



**THE DEVELOPMENT OF  
CROSS-CULTURAL LEADERSHIP  
IN MULTI-ETHNIC CHURCHES**

A thesis submitted by

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## ABSTRACT

The growing ethnic diversity of churches provides rich, and often untapped, resources for the mission of the church. Leading an ethnically-diverse congregation is a new and daunting experience for many Australian Christian leaders. This study sought new knowledge about developing cross-cultural leadership within churches that harnesses their cultural diversity to enhance overall capacity. The research issue addressed was: “How does leadership develop in multi-ethnic churches?” Specific questions included: (1) How are leadership and leadership development viewed in multi-ethnic churches? (2) How do the leadership practices of senior pastors and others influence the development of leadership in multi-ethnic churches? (3) What theoretical understanding of leadership development emerges from the study and how does it extend existing knowledge of leadership development in multi-ethnic churches?

A theological-qualitative multiple case study strategy provided a research methodology to gain a deep understanding of the dynamics involved in leadership development in multi-ethnic churches. Baptist denominational leaders identified three multi-ethnic churches for the case studies that they believed were effective in developing cross-cultural leadership. Two churches comprised multiple ethnic congregations in addition to culturally-diverse English services. The third church chose to have a single inclusive congregation to reflect God’s desire for unity in worship. The case study churches were from different Australian capital cities. They also varied in size, age, ethnic composition, and the ethnic background of the senior pastor. Thirty leaders were interviewed.

The findings across the three churches were very similar. The critical elements of the cross-cultural leadership strategies included a situated leadership development process based on participation in strategic leadership roles in the church. The strategies entailed a clear focus on Jesus Christ as Lord of the church who is considered the premier role model for leadership and leadership development. The strategies were led by a Christ-focused senior pastor with a community–mission emphasis, with the support of a strong cross-cultural leadership community. Each leadership community comprised several exemplary cross-cultural leadership role models and provided personal assistance for leaders. These elements were supported by a unified and

supportive church-wide culture, with shared views of the significance of Jesus Christ, and the nature of the church and leadership.

The multi-ethnic churches varied in their commitment to developing leaders of other ethnic groups which linked to the values of the senior pastor and other leaders. Strategies were identified in the case study churches to address this limitation that could further develop the capacities of each church.

The study's unique contribution is to highlight, first, the elements of a situated leadership development strategy located in a cross-cultural church setting that can produce context-specific leadership capabilities. Second, the study identifies the supportive context required for this development strategy, namely, the shared values especially the centrality of Jesus Christ, and leadership community that includes cross-cultural leadership role models, and is led by a Christ-focused senior pastor.

# **CERTIFICATION OF THESIS**

This Thesis is entirely the work of Gregory Ian Peckman except where otherwise acknowledged. The work is original and has not previously been submitted for any other award, except where acknowledged.

Principal Supervisor: Associate Professor Dr Dorothy Andrews

Associate Supervisor: Associate Professor Dr Joan Conway

Student and supervisors signatures of endorsement are held at the University.

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## LIST OF ABBREVIATIONS

ABS	Australian Bureau of Statistics
CALD	Culturally and linguistically diverse
CEO	Chief executive officer
ERV	<i>Holy Bible: Easy to Read Version</i>
MEC	Multi-ethnic church
NCLS	National Church Life Survey
NIV	<i>Holy Bible: New International Version</i>
NGO	Non government organisation
NLT	<i>Holy Bible: The New Living Translation</i>
NT	New Testament
NZ	New Zealand
OM	Operation Mobilisation
Phillips	<i>The New Testament in Modern English</i>
PIU	Pacific International University
QB	The Baptist Union of Queensland, Australia
UNDP	United Nations Development Program
UQ	University of Queensland
USQ	The University of Southern Queensland

# CHAPTER 1 – INTRODUCTION

I have been a pastor of Queensland Baptist churches for 25 years. The motivation for this study to examine leadership development in multi-ethnic churches arose from recent experiences in leading churches. In my initial church appointments, the congregations were primarily monocultural with the vast majority from Anglo backgrounds. My appointment to a large regional church in 2008 introduced a multicultural dimension to ministry as the city was the centre for refugee re-settlements. New challenges emerged as the church assisted the new settlers. The church learnt new ways of relating to people who were not from a middle-class, rural background; and adapted church life to incorporate them. My recent appointment as a senior pastor of an African congregation seeking to become a multi-ethnic church in the Australian setting brought a new level of challenge and issues to explore. A significant opportunity in both recent churches was to help the church leaders of different cultural backgrounds to learn new ways to lead. Their previous experiences in monocultural environments had not prepared them for an emerging multicultural context. This experience is not uncommon, especially as the cultural transformation of Australian and church life has been progressing rapidly in recent years.

