year, he was himself a leader, and I thought I would plant a church for him. I planted a church for him. So, I brought in another one. I started raising another one. Just a year ago, maybe, about three years from then, I left the church that I had planted in 2001. I left my second assistant pastor to be a pastor, and I went to a different place to pastor a new church. From then, up to date, I have planted twenty-two churches.

Mwaura's experience could be linked to the core values of *passion for the harvest, visionary leadership, and culturally relevant evangelism*. The direct result of the learning experience was the establishment of these churches.

Other leaders reported initiating other organizations as a result of the challenges received at training. Two leaders who direct orphanages caring for AIDS orphans give separate accounts of discovering their vision as a result of attending the training

conference (Mwaura; Mugare). Both cite the teaching on vision as being instrumental to their discovery and their new initiative. They also credit their leader Bishop Thagana's encouragement as a catalyst for their initial effort to begin the new ministries:

I had the vision, but I didn't know how to do, how to start and how to do it, and I could not believe in myself. I was just thinking that this needs somebody to have money, somebody who have[sic] the knowledge of how to get things, to manage the children. I know nothing; I know the Lord has only called me to preach the gospel. And now the bishop encouraged me so much. He told me "Take a step of faith, do it." (Mugare)

Active support by superiors is an important element that helps facilitate transfer of training. Thagana's word of encouragement was instrumental for the creation of this new organization. Another participant reported a similar interaction with his superior which resulted in the creation of another home for AIDS orphans and street children. Two other leaders reported smaller new ministry initiatives and connected them directly with the training received (Susan; M. Morrison).

**Transformation affecting an entire denomination.** The most important change in leadership described by a participant from Kenya was David Thagana's account of the impact of the 2001 international conference in his ministry and in Glory Outreach Assembly, the denomination he founded and leads to date. Thagana founded Glory Outreach Assembly in 1992. Until 1998, it consisted of only four churches, scattered in a rural district of Kenya. As I described in the introduction of this case study, Thagana received his training in 2001 and, immediately after his return to Kenya, set out to conduct a training event for twenty-six of his top leaders. According to David's report, at that time, his denomination consisted of only fourteen churches and was still confined to the Kinangoop district. Today, according to his account, Glory Outreach Assembly has eighty-four churches, three orphanages, AIDS clinics, evangelistic and social programs,

and cross-cultural missions to three different people groups in Kenya. Recently the denomination began establishing churches in other East African nations such as Uganda, Burundi, Rwanda, and the Democratic Republic of the Congo.

In his interview, Thagana claimed the ILI training he received was responsible for this growth phenomenon and was a turning point in his career and the history of his church. In order to check the accuracy of this remark, I inquired of him again, affirming that the training alone couldn't have caused all this change, asking him whether something was already happening in his church before he attended the training. His response was emphatic:

No, no, no, no. I think that was a turning point for my leadership, for GOA and for everyone else in GOA. And it even became more of a turning point when I came back and gathered them, all the leaders in Naivasha.

The gathering of leaders Thagana mentions was the conference he held for his leaders three months after he returned from the training. Thagana and his associates who attended the gathering call it a regional conference, but it does not fit the model properly. It lasted five days instead of the usual three, and Thagana was the only person teaching.

The main change in the denomination in the last five years was the implementation of the *six pillars*, smaller units in the denomination's vision that constitute an effective mnemonic tool for casting the vision. Thagana describes how the pillars work:

We had, by that time we had the vision statement and the mission statement, but we didn't have it broken down into the pillars. I think ILI also contributed a great deal in helping us shape our vision into those units, like the core values kind of.

The pillars provide an avenue for other leaders in GOA to develop their vision. They are (1) "planting self reproducing churches," (2) "mission to the unreached people groups,"

(3) “caring for the hurting and homeless families,” (4) “leadership training and development,” (5) “preventing the prevalence of HIV-AIDS,” and (6) “peace and reconciliation” (“In a Nut Shell” 4). These pillars were developed along the years, initially as strategies developed by the church (GOA 7). According to other interview respondents (Munyri; S. Mwaura), each pillar has a responsible leader, usually someone who has been involved with that strategy and began promoting it within the denomination. All the pillars identify with one or more of the ILI core values, and some of them, such as leadership development, promote transformational leadership practices.

**Training others.** The multiplication of conferences and leaders is an expected outcome of the ILI training. Conference participants are mobilized to teach the material in their own churches and to cooperate with fellow leaders in organizing similar training for others. I conducted interviews with a total of forty-four leaders in Kenya. Thirty-six of these are regional conference alumni. Ten participants could remember teaching the materials in their personal ministry settings, and fourteen leaders reported having organized or taught at an ILI conference. Every participant trained at the national and international level has trained others, either in their own settings or through ILI events. Only two regional conference alumni mentioned training others in their churches, and seven reported organizing or teaching at regional conferences. Thagana expects leaders on his network, mainly those trained at national conferences, to be actively involved in organizing conferences. They are often invited by Thagana and the organizing team to teach in the events they organize. In fact most conferences held in Kenya and other East African nations probably have the participation of at least one of the leaders interviewed for this study. The significant finding in the area of multiplication and the Kenya team is

the small numbers of regional conference alumni interviewed who are conducting conferences in their environments. Some possible factors contribute to this low level of multiplication. Participants of regional conference are often grassroots level leaders, many of them with a low level of influence. A large number of leaders trained at regional conferences, 73 percent of those whose educational data was available, had only an incomplete secondary education. This characteristic of participants can account for their low involvement with teaching and organizing conferences. Contextual factors may also limit the impact of the conference itself in these leaders. Due to economical constraints, most regional conferences in Kenya are done at local churches, and participants commute daily to the conferences. I observed this pattern of day conferences in the event I attended during my trip to Kenya and received similar reports of four other events held at the same time. In my observation, the team of leaders in Kenya was very careful to maintain the quality of the teaching, distributing printed notebooks, trying to create an egalitarian learning environment, using multimedia whenever possible, and only awarding certificates for leaders with 100 percent attendance at the conference, to ensure participants attend all sessions and value the certificates received. Their dedication notwithstanding, the fact leaders have to commute back and forth to the conference venue every day takes away from the interactivity and sense of community present in residential events.

Another possible reason for the lack of responses to the questions about multiplication may be related to data collection procedures. Some of the focus groups in Kenya were made up of many members. With little time and large groups to interview, I failed to insist on the last questions of the protocol as I did for the initial ones.

**Second generation impact.** I encountered very little evidence in the interviews of the impact of the training beyond conferences organized by participants. The same reason previously mentioned may be responsible for the thin evidence of second-generation impact of the training. Twelve leaders spoke of the benefit of the training to leaders they trained. Two of those have sufficient anecdotal evidence. One is the case narrated by Simon Mwaura of an unexpected conference participant who was member of a group considered to be a cult. He reports meeting this man years later at a Bible school and hearing the following testimony from him:

The training that you people gave to me helped me to see that I was lost, and I have changed from that cult, and I decided to come to be trained more, so that I can go back and plant a good church.

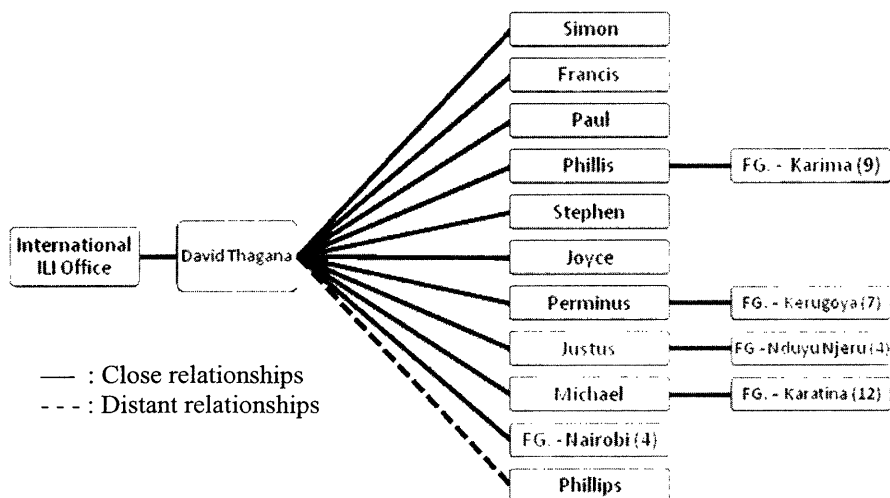
Mwaura reports great encouragement from seeing the training helped facilitate a transformation in this man's life.

I was also able to evidence the impact of training on the next layer of multiplication as the wife of one focus group participant attended the meeting accompanying her husband. Although never having been trained by ILI, except by what her husband shared with her and by reviewing the notebook, this participant was able to articulate some of the teaching, discuss with the remaining leaders, and report a new ministry she claim to have initiated after having been exposed to the teachings (M. Morrison).

### **Team Relationships**

Most of the leaders organizing and conducting training conferences in Kenya are associated with Glory Outreach Assembly. This denomination has a strong emphasis on leadership development, which is one of the six pillars of its ministry. Only one out of the

eight leaders interviewed personally is not associated with the church. Leaders of several other denominations were present in the focus groups, but the convener of every group was a pastor or leader with Glory Outreach Assembly. This network can facilitate transfer of training by providing the support leaders need to implement changes in their work environment. In fact, many of the leaders interviewed commented on the positive reaction of Bishop Thagana and other leaders to new leadership practices and highlighted how they considered positive that their superior was also trained in ILI. One leader expresses his view, saying that “fortunately for me and for all GOA, Bishop Thagana is very passionate about the ILI materials, the training” (Kimeli). Figure 4.2 shows the network of relationships of participants in Kenya. Due to the large number of leaders interviewed, I have only placed each of the focus groups and number of participants instead of individual participants. A more complete version of this figure, including participants in focus groups is located in Appendix J.



**Figure 4.2. Participant relationships network in Kenya.**

## Conclusion

Participants often gave very positive comments about their experience of the training, such as “[W]e were so much challenged in such that I believe that it can change our lives” (Njuguna), or others such as “It was great, I really enjoyed it, to meet the group” (Stephen Mwangi). Simple positive statements like these about how good the training was or simple statements about implementing a certain practice of leadership were considered only indicative the participant was motivated by the conference. Greater consideration was given to those accounts followed by narrative or explanatory answers which substantiated participants’ remarks. The accounts considered valuable provide a glimpse of the effects of the training and still show a positive influence in the lives and leadership of respondents. Several participants claim to have undergone a transformative experience with the ILI conference. Some of these accounts provided details about some phases of the transformative process, although evidence of the entire process was absent and some of the phases did not appear in the interviews. Considering the difficulty encountered in the literature of transformative learning to provide solid evidence of all the phases (Taylor, “Theory” 40) I suggest participants provided sufficient evidence to support the claim that some measure of perspective transformation has occurred in many of the trained leaders at all levels.

Language expressing the eight ILI core values appears in the entire structure of Glory Outreach Assembly. Thagana and other leaders have recognized for quite some time that the ILI training has impacted their church (Trindade 25) Four of the pillars of the denomination, church planting, leadership development, mission to the unreached, and caring for hurting families relate directly to the core values of ILI. My personal



observation of services and meetings, as well as documents reviewed, offers additional evidence the alumni who are involved with leading churches and organizations within that denomination have been influenced by the training of ILI.

For many of the participants, the training brought new insight and leadership practices never heard before. Participants in general embraced those practices in their ministries, even when some of the consequences were negative and involved losing a leader who had caused division in the church (Manthu). Most of the newly acquired practices are in line with behaviors proposed by transformational leadership. These practices brought positive results for leaders in most cases.

Leaders in the Kenya team are part of a network belonging to a successful indigenous denomination and have good potential to work in cooperation creating a critical mass that facilitates transfer of training (Broad and Newstrom 67-68).

### **Case Study Number 3: The India Team**

The ILI Team in South Asia encompasses national teams in India, Bangladesh, Nepal, Pakistan, and Sri Lanka. Dr. Peter Pereira is an Indian native who leads Hope for Today, an evangelistic and social ministry based in Hyderabad, India. He also leads the South Asia ILI team. For this research, I focused exclusively on the team of leaders in India. Dr. Pereira and his immediate assistant organized the national team into state committees. At the writing of this dissertation, ILI has organized committees in five states, with a presence and training being conducted in others.

#### **History**

Dr. Pereira is a member of the founding team of ILI, who helped develop the vision and strategy of the ministry. After the first international training, to which he

brought two Indian leaders, Dr. Pereira began assembling a team of leaders to lead the program in that nation. Contacts began through Pereira's Methodist connections and soon spread to other mainline, Pentecostal and independent churches. Ten national conferences have already been conducted (Parmar, "A Couple More Questions") and a large number of regional events have been done. In 2004 the team conducted an alumni gathering when state committees were organized (Parmar, "ILI"). The following year, the first faculty development seminar was conducted to prepare leaders to teach in regional conferences. Those two events are counted by the India team as landmarks in the development of the national team.

### **Nominal Data**

Before proceeding with the qualitative analysis data, I will describe nominal data regarding interview respondents in the Asia team.

**Demographics.** Pereira selected participants in this study. The criterion for choosing respondents was their presence in the advanced training conference being held at the time. All leaders attending this conference were ILI international and national conference alumni who have been involved with training leaders through other conferences. They were pastors and lay leaders from different states of India.

The ages of Indian participants ranged from 23 to 68 years old. The median age for leaders interviewed in India was 39.5 years. Eleven respondents were male and two were female.

Leaders were asked about their level of education. Four respondents had secondary education, eight had college degrees, and two had completed graduate level studies. Appendix L contains general demographical information about participants.

**Church affiliation.** Leaders participating in this study were asked to identify their denomination and specify how they viewed their denomination's category. Appendix L lists all the denominations or churches represented in the interviews.

Regarding the classification of their churches, responses varied, not always conforming to the proposed categories. Based on these responses, I placed participants' churches in four categories, namely, traditional denomination, Pentecostal denomination, independent church, or indigenous church. The two first categories refer to known mainline (i.e., traditional) and Pentecostal denominations. Independent churches are local churches not affiliated with any larger body of churches. Indigenous churches are denominations established in India without connections to international bodies of believers or missions agencies.

In India, seven respondents were affiliated with traditional denominations, six were members of independent churches, and one considered his church an indigenous denomination (see Appendix L).

**Training.** During my visit to India, I interviewed a total of fourteen leaders trained at all levels of ILI training. Four participants attended international conferences. Six leaders had attended a national conference, and four regional conference alumni were interviewed as a focus group (see Appendix L).

Two leaders from India were invited to the first international conference in 2001. Since then many other leaders were trained by ILI in India. The group of participants in this research consisted of leaders trained since 2001. The median time since leaders were trained in the India group is three years ago.

**Leadership position.** The numbers of participants in the Indian group was

balanced between six lay leaders in local churches and six parish pastors. One leader worked for a parachurch organization. I interviewed no denominational leaders.

Appendix L lists all participants by their leadership position.

**Time in leadership.** In order to assess their practical experience in leadership prior to attending the ILI training, participants were asked how long they have been in leadership, including any previously held leadership positions, religious or secular. The median time Indian respondents have been in leadership according to their personal assessment was ten years (see Appendix L).

I asked the leaders how long they had been in their current leadership positions. The median time participants have been in their current leadership position in the India group is three years. Appendix L discriminates the time Indian participants reported having been in their current leadership positions.

### **The Training Event**

The collection of data in India presented the added difficulty of extreme cultural differences, logistical problems, and significant communication barriers. The team in India faced problems gathering people for the focus groups. After much effort, only one group of four leaders was able to convene for a meeting. In many of the interviews, I had difficulty conveying some of the interview questions. Even when they understood the questions, responses were often short and without any illustrative detail. Many times I had to reiterate or rephrase the questions, only to obtain another short answer. After a few frustrating interviews, some of which offered no analyzable data, I enlisted the help of the team leader, Peter Pereira, who explained to my respondents the nature of the questions and asked for their cooperation to provide more specific and detailed answers. Further

interviews were better, but, in general, individual answers to my questions were much shorter, and the length of each interview was approximately half of those from the other two cases.

Similar to the Kenya interviews described, I had to deal with the possibility of halo and Hawthorne effects due to respondents' potential desires to provide encouraging reports to the visiting director of ILI. In order to ensure internal validity of the study, I was very explicit that I was interested in narrative accounts of their experiences at the training and post-training leadership practices.

Notwithstanding these issues, every respondent claimed the training was a positive and fruitful experience. In discussions about Indian culture, I found Indians perceive themselves to be direct and even confrontational at times. I consider this quality to be a positive one because it would imply freedom to criticize openly any feature of the training they perceived as irrelevant or poorly done. An overall assessment of interview responses did not show overtly enthusiastic reports or a blatant desire to please the interviewer.