This introductory chapter helps explain the factors that precipitated this research study. It provides a brief examination of the recent changes in the Australian cultural landscape and its impact on Christian churches. The review demonstrates that the cultural diversity of churches will keep growing; increasing the challenge to existing churches to adapt and benefit from these changes. This chapter also explains the significant role of leaders in guiding churches on this new journey where so few have travelled before. Leadership development is likely to serve as a key strategy in multi-ethnic churches; aiding them to adapt to the changing cultural diversity within the church in ways that increases their effectiveness. This first chapter concludes with a summarising statement about the aim of this study and how it was conducted to contribute to a better understanding of leadership development in multi-ethnic churches.

## **1.1. The Context of the Study**

This study was conducted in a changing environment. Recent international migration and settlements in Australia have increased the country's cultural diversity. Continuing global unrest is likely to further increase cultural diversity with significant challenges for both the Australian and church communities. Church leaders have an important role in helping congregations to respond to these challenges, both within the church and the broader community. The following section of this chapter outlines past and likely immigration trends in Australia and the likely challenges that Christian churches will encounter.

### **1.1.1. Australia's growing cultural diversity.**

**The impact of migration.** The impact of migration on recent growth of the Australian population is captured by the following information drawn from 2014. There was one birth in Australia every 1 minute and 45 seconds; one death every 3 minutes and 25 seconds; a net gain of one international migrant every 2 minutes and 12 seconds; leading to an overall total population increase of one person every 1 minute and 22 seconds (Australian Bureau of Statistics [ABS], 2015b). Australia's migration has dramatically increased since World War II as indicated in Figure 1.1. Net overseas migration to Australia in 2014–2015 was 168,200 persons (ABS, 2016b). Australian immigration has exceeded natural growth since 2006 (ABS, 2015a).



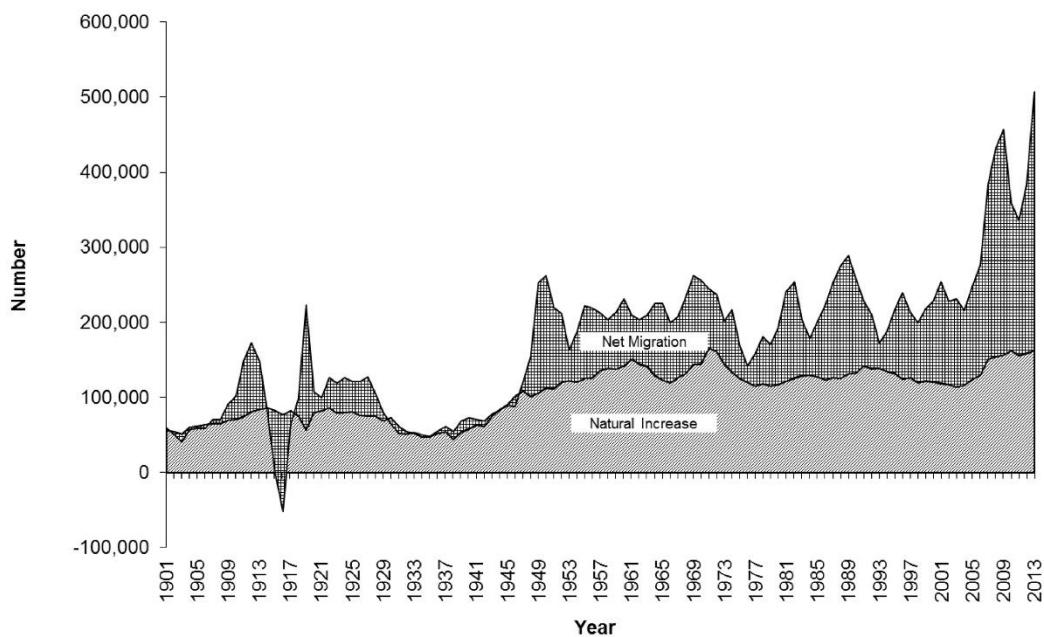


Figure 1.1. Australia: Total population growth showing the natural increase and net migration components, 1901-2013.

Note. From "2014 Migration update report", by G. Hugo, 2014. Paper presented at the Migration Update Conference.

Migration to Australia is part of a global trend where 244 million migrated worldwide in 2015, which represented an increase from 2.2 percent in 1980 to approximately 3.3 percent of the world population (United Nations, 2016). In the same report, Asia is identified as the leading destination and origin of migrants worldwide. In 2015, 28 percent of Australians were born overseas (ABS, 2015a). The most frequent countries of origin were the United Kingdom (5.1%), New Zealand (2.6%), China (2.0%), and India (1.8%). The principal source countries of Australian migrants in 2015–16 were: India 40,145 (21.2%), China 29,008 (15.3%) and the United Kingdom 18,950 (10.0%). The decline in the migrants from the UK, down from 21,078 (11.1%) in the previous year, represents a significant change in the traditional ethnic composition of migrants to Australia (Department of Immigration and Border Protection, 2016a).

According to the Australian Bureau of Statistics (2015a), 20 percent of Australians have one or both parents born overseas. Nineteen percent of Australians speak a language other than English with Asian languages being most common. Hughes (2012) reports that 17 percent of Australians are described as CALD (i.e., culturally and linguistically diverse). For 65 percent of recent migrants, English is not their

primary language. Most are aged 20–40 years, and 23,000 more women than men migrated to Australia from 2001–2011 (Hughes, 2012).

Australia has two categories of migration: permanent and temporary residents. In 2014–2015, permanent residency visas were granted for skilled workers (127,774), family reunions (61,085), and for humanitarian reasons (13,750). The principal countries of origin for the 2014–2015 humanitarian visa program were: Iraq (2,335), Syria (2,232), Burma/Myanmar (2,029) and Afghanistan (1,813) (Department of Immigration and Border Protection, 2016b). In 2014–2015, 1.1 million temporary residents arrived in Australia compared with the Australian population of 24 million. The breakdown of temporary visas was:

- Student visas (299,540; principal countries of origin: People's Republic of China 65,737; India 29,573);
- Working holiday visas (226,812); and
- Temporary work visas (96,084; principal countries of origin: India 25,244; UK 14,729).

Most immigrants in recent years were settled in the State of New South Wales (31%), followed by Victoria and then Queensland. Settlements in regional Australia have trebled since 1996. By 2011, one million migrants were settled in regional Australia representing “a turning point in Australian immigration history” (Jordan, Krivokapic-Skoko, & Collins, 2011, p. 260).

A comparative analysis of Australia’s cultural diversity is viewed in several ways. According to Alesina, Devleeschauwer, Easterly, Kurlat, and Wacziarg (2003), Australia ranks second highest in religious diversity (214<sup>th</sup> of 215 countries surveyed); 44<sup>th</sup> on ethnic diversity; and 110<sup>th</sup> on linguistic diversity. Fearon’s (2003) analysis, that highlights the magnitude of ethnic difference, suggests that Australia has a relatively low level of ethnic diversity (140<sup>th</sup> of 159 countries).

#### ***1.1.1.1. Immigration and Baptists.***

Most immigrants in recent years nominated being Christian. According to Hughes’ (2012) analysis of the faith of immigrants, as reported in the Australian 2011 census, approximately 767,000 indicated Christian followed by other religions 514,000 (161,175 Hindus, 146,987 Muslims, 136,051 Buddhists). Hughes (2012) argues that

recent immigration “has played a huge role in the development of religious faith in Australia” (p. 1). Hughes shows that recent immigrants are twice as likely to participate in religious services than those born in Australia and represent 41 percent of those under 65 years attending a Christian church.

According to Hughes and Cronshaw (2013), the ethnic diversity of Australian Baptist churches has increased substantially, especially since 2000. According to the 2011 Australian Census, 30 percent of Baptists were born overseas. A further 17 percent of Baptists had one or both parents born overseas (referred to as 2<sup>nd</sup> generation immigrants) (Hughes, Reid, & Fraser, 2012). Incoming Baptists (2001–2011) have come mostly from Asia (20,253; e.g., China 12,420, Myanmar 5,804), and Africa (10,762) (Hughes & Cronshaw, 2013). Hughes and Cronshaw (2013) concluded that most recent growth among Australian Baptists was due to the influx of migrants referring to themselves as Baptists.

For Baptists specifically, without the influx of Christian immigrants, there would have been almost exactly the same number of Baptists in 2011 as there were in 2001. Migration can in fact account for 98 percent of the growth of Baptists in this period. (p. 75)

Hughes (2012) also reports, that between 2001 and 2011, 133 Baptist clergy migrated to Australia compared with a total of 1,362 immigrant ministers of religion for the same period. Forty-two percent of all immigrant clergy speak a language other than English at home (Main languages were: Korean, Chinese, Indian) compared to 15 percent of Australian clergy. The main regions of origin for recent Baptist immigrant clergy were: Americas (42 of 133), Asia (24), Europe (23) and Oceania (16). Also, Hughes and Cronshaw (2013) believe that the religious values of Baptist immigrants are likely to be significantly different to those born in Australia, which may lead to changes in Baptist perspectives in the long term.

#### ***1.1.1.2. Future immigration growth.***

The main push-pull factors affecting the future size of the Australian population and the number of immigrants seem to be: (1) the Australian natural population growth (e.g., lower biological growth supports higher migration); (2) overseas skilled workers or investors are needed to help compensate for an ageing population supports greater migration; (3) unemployment rate in Australia (e.g., higher rates

discourages migration); (4) international/Regional factors e.g., conflicts, unemployment, climate change and humanitarian crises; and (5) political considerations in Australia. (ABS, 2013; Castles, Vasta, & Ozkul, 2012; Piesse, 2014a, 2014b).