I coded *transformation words* such as change, challenge, transformation, turning point, and other similar terms in the data from India. Eight out of fourteen respondents used such words at least once in their accounts of the training experience with ILI. Some used the *transformation words* several times in their narratives. These words were used a total of eighteen times by these respondents, an indication that according to the majority of Indian leaders' perceptions, the training event represented a transformative experience. In fact, three of the more enthusiastic respondents said the experience of the training was a significant turning point in their lives and ministry. Two of them had narrative accounts

to substantiate that claim.

Although they were generally positive and about the training, with the exception of the two enthusiastic participants, respondents from India did not provide detailed narratives of facts that could offer evidence of the accuracy of their perception. Accounts were brief and without the vivid detail that would have shown evidence of a transformative event with practical consequences for the respondents' leadership. Three major threads emerged from analysis of the answers given by Indian respondents. They are motivation and encouragement, taught for teaching and transformative experiences.

**Motivation and encouragement.** Reading respondents' descriptions of their experience of the ILI conferences give the impression that the conferences were good motivational events that encouraged participants to seek better quality and even new initiatives in leadership. Seven of the respondents were encouraged or motivated by the materials to become better leaders. Four reported initiating new ministries and relate that initiative to the motivation and training received at the conference. One regional conference alumnus with a rather low level of leadership who serves as a security guard in a leper colony accounted for this motivational aspect with the following words: "I felt like I am a small man, a little employee. I am a weak fellow. I just forget all these things, and I encouraged myself to the extent that I am leader, I should teach others, I should mobilize others" (Babji). Another leader expressed the impact of the training by stating; "I listened to all the lectures, and all the core values, and something happened in my mind. Something I have to do, I got my inspiration. Some motivation I got from that" (Kumar). Other participants accounted for a similar inspirational experience at the conference but often were unable to explain how the process happened.

**Taught for teaching.** In many interviews, the perception of participants about the main result of their attendance of the conferences was the acquisition of a set of materials to teach. They considered the curriculum an excellent and relevant teaching tool they were now prepared to teach. One respondent perceived the materials as not necessarily original, but the teachings were necessary. He stated, “[T]hough it was nothing new, the core values, it is not new finding, it is old one, but something, all these things are lacking in mainline churches” (Desai). These and other leaders were not able to describe specific changes in their own leadership but perceived the greatest contribution of the training was to provide a teachable curriculum with which they can now help other leaders in their churches and in other denominations. A significant finding is four out of five leaders who showed this perception are actively involved in conducting leadership conferences for ILI in their areas. Two of them are appointed volunteer leaders who oversee the organization of events in their respective states in coordination with the national office.

**New leadership initiatives.** Similar to what happened with the Kenya team, several leaders reported the training provided them with inspiration to become involved in the ministry by starting new initiatives. Some claimed to be inspired to plant a new church. Another leader perceived her leadership as nonexistent and credits the training for thrusting her into leadership.

**Transformative experiences.** Although the majority of respondents claimed to have experienced transformation in the conferences, few of them gave enough details to identify the phases of perspective transformation. Findings were scarce, except for two respondents who gave detailed accounts of the conferences they attended and demonstrated several of the phases of transformation in their experience of the ILI

training. Usha Kiran Roy, a female lay leader claims the training she attended in 2002 effected a complete change in her perception of the Christian life and thrust her into Christian ministry. She assessed her own life as a Christian prior to attending the conference:

Basically in 2002 when I attended the national conference, I was at zero level because I had never involved myself in any church activity. So I just came to attend there, and it was really God's grace that I got the opportunity to attend.

Her account of attending a national conference in 2002 shows how in the first two days of the conference she felt God was challenging her very understanding of what a Christian is, from simply a pious person to an active witness who is carrying ministry in the world. According to her narrative, two of the teachings effected the transformation. Firstly, the core value of passion for the harvest challenged her to become actively involved in ministry. She reports, "The second day onwards, God started speaking to me. 'What are you doing? What are you doing for me? You have been benefited in so many ways, and what is it that you are doing for me?'" As a result of this perspective transformation, she decided to act, and received instrumental learning that helped her perform as a functioning Christian leader, the new frame of reference she was embracing.

The teaching on goal setting was instrumental for focusing her leadership. She accounts, "[B]ased on that, the goal setting was the very next step where I wanted to make a goal for myself that I needed to do like this. I just defined myself certain goals." Lastly, she decided to act on the assumption revision, which led her to start several different ministries in the last four years.

Because it presents unique elements not seen in other transformative experiences in this research, another instance of perspective transformation worthy of discussion is



that of Prabhudas Paul. This young pastor describes arriving at a national conference feeling inferior because of the limited scope of his ministry as a church planter. Surprised by the sense of community and equality in the conference, and touched by the teachings on intimacy with God, passion for the harvest, and visionary leadership, which are taught in the first two days of the conference, Prabhudas narrates a sleepless night in prayer, which may have activated a process of perspective transformation in his life:

That first night, I couldn't sleep. And I stayed almost like, four hours in prayer, and just spending time with the Lord. I was asking the Lord. I am in such a position that now I came out of a denomination, and I am just starting my ministry. What should I do now? What is your answer? So, when I was praying, literally, early morning at 5 o'clock, even I wrote in my diary that day. Early morning, five o'clock, I heard a voice saying about the prayer, and a scripture, so I got up and I read where it says that "as I was with Moses, I will be with you," which the Lord said to Joshua.

This leader's explanation of having important discussions with other leaders about his experience during the remainder of the conference is significant, because the interaction with others helped him make sense of the experience and God's will:

After that, immediately I shared with the people, and with the person who taught I told her I was so much blessed. And then I talked with Rev. Peter about this and he encouraged about this conference and the experience that I had.

His interaction with peers and faculty helped him process his experiences and rethink his assumptions about leadership. Although indicating personal reflection, Prabhudas' narrative does not provide enough evidence to identify rational discourse.

Scholars question Mezirow's model as assuming the superiority of rational thinking over more intuitive and spiritual forms of discourse and alternative ways of learning beyond rational. Although Prabhudas' case may not be exemplar of what happens with every leader who goes through the training, I suggest that he and other

conference participants, encouraged by the open, egalitarian learning community of the ILLI training conference may have engaged in rational or some alternative mode of discourse (perhaps spiritual) that could have become pivotal in the process of perspective transformation.

Prabhudas' narrative of the process continues with a change in perspective regarding passion for the lost, the confidence he could be successful growing a church with only three members at the time, and a decision to act by setting the goal of visiting every household in his neighborhood, which he put into practice immediately after returning from the conference.

**Conference context.** Comments regarding the importance of the conference context were rare and short. Few participants considered especially important that the training happened in an egalitarian learning community. Three participants described how surprised they were with the accessibility of facilitators and the fact they were treated as equals, indicating that this type of environment is not common practice in their setting. One of these leaders was precisely Prabhudas Paul, whose transformative experience I have already described.

An important finding of my observation of the team in action in India and informal conversations with other leaders and alumni was the involuntary departure from some of the guidelines for conducting conferences due to limitations of their environment. Many of the conferences, particularly the regional events, are done in very humble settings where leaders have little education and access to any kind of training. Many regional conferences have to be held at a local church or school. Participants come to the conference venue every morning and leave in the evening. Although the guidelines

of the institute establish the number of thirty leaders per conference as ideal, because of the great need, conferences in India often have sixty or more participants. The India ILI team trained 2,029 leaders in forty conferences in 2006, with an average of fifty participants per conference (ILI Training Report). The conference I personally observed had sixty-three participants who commuted to the conference site every morning. Many arrived late and missed important parts of one or more sessions. Four other events were organized at the same time in other cities and only two of them had approximately the expected number of thirty leaders. Some of the leaders attending the event reported having other regional conferences years ago when teaching materials were not printed out and given to participants for future review, a common practice with ILI today. National conferences were more in compliance with the guidelines, but often the number of leaders exceeded the ideal conference size.

### **Leadership after the Training**

With a few exceptions, leaders in India provided less detailed accounts of specific leadership practices implemented in their workplace. A prominent feature is the actual putting into practice of the challenge to initiate new ministry and the implementation of some transformational leadership behaviors. Evidence to specific behaviors exists, but as with other aspects of the data from India, anecdotal support of those behaviors is somewhat scarce.

**Ministry initiatives.** One of the leaders reports taking the initiative of starting three separate ministries after she attended training. She is able to correlate the decision to launch these ministries to the challenges and skills received at the training. Her first initiative was a prayer meeting with Christian and Hindu neighbors. Later, she became

involved in prison evangelism and in service to a college hostel for young women, where she conducts regular Bible studies and counseling with the students.

In this case, nothing in the leader's account suggests a direct causal relationship between the training and the jail or student hostel ministries. Only the prayer meeting was launched immediately after the training and as a direct consequence of it. In her case, however, I suggest the motivational aspect and instrumental learning that happened at the conference were the initial mobilization push that set her in motion into leadership, and in that sense, it was the motivational force behind those initiatives.

Two other leaders interviewed in India give accounts of new ministry initiatives started since attending the training. These reports, however, do not provide sufficient evidence that the creation of new ministries is directly associated with the training principles learned at the conferences, rather than simply happening after they attended the conference.

One of the participants in the focus group explains God led him to take leadership of a church within the leper colony where he works as a security guard:

I have a burden for the perishing souls. So, after I attended the ILI regional conference, I just came to know the burden. I just improved my burden, and how to go the people, and how to reach the souls.... I work for a charitable hospital [leper colony], and I took leadership of the local church within the colony. (Babji)

This leader's initial action to engage in ministry to the patients is directly related to the motivation received at the conference.

**Transformational leadership behaviors.** Participants implemented leadership practices learned at the conference. Some behaviors described can be categorized within the four factors of transformational leadership described on Chapter 2. A total of thirty-

six instances of leadership behaviors falling into the four categories of transformational leadership were identified in the interviews and observation notes from India. I found no anecdotal evidence of idealized influence in responses. Individual consideration was evidenced in some leadership behavior of participants. The most prevalent behaviors were intellectual stimulation and inspirational motivation. Appendix I shows all instances of coded statements denoting leadership practices associated with transformational leadership. Many of these instances of individual behaviors were simple statements without supporting evidence, but some were accompanied by details of the behaviors and their positive outcomes. Respondents mentioned mobilization and goal setting with more frequency than other leadership behaviors. Prabhudas Paul discussed deciding to share leadership with others in his new church:

I have learned about mobilization and multiplication of leaders. Really it has helped me a lot. As soon as I learned that, I went back to my church and I said “This is what we are going to do. I am not going to do all the things by myself, I am going to give you different places, and I am going to give you different responsibilities. You can also go and talk to the people. Don’t expect me for everything that I have to come and I have to pray and I have to do. So you also being the body of Christ, you can do.

This leader not only mobilized and delegated work to his church members but also empowered them by words of affirmation: “[Y]ou also being the body of Christ, you can do.” He confirms the success of this strategy by reporting his church grew from only three people when he attended training to more than forty-five members now.

Another leader who provided evidence of mobilization and delegation practices was Samuel Devavaram. This pastor and mass crusade evangelist credits the teaching on Goal setting as a turning point in his life, which allowed him to become more effective by strategically choosing the preaching invitations he received and the evangelistic events he

organized. The result was the growth of his ministry.

As Devavaram's evangelistic ministry grew over the years, so did his team. He credits the teachings on mobilization and multiplication with helping him develop layers of leaders in his team:

I have developed the second line of leadership. In my ministry, this youth ministry, even if I die, it's going to continue because I have put on the second line and third line leaderships. Now I am sitting and they are running the shows. And they are able to do everything. This multiplication process has started in my life.

His confidence in the ability of his second and third layers of leadership to conduct the ministry and even take over in case of his demise are transformational behaviors that should encourage and empower his followers to become leaders themselves.

The significant commitment to training many respondents reported in their personal ministries and through cooperation with ILI explains the high incidence of intellectual stimulation.

The positive outcomes of the behaviors described above are in harmony with the expected results of transformational leadership behaviors, indicating the possible accuracy of the reports.

**Ministry context.** In order to evaluate possible influences of ministry environment in the ability to implement new leadership practices, I reviewed participants' descriptions of their work environments and ministry settings and gave each one a value according to his or her potential. Based on information about their independence, level of leadership, and scope of their ministries, I graded them according to the freedom to implement new practices in low, medium, and high levels. Based on the nature and level of their ministry, I graded them in low, moderate and high potential levels of influence. I

then performed a simple count of the instances of different leadership behaviors described by respondents. Leaders with low influence potential and low freedom described far less new transformational leadership behavior than those who scored moderate or high on both elements. I saw no significant difference, however, between moderate and high levels of freedom of influence in terms of how many transformational leadership practices were implemented in the work setting.

**Training others.** Twelve out of the fourteen leaders interviewed reported having used the ILI materials to train other leaders in some fashion. Six of the leaders narrated experiences of personally mentoring and counseling younger leaders, using the principles and teachings from ILI. All participants have taught the material in an official ILI conference, with the exception of focus group participants. Many have organized one or more training events.

As with other interview questions, Indian respondents did not provide great detail about the training events they organized, or what the reaction of those attending was. A few leaders reported enthusiastic reception by those leaders they trained. One leader reported his concern about teaching leadership to men and women who were much more experienced and older than he and how he was surprised and encouraged when “they said it was so practical for them, and they were challenged” (Sirigiri). Another participant narrates, “Whenever I teach, they are very much motivated, very much inspired, and they will say, ‘I want to do something, so you will have to come again.’ like that they tell. So, that is sort of satisfaction that I have” (Kumar). Similarly, other participants account for enthusiastic responses from the leaders they trained.

According to these findings, the most clearly identifiable outcome of the training

was the mobilization to teach others by providing a teachable curriculum they can use in their personal leadership settings and the opportunity to train others in cooperation with the national leadership of ILI. Data supporting this evidence comes not only from the interviews and observations in India but also from the fact that the India team of ILI has consistently been the one with the largest number of leaders trained every year.

**Further impact.** Most respondents gave some report of reaction from leaders they trained personally or through ILI training conferences. In some cases the same encouraging nature of the conference was reproduced in the second generation of leaders. Other leaders trained by respondents went further to plan and execute conferences on their own, thus multiplying the training further. One particular case deserves mention because the respondent was able to describe what appears to be perspective transformation in a leader he trained.

National conference alumnus Prabhudas Paul describes the experience of one leader trained in a conference he organized:

One sister said, about evangelism, she never thought that she can [sic] do evangelism. She said, "I do not know until you said that everyone is an evangelist. I taught only my pastor can do, or I taught only a person who is gifted, but when you said, it is a one-to-one personal evangelism," and she said it touched. "And today onwards, I am going to start my evangelism work."

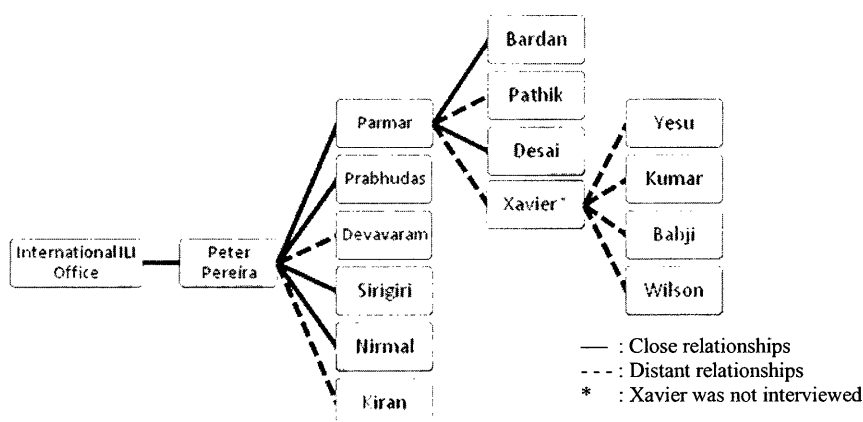
If more details about the actual experience that led this conference participant to a transformative learning could have been obtained directly from her, I would have had more evidence of the transformative process. The information available suggests she may have undergone perspective transformation. This instance is important because it indicates that the same transformative experience leaders have reported in higher level conferences can be reproduced in further generations of multiplication.



## Team Relationships

The team of leaders in India has the longest experience training leaders of all the alumni groups in ILI's global network. This team organized and conducted the first national conference in 2001 and has trained large numbers of leaders every year according to the institute's yearly reports. Because of the continental proportions and cultural diversity of India, alumni are organized in state committees. Each committee reports to the national coordinator, Surendra Parmar, who works under the leadership of Pereira, the director for South Asia (Parmar, "ILI").

Seven leaders studied are related directly either to Parmar or Pereira. Some consider him their leadership mentor, while others have a working relationship with them as they help organize and/or teach in conferences in their area. Other leaders have only loose connections with the institute's leadership through other leaders. Figure 4.3 shows the network of relationships among Indian participants of this study (see Appendix M).