The Australian Bureau of Statistics (2016a) reports the Australian fertility rate has settled at about two percent, which represents a growth of about 200,000 annually. It also noted that a future decline in fertility might occur if Australia follows a similar pattern as some other countries (e.g., Canada, Japan, Spain). The annual number of immigrants to Australia is likely to stay in the range 200,000–280,000 if recent trends continue (The Commonwealth of Australia, 2015).

#### ***1.1.1.3. Summary.***

This discussion of recent migration in the Australian context has shown that the cultural character of the Australian community is changing rapidly in both numbers and ethnic diversity. It is moving away from a predominantly Anglo-European background to include significant numbers of Asian, African and more recently migrants from the Middle East. Accordingly, Australia's growing ethnic and linguistic diversity is impacting the composition and practices of Christian churches. These changes are also affecting regional churches outside the large metropolitan areas where traditionally migrants had been located. Many Australian churches, like other community organisations, have reflected the limited ethnic diversity of the Australian community but now face the new challenge of cultural diversity and the opportunities it provides.

Based on the available evidence, recent changes in the ethnic composition of churches will expand in the foreseeable future. Leaders will need to guide churches in ways to strengthen the congregation. Also, the number of migrants and their ethnic origins may change in unpredictable ways due to rapidly changing international events. Churches and leaders will need to accommodate even greater cultural complexity in the future.

### **1.1.2. The growth of multi-ethnic churches among Queensland Baptists.**

As indicated, recent growth among Australian Baptists has occurred mostly due to immigration particularly from Asia and Africa (Hughes & Cronshaw, 2013). Some arrivals have commenced ethnic congregations. In 2013, 33 ethnic congregations were registered with the Baptist Union of Queensland, increasing to 47 in 2016 (Queensland Baptists, 2013, 2016). The composition of ethnic congregations reflects recent migration patterns (e.g., Chin Burmese congregations (8), Korean (7), African (7)). Other migrants attend existing congregations contributing to their cultural diversity leading them to become multi-ethnic churches. Some ethnic congregations are in reality multi-ethnic churches. Many African congregations, for example, draw upon several ethnic groups, which represents a common development for ethnic congregations as they assimilate into the majority culture (Mullins, 1987). While Queensland Baptists does not keep demographic statistics of its churches, about 10 percent have significant ethnic diversity and are referred to as multi-ethnic or multicultural congregations (Emil Rahimov, Queensland Baptist Consultant, Personal communication, 3 March 2015).

### **1.1.3. Common challenges faced by multi-ethnic churches.**

Multi-ethnic churches face unique challenges as they seek to develop as effective churches. Practitioners in multi-ethnic churches report the following issues:

- The need to develop a common church identity without losing the strengths of cultural diversity (Bridges, 2015).
- The appointment of appropriate leaders because many long-term leaders lack the cross-cultural expertise necessary to guide a multi-ethnic church. So, churches face a dilemma about whether to engage in some form of affirmative action to ensure leaders are appointed from ethnic groups to ensure the smooth operation of the church and aid its future development (P. Cho, 2015; Williams, 2016).
- The differing cultural backgrounds and language issues contribute to the challenge of resolving conflicts (Bridges, 2015).
- The ongoing challenge of surfacing cultural bias among all ethnic groups (Williams, 2016).

- The resistance to change by both the majority and minority ethnic groups as they seek to preserve cultural identities (Douglas, 1999).
- The differing theological perspectives and church practices that seem entwined in cultural understandings (Beatty, 2016).
- The equitable sharing of power, church resources and the acceptance of responsibilities in church life among ethnic groups (Douglas, 1999).
- The impact of deeply seated personal issues, such as, trauma, feelings of inferiority/superiority, sense of entitlement, and the impact of ongoing unemployment (Douglas, 1999; Pritchard, 2015).
- The continual and draining challenge of relying upon translators and understanding accented language (Douglas, 1999; Smuts, 2015).

#### **1.1.4. Increasing the effectiveness of multi-ethnic churches.**

These challenges can negatively impact the capacity of multi-ethnic congregations to achieve their purposes both within the church and the Australian community. It is an assumption of this research, supported by the evidence provided in the next chapter, that leaders are key to addressing these problems and developing the capacity of multi-ethnic churches. For example, Marti (2005) has demonstrated the significant role of senior leaders in providing effective leadership in a multi-ethnic church. Therefore, it is the contention of this study that the growth of multi-ethnic churches in Australia places greater demands on leaders who may have limited cross-cultural leadership and ministry experience. While developing leaders in multi-ethnic churches may seem imperative, available research on the effectiveness of leadership development is problematic, with much being ineffective (e.g., Webster-Wright, 2009).

## **1.2. The Research Problem**

The cultural diversity of Australian churches is changing in response to recent migration patterns. The subsequent growth of multi-ethnic churches raises different challenges for leaders. Many leaders have spent their lives in churches and communities with limited cultural variation. The difficulties faced by multi-ethnic churches may affect their contributions, both to church participants and in their local communities. Leaders have important roles in addressing these issues and offering

their leadership influence to bring change. However, many leaders do not have sufficient cross-cultural experience or expertise for their important role.

While there is some research available on developing leadership within churches, especially of pastors (e.g., Childs, 2004), there seems an absence of reported knowledge about developing leadership capacity within multi-ethnic churches. Addressing this lack of knowledge appears to be both crucial and timely, since multi-ethnic churches are on the rise and often face significant and unique difficulties due in part to disparate cultural views about many issues, including the nature and development of leadership (Maznevski & Chui, 2013).

### **1.3. The Research Aim**

Accordingly, this study aims to contribute to a better understanding of how leadership develops in multi-ethnic churches in the Australian setting through a case study research methodology conducted at multiple sites where leadership development is intentionally practised with reported success. It is anticipated that practical outcomes will emerge from this investigation that may directly benefit multi-ethnic churches.

### **1.4. Outline of the Study**

Figure 1.2 shows the overall research strategy pursued in this study.

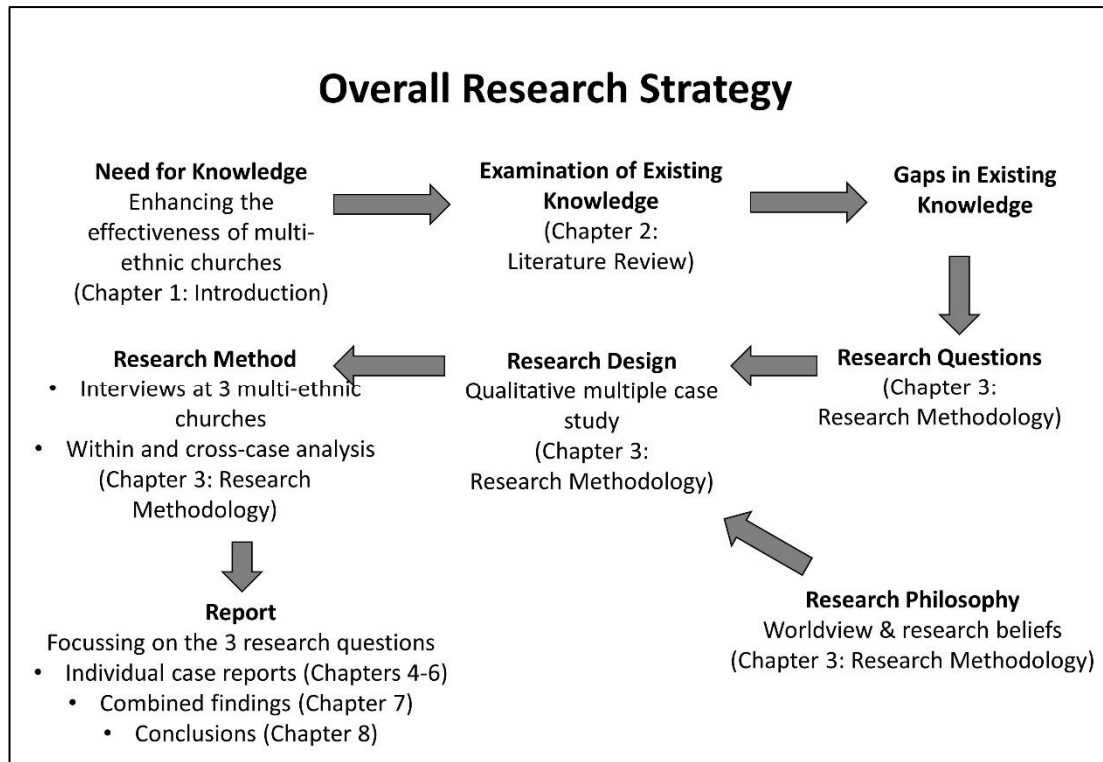


Figure 1.2. Overall strategy of the research project.

Chapter 1 provides the context and rationale for this research study. Chapter 2 includes an account of the existing knowledge that addresses the issue of leadership development in multi-ethnic churches. Chapter 2 concludes with a framework of existing knowledge that provides direction to the questions pursued in this study. Chapter 3 explains the research strategy adopted to seek additional knowledge about leadership development in multi-ethnic churches, which would provide answers to the research questions. Chapter 3 also shows how the researcher’s worldview and research beliefs interacted with the domain of research methodology to formulate an appropriate qualitative research design based on case study strategies. Chapters 4–6 provide descriptive reporting of the three case study churches and a summary of the findings. The cross-case examination of the three churches is reported in Chapter 7 and is related to the research aim and questions. Chapter 8, as the final chapter, summarises the findings of the study. A framework is proposed for cross-cultural leadership development for multi-ethnic churches. The findings are also placed in a larger context of knowledge about leadership development in other styles of churches and related organisations.