**Figure 4.3. Participant relationships network in India.**

An important aspect of the network of leaders in India is that some of the participants and other leaders in the team conduct regular follow-up meetings after regional conferences. According to Parmar, the institute organized a gathering of all alumni trained in India in 2004. During this event, Parmar launched the state committees. Since then, some of these committees have been encouraging follow-up meetings for accountability:

They will come together as committee; they will plan for one-day program, like introductory seminar or local level seminar. So, in every state wherever we have the conference, the committee is now having the follow-up programs. (Bardan)

Bardan's initiative has the potential to facilitate transfer of training in the conferences he is organizing.

## **Conclusion**

The study of the India team yielded fewer and more superficial findings when compared to the other two cases studied in this research. I was able to interview a relatively small number of leaders, especially regional conference alumni, who would have been important sources of more accurate information about the effectiveness of national and international alumni to multiply the transformative experience in regional conferences. Responses from those leaders whom I was able to interview were, for the most part, brief and superficial. Participants provided accounts of transformative learning and transformational behavior, but the evidence to support these findings is thin, based mainly on the reports of four participants. Two important contextual findings that may help explain the weakness of the data are a departure from the guidelines established by the institute for organizing conferences and a well-organized but loosely connected and diverse team of leaders scattered in a large geographical area. This team appears to be

effective in reproducing the model of training conferences for leaders, but I have not encountered solid evidence these conferences are effecting changes at a deeper level other than encouragement and motivation.

### **Summary of Findings**

Each case study presented unique challenges and yielded unique results. I encountered, however, a few common patterns among the alumni teams.

#### **Brazil Case Study**

Many of the leaders studied in Brazil are part of an effective leadership team at a fast growing church with previous exposure to leadership training. Nevertheless, they reported the usefulness of the training for their environment. These are the major findings from Brazil.

- The materials are perceived as a useful and orderly teaching tool.
- Instances of transformative learning occurred at both the national and international levels.
- Conference context was perceived as an essential element of the learning process.
- Training helped leaders organize and focus their existing vision. Particularly with the Abba Fellowship, it provided a unified language for their leadership.
- Training reinforced ongoing transformational leadership behaviors of leaders.
- Leaders are engaged in training others in connection with the international ILI office, but these leaders' training experience is too recent to evidence measurable results.

#### **Kenya Case Study**

The core of the team in Kenya is part of Glory Outreach Assembly, an indigenous

Kenyan denomination. This church has incorporated the core values and teachings of ILI into their own organizational culture. These are the major findings regarding the group in Kenya.

- For many leaders, the teachings were new insights that helped shape their leadership.

- Training helped focus an already visionary but haphazard leadership, resulting in more effectiveness and success.

- Instances of transformative learning occurred at all levels of training.

- Leadership practices reflected new insights gained and focus on leadership by improving the quality and effectiveness of leaders' relationship to followers.

- Several new leadership initiatives emerged as responses to the ILI training.

- Leaders are involved in training others, but regional conference alumni did not engage in multiplication of the training. Two possible factors can account for this phenomenon: the low grassroots level of leaders trained and a departure from the guidelines for conferences, with consequent weakness of the interactive learning community aspect of the ILI training.

- Leaders are engaged in training others in connection with ILI mainly through Bishop David Thagana.

### **India Case Study**

The team studied in India is a loose network of leaders from diverse denominations without a strong bond among them. The team is well organized and structured. The major findings from the study of these leaders were the following.

- The ILI conference is strongly perceived as a motivational event.

- Many leaders perceive the training as a preparation to teach the materials and saw the reproduction of conferences as the greatest measure of success.
- Some transformative experiences occurred during the ILI training, but the team departed from some of the ILI standards for teaching due to certain particular circumstances of the training, which may have resulted in lower quality training.
- Some transformational leadership behaviors were transferred to leaders' ministry environments.
- Leaders are engaged in training others and demonstrated some instances of the reproduction of the same motivational characteristics of the training.

## **CHAPTER 5**

### **DISCUSSION**

The purpose of this study was to evaluate the training program of the International Leadership Institute in order to determine if the training received during the conferences was being transferred to the leaders' ministerial settings in their own leadership practices and the training of other leaders. After analysis and comparison of the three case studies, in light of the literature reviewed in Chapter 2, I offer the following conclusions about the program of leadership training of the institute.

#### **Reflection on Research Questions**

In order to evaluate the program of leadership training of the International Leadership Institute, I formulated three research questions that look at the training event and the leaders trained through the lenses of the theoretical constructs reviewed in Chapter 2. The first question relates to the training event itself. The second addresses leadership practices emerging from the training, and the third question deals with environmental elements that can affect the transfer of training to the work environment and the multiplication of the ILI training, one of the main objectives of the training program.

#### **The Status of Training**

What is the status of the International Leadership Institute's training program in equipping the leaders for effective leadership and multiplication?

This question looks at the training experience of the ILI conference through the lenses of transformative learning theory. Throughout this study, I have searched for evidence that the experience of attending an ILI conference is transformative.

Participants' frequent use of what I designated as *transformation words* indicated they had the subjective perception of the ILI training as a transformative event. Many also described important changes in their leadership practices as the outcome of training. Evidence of the different phases of perspective transformation described by Mezirow and Cranton and discussed in Chapter 2 shows these changes in leadership were the result of perspective transformation.

No single participant described all the phases of transformative learning in his or her accounts of the training, but many of the phases were well represented in all three cases.

Some of the leaders interviewed described events during the training that triggered a process of reflection and ultimately helped them experiment transformation in some area of their lives. One respondent from Brazil described a dialogue with God (Santos). A leader from India spent a night in prayer wrestling with God (Prabhudas). From Kenya a woman pastor arrived at the conference with a great sense of expectation, because it was her first training experience. Other leaders in all three sites reported similar but less dramatic experiences. Some of these examples fit Mezirow's description of the disorienting dilemma (Transformative Dimensions 197), while others are more in tune with a less traumatic activating event. In every case, however, the conference setting helped the process by creating an environment that "provided an opportunity for exploration and clarification of past experiences" (Taylor, "Analyzing Research" 299)

As I described in Chapter 4, for some, the conference teachings were new and foreign concepts. Others were challenged to reexamine their own lives and leadership such as the leader who pointed out, "[T]he greatest impact was when I had to stop and

ask myself, ‘what is my goal in ministry?’” (Macedo). These and other leaders experienced a time of critical self-reflection considered central to the transformative process (Cranton, Professional Development 75) and were able to articulate their own assumptions regarding one or more facets of leadership within themselves as well as to other leaders and conference faculty (Prabhudas; Simmons; Klassen).

Openness to alternative views is a precondition for rational discourse and transformative learning itself (Cranton, “Teaching” 10). The fourth phase in the transformative process was described in many accounts of the training experience. Whether discovering the possibility of being a leader without having to be a preacher or a teacher (Santos) or opening oneself to ministry in places considered *taboo* in a culture where Christians “generally think it is not fine going to such and such places, even nearby them” (Kiran), many of the leaders demonstrated being challenged and opening up to new possibilities in leadership and ministry, some of them quite unexpected.

One of the phases described by transformative learning did not present significant evidence from the interviews or observation of leaders in any of the sites. Rational discourse, a particular form of dialogue that searches for “common understanding and assessment of the justification of an interpretation of belief” (Mezirow, “Learning to Think” 10) is considered an essential part of perspective transformation. Its incidence was scarce, almost nonexistent, in the present study. Participants did not give accounts of obtaining accurate information, weighing evidence and discussing alternative perspectives in an open environment (Cranton, “Teaching” 69). Evidence exists in a few cases, however, of a reflection process, sometimes in prayer and dialogue with God (Prabhudas; Santos), which resulted in the participants embracing new perspectives on



some theme in their leadership.

More evident in participants' accounts were the last preparatory phases of the transformative process, although lacking identifiable boundaries between phases in participants' reports. Many pointed out revising and changing their once-held assumptions and acting on their newly found leadership assumptions. One example is a participant, who after the teaching on family accounts, "even from there itself, from Atlanta, I called my wife and said, 'You have to excuse me because all these years I have been neglecting you.'" Others like Mugare decided to launch a new children's home as a result the conference, in response to a revision of her assumptions about herself and realizing she had the vision and the power in her to launch a new initiative. These and other concrete action steps may have been the best evidence of transformation in participants whose initial verbal expressions of transformation through the use of *transformation words* did not become mere *verbalism* (Freire 76) but were turned into concrete action in their lives.

### **The Leadership Model**

The second research question explored the model of leadership projected through the training process.

This question was answered by participants' reports of new leadership practices and training of others. Leaders provided information about practices of transformational leadership, many of them learned at the training and implemented in their ministry.

Transformational leaders practice *idealized influence*, the leadership by example that serves as a role model for followers. Though present in all three groups of leaders, idealized influence was not a prominent feature in participants' narratives of their

leadership practices. Some participants, however, demonstrated an understanding and practice of this behavior, such as the pastor who said to her people, “We are changing, and I am the first one to change” (Kimeli).

Inspirational motivation is one of the four important behaviors of transformational leaders. The ILI curriculum has a strong emphasis on teachings that foster this particular transformational behavior (see Appendix N for a summary of the ILI curriculum). Those particular teachings were among the most mentioned by participants in their descriptions of the training. Specific practices associated with this factor were also the most prevalent of all behaviors implemented by leaders. According to James C. Hunter, transformational leaders motivate followers to give their best and their all for the team, owning and cooperating to the fulfillment of the organization’s vision (186-87). Berg, who is a bi-vocational pastor and owns a business, reports that his subordinates at church and employees “noticed now that they have space to grow. This generated action for them. It created an expectation of growth.” A leader from India reported after empowering and delegating authority to his subordinates, “now I am sitting and they are running the shows. And they are able to do everything” (Devavaram). These are two clear examples of what Drucker calls “the leadership lift” (89).

Intellectual stimulation encourages followers to think creatively and even tolerates mistakes. A well-trained leader, Carvalho points out implementing this specific behavior as a result of his training:

Then I began correcting some points, delegating in a more relaxed way: “O.K. I am delegating, even if there is a mistake, we will correct, but O.K. you are now responsible for this. Go ahead and do it, I trust you, it is delegated.”

The encouragement to experiment and tolerance for mistakes was also present in reports by Kimeli and Joshua Sirigiri, leaders working in very diverse environments. Leaders practicing intellectual stimulation generally reported the growth of both leader and followers, an outcome predicted by transformational leadership theory (Burns, Leadership 461). An exemplar of these positive results is Kimeli, who states “I allowed people to experiment what they can do in those groups and after that, we came up with leaders for all those small groups and also I went to the church that we had planted and identified people who are potential [sic] and very useful.”

As discussed in Chapter 2, transformational leaders change followers into leaders by engaging in personal, direct communication with them. Coaching and mentoring are essential elements of the ILI teaching that promote this behavior. Mentoring in particular was the most important aspect of individual consideration present in the research. A large number of leaders interviewed, especially those at higher levels of leadership, reported mentoring relationships with one or more of their followers. Many of these leaders were challenged to invest personally in other leaders. One leader describes how he began developing leaders on his team (Mwaura). The same leader repeated the pattern of personal investment in others with the end result of twenty-two churches established. In other cases, leaders were only affirmed in their practice of mentoring others and fine-tuned their skills. If, as I suggest in my review of transformational leadership literature, mentoring is individual influence at its best, the training of ILI has been a useful instrument to foster this behavior in trained leaders.

### **The Environment and Transfer of Training**

What elements in the leaders’ ministry environment facilitate or hinder the

transfer of the ILI training and effective multiplication of leaders' skills in others?

The main issues addressed in this question, in relationship with training transfer were the association of leaders in teams and the support by superiors—two factors associated with positive transfer of training.

All participants are somewhat related to a national ILI team that functions under an appointed leader. A graphic depiction of those relationships can be found in Appendixes G, J, and M. The nature of these relationships, particularly in the Brazil and Kenya teams was instrumental in facilitating transfer and the multiplication of leadership through training others. As Broad and Newstrom suggest, training teams from the same organization creates critical mass, which facilitates transfer (67-68). This joining of forces is precisely what appears to happen in two of the three teams examined. Many of the leaders studied in India are also part of a team. The main difference between those leaders and their counterparts in the other two sites is that these leaders form a team only in order to conduct training under the banner of the institute. Otherwise, they are not closely related, either to the team leader or to each other. This difference in team relationships may be one of the elements accounting for the smaller level of impact evidenced by the data in India when compared to other sites.

The organizations where leaders usually perform can facilitate or hinder transfer of training (Parry, Friedman, Jones, and Petrini 16). As described in Chapter 4, both Abba Fellowship and Glory Outreach Assembly are organizations that value training and encourage vision. These elements provided a fertile ground for transfer of training by leaders trained at ILI.

Supportive managers are described by transfer of training writers as an important

factor encouraging application of acquired skills on the job. Testimony of participants who work under the leadership of Thagana in Kenya and Carvalho in Brazil accounted for their support of new practices. Berg affirms, “Pio has more confidence in me now [since attending ILI]. So, this is how I perceive my leader looking at me.” From Kenya, leaders share a similar perspective saying, “[F]ortunately for me and for all GOA, Bishop Thagana is very passionate about the ILI materials, the training” (Waweru). Kimeli reflects further on this issue:

But when my bishop and the overseer of our region, who is Rev. Chege [an ILI alumnus and participant in this study], saw the changes because they were there and they have gone through the same training, and they were looking forward to see how, how helpful it would be with the churches.

The Kenyan pastor recognizes the importance of her leaders to have attended the training and how their exposure to the training helps them desire the same changes she is looking for in her leadership.

In summary, leaders in all three sites reported instances of perspective transformation, including each of the phases in the process. As a result of this transformative experience, they have changed attitudes and behaviors in their leadership that caused them to apply the four behaviors of transformational leadership more often in their leadership, thereby becoming *full-range leaders*. Contextual elements such as working on a team and support from their superiors functioned as catalysts for the transfer process.

### **Implications of This Study**

The findings paint a picture of training that allows me to make the following observations about the training program of the International Leadership Institute.

### **The ILI Training as an Andragogical Event**

Leaders who attend the training are adults, the general median age for the participants in this study being 40.5 years old. Many have a university and even postgraduate degrees. Most are experienced leaders. The median time in leadership for the participants of this study is fifteen years. Andragogy assumes adults approach teaching events bringing unique characteristics that differ from child learners. In order to be relevant to this group, a training program must consider the andragogical assumptions of self-concept, allowing participants to have a saying in the teaching process. It also needs to provide room for previous experience of learners to influence the learning process and recognize the immediacy of practical application adult leaders expect of training events. Conference alumni from all three groups have accounted for the interactive nature of the conference, the egalitarian learning community, accessibility of faculty to participants, and other unique elements of the training events that allow for interactive learning and active sharing of experiences. This approach to training also gives participants the opportunity to help set the agenda for the learning event, respecting their self-concept, and to bring their own experiences to the learning process.

Furthermore, participants perceived materials as practical and relevant to their daily lives and ministry. These andragogical characteristics of the training environment set the stage for a transformative learning experience for leaders, which surfaced in all three teams.

### **The ILI Training as a Transformative Event**

The language of change and transformation was prevalent during the narrative of individuals' training experience in an overwhelming majority of interviews with conference alumni. Not all respondents were able to articulate the process or effects of

that transformative event, but the general perception of the conferences, at least by leaders from these three sites, is that of a transformative event.

The mere use of language indicating transformation would have limited value if not accompanied by specific descriptions of how transformation happened, mirroring Mezirow and Cranton's descriptive phases of transformative learning. In only a few cases a clear and almost complete process of transformation was described, but enough participants described part of the process in their stories of the training experience to indicate the presence of perspective transformation. Conference participants narrated instances of the initial phase of activating event, moments in the training that triggered a process of reflection about their leadership, the articulation of their leadership assumptions, and realization of their inadequacy through critical self-reflection. Leaders reported significant changes in their perception of important elements of leadership, indicating a revision in their assumptions and perspectives that constitutes the essence of perspective transformation. Participants accounted for instrumental learning that prepared them for the implementation of new practices, the decision to act according to newly acquired leadership assumptions, and, finally, the implementation of new behaviors in their lives. No single account demonstrated all the phases, but evidence allows the conclusion that transformative learning can and does happen in the context of the ILI training conference.

Rational discourse, one of the phases of transformative learning, did not appear in any of the narratives, except for two superficial references. In the literature reviewing the model, rational discourse is precisely the most questioned of all elements. Mezirow insists rational discourse is essential for perspective transformation ("Learning to Think"

10-11). His critics claim reflection and discourse are not only rational. Members of the teams I studied are non-Westerners. This cultural difference may account for their inability to give accounts consistent with rational discourse, even if it happened. Perhaps they engaged in some form of alternative discourse I was unable to perceive during my interpretation of the data. The conference certainly created an environment where some alternative form of discourse could happen. The occurrence of the first phases of articulating assumptions and self-reflection and the last phases of instrumental learning and acting on the assumptions suggest the possibility the intermediary steps in the process also occurred.