## CHAPTER 2 – LITERATURE REVIEW

This chapter explores existing research about leadership development in multi-ethnic churches. It begins with placing leadership in its context of multi-ethnic churches which is explained as a metaphor, namely, “culture”. The effectiveness of multi-ethnic churches is linked to the concept “church health” that focuses on the effective functioning of the church, paralleling the healthy functioning of the systems of the human body (Lencioni, 2012). Church health stresses the harnessing of its resources (or, capacities), in a coordinated manner, to achieve the multiple purposes of churches. Leadership, in its broadest sense (D. Day, 2013), is considered a very significant capacity of multi-ethnic churches as it serves an instrumental role in developing the overall capacity of the church, namely, the health of the church.

Various approaches to understanding leadership development in cross-cultural contexts are reviewed from the perspective of leadership as capacity building. Since it is a relatively new area of enquiry, the chapter includes research from the broader areas of leadership development in other types of churches and related organisational settings, such as schools and non-government organisations (NGOs). Following this review, various theories of leadership development in cross-cultural context are considered to help explain the development process. The chapter concludes with a summary of the available research expressed as a framework, highlighting the significant aspects of effective leadership development in multi-ethnic churches; and identifying the gaps in knowledge that provide direction for the focus of this study.

The major sections of this chapter are:

1. The multi-ethnic church as a cultural entity;
2. Capacity building in multi-ethnic churches;
3. Understanding leadership in multi-ethnic churches;
4. Understanding leadership development in multi-ethnic churches;
5. Insights from related fields of study;
6. Approaches to leadership development;
7. Theories of cross-cultural leadership development; and
8. A leadership development framework for multi-ethnic churches.

## 2.1. The Multi-Ethnic Church as a Cultural Entity

The starting point in understanding leadership development in multi-ethnic churches is to recognise that it occurs in a unique context. Each church influences how leadership development is viewed and implemented, and is impacted by it.

Therefore, the church and leadership development are mutually interdependent and cannot be studied in isolation. Edgar Schein (2010) in *Organisational Culture and Leadership* states that “culture and leadership are two sides of the same coin” (p. 22) and explains the relationship between them.

I continue to believe that the most important way of staying focused in this sea of possibilities (about leadership) is to keep exploring how leadership and culture are fundamentally intertwined. I will continue to argue (1) that leaders as entrepreneurs are the main architects of culture, (2) that after cultures are formed, they influence what kind of leadership is possible, and (3) that if elements of the culture become dysfunctional, leadership can and must do something to speed up culture change. (p. xi)

In addition, leadership development impacts, and is impacted by broader cultural entities, such as, church denominations, and national cultures (e.g., Hamilton & Bean, 2005).

The church is socially defined. It is a complex entity with significant numbers of participants varying in ages, gender, and perspectives on life. A conceptual strategy is needed to help focus on the critical characteristics of the church, which are relevant to the proposed research questions. G. Morgan (2006) states in *Images of Organization* that the complexity of social entities makes it impossible to take account of every aspect of them. He argues for the use of well-known images or metaphors (e.g., machinery, the brain) to enable a simpler and more effective way of viewing social entities. Morgan writes: “All theories of organisation and management are based on implicit images or metaphors that lead us to see, understand and manage organisations in distinctive yet partial ways” (p. 4). Metaphors are also used widely in the Scriptures to describe the character of the church<sup>1</sup>.

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<sup>1</sup> The church is described as a “body” (Ephesians 1:23-24), “building” (Ephesians 2:19-22), “bride” (Ephesians 5:25-27), and “vine” (John 15).

Culture as a metaphor therefore provides a lens to view and understand social organisations such as a church (G. Morgan, 2006). While culture has been defined in various ways (Caesar, 2007), Schein's (2010) explanation is adopted in this study.

The culture of a group [is] a pattern of shared basic assumptions learned by a group as it solve(s) its problems of external adaption and internal integration, which has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems. (p. 18)

Schein (2010) argues for the identification of cultural processes that develop or modify society: "Culture is an abstraction, yet the forces that are created in social and organisational situations deriving from culture are powerful. If we don't understand the operation of these forces, we become victims of them" (p. 7). Schein (2010) believes that the concept of culture has proved to be a valuable research construct because it foregrounds the normally unobserved forces that create and maintain a social organisation, and backgrounds other factors. In particular:

1. Culture focuses attention on development and change, especially the processes that produce meaning.
2. Culture emphasises the dynamic quality of social entities by highlighting the ongoing process of reality construction.
3. Culture explains how observable actions (i.e., artefacts) are the result of underlying and largely unobservable forces.
4. Culture can be described and analysed as a multi-level concept. The various layers are interdependent where the core or inner layer is more stable than outer layers.
5. Culture can comprise many identifiable sub-cultures where each sub-culture shares the attributes of culture.
6. Culture is a scalable concept, which applies to very small groups and to large groups such as schools, ethnic groups, industry organisations, professions and nations; and the interactions among them.