### **The ILI Training as a Spiritual Event**

As discussed in Chapter 2, unique features of Christian leadership set it apart from its secular counterpart. The ILI training conference is a deeply spiritual event. Practical teachings are embedded in an atmosphere of worship and prayer. Participants who experienced perspective transformation interpreted the phenomenon as God's intervention in their lives. Many respondents in all three settings identified the training as God's tool to reshape their lives and reveal something new to them. Respondents in all sites, particularly the Brazil team, identified a subjective presence of God, which they called anointing, present in the program and teaching materials. The spiritual exercises and worshipful context of the conference may have been, in many cases, a catalyst for the transformation process, constituting the activating event that triggered perspective transformation.

### **Transfer of Training**

Transformational leadership behavior was evident in all three sites, with 75



percent of leaders interviewed reporting at least one leadership practice implemented after the training, which be identified with the four behaviors of transformational leadership. In some of these cases, the behavior may have been present before the training and was only reinforced by their presence in the conference. A significant number of leaders interviewed were specific enough in their narratives to indicate the behavioral change was a direct result of changes in perspective and instrumental learning during the ILI conference. In two of the three sites, new ministries and leadership initiatives were initiated in significant numbers as a result of the challenges issued during the conference. I suggest significant transfer of training occurred from the conference to leaders' real lives. Regarding the actual implementation of leadership practices, findings showed leaders with lower levels of both education and previous training tended to have more dramatic learning experiences, to implement specific leadership practices in their lives, and to initiate new ministries. Those with higher levels of training prior to the conference tended to experience a reinforcement of what they already knew and considered the material valuable and used it as a teaching tool to empower other leaders.

A common outcome of the training for leaders at all levels was the reorganization and focusing of leadership through vision casting, mobilization, and goal setting. Those three subjects appeared to make the deepest impact and were the most practical and relevant for leaders in all three settings.

### **Multiplication of Leaders**

Evidence from all three cases show a serious commitment of participants to training other leaders and to continuing leading leadership events such as the ones they had attended. The evidence for this finding was strong but not surprising. Respondents

were invited to participate in this study precisely because they were involved with the institute. This study would have been much stronger if I had been able to interview and observe leaders not so deeply involved with ILI.

One finding that may reveal why these teams are successful comes from a common finding from Brazil and Kenya. These two groups are made up of leaders of very different cultural and socioeconomical backgrounds with a few common features. Both groups function as a team and both have a strong leader who is also the vision carrier.

Firstly, in both groups, those trained at the higher levels and, therefore, with greater potential to train others work together in the same organization. In the Brazilian group, five participants out of nine who were personally interviewed are in members of the first level of leadership at Abba Christian Fellowship, including the senior pastor. The leader of the Kenya team, Bishop David Thagana, is the general overseer of Glory Outreach Assembly. Four of the other seven international and national conference alumni interviewed are also on Thagana's main leadership team at Glory Outreach Assembly. This common characteristic helps these groups of alumni to function as a team, reinforcing new leadership behavior and, thus, facilitating transfer of training. Though significantly different in their cultural, social, and organizational structure, both organizations share important common features, such as a visionary outlook, successful growth trend, and a holistic approach to ministry.

Perhaps the most significant factor in common between the Brazilian and the Kenyan team is the fact that both teams work under the leadership of a strong top leader, who is charismatic, visionary, and effective in rallying people around him. Most

importantly, this top leader was the first person in the group to attend the training and became the main communicator and advocate of the ILI training and core values. Both leaders own the vision of ILI and are its carriers in their respective environments.

### **Limitations**

Many things could be done to improve the quality of this research and arrive at more conclusive results. The first and probably most important limitation of this study is the exemplary nature of each of the teams and individual leaders interviewed. They are not perfect, and flaws in their implementation of the ILI program were exposed by the research. They are, however, exemplar in regards to their commitment to the strategy of the institute and their enthusiasm with fulfilling the organization's vision. The study of a less effective or motivated team, or even some of the leaders who never reconnected with the institute after receiving their training, would have added valuable insight into why some respond so positively and others do not react. The obvious logistical difficulties of conducting such an in-depth study with leaders who are not interested in the institute was the reason for choosing to study only exemplars.

The second important limitation of this study is related to time constraints. In an in-depth study such as this one, time is of the essence. Interviews were carefully conducted and observation was as thorough as possible, but I must recognize, collecting so much qualitative data in the short period of time I had in each country certainly accounts for some of the weaknesses in the findings, particularly in regards to the actual observation of leaders in their environments.

The third limitation is related to an important caveat of the project itself. As much as I consciously tried to avoid the halo and Hawthorne effects, the fact that I, as

international director of training, responsible for writing and editing much of the teaching materials, the organizer of every international conference to date, and a good friend of many participants was also the researcher collecting evidence for the effectiveness of the program may have caused leaders to make flattering remarks about the training to please me and the institute. Perhaps only if the interviews were conducted by someone else, part of those effects could be further minimized.

### **Recommendations for Future Study**

In order to overcome the limitation of exemplars, I suggest conducting a similar study with leaders who are not currently involved with the institute for any reason would produce additional results that could improve the findings of this study.

Time constraint has forced this study to be conducted only with post-conference information from participants. With a longer time frame, another researcher may explore interesting possibilities. Firstly, a similar study with interviews and field observation conducted in two separate visits, one before training and a second visit one or two years after the training, would provide a much clearer picture of the impact of the training.

Bass has developed a quantitative instrument that can measure attitudes and behavior of the full range of leadership, the Multifactor Leadership Questionnaire (MLQ), which has been extensively used, reviewed, and developed (Avolio, Bass, and Jung 441). In such circumstances, the MLQ could be used to measure leadership behaviors before and after the conference. This procedure would greatly enhance the validity of the study and its results.

### **Additional Observations**

With good evidence of the other hypotheses about the relationship between the

Units of Analysis of this study, one thought remains: The acceleration of the spread of the Gospel is missing from the findings. The most notable absence in the interviews and observations are comments and narratives of evangelization practices which were scarce. Culturally relevant evangelism was the second least commented of the eight core values of ILI, with only nine conference experience references in all coded interviews. Passion for the harvest appeared a few more times, with twenty coded narratives, less than half of the instances of the most coded core value, visionary leadership. The theme of evangelization is not part of the research questions, but it is the final goal of the institute, as clearly stated in its vision statement (ILI Vision 1). For this reason, its presence would have evidenced the effectiveness of the program and transfer of training at its highest level.

I would like to suggest this absence does not mean participants were less concerned with evangelization than they are with other core values for leadership, but commitment to evangelization as the final product of leadership training is the underlying assumption of every leader interviewed and, therefore, needed no comment.

If the growing edge of the global church is now the non-Western nations, the main area where the institute is present and where all the interviews took place, perhaps themes related to evangelism do not seem to make such an impact in the leaders' lives because they are already engaged in the practice. While I found no strong evidence from indicating participants learned how to evangelize, or discovered a new passion for the task of spreading the gospel, the theme of evangelizing was the underlying theme of all my conversations with respondents. The fact that new ministries with focus on non-Christians were started in two of the three sites studied is one evidence of that theme.

## **Practical Recommendations**

As I stated in the opening of this paper, leadership training and development are strong trends in today's world and in the Church. The reason why the International Leadership Institute has been successful is because of a global clamor for training relevant to the leaders' day-to-day work, beyond theological education. Leadership development projects are an *easy sell* for churches and organizations seeking to invest financial resources into relevant ministries. Pastors and churches in the more affluent parts of the world are motivated to invest their lives into training leaders for the emerging church. None of these efforts are useful without an effective program that can foster transformation in leaders' lives and provide them with adequate leadership tools to be more effective. I would like to give a few pointers as a result of my long interaction with the literature, my colleagues, and especially the scores of leaders whom I have helped train over the years.

### **Close the Gap**

Transformative learning will occur if those involved with the training can change the training paradigm from teachers imparting knowledge to students to peers sharing with peers. The isolation of the retreat setting, the accessibility of faculty, and an environment where participants feel as a family are often surprising to participants and thus, will help initiate and facilitate the process of a transformative learning experience for them.

### **Integrate Spirituality with Practicality**

The uniqueness of the ILI training is the marriage of a Pentecostal/charismatic spirituality with practical transformational leadership tools. This approach has caught the

interest of groups of leaders of this particular theological persuasion who also want to grow effective ministries and reach their world with the gospel.

### **Strengthen the Network**

Over the years I have observed the importance of communication with alumni to help process and implement some of the training and future involvement with training other leaders. The conclusions of this study reinforce my observation. Successful teams of ILI leaders have a strong bond between them, which unifies them and motivates them to train others and grow in their own leadership.

### **Postscript**

I have often asked if the spread of the gospel can be accelerated as stated in the vision statement of ILI. After all, I am one of the leaders entrusted with the task of implementing that vision. Training leaders to multiply themselves seems like a logical step in that direction, but if the training is not effective in transforming the lives of the leaders, so they can help transform other lives, multiplication will never happen and the spreading will not be accelerated. During the last four years of my life, I have strived to become an objective observer to the training process and leadership practices of my colleagues in ministry. In these brief closing paragraphs, I ask readers to allow me to take my objective lenses off and declare my confidence, now reinforced by the conclusions of this study, in the strength of the ILI vision, its strategy, core values, and teaching curriculum. This research also showed many areas to develop, so that the transformative impact of the training can happen at all levels, particularly the regional conference. In the path towards that goal I have had the privilege of leading ILI's team in a major curriculum revision during the course of this research. These changes sought to consider

andragogical assumptions, facilitate perspective transformation, and improve transfer of training.

The work is far from done. I am confident, however, that with the insights gained from the literature review and from the findings of this study, ILI can become increasingly more effective in ushering leaders of all levels through the unforgettable transformative learning experience of a unique leadership training conference that will help them become transformational leaders.



## APPENDIX A

### Case Study Protocol

#### 1. Overview

This case study is part of a multiple case-study research project connected with a Doctor of Ministry dissertation by Norival Trindade, Jr. Its objective is to evaluate the impact of the training program of the International Leadership Institute in the lives and ministry of its alumni and the transfer of the training received at the international and national conferences of ILI into the ministerial practices of conference alumni.

The project is grounded in two theoretical propositions, transformative learning theory and Full Range of Leadership Theory. Jack Mezirow's Transformative Learning Theory is an adult education theory that states that training events can challenge the learner to question his or her deep assumptions about certain subject matters. Through a process of examining and questioning one's assumptions, rational discourse, and change of perspective, learners adopt new frames of reference that they put into practice into their lives. The Full Range of Leadership Theory by Bernard Bass and Bruce Avolio is one of the contemporary behavioral models of leadership. It proposes that effective leaders function, in part, as transactional leaders who monitor subordinates and exchange services for rewards, and as transformational leaders who influence as role models by their actions, inspire through visionary motivation, stimulate followers intellectually and give individual attention to followers, thus encouraging them to give beyond the mere exchange of goods for service to a higher moral standard.

The project's purpose is to evaluate the training program of the institute by studying four of its teams of alumni in different parts of the world, assessing the transfer of the training materials of the institute into the ministry settings of alumni and alumni teams, evidenced by change in leadership behaviors and the development of other leaders. It will rely on interviews with alumni and those under their influence, participant observation of leadership and training activities led by alumni and review of documentary and archival evidence related to the alumni's leadership practices and relationship with the institute's leadership team.

#### 2. Data Collection Procedures

- a. Preparation for visit. The following steps will be taken prior to the researcher's visit to each site.
  - i. An introductory letter will be written and sent to the leader of the alumni team being studied. This letter will present the project and its requirements, and request permission to conduct the study.

- ii. Discussion with the team leader about possible respondents, conference sites, church visits, and other interviews and activities during the in-country visit, making strategic plans for optimal use of time prior to the research visit.
    - iii. A similar introductory letter will be sent to all respondents and/or informants prior to researcher arrival.
  - b. Interview Questions—These questions are directed to international and national conference alumni, and to focus groups of regional conference alumni and parishioners of alumni. The interview protocol is attached as Appendix 3.
- 3. Participant Observation Schedule-This section will outline items to observe when participating in regional conferences, church activities and other relevant activities during the visits to case study sites.
- 4. Case Study Questions

These questions are directed to the researcher and describe lines of inquiries or procedures in the collection of information from the four case studies in this project. They will address the research questions, regarding the different leadership practices in the full range of leadership and the eight steps of the transformative learning process. Questions will be organized according to the research question. Sub-items will address the two theoretical models.

- a. How is the training program of ILI (international and national conference) impacting the lives of its alumni
  - i. How were respondent leadership practices prior to coming to the training?
    - 1. Were they mainly transactional? Were there transformational practices?
  - ii. What specific teachings of ILI made the most impact in the life of the leader?
  - iii. Were specific transactional leadership assumptions challenged at the conference?
  - iv. Was there an activating event, something that triggered the questioning of leadership assumptions?
  - v. Was there an opportunity for critical reflection on leadership assumptions and practices during the training? Did that reflection happen?
  - vi. Were there alternatives presented to the assumptions questioned?
  - vii. Were new leadership assumptions in line with transformational leadership?
  - viii. Were the new assumptions considered seriously?

- ix. Did open discussion of sensitive items occur during the conference?
  - x. Were practical tools for implementing new practices provided?
  - xi. Was there opportunity to review the new assumptions and reflect on them?
- b. How is the post-conference relationships between the alumni and members of the leadership team impacting the transfer of training and the multiplication of training?
- i. Which new leadership assumptions translated into practice in everyday leadership after the training?
  - ii. Which transactional leadership behaviors manifested in the leader's everyday practice? Were they learned at the ILI conference?
  - iii. Did members of the international team of ILI communicate with alumni?
  - iv. Did the communication mentioned above help reinforce new leadership behavior?
  - v. Did other ILI leaders help reinforce new leadership behavior?
- c. How does alumni's leadership position impact the implementation of the training in ministry life and its multiplication in other leaders?
- i. Was it possible/difficult/impossible to implement changes learned in the training in the leader's environment?
  - ii. Did superiors help implement changes in leadership learned?
  - iii. Did superiors oppose the implementation of changes learned?
  - iv. Did subordinates accept changes and help implement them?
  - v. Did subordinates oppose the new leadership practices?

## APPENDIX B

### Introductory Letter to Team Leader

Dear <insert name of leader here>,

Greetings in Christ's name.

First of all, let me thank you for your willingness to help me with my dissertation project. I am excited about the prospect of doing serious scientific study of our training program that will help us fulfill our calling to accelerate the spread of the Gospel. I believe the study of the <insert country name here> team of ILI leaders will give me great insight that will make my dissertation a relevant study. Here is some information on the research and what I need from you.

#### OVERVIEW OF RESEARCH

My research will be a program evaluation of the ILI international conference. My overarching research question is the following: How positive is the program of ILI in equipping the leaders for effective leadership and multiplication, and how are the vision and core values of the ILI impacting the lives and ministry of the leaders? Other research questions refer to how the conference itself and the post-conference mentoring affect the outcome of the training in the lives of the leaders, and how the leader's environment, leadership position organization where he or she serves influence the outcome of the training. In summary, I am trying to find elements that help or hinder the transfer of the training received to the practical everyday life of the leaders trained.

My methodology will consist of four case studies of ILI leadership teams. Kenya will be the first, then Brazil, India, and an anonymous country. Each case study will have smaller embedded case studies of the individual IC alumni studied. In the case of your country, I would like to consider alumni <insert names of possible respondents here>. I will have several data collection methods. Here is what I will need to do:

1. I want to personally interview each of the chosen alumni (IC). The interviews will be open-ended, and I am interested in your stories.
2. (\*)I want to personally interview three national conference alumni that have some relationship with these alumni (were trained, coached, or mentored by them). That will be a total of 12 interviews.
3. (\*)I want to form a couple of "focus groups" with random regional conference alumni. Focus groups are groups of 5-10 persons who meet for a couple hours and answer similar questions to the interview. I want to hear their stories from the ILI conferences and their experience afterwards. The choice of RC alumni should be random. I will talk to whoever is available. If too many volunteer, we will choose 10 random names for each group. I would like for you to help me find the best sites to organize these groups, according to our travel plans in the country.

4. (\*)I also want to form focus groups with people from the churches under the alumni's leadership. These groups need to be randomly chosen. Please extend an invitation and pick 10 people randomly.
5. I want to make observations of the regional conference that we will attend.
6. (\*)I want to attend as many church services and other meetings as possible while I am in your country. I will make observational notes from these services.
7. I want to hang out with the International alumni and make observations about you guys in action.
8. (\*)I would like your permission to review published documents (only public access stuff) so as to identify leadership patterns and practices.