Schein (2010) conceptualises culture as a multilayered phenomenon. Three levels are designated as: artefacts (e.g., actions, behaviours); espoused beliefs and values (e.g., goals, ministry principles); and basic underlying assumptions (e.g., assumptions

about truth, reality, time). The layers are interdependent with the core or underlying level more stable and resistant to change than the others and less visible than the others. The chief shared assumptions are about the nature of reality and truth, time and space, human nature, appropriate activities and relationships; about the church's mission, strategy, goals and evaluating outcomes; and about the group's formation processes and functioning. According to Ammerman (1998), a particular church's culture includes:

. . . the congregation's history and stories of its heroes. It includes its symbols, rituals and worldview. It is shaped by the cultures in which its members live. . . . But it takes on its own unique identity and character when these members come together. . . . Understanding a congregation requires understanding that it is a unique gathering of people with a cultural identity all its own. (p. 78)

The following section provides details of the contexts of the multi-ethnic churches examined through the lens of "culture" as suggested by Schein (2010). This section examines some of these shared assumptions, such as, the common understanding of the nature of Christian churches, in particular that of multi-ethnic churches. It also includes assumptions held about church effectiveness, referred to as the health of the church.

### **2.1.1. The nature and purpose of the church.**

The focus of this study is upon Baptist multi-ethnic churches. Queensland Baptist churches are members of a worldwide Christian denomination. According to Beasley-Murray (2006), Baptists usually hold very similar theological beliefs as other mainstream Christian denominations. Generally, Baptists value formal leadership roles and congregational participation in ministry, including church governance. Baptists are described as "low church" as less emphasis is placed on tradition, ritual, sacraments, and the authority of pastors (low church, n.d.).

A Baptist church is an identifiable Christian community, which has its origins in Jesus Christ, and authoritative sources as recorded in the *Holy Bible*. While the Christian Scriptures do not provide a definitive definition of the church, it does provide rich understandings through several metaphors where it is portrayed

collectively as: the people of God, God's household, the Kingdom of God, the Temple of God, the Bride of Christ, the Body of Christ, a vine, and a flock of sheep<sup>2</sup>. These metaphors convey the church's dependent relationship on Christ, the interdependence of Christians, and the high-value that God places on the church (Radmacher, 1978). Millard Erickson (1998), in *Christian Theology*, conveys this understanding of the church as,

. . . the whole body of those who through Christ's death have been savingly reconciled to God and have received new life . . . while universal in nature, it finds expressions in local groupings of believers that display the same qualities as does the body of Christ as a whole. (p. 1044)

Accordingly, the church is both Christ's "body" and his representative expressing his values and mission in the world. Schnabel (2013) links the mission of Jesus and that of the first disciples and subsequently with all followers of Jesus, which includes today's church.

The mission of the disciples is a function of the mission of Jesus, derived from his mission . . . and subordinated to his mission. The disciples have been called by Jesus . . . and commissioned by Jesus. . . . They follow Jesus. . . . They give witness not of themselves but rather of Jesus. . . . Their mission takes place "in the world", which hates them because it hated Jesus. (p. 609)

Larkin (1996) concurs; stressing the relationship between Jesus and the Father, and that Jesus acted as the Father's personal emissary in the world.

[Jesus] saw his purpose as being sent by God his Father to proclaim and accomplish spiritual deliverance for humankind. . . . Jesus comes with the full authorization of God, so that he fully, even interchangeably, represents him. . . . So he can say to his disciples when he sends them on mission: "He who receives you receives me, and he who receives me receives the one who sent me". (Matthew 10:40; cf. Mark 9:37) ("Mission", para. 12)

The church's mission can be expressed from a biblical perspective in various ways, for example, "Love the Lord your God with all your heart and with all your soul and

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<sup>2</sup> *Respectively*: John 17:18; 20:21; John 1:35-51; John 20:21-23; John 1:37; 21:22; John 15:27; John 15:19

with all your mind [and] love your neighbour as yourself”<sup>3</sup>; “Carry each other’s burdens, and in this way you will fulfil the law of Christ”<sup>4</sup>; and to be a servant of others: “Just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many”.<sup>5</sup> The underlying principle conveyed by these Scriptures is that God’s love of humanity, as demonstrated by his emissary Jesus Christ, is to be expressed by followers of Jesus towards others in the church and in the wider community. This *love-in-action* takes various forms such as providing care, seeking justice and standing against evil. Loving others is transformational. Love enables individuals, communities and the broader society to achieve their God-given potential. Therefore, all Christian churches have a God-given social responsibility to follow the example of Jesus Christ to contribute to the common good; especially the poor, sick, homeless and marginalised.<sup>6</sup>

Schmidt (2005) argues that the contribution of Christians to local communities and broader society over the last 2,000 years has reflected their mandate and has been very beneficial. Schmidt documents how the Christian faith has directed and motivated many followers of Jesus to make major contributions to the quality of community life, often at great personal cost. Many Christians, motivated by the value of human dignity, sought the end of slavery in the 1800s and for the establishment of human rights. Christian values have highlighted a servant attitude to leadership where individuals’ needs are not surrendered to the demands of leaders of communities or governments. The value placed on all individuals, prompted by love, has seen Christians develop hospitals, orphanages, even police forces. Christians have also stood up for democracy in countries such as the Philippines, South Korea, and China. Sadly, it needs to be acknowledged as articulated recently by Christopher Hitchens (2007) in *God is Not Great: How Religion Poisons* that some Christians have engaged in violence, hatred, bigotry, slavery and intolerance believing it was consistent with their Christian values.