The items marked with an (\*) are where I need your help setting up the logistics. The others I think I can handle myself.

The personal interviews will be videotaped. This will ensure accuracy and will also provide footage that we can use for promo pieces in the future. The contents of the personal interviews will be entered into a computer, file and I will submit them for your approval before publishing it as the dissertation. You are free to edit where you think I was imprecise. The focus groups don't need to be taped. I may do some video, but I will mainly take notes from these meetings.

As you see, that is a lot to accomplish in only two weeks. I am expecting the interviews to last 35 to 60 minutes (yours will probably take longer). The focus groups will take one to two hours, but I will "interview" 10 people at a time. The remaining things will be done as part of everyday activities at the conference. I expect that all of the individual interviews will be done during the first week, and the focus groups will meet after the Peak Training is over. I could also do focus groups during the weekend of the Regional conference. You know your people better than I do. Please give me suggestions. This is the first time I am doing it, so I have a lot to learn.

Norival Trindade, Jr.

## APPENDIX C

### Semi-Structured Interview Protocol

#### Part 1: Preliminary Information

Communicate the following to interviewees.

1. Explain the project—an evaluation of the program of ILI and its effectiveness in training leaders.
2. Explain the purpose of the interview—hear about your experience with ILI and how much it has impacted your life and ministry.
3. Explain that the interview will be recorded and ask for permission.
4. Explain confidentiality issues.
5. Explain anonymity and security issues if some are involved. Although no participant will be identified in the text itself, ask each participant if he or she wishes information about their ministry, context, and country to be withheld from the research.
6. Explain the time it will take to conduct the interview.

#### Part 2: Personal Information

Name			
Age		Male	Female
Marital Status			
Educational Level	Elementary/grade school		
	Intermediate/middle school		
	Secondary school/high school		
	Undergraduate/college		
	Graduate/Master's		
	Graduate/Doctorate		
Denomination			
How is your denomination?	Traditional Denomination		Pentecostal Denomination
	Independent Church		Charismatic Church
	Other (explain)		
Leadership Position	Lay leader in the local church		
	Local Pastor		
	Senior Pastor with staff		
	Regional church leader, bishop, superintendent		
	Head of denomination (national)		
	Secular organization president/director/CEO		
	International leader		
Ministry Category	Parish Pastor		
	Business		
	Government		
	Other—Specify		
How long have you been in leadership?			
How long have you been in the present position?			

### **Part 3: Interview Questions**

1. Describe your experience at the ILI conference. What are your best memories of the conference?
  - a. (Additional Question) Do you think it makes a difference that the materials of ILI were taught in a conference retreat session, as opposed to a regular classroom, preaching or some other setting?
  
2. Describe the organization you work in
  - a. Tell me about your work before you attended the ILI conference.
  - b. What is your area of ministry? What do you do there now?
  
3. What kinds of leadership practices did you attempt to implement as a result of your training with ILI?
  - a. How did your superiors react to them?
  - b. How did your colleagues react?
  - c. How did you subordinates react?
  
4. Do you have a leadership mentor? Describe the experience.
  
5. Describe your experience training other leaders
  - a. Are you mentoring or coaching someone? Tell me the story
  - b. Did you organize or teach in any ILI conference? What was it like?
  - c. Did the people you trained change? Tell me how

## **APPENDIX D**

### **Working Hypotheses—Original version**

#### **Units of Analysis**

Multiplication of one's training and impact in the lives of other leaders

Units of Analysis

1. The Training program of the international conference of ILI
  - a. The content of ILI's international training material promotes instrumental learning in which participants acquire specific leadership skills
  - b. The training experience of attending an ILI conference is transformative. It challenges participant's assumptions regarding leadership, from a purely transactional model to an essentially transformational model, which includes elements of transactional leadership, constituting therefore a full range of leadership™ assumptions.
  - c. The change in leadership assumptions and the actions that this change initiates motivate the leader to invest in other lives and invest in other leaders in a similar transformational manner.
2. The post training relationship with alumni
  - a. The coaching and mentoring relationship with alumni helps motivate and equip the alumni to effectively train and impact other leaders through reinforcing the transformative decisions made during the conference training, facilitating the implementation of changes in leadership practices, and fine-tuning the skills acquired during the training.



### 3. Personality and leadership traits of alumni

- a. The alumni's personality and style of leadership is a determining factor in their ability and willingness to train others.
  - i. Certain personality traits facilitate self-directedness and the process of learning
  - ii. Certain personality traits facilitate questioning of assumptions and openness to changes, mainly in meaning perspectives.

### 4. Ministerial context in which alumni work

- a. Official leadership position
  - i. Alumni who hold low to mid-level leadership positions in organized churches have relatively low potential of multiplying themselves in other leaders
  - ii. Alumni who hold top level leadership positions in traditional denominational churches have relatively low potential of multiplying themselves in other leaders
  - iii. Alumni who hold top level leadership positions in independent churches have higher potential of multiplying their training in other leaders

## APPENDIX E

### List of Brazilian Participants with Demographics Data

Name	Age	Gender	Education	Denomination	Denomination Category	Leadership Position	Years in Leadership	Years in Current Position	ILI Level	ILI Yar
<b>Individual Respondents</b>										
Alberto Carlos Macedo	45	M	2	ABBA	4	2	22	6	NC	0.5
Norberto Klassen	48	M	2	ABBA	4	3	20	12	IC	0.5
Pio Carvalho	47	M	2	ABBA	4	3	16	14	IC	2
Ronald Berg	39	M	2	ABBA	4	3	13	13	IC	1
Ronald Goertz	43	M	2	ABBA	4	3	25	8	RC	1
Sergio Luis Santos	34	M	2	Comunidade Cristã	3	2	15	2	NC	1
Sergio Santos Filho	52	M	2	ABBA	4	1	30	4	NC	0.5
Weslen Bittencourt	50	M	2	Monte Hebron	3	2	24	6	NC	0.5
Djalma Toledo	48	M	2	ABBA	4	3	34	9	RC	1
<b>Focus Group Curitiba</b>										
Daniela	39	F		Comunidade Adoração	3	1	n/a		RC	0.3
Eliane	45	F	2	Monte Hebron	3	1	n/a	1	RC	0.3
Marcelo	32	M	2	Bola de Neve	4	2	4	2	RC	0.3
Walter	50	M		Monte Hebron	3	1	n/a	1	RC	0.3
<b>Focus Group Paranagua</b>										
Elion de Almeida		M	2	Batista	1	2			RC	1
Jair do Espirito Santo		M	2	Batista	1	2			RC	1
Wanderley Fabio		M	2	Comunidade Cristã	3	2			RC	1
<b>Focus Group Brazil 2</b>										
Brazil 1	70		2	Undisclosed Traditional	1	1	50	6	RC	1
Brazil 2	62		2	Undisclosed Traditional	1	1	40	26	RC	1
Brazil 3	43			Undisclosed Traditional	1	1	20	1	RC	1
Brazil 4	50		2	Undisclosed Traditional	1	2	20	6	RC	1
<b>Education</b>										
1 – Secondary	<b>Denomination Category</b>				<b>Leadership Position</b>					
2 – University	1 – Traditional Denomination				1 – Local lay leaders					
3 – Graduate	2 – Pentecostal Denomination				2 – Parish pastor					
	3 – Independent Church				3 – Denominational Leader					
	4 – Post-denominational Church				4 – Parachurch organization					

## APPENDIX F

### Brazil Case Study Tables

**Table 1. Brazil Case Study: Respondents by Gender**

Gender	n
Male	16
Female	4

**Table 2. Brazil Case Study: Respondents by Age Group**

Age Group	n
20-30 years old	0
30-40 years old	5
40-50 years old	11
50-60 years old	2
60-70 years old	2
Above 70 years old	0

**Table 3. Brazil Case Study: Participants by Educational Level**

Education Level	n
Secondary Education	0
College Level ( Diploma or Bachelor degree)	17
Graduate Level (Master or Doctorate)	0
Not Determined	3

**Table 4. Brazil Case Study: Respondents' Denominations**

<b>Category</b>	<b>n</b>
Abba Christian Fellowship	7
Undisclosed Traditional Denomination	4
Baptist Church	2
Mt. Hebron Community Church	3
Snowball Community Church	1
Praise and Worship Community Church	1
Community Church	1

**Table 5. Brazil Case Study: Respondents by Denomination category**

<b>Category</b>	<b>n</b>
Mainline denomination	6
Pentecostal denomination	0
Independent church	6
Post-denominational	8

**Table 6. Brazil Case Study: Respondents by Training Level**

<b>Conference Level</b>	<b>n</b>
International conference	3
National conference	4
Regional conference	13
Not attended ILI training	0

**Table 7. Brazil Case Study: Respondents trained by Year**

<b>Year of ILI Conference</b>	<b>n</b>
2004	1
2005	11
2006	8

**Table 8. Brazil Case Study: Training for Top Leadership Team**

<b>Conference</b>	<b>n</b>
Attended conference	8
Did not attend conference	12

**Table 9. Brazil Case Study: Respondents by Leadership Position**

<b>Leadership Position</b>	<b>n</b>
Local lay leader	7
Parish pastor	8
Denominational leader (regional or national)	5
Leader in an organization (para-church or other)	0

**Table 10. Brazil Case Study: Respondents by Time in Leadership**

<b>Leadership Position</b>	<b>n</b>
1-5 years	1
6-10 years	0
11-15 years	1
16-20 years	4
21-25 years	3
26-30 years	1
31-35 years	1
36-40 years	1
More than 40 years	1
No data	6

**Table 11. Brazil Case Study: Respondents by Time in Current Position**

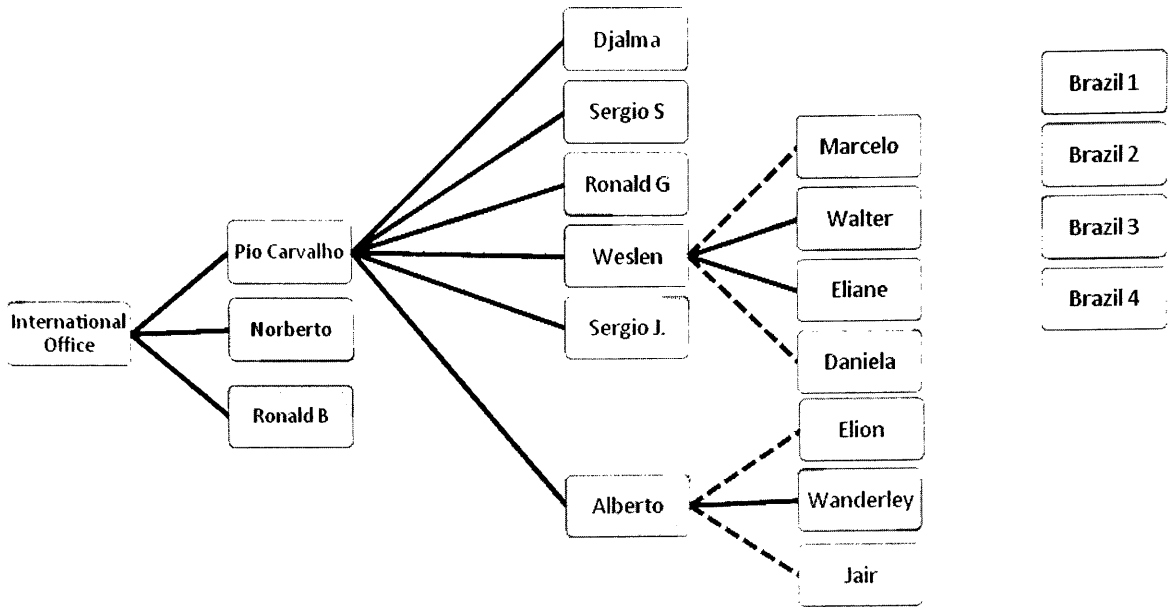
<b>Leadership Position</b>	<b>n</b>
1-5 year	6
6-10 Years	6
11-15 Years	3
16-20 Years	0
21-25 Years	0
26-30 Years	1
Not determined	4

**Table 12. Brazil Case Study: Transformational Leadership Behaviors**

<b>Leader</b>	<b>Idealized Influence</b>	<b>Inspirational Motivation</b>	<b>Intellectual Stimulation</b>	<b>Individual Consideration</b>
Carvalho	2	6	4	3
Berg	1	0	0	0
Toledo	0	1	3	0
Santos	1	0	3	0
Gortz	0	1	2	0
Bittencourt	0	0	3	0
Luis	0	1	2	0
Walter	0	3	0	0
Eliane	0	0	1	0
Marcelo	1	4	2	1
Daniela	0	0	0	0
Brazil 1	0	0	1	0
Brazil 4	0	0	1	0
Brazil 3	0	0	0	0
Brazil 2	0	0	0	0
Jair	1	1	2	1
Wanderley	0	2	2	1
Elion	0	0	1	0
Alberto	0	2	2	0
Norberto	0	0	2	0
Totals	6	21	31	6

# APPENDIX G

## Relationship Networks Brazil Team





## APPENDIX H

### List of Kenyan Participants with General Demographic Data

	Age	Gender	Education	Denomination	Category	Leadership Position	Years in Leadership	Years in Current Position	ILI Level	ILI year
<b>Individual Respondents</b>										
Francis Maina	45	M	2	GOA	4	3	20	1	IC	3
Phillips Katutu	36	M	2	Breakthrough	3	2	18	6	NC	1
Paul Waweru	36	M	3	GOA	4	1	11	0	NC	1
Phylis Juma	34	F	1	GOA	4	2			NC	4
Simon Mwaura	42	M	2	GOA	4	3	15	4	IC	4
Stephen Mwaura	39	M	1	GOA	4	4	16	4	NC	2
David Thagana	44	M	2	GOA	4	3	24	15	IC	5
Joyce Thagana	43	F	2	GOA	4	3	23	13	IC	3
<b>Focus Group Nairobi</b>										
Richard Manthu	31	M	2	GOA	4	2	10	3	NC	2
Charles Mathai	36	m	2	GOA	4	2	10	7	RC	1
Peter Maina		M		GOA	4	2			NC	1
Ann Mugare	58	F	1	GOA	4	4	20	4	RC	4
<b>Focus Group Karima</b>										
Alan Chege	40	M	1	GOA	4	3	12	3	RC	4
Paul Mwaniki	35	M	1	GOA	4	2	11	1	RC	0.5
Stephen Njuguna	46	M	1	Delivarance	4	2	20	1	RC	0.5
Mary Njomo	45	F	1	Vineyard	3	2	7	7	RC	0.5
Susan										
nJUGUNA	26	F	1	GOA	4	1		8	RC	4
Patrick Njuguna	51	M	1	Vineyard	3	3		8	RC	0.5
Abraham Mugai	28	M	1	GOA	4	2	7	2	RC	2
Priscilla Njoki	28	F	1	GOA	4	1			RC	4
Gladys Nuangu	27	M	1	GOA	4	1			RC	4
<b>Focus Group Kerugoya</b>										
Female 1		F					1		RC	3
Morrison	46	M		Christian Church Int'l	4	1			RC	3
Male 1		M							RC	3
Joseph Maina	42	M		Deliverance	4				RC	0.6
Mwangi	38	M		Deliverance	4				RC	3
Perminus	45	M	2	GOA	4	2	25	10	NC	4
Mrs Morison	40	F	2	Christian Church Int'l	4	1			NO	NO

**Kenya: List of Study Participants With General Demographic Data  
(Continued)**

Participant	Age	Gender	Education	Denomination	Category	Leadership Position	Years in Leadership	Years in Current Position	ILI Level	ILI Year
<b>Focus Group Nduyu Njeru</b>										
Susan		F	1	GOA	4	1			RC	3
Munyeri		M	1	GOA	4	2			RC	4
Joshua		M	1	GOA	4	2			RC	4
James		M	1	GOA	4	2			RC	4
Justus Chege		M	1	GOA	4	3			NC	2
<b>Focus Group Karatina</b>										
Tim Macharia		M							RC	0.7
Nancy Kiranga	41	F	1	Redeemed Gospel	4	1	6	6	RC	0.7
Jacob Muriuki	41	M	1	Victory in Christ	4	2	16	10	RC	0.7
Margareth										
Mwaki	46	F	2	Deliverance	4	2	19	19	RC	0.7
Stephen Mwangi	44	M	2	Deliverance	4	3	19	10	RC	0.7
Peter										
Wang'ombe	45	M	2	Calvary Temple	4	3	13	7	NC	1
Monica Ndego		F							RC	0.7
Luke Muriuki	34	M	1	Redeemed Christian	4	2	13	5	RC	0.7
Jeff Mwangi	31	M	1	True Worshipers	4	2	7	7	RC	0.7
Simon Mwangi	33	M	2	True Worshipers	4	2	10	10	RC	0.7
Mark Kihara	35	M	2	Deliverance	4	2	9	7	RC	0.7
Michael										
Wamwea	36	M	2	GOA	4	3	13	6	NC	1
<b>Education</b>										
1 – Secondary	<b>Denomination Category</b>				<b>Leadership Position</b>					
2 – University	1 – Traditional Denomination				1 – Local lay leaders					
3 – Graduate	2 – Pentecostal Denomination				2 – Parish pastor					
	3 – Independent Church				3 – Denominational Leader					
	4 – Indigenous Denomination				4 – Parachurch organization					

## APPENDIX I

### Kenya Case Study Tables

**Table 1 Kenya Case Study: Respondents by Gender**

Gender	n
Male	33
Female	11

**Table 2. Kenya Case Study: Respondents by Age Group**

Age Group	n
20-30 years old	4
30-40 years old	15
40-50 years old	14
50-60 years old	2
60-70 years old	0
Above 70 years old	0
No data	9

**Table 3. Kenya Case Study: Respondents by Educational Level**

Education Level	n
Secondary education	21
College level ( diploma or bachelor degree)	15
Graduate level (master or doctorate)	1

No data

7

**Table 4. Kenya Case Study: Respondents' Denominations**

<b>Category</b>	<b>n</b>
Glory Outreach Assembly	20
Deliverance Church	5
Victory in Christ Church	2
True Worshippers Tabernacle	2
Christian Church International	2
Redeemed Gospel Church	1
Redeemed Christian Church	1
Calvary Temple	1
Vineyard Church	1

**Table 5. Kenya Case Study: Respondents by Denomination category**

<b>Category</b>	<b>n</b>
Traditional denomination	0
Pentecostal denomination	0
Independent church	3
Indigenous church	38
No data available	3

**Table 6. Kenya Case Study: Respondents by Training Level**

<b>Conference Level</b>	<b>n</b>
International conference	4
National conference	9
Regional conference	30
Not attended ili training	1

**Table 7. Kenya Case Study: The Naivasha Conference**

<b>Conference</b>	<b>n</b>
Attended naivasha conference	12
Did not attend naivasha conference	22

**Table 8. Kenya Case Study: Respondents by Leadership Position**

<b>Leadership Position</b>	<b>n</b>
Local lay leader	9
Parish pastor	19
Denominational leader (regional or national)	10
Leader in an organization (parachurch or other)	2
No data	4

**Table 9. Kenya Case Study: Respondents by Time in Leadership**

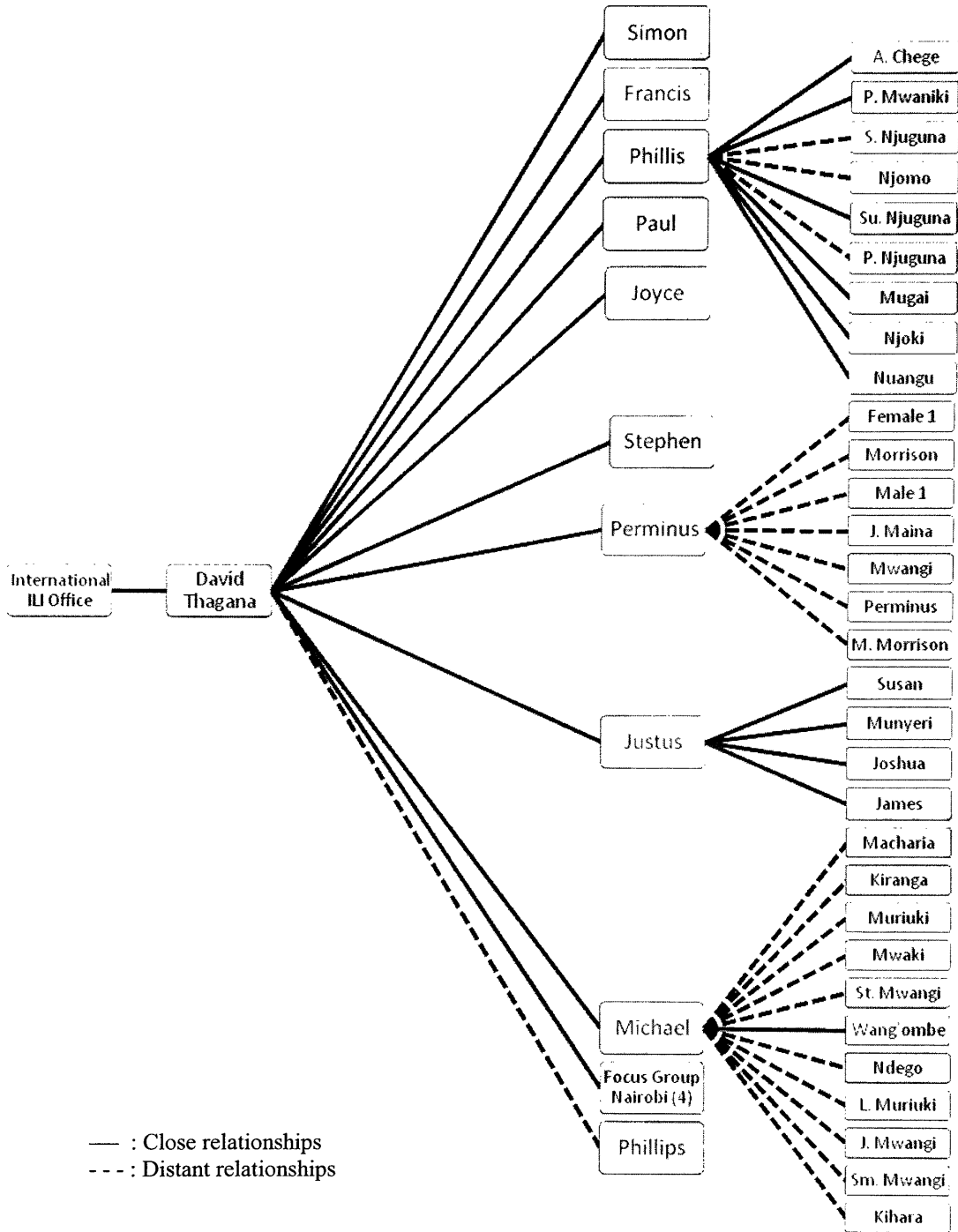
<b>Leadership Position</b>	<b>n</b>
1-5 years	0
6-10 years	8
11-15 years	6
16-20 years	8
21-25 years	3
26-30 years	0
No data	18

**Table 10. Kenya Case Study: Respondents by Time in Current Position**

<b>Time in Current Leadership Position</b>	<b>n</b>
1-5 year	10
6-10 Years	15
11-15 Years	2
16-20 Years	1
No data	16

# APPENDIX J

## Relationship Networks - Kenya Team



## APPENDIX K

### List of Indian Participants with General Demographic Data

	Age	Gender	Education	Denomination	Denomination Category	Leadership Position	Years in Leadership	Years in Current Position	ILI Level	ILI Year
<b>Individual Respondents</b>										
Bihash Bardan	35	M	2	Baptist	1	2	17	13	NC	3
Chandrakant Pathik	68	M	2	Church of North India	1	3	44	3	IC	1
Kunal Pradan	28	M	1	Church of North India	1	1	4	1	NC	1
Paul Prabhudas	33	M	2	Carmel Faith	3	2	13	13	NC	4
Pravin Simmons	38	M	2	Love of Christ	3	1	10	2	NC	3
Samuel Devavaram	55	M	3	Independent Baptist	3	2	38	26	IC	5
Titus Nirmal Kumar	47	M	2	Lutheran Church of North India	1	2	15	0.3	NC	4
Ulhas Desai	46	M	3	Church of North India	1	1	8	5	NC	3
Usha Kiran Roy	40	F	2	Lutheran	1	1	3	3	IC	4
Joshua Sirigiri	39	M	2	Believers	3	4	8	6	IC	3
<b>Focus Group - Hyderabad</b>										
Wilson	40	M	1	Independent	3	2	n/a	3	RC	1
Satya Kumar	33	M	1	Independent	3	2	10	n/a	RC	1
Yesu Priya	23	F	2	Beracha Church of South India	3	1	8	8	RC	1
Babji	40	M	1	Church of South India	1	1	3	1	RC	1
<b>Education</b>		<b>Denomination Category</b>				<b>Leadership Position</b>				
1 – Secondary		1 – Traditional Denomination				1 – Local lay leaders				
2 – University		2 – Pentecostal Denomination				2 – Parish pastor				
3 – Graduate		3 – Independent Church				3 – Denominational Leader				
		4 – Indigenous Denomination				4 – Parachurch organization				



## APPENDIX L

### India Case Study Tables

**Table 1. India Case Study: Respondents by Gender**

Gender	n
Male	11
Female	2

**Table 2. India Case Study: Respondents by Age Group**

Age Group	n
20-30 years old	2
31-40 years old	9
41-50 years old	1
51-60 years old	1
61-70 years old	1

**Table 3. India Case Study: Respondents by Educational Level**

Education Level	n
Secondary education	4
College level ( diploma or bachelor degree)	8
Graduate level (master or doctorate)	2

**Table 4. India Case Study: Respondents' Denominations**

<b>Denomination</b>	<b>n</b>
Church of North India	3
Lutheran Church	2
Church of South India	1
Carmel Faith Church	1
Love of Christ Fellowship	1
Independent Baptist Church	1
Believers Church	1
Beracha Church	1
Undetermined independent church	2

**Table 5. India Case Study: Respondents by Denomination category**

<b>Category</b>	<b>n</b>
Traditional denomination	7
Pentecostal denomination	0
Independent church	6
Indigenous church	1

**Table 6. India Case Study: Respondents by Training Level**

<b>Conference Level</b>	<b>n</b>
International conference	4
National conference	6
Regional conference	4
Not attended ili training	0

**Table 7. India Case Study: Respondents by Leadership Position**

<b>Leadership Position</b>	<b>n</b>
Local lay leader	6
Parish pastor	6
Denominational Leader (regional or national)	0
Leader in an Organization (para-church or other)	1

**Table 8. India Case Study: Respondents by Time in Leadership**

<b>Leadership Position</b>	<b>n</b>
1-5 years	3
6-10 years	25
11-15 years	2
16-20 years	1
21-25 years	0
More than 35 years	2
No data	1

**Table 9. India Case Study: Respondents by Time in Current Position**

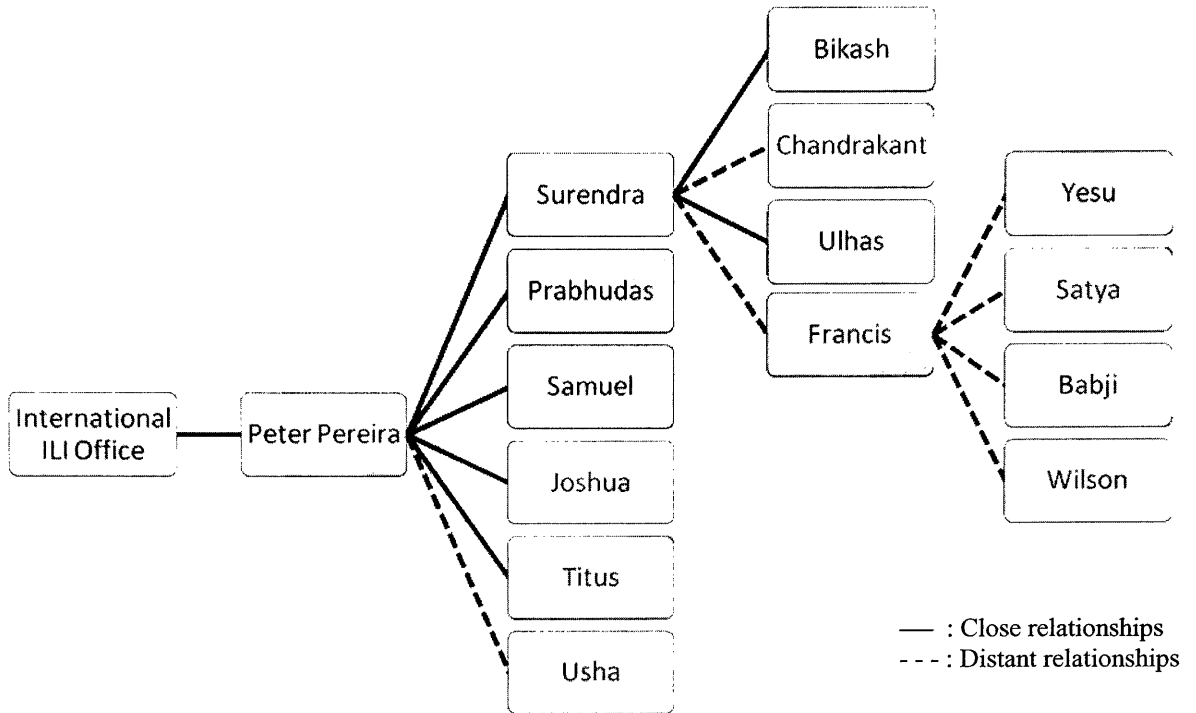
<b>Time in Current Leadership Position</b>	<b>n</b>
1-5 years	8
6-10 years	2
11-15 years	2
16-20 years	0
21-25 years	0
26-30 years	1
No Data	1

**Table 10. Instances of Transformational Leadership Behavior in India Case**

<b>Participants</b>	<b>Idealized Influence</b>	<b>Inspirational Motivation</b>	<b>Intellectual Stimulation</b>	<b>Individual Consideration</b>
Devavaram	0	3	2	1
Sirigiri	0	0	2	1
Kiran	0	2	2	1
Pathik	0	0	1	0
Nirmal	0	0	1	1
Desai	0	2	1	1
Simmons	0	1	1	0
Pradan	0	0	1	0
Bardan	0	2	2	2
Prabhudas	0	3	1	1
Prya	0	0	0	0
Kumar	0	1	0	0
Babji	0	0	0	0
Wilson	0	2	1	0
Totals	0	16	15	8

## APPENDIX M

### Relationship Networks: India



## **APPENDIX N**

### **Summary of the ILI International Conference Curriculum**

#### **General Sessions**

##### **The ILI Vision**

This session explains the ILI vision, mission, strategies and core values

1. The ILI Vision and Mission Statements
2. Biblical Foundation -The great commission, various versions
3. ILI Strategies-Pray, Equip, Mentor ,and Network leaders
4. Types of conferences and pattern of multiplication
5. The ILI Eight Core Values each of them with a biblical foundation and brief discussion
  - a. Intimacy with God
  - b. Passion for the Harvest
  - c. Visionary Leadership
  - d. Culturally Relevant Evangelism
  - e. Multiplication of Leaders
  - f. Family Priority
  - g. Stewardship
  - h. Integrity

##### **Expectations Workshop**

This session helps integrate participants at the conference and reflect about their expectations for the training. Its results also help faculty focus their teaching. This workshop is done at international and national conferences.

1. Introductory Remarks about expectations in the Bible
2. Participants are divided into groups to discuss three questions.
  - a. Name three things you want to learn in this conference
  - b. Name three skills you want to acquire in this conference
  - c. Name three areas in which you want God to move in your spiritual walk.
3. Groups come together and share joint expectations of each one

##### **Country Presentations**

Participants bring information about history and geography of their countries and a presentation about the current state of evangelization in the nation and about their particular area of ministry. Only international conferences have country presentations.

### Cultural Evening

Participants share some aspect of their original country's culture, such as a song, poem, joke, or anything they want to. Only international conferences have cultural evening.

### Graduation

This is a worship service when participants receive their certificate and are commissioned to multiply themselves and evangelize their nations.

### Intimacy with God

God looks for consecrated men and women who lead from an intimate relationship with God. Teaching composed of three sessions: *Intimacy: Going Deep*; *Spiritual Discipline*; and, *The Holy Spirit and Leadership*.

#### 1. Intimacy with God: Going Deep.

This session is designed to help participants understand the importance of having an intimate relationship with God as the beginning point of ministry and to decide to take practical steps to deepen that relationship. This session is taught at all three levels.

- a. Discussion of issues that keep leaders from going deep with God
- b. Bible study about deepening one's relationship with God
- c. Discussion of steps to take in order to become a deeper Christian and leader

#### 2. Spiritual Disciplines

Objective: To introduce and discuss popular spiritual disciplines and a challenge to begin practicing those in the leader's life. This session is only taught at the international conference

- a. Study of the disciplines of Prayer, Fasting, Silence and Solitude
- b. Watch the movie The Passion of the Christ followed by voluntary period of silence, solitude, fasting, and prayer.

#### 3. The Holy Spirit and Leadership

Objective: To understand the importance of the fullness of the Holy Spirit in the life of the Christian leader and to seek the fullness of the Holy Spirit in the leaders' lives and ministry. This session is part of the international and national conferences.

Teaching and prayer session on the Filling of the Holy Spirit



## Passion for the Harvest

God looks for men and women who share a passion for those without Christ. Jesus came to “seek and to save that which was lost” (Luke 19:10). God desires that everyone be reached with the life-transforming power of the gospel. This core value is taught in three sessions.

Four sessions are taught for this core value at the international level. At the national level, the content is taught in two sessions. At the regional conference, one session is taught, which contains elements from the first and second sessions.

### 1. Passion for the Harvest

To understand the importance of having an intimate relationship with God as the beginning point of ministry and to decide to take practical steps to deepen that relationship.

- a. Defining passion
- b. Biblical introduction of passion
- c. Historical examples of passion

Concludes with role playing, when participants act out statements from historical leaders

### 2. The Harvest Field

Objective: Discuss the current state of the harvest in the world and in their particular nations

- a. Current state of world evangelization. The great progress of Christianity today
- b. The unfinished task. The world that needs to know Christ
- c. Identifying people groups in each nation. Includes the distribution of a personalized spreadsheet with the list of people groups by country, including those not yet reached with the gospel.
- d. Showing of the film Ee-Taow.

### 3. Developing an Acts 1:8 strategy

- a. Workshop when participants discuss with others from their region of the world what it means for them to go to Jerusalem, Judea, Samaria, and the ends of the Earth. Discussion of possible strategies to fulfill the Great Commission.
- b. Showing of the film Ee-Taow 2.

#### 4. Harvest Prayer

- a. Showing of the film The Harvest.
- b. Prayer for the gospel harvest in each country.

### Visionary Leadership

God looks for men and women who are biblically committed to cast vision, set goals, mobilize the body of Christ, and overcome obstacles in order to reach the nations for Christ. This teaching includes the sessions below.

#### 1. Biblical Leadership

This teaching consists of three sessions based on the Biblical Leadership Triangle. Biblical leaders are Spiritual Leaders, Servant Leaders and Transforming Leaders. It is taught in its entirety at the international and national levels. One session containing parts of all three aspects is taught at the regional conference.

- a. Session 1. Introduction and Spiritual Leader
  - i. When God wants something accomplished, he raises a leader. Biblical examples
  - ii. The Biblical Leadership Triangle
  - iii. Five characteristics of spiritual leaders (based on Moses). It begins with a call, the vision is God given it involves following the Spirit. The abilities are God enabled. The gifting is Supernatural and reflects the Character of God.
  - iv. Comparing Natural and Spiritual leaders
- b. Session 2. Servant Leadership
  - i. Servant-leader Expectation in Ezekiel 34
  - ii. Jesus on Servant Leadership (Mark 10:42-44)
  - iii. Paul, a Servant Leader (1 Corinthians 3 & 4)
  - iv. Definition of Servant Leader
  - v. Ten Characteristics of a Servant Leader
  - vi. Developing Servant Leaders
  - vii. Authority & Servant-Leadership
- c. Session 3. Transforming Leadership
  - i. What is Transforming Leadership

- ii. The Biblical References
- iii. Functions of a Christian Leader
- iv. Becoming a Change Agent
- v. Reactions to Change
- vi. Kotter's Eight Stage Process of Change
- vii. Raising the next generation of Leaders

## 2. Vision

These sessions are based on Nehemiah and teach about how God gives his servants a vision and how they implement it. Three sessions are taught at the international level. The first and third sessions are taught at the national conference and the first session is covered at the regional level.

### a. The Birth of vision

- i. Introduction of the theme, benefits of Vision
- ii. Six steps in the birth of vision, See the need, feel the need, bond with the need, burden for the need, feel like you could meet the need, and initial action to meet the need
- iii. Visionary leader inventory

### b. The Power for the Vision

- i. Introduction: Leaders of Vision
- ii. Seven sources of the power of vision
  1. The Closeness of Your Relationship with God
  2. The Conviction that God is the Ultimate Answer
  3. The Confession of the Underlying Sins
  4. The Cleansing of Your Sins and Motives
  5. The Claiming of God's Promises
  6. The Commission of God Rests upon You
  7. The Confidence to Pray for Specific Answers

### c. Acting on the Vision

- i. Introduction: Father Vincent Donovan and the evangelization of the Maasai
- ii. Six Steps to implement the vision

1. Proclamation of the Vision
2. Presentation of the Plan
3. Confirmation of the Vision
4. Opposition to the Vision
5. Evaluation of the Plans
6. Mobilization of the People

### 3. Goal setting

This material is taught in two sessions and two workshops at the international level, and as one session and one workshop at the national and regional levels.

- a. Benefits of setting goals
- b. Vision Mission and goals

Workshop when participants write down their vision statements

- c. SMART goals
- d. How to develop an action plan to fulfill the goals.

### 4. Mobilization

Sessions designed for participants to understand the need to mobilize the body of Christ and practical tools to mobilize people. Three sessions are taught at the international conference. At the national and regional conference, only the first session is taught.

- a. Mobilizing the Body of Christ 1
  - i. Nehemiah: A Master Mobilizer
  - ii. John Wesley: Another Master Mobilizer Motivators
  - iii. Empowerment of Others
  - iv. The Visionary Leader
  - v. The Missionary Entrepreneur

Ten Practical Steps to Mobilize People!

- b. Mobilizing the Body of Christ, sessions 2 and 3
  - i. Introduction: the church has become a blunt instrument.
  - ii. Praying for the church
  - iii. Believing in growth
  - iv. Asking painful questions

- v. Plotting where people live
  - vi. Telling the church's story
  - vii. Looking inward, looking outward
  - viii. Growing dissatisfied
  - ix. Understanding your community
  - x. Small groups
  - xi. Developing aims and goals
  - xii. Deepening the spiritual life
  - xiii. Proclaiming the faith within the local community
  - xiv. Writing a vision statement
- c. Mobilizing the Church to Evangelize

## 5. Overcoming Obstacles.

These sessions deal with obstacles the leader faces in order to accomplish the vision. Three sessions studying obstacles from within, from without and from Beyond are taught at the international conference. A combination of elements from the first and second session are taught at the national and regional conferences. The third session is included in the notebook as a teaching resource.

- a. Obstacles from within. Deals with internal obstacles
  - i. Introduction: Obstacles are normal in the life of a leader
  - ii. KEY TEXT that establishes the framework for overcoming obstacles
  - iii. Discuss the following obstacles: moral, emotional, relational, educational, medical, and administrative obstacles
  - iv. Developing a Personal Strategy to overcome personal obstacles
  
- b. Obstacles from without
  - i. Church Issues, such as False brothers, Difficult Christians under our leadership, Sincere opposition and criticism from other Christians, Daily pressure to perform, and Lack of fruit for the effort.
    - Handling Conflict
  - ii. Community Issues
  - iii. National Issues
  - iv. Overcoming Obstacles from without

- c. Obstacles from beyond
  - i. The Battles ground is the mind (2 Corinthians 10: 3-5)
  - ii. Eight Satanic Strategies
    - 1. Break our intimacy with God
    - 2. Kill our passion for the Lost
    - 3. Muffle our vision for Ministry
    - 4. Destroy the Relevance of our Message
    - 5. Stop our Multiplication
    - 6. Attack our Family
    - 7. Kill our Reputation as Stewards
    - 8. Destroy our Integrity
  - iii. Strategies for overcoming obstacles from beyond

## 1. Leadership Movie

A motion picture that provides insight into visionary leadership practices and examples is shown to the conference. Examples are Ghandi and Luther.

## Culturally Relevant Evangelism

God looks for men and women who live and teach the Gospel with cultural relevance, sensitivity and power, so that the eternal truth of the Gospel will be understood and received in every culture of the world.

## 2. The Practice of Evangelism

Objective: To reflect on available evangelism models and develop a personal strategy for evangelism. This theme is covered in two sessions at the international level, and in one session at the national and regional conferences.

- a. The context
- b. The conflict
- c. The cost
- d. The commitment
- e. Introduction: what is evangelism?
- f. The message
- g. The messenger
- h. The holy spirit in evangelism

- i. Early church strategy for evangelism
- j. Multiplication ministry and leadership of John Wesley
- k. The preparation
- l. The methods for evangelism
- m. One-on-one evangelism

### 3. Church Planting

**Objective:** to understand the importance of church planting and practice tools to plant churches. This session on church planting is taught at the international and national conference levels.

- a. CHURCH PLANTING IS THE MOST EFFECTIVE METHOD IN EVANGELISM
- b. Defining church planting: key components
  - i. rapid
  - ii. Multiplicative
  - iii. Indigenous
- c. Basic components of church planting movements
  - i. Prayer
  - ii. Abundant gospel sowing
  - iii. Intentional church planning
  - iv. Scriptural authority
  - v. Local leadership
  - vi. Lay leadership
  - vii. Cell or house churches
  - viii. Churches planting churches
  - ix. Rapid reproduction
  - x. Healthy churches
- d. Guidelines for a church planting movement
- e. Church-planting methods
  - i. Individual church planter
  - ii. Church-planting team
  - iii. Hiving off (a group from the mother church leaves to form a new church)

iv. Evolve your own method

- f. Workshop: church planters in the group tell their experience of planting a church

4. Relevant Evangelization Workshop

Objective: To discuss critically available methods of evangelism and develop a personal strategy

This consists of two workshops at the international conference and one at the national level, designed to discuss relevant methods of evangelism.

- a. In the first workshop, individuals describe and critique methods of evangelism in their setting in a small group and then make a presentation of the most used. Each participant is to “defend” his or her methods.
- b. In the second workshop, four methods are chosen. Each group presents a “defense” of one method and others present criticism of its efficacy.

5. Culture and the Gospel

To understand culture and worldview and its applications for culturally relevant evangelization. This session is taught only at the international conference.

- a. Biblical Foundation
- b. Definition and discussion of the implications of Culture
- c. Definition and discussion of the implications of Worldview
- d. Study of the Incarnation as a model for culturally relevant evangelism
  - i. The Incarnation: Jesus was a human being, a Jew and a member of Joseph’s family
  - ii. Jesus learned before he could teach
  - iii. Jesus’ approach to Evangelism, Zachaeus, Nicodemus, the Woman at the Well

6. Priority Group Evangelism

Discussion of cultural aspects of evangelism and practical tools to reach specific groups of people. Priority groups are discussed only at the international level.

- a. This series consists of six sessions on evangelism of the following groups. Three sessions are taught at each international conference, depending on the cultural makeup of participants.



- i. Nominal Christians
- ii. Hindus
- iii. Muslims
- iv. Buddhists
- v. African Traditional Religions
- vi. Generation X

## 7. Appealing for a Verdict

The importance of leading people to a decision for Christ in evangelism. This session is only taught at the international conference.

- a. Basic principles of communicating the gospel
- b. Addressing the needs
- c. Jesus appealing for a verdict
- d. Peter appealing for a verdict
- e. Paul appealing for a verdict
- f. Communicating for a verdict
  - i. Preach with repetition
  - ii. Communicate the gospel by a holy life
  - iii. Communicate the gospel with agape love for the people
  - iv. Communicate the gospel by a compassionate social concern
  - v. Communicate the gospel by our unity in the spirit
  - vi. Leaders inspire confidence through the (word)
  - vii. Teaching with urgency
  - viii. Preparing for decision
- g. Significance of verdict

## Multiplication of Leaders

God looks for men and women who disciple, coach, and mentor other leaders who, in turn, become leaders of leaders who effectively train others.

All three sessions are taught at international and national conferences. Only session number 3 is taught at the regional level.

### 1. Multiplication by Discipleship

To understand discipleship as the initial step in the process of developing leaders and a commitment to investing in new Christians to help them become disciples.

- a. Introduction: The three phases of multiplication: Discipleship, Coaching and Mentoring
- b. Biblical Commands for Making Disciples
- c. Definition of a Disciple
- d. The HAFT Principle: Selection for Discipleship
  - i. Heart after God
  - ii. Available for God
  - iii. Faithful to God and others
  - iv. Teachable spirit that is always learning
- e. Jesus' Example: Discipleship Modeled SAMPLE DISCIPLESHIP COVENANT
- f. The Discipleship Hanger: Disciplines of Prayer, Study of Scripture, Obedience
- g. A Model Discipleship Covenant

## 2. Multiplication by Coaching

Objective: To understand the importance of coaching and practical tools to coach others.

- a. Why Coaching is Necessary
- b. Opening Exercise: Workshop: participants draw picture of a coach and discuss it
- c. A Coach and Coaching Defined
- d. Effective Coaches EMPOWER people by:
  - i. Giving them clear responsibilities
  - ii. Communicating the significance of the job
  - iii. Recognizing the value and importance of each team member
- e. Effective Coaches create environments that RELEASE people to:
  - i. Utilize their talents and spiritual gifts
  - ii. Express new ideas and insights
  - iii. Develop creative problem-solving skills
- f. Effective Coaches SERVE people by:

- i. Contributing to their personal growth and development
  - ii. Showing care for their personal needs
  - iii. Being available for them
  - iv. Praying for them
- g. The Process of Coaching
- h. Bible Study Workshop: Participants Study Luke 9.1-10 and Luke 10.1-24 in groups and share coaching principles from Jesus' ministry: to the twelve and: the seventy.

### 3. Multiplication by Mentoring

That each participant understands the process of mentoring and will commit to raising the next generation of leaders.

- a. Mentoring is about relationship.
- b. Two key questions a mentor asks
  - i. What are your priorities (vision)?
  - ii. How can i help you achieve them?
- c. Iii. Biblical foundations for mentoring
  - i. Moses to Joshua: Numbers 27:15-23
  - ii. Elijah to Elisha: 2 Kings 2
  - iii. Jesus to Disciples: Mark 3:14
  - iv. Barnabas to Paul: Acts 9:27-28; 11:25-26
  - v. Paul to Timothy and others: 2 Timothy 2:2; Philippians 4:9
- d. Mentoring has different levels of involvement and degrees of intensity, intensive, occasional or passive
- e. Discipling, coaching and mentoring compared
- f. Common characteristics of a mentor
- g. Workshop: sharing about one of your mentors and how that mentor is helping you?
- h. Launching a mentoring relationship
  - i. For the mentor: three recommended steps
  - ii. For the one seeking a mentor

### 4. Multiplication Workshop

This workshop focuses on the multiplication of the training received through ILI conferences. After an introductory section on guidelines and policies of the institute, participants are divided by regions to plan possible strategies to lead conferences for leaders in their area. This workshop is done at international and national levels.

## Family Priority

God looks for men and women who are convinced that the family is God's building block for society and make their family a priority in developing leaders.

All three sessions are taught at the international level. Sessions one and three are taught at the national level and session one at regional conferences

### 1. Family Priority

Objective: To understand the importance of family priority and a challenge to make family a priority in leadership.

- a. The Challenge of Family Priority
- b. Family Priority: An Integral Ministry
- c. Biblical Model for Leadership and Family Priority
- d. Practical Guidelines for Developing Family Priority
- e. Strong families
  - i. are committed to the family
  - ii. spend time together
  - iii. have good family communication
  - iv. express appreciation to each other
  - v. have a spiritual commitment
  - vi. are able to solve problems in a crisis
- f. Some Obstacles to Attaining Family Priority
  - i. Personal Obstacles
  - ii. Family Obstacles
  - iii. Church Obstacles
- g. Strategies for Developing Family Priority
  - i. Continuous Renewal of the Mind
  - ii. Dynamic Understanding of Personality Differences
  - iii. Nurture Every Member of the Family
  - iv. Develop Family-based Church Programmes

v. Reach Families in the Community

2. Prioritizing Marital Relationships

Objective: Biblical principles for living a healthy marriage life in the context of leadership.

- a. Introduction: The Covenant Of Marriage
- b. Knowing and Loving Your Spouse
- c. Releasing God's Agape Flow of Blessing
- d. A Practical Paradigm for Marriage Enrichment
  - i. Praise and Nurturing
  - ii. Know What Your Spouse Likes
- e. Communication: Inner Person Connection
- f. The Power of Forgiveness
- g. Growing Intimacy: A Life Practice
  - 100 Days to Marital Intimacy

3. Raising Godly Children

Principles for raising children who will be a blessing and testimony to God's faithfulness and our leadership.

- a. Nurturing your children
- b. Family priority is knowing and affirming your children
- c. Family priority in teaching your children
- d. Family priority in praying for your children
- e. Pray with your children
- f. Worship with your children
- g. Claim god's promise for your children
- h. Claim god's promise for your children
- i. Create a culture of prayer in the home

Stewardship

God looks for men and women who are faithful stewards of finances, time, and spiritual gifts in their personal lives and ministries, with the result that people are reached with the Gospel.

## 1. Stewardship of Finances

Objective: understanding that we are stewards of all the materials resources we have

- j. Four facts about material resources
  - i. God owns everything
  - ii. People manage god's resources
  - iii. We are accountable to god
  - iv. Effective stewardship is a learned skill
- k. Material stewardship – four principles
  - l. The principle of faithful tithing
    - a. The principle of sound management
    - b. The principle of generous giving
    - c. The principle of effective fundraising

## 2. Stewardship of Time

Objective: Challenge to see time as a gift from God for which we are accountable and practical tools for effective time management

- a. What is time?
  - i. Time is the passing of life
  - ii. Time is your most valuable resource.
  - iii. Time is the same for everyone.
- b. What robs our time so that we can't accomplish our tasks?
- c. A bible study to discover principles about time management
- d. How jesus exercised good stewardship of his time.
- e. Where to begin?
- f. Accomplishing More without Working Harder: The time management Matrix

## Integrity

God looks for men and women of integrity who live holy lives that are accountable to God and to the body of Christ. Integrity glorifies God, protects leaders from stumbling, and encourages growth.

The three sessions are taught at international level, sessions one and three at the national regional conferences

## 1. Integrity: A Life that is Whole

Objective: Understand the importance of integrity in leadership and a commitment to living a life of integrity.

- a. Definitions and descriptions of integrity
  - i. What I am to be: whole
  - ii. What I stand on: a commitment to my promises
  - iii. What I do: actions consistent with my promises
- b. Workshop: what are the greatest challenges to integrity in your nation?
- c. Key Principles
  - i. God IS Integrity
  - ii. Jesus Models Integrity
  - iii. Integrity Is Both Inward and Outward
  - iv. God Expects and Blesses Integrity
- d. Examples of Integrity
- e. Job: Job 1:8-12, 20-22, 2:3-10, note especially v. 10
- f. Daniel - Daniel 1:3-8: Kitchen; Daniel 3:13-19: Furnace; Daniel 6:1-13: Lion's Den

Workshop: Participants are divided in groups and play out the three examples from Daniel

## 2. Accountability

Objective: Discuss the concept of accountability in the body of Christ and a challenge to be accountable to others.

- a. What is Accountability?
- b. Levels of Accountability
  - i. Accountable to GOD.
  - ii. Accountable to OURSELVES
  - iii. Accountable to an intimate few.
  - iv. Accountable to the community of faith

### 3. Finishing Well.

Objective: That each participant will be able to evaluate their own spiritual life and passion for their calling and decide that they want to finish their ministry well.

- a. Introduction: When we began in ministry, we all planned to finish well.
  - i. Paul started well and finished well
  - ii. Solomon started well, but finished poorly
- b. The truth—73 percent of all ministers will not complete 20 years of ministry!”
- c. Where did they go?
  - i. Dropped Out-Like 2 Tim. 4:10: Demas has deserted me
  - ii. Plateaued-Like Phil. 3:19b: Their mind is on earthly things
  - iii. Disqualified-Like 2 Cor. 7:10: The Big Four: Money, Sex, Power and Pride
- d. What Happened: The big four and four more
  - i. The Big Four: Money, power, pride and sex
  - ii. Four More
    1. We stop listening and learning.
    2. We stop living by our convictions and weaken our character.
    3. We stop living for others and fail to leave a legacy and ultimate contributions that will honor god.
    4. We stop falling in love with Jesus and lose our intimate relationship with God.
- e. Our goal is the finish line Paul finished well. We can too if we commit ourselves to
  - i. Be a person of integrity.
  - ii. Be a person willing to be held accountable.
  - iii. Be a person who stays focused on the goal.
- f. The Prayer of the Finisher

I consider my life worth nothing to me if only I may finish the race and complete the task the Lord Jesus gave me—the task of testifying to the gospel of Christ. Acts 20:24



## APPENDIX O

### Observation Schedule Matrix—Brazil Case Study

#### Transformational Leadership Behaviors

	<b>Idealized Influence</b>	<b>Inspirational Motivation</b>	<b>Intellectual Stimulation</b>	<b>Individual Consideration</b>
<b>Individual Respondents</b>				
Alberto			2	2
Norberto Klassen			2	
Pio Carvalho	2	2	3	2
Ronald Berg		3	2	2
Ronald Goertz			2	2
Sergio J			2	2
Sergio Santos	3		2	2
Weslen Bittencourt			2	2
Djalma Toledo		2	2	2
<b>Focus Group Curitiba</b>				
Daniela				
Eliane				
Marcelo	2	2	1	2
Walter				
<b>Focus Group Paranagua</b>				
Elion de Almeida				1
Jair do Espirito Santo			1	2
Wanderley Fabio			3	3
<b>Focus Group Brazil 3</b>				
Brazil 1			1	
Brazil 2				
Brazil 3				
Brazil 4				
<b>Participant Observation</b>				
Leadership at Church Service				
Planning Meeting	3	2		2

#### Legends

- 1 - Simple occurrences
- 2 - Occurrences with anecdotal evidence
- 3 - Quotable mention

## Observation Schedule—Brazil Case Study

### Transformative Learning Phases

	Activating Event	Articulation of Assumptions	Critical Self-Reflection	Openness to Alternatives	Discourse	Preparing for Change	Revision of Assumptions	Acting on Revisions
<b>Individual Respondents</b>								
Alberto						2		2
Norberto Klassen			2			1		2
Pio Carvalho		2						
Ronald Berg		2	1	2				
Ronald Goertz								
Sergio J			2	2			1	
Sergio Santos	3	3	2	2	1		1	3
Weslen Bittencourt								
Djalma Toledo		2	3	3			3	
<b>Focus Group Curitiba</b>								
Daniela		3						
Eliane			1					
Marcelo								
Walter								
<b>Focus Group Paranagua</b>								
Elion de Almeida								
Jair do Espirito Santo								
Wanderley Fabio		3	3	2				2
<b>Focus Group Brazil 3</b>								
Brazil 1								
Brazil 2								
Brazil 3								
Brazil 4								
<b>Participant Observation</b>								
Leadership at Church Service								
Planning Meeting								

#### Legend

- 1 - Simple occurrences
- 2 - Occurrences with anecdotal evidence
- 3 - Quotable mention

## Observation Schedule—Brazil Case Study

### Transfer of Training

	Training Team	Supportive Superior	Perception of Relevance
<b>Individual Respondents</b>			
Alberto	2	3	3
Norberto Klassen	3	3	3
Pio Carvalho	3		3
Ronald Berg	3	3	3
Ronald Goertz	3	3	3
Sergio J	2	2	2
Sergio Santos	2	3	3
Weslen Bittencourt	3	3	3
Djalma Toledo	3	3	2
<b>Focus Group Curitiba</b>			
Daniela	1	1	2
Eliane	1	2	2
Marcelo	1		3
Walter	1	2	1
<b>Focus Group Paranagua</b>			
Elion de Almeida	1		2
Jair do Espirito Santo	1		2
Wanderley Fabio	1		1
<b>Focus Group Brazil 3</b>			
Brazil 1	0		1
Brazil 2	0		
Brazil 3	0		1
Brazil 4	0		1
<b>Participant Observation</b>			
Leadership at Church Service			
Planning Meeting			

**Legend**

0 - No Connection  
 1. Indirect Relationship  
 2-Some Relationship  
 3- India ILI Team

**Legend**

1 - Simple occurrences  
 2 - Occurrences with anecdotal evidence  
 3 - quotable mention

**APPENDIX P**  
**Observation Schedule Matrix—Kenya Case Study**

**Transformational Leadership Behaviors**

	<b>Idealized Influence</b>	<b>Inspirational Motivation</b>	<b>Intellectual Stimulation</b>	<b>Individual Consideration</b>
<b>Individual Respondents</b>				
Francis Maina	1		2	
Phillips Katutu			1	3
Paul Waweru			1	2
Phylis Juma	3	3	3	3
Simon Mwaura		3	2	3
Stephen Mwaura	1			
David Thagana	3	3	2	
Joyce Thagana			2	2
<b>Focus Group Nairobi</b>				
Richard Manthu			2	2
Charles Mathai			2	2
Peter Maina				
Ann Mugare		1	1	1
<b>Focus Group Karima</b>				
Pastor Alan Chege				
Pastor Paul Mwaniki		2		2
Stephen Njuguna		2		
Mary Njomo				
Susan nJUGUNA				
Patrick Njuguna		3		
Abraham Mugai				2
Priscilla Njoki			2	
Gladys Nuangu				
<b>Focus Group Kirigoya</b>				
Female 1				
Morrison				
Benjamin?				
Joseph Maina				
Mwangi			1	2
Perminus				
Mrs Morison				
<b>Focus Group Nduyu Njeru</b>				
Susan				
Munyeri				
Joshua			1	1
James			1	1
Justus Chege				

<b>Focus Group Karatina</b>				
Tim Macharia				
Nancy Kiranga				
Jacob Muriuki				
Margareth Mwaki				
Stephen Mwangi				2
Peter Wang'ombe				
Monica Ndego		2		1
Luke Muriuki				
James (Jeff) Mwangi		2		2
Simon Mwangi		1		1
Mark Kihara				
Michael Wamwea				
<b>Participant Observation</b>				
Phillis - Small Group	3	3	1	3
Leadership Regional Conf.	1	2	2	
<b>Documents</b>				
African Initiated Church		3	3	
Clippings from Glory Tidings		3	2	2

**Legend**

- 1 - Simple occurrences**
- 2 - Occurrences with anecdotal evidence**
- 3 - Quotable mention**

## Observation Schedule—Kenya Case Study

### Transformative Learning Phases

	Activating Event	Articulation of Assumptions	Critical Self-Reflection	Openess to Alternatives	Discourse	Preparing for Change	Revision of Assumptions	Acting on Revisions
<b>Individual Respondents</b>								
Francis Maina							1	
Phillips Katutu	1							
Paul Waweru	1	3	1		1			
Phylis Juma	2	3		3		2	3	3
Simon Mwaura	3							3
Stephen Mwaura	1					2		2
David Thagana		3	2			2		
Joyce Thagana								
<b>Focus Group Nairobi</b>								
Richard Manthu								
Charles Mathai								1
Peter Maina		3	2				2	
Ann Mugare								
<b>Focus Group Karima</b>								
Pastor Alan Chege								
Pastor Paul Mwaniki								
Stephen Njuguna		2	3			2		
Mary Njomo								
Susan nJUGUNA								
Patrick Njuguna								3
Abraham Mugai								
Priscilla Njoki								
Gladys Nuangu			1	1				1
<b>Focus Group Kirigoya</b>								
Female 1								
Morrison								
Benjamin?								
Joseph Maina								
Mwangi								
Perminus								
Mrs Morison								
<b>Focus Group Nduyu Njeru</b>								
Susan								
Munyeri								
Joshua								
James								
Justus Chege								

<b>Focus Group Karatina</b>									
Tim Macharia									
Nancy Kiranga									
Jacob Muriuki									
Margareth Mwaki									
Stephen Mwangi				3					
Peter Wang'ombe									
Monica Ndego									
Luke Muriuki									
James (Jeff) Mwangi									
Simon Mwangi									
Mark Kihara				1					
Michael Wamwea									
<b>Participant Observation</b>									
Phillis - Small Group									
Leadership Regional Conf.									
<b>Documents</b>									
African Initiated Church									
Clippings from Glory Tidings									

**Legend**

- 1 - Simple occurrences
- 2 - Occurrences with anecdotal evidence
- 3 - Quotable mention

## Observation Schedule—Kenya Case Study

### Transfer of Training

		Training Teams	Supportive Superiors	Perceived Relevance
<b>Individual Respondents</b>				
Francis Maina		3	3	2
Phillips Katutu		2		2
Paul Waweru		3	2	2
Phylis Juma		2	3	3
Simon Mwaura		3	3	3
Stephen Mwaura		2	3	2
David Thagana		3		3
Joyce Thagana		3	3	3
<b>Focus Group Nairobi</b>				
Richard Manthu		2	3	2
Charles Mathai		2	3	1
Peter Maina		2	3	2
Ann Mugare		2	3	3
<b>Focus Group Karima</b>				
Pastor Alan Chege		1	3	1
Pastor Paul Mwaniki		1	3	1
Stephen Njuguna		1		2
Mary Njomo		1	2	
Susan nJUGUNA		1		1
Patrick Njuguna		1		
Abraham Mugai		2	3	2
Priscilla Njoki		1	3	
Gladys Nuangu		1	3	1
<b>Focus Group Kirigoya</b>				
Female 1		1		
Morrison		1		
Benjamin?		1		
Joseph Maina		1		
Mwangi		1		
Perminus		2		3
Mrs Morison		1		2
<b>Focus Group Nduyu Njeru</b>				
Susan		1	2	
Munyeri		1	2	1
Joshua		1	2	1
James		2	2	1
Justus Chege		3	3	



<b>Focus Group Karatina</b>				
Tim Macharia		1		
Nancy Kiranga		1		
Jacob Muriuki		1		3
Margareth Mwaki		1		1
Stephen Mwangi		1		1
Peter Wang'ombe		2		
Monica Ndego		1		
Luke Muriuki		1		1
James (Jeff) Mwangi		1		
Simon Mwangi		1		1
Mark Kihara		1		2
Michael Wamwea		3	3	1
<b>Participant Observation</b>				
Phillis - Small Group				
Leadership Regional Conf.				
<b>Documents</b>				
African Initiated Church				
Clippings from Glory Tidings				

**Legend**

0 - No Connection  
1. Indirect Relationship  
2-Some Relationship  
3- India ILI Team

**Legend**

1 - Simple occurrences  
2 - Occurrences with anecdotal evidence  
3 - quotable mention

## APPENDIX Q

### Observation Schedule Matrix—India Case Study

#### Transformational Leadership Behaviors

	<b>Idealized Influence</b>	<b>Inspirational Motivation</b>	<b>Intellectual Stimulation</b>	<b>Individual Consideration</b>
<b>Individual Respondents</b>				
Bihash Bardan	2	3	2	
Chandrakant Pathik			2	
Kunal Pradan			1	
Paul Prabhudas		3	3	2
Pravin Simmons			2	
<b>Individual Respondents</b>				
Samuel Devavaram		3	2	1
Titus Nirmal Kumar				
Ulhas Desai		1		2
Usha Kiran Roy			2	2
Joshua Sirigiri			2	2
<b>Focus Group - Hyderabad</b>				
Wilson		1	2	1
Satya Kumar		2		
Yesu Priya				
Babji				
<b>Participant Observation</b>				
RC Leadership Kumar	3	2	2	
RC Leadership Kiran	1	2	2	2
RC Leadership Others			2	
Pastoral Leadership Nirmal				

#### Legend

- 1 - Simple occurrences
- 2 - Occurrences with anecdotal evidence
- 3 - Quotable mention

## Observation Schedule—India Case Study

### Transformative Learning

	Activating Event	Articulation of Assumptions	Critical Self-Reflection	Openness to Alternatives	Discourse	Preparing for Change	Revision of Assumptions	Acting on Revisions
<b>Individual Respondents</b>								
Bihash Bardan	3	1	2				1	
Chandrakant Pathik								
Kunal Pradan								
Paul Prabhudas	3		2		1		1	
Pravin Simmons			1		1			
<b>Individual Respondents</b>								
Samuel Devavaram								
Titus Nirmal Kumar								
Ulhas Desai		1	1					
Usha Kiran Roy	3	3	2	2		3	2	2
Joshua Sirigiri		1	1				1	1
<b>Focus Group - Hyderabad</b>								
Wilson								
Satya Kumar								
Yesu Priya								
Babji								
<b>Participant Observation</b>								
RC Leadership Kumar								
RC Leadership Kiran								
RC Leadership Others								
Pastoral Leadership Nirmal								

#### Legend

- 1 - Simple occurrences
- 2 - Occurrences with anecdotal evidence
- 3 - Quotable mention

## Observation Schedule—India Case Study

### Transfer of Training

	Training Teams	Supportive Superiors	Perceived Relevance
<b>Individual Respondents</b>			
Bihash Bardan	3		2
Chandrakant Pathik	2		2
Kunal Pradan	1	2	1
Paul Prabhudas	3		2
Pravin Simmons	2	1	2
<b>Individual Respondents</b>			
Samuel Devavaram	2		3
Titus Nirmal Kumar	3	2	2
Ulhas Desai	2	1	2
Usha Kiran Roy	2	2	3
Joshua Sirigiri	3	2	2
<b>Focus Group - Hyderabad</b>			
Wilson	1		1
Satya Kumar	1		1
Yesu Priya	1	2	2
Babji	1	1	1
<b>Participant Observation</b>			
RC Leadership Kumar			
RC Leadership Kiran			
RC Leadership Others			
Pastoral Leadership Nirmal			

#### Legend

- |  |   |
|--|---|
| <p><b>0 - No Connection</b></p> <p><b>1 - Indirect Relationship</b></p> <p><b>2 - Some Relationship</b></p> <p><b>3 - India ILI Team</b></p> | <p><b>1 - Simple occurrences</b></p> <p><b>2 - Occurrences with anecdotal evidence</b></p> <p><b>3 - quotable mention</b></p> |
|--|---|

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