Clearly, the Christian church has a God-given responsibility to reflect the character of Jesus Christ and provide care, in its broadest sense, in a growing and needy world.

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<sup>3</sup> Matthew 22:37-40, *The Holy Bible: New International Version (NIV)*

<sup>4</sup> Galatians 6:2, NIV

<sup>5</sup> Matthew 20:28, NIV

<sup>6</sup> e.g., Matthew 25:35-40

The Scriptures indicate that churches are accountable to God for their use of resources regardless of whether they are large or small, rich or poor: “From everyone who has been given much, much will be demanded”.<sup>7</sup> This principle is further incentive for churches to be concerned about maximising their effectiveness, given many are resource-rich from a global perspective.

### **2.1.2. The nature of the multi-ethnic church.**

Multi-ethnic churches can be defined in two ways. A broad criterion is provided by Garces-Foley (2007, p. 210) where a multi-ethnic church comprises more than one ethnic group with no one group exceeding 80 percent of the congregation total. Alternatively, missiologist Paul Hiebert, has argued that the intention of the church is the definitive criterion in that a multi-ethnic church has:

. . . an attitude and practice of accepting people of all ethnic, class and national origins as people and fully participating members and ministers in the fellowship of the church; and . . . the manifestation of this attitude and practice by the involvement of people from different ethnic, social and national community as members in the church. (McIntosh & McMahan, 2012, p. 27)

The first definition is adopted in this study because of its simplicity. It defines a multi-ethnic church while the second definition focuses on the intention of the church. For the purposes of this study, it was advantageous to avoid assumptions about intentions, especially in multicultural settings. However, the second definition may be useful in establishing the aim of leadership.

Multi-ethnic churches share the same broad aims of other Christian churches to encourage its members to love God and all others.<sup>8</sup> Also, multi-ethnic churches usually place greater emphasis on certain beliefs and values (DeYmaz & Li, 2010; Edwards, 2008; Marti, 2002; McIntosh & McMahan, 2012). Some beliefs include: viewing a multi-ethnic church as a better representation of the true nature of the church; intentionally seeking to be a culturally diverse congregation that reflects the local community; and contributing to ethnic reconciliation and harmony in the community. According to theologian, Miroslav Volf (1998), culturally-diverse

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<sup>7</sup> Luke 12:48, NIV

<sup>8</sup> Mark 12:30–31

congregations demonstrate the power of the Gospel when they act as agents of ethnic reconciliation.

### **2.1.3. Church effectiveness and church health.**

As indicated, all Christian churches have a clear mission but have a checkered history of implementing it successfully and consistently. The concept “church health” refers to the well-being of the church from a cultural or organisational perspective. Its origin lies in the concept “organisation health” that is based on the metaphor of human health (G. Morgan, 2006). Stanford (2013) argues in *Organisational Health: An Integrated Approach to Building Optimal Performance* that the complexity of social organisations is better understood by using the analogy of human health. Lencioni (2012) in *The Advantage: Why Organisational Health Trumps Everything Else in Business* argues that “at its core, organisational health is about integrity. . . . An organisation has *integrity*-is healthy-when it is whole, consistent, and complete, that is, when its management, operations, strategy, and culture fit together and make sense” (p. 5). According to W. H. Day (2002), a healthy church is one “that seeks to obey the Great Commission and Great Commandments in its setting by being biblically based, spiritually dynamic, mission focused, servant led, and characterized by excellence in all that it does” (p. 28). Day’s definition captures both the broad purpose of the church and key organisational features necessary to ensure its effectiveness.

Church health has been operationalised to describe the capacity of churches (e.g., Macchia & Robinson, 2003; Ratta, 2014; Wagner, 2001). It describes the condition of the church’s organisation from the perspective of its capacity; the resources available to the church to execute its purposes. The concept of church health has been extensively developed over 25 years in the Australian context by the National Church Life Survey Australia (NCLS Research, 2015). This study focuses on the development of one aspect of church health, namely, the building of its leadership capacity so that multi-ethnic churches can more effectively achieve their purposes.

Therefore, multi-ethnic churches can be viewed as an integral part of God’s strategy to positively impact humanity. The multi-ethnic church, as an expression of Christ’s body, needs to function effectively as a corporate entity to achieve its God-given



purposes. Since corporate effectiveness or church health cannot be assumed, the following topics are considered in the next section: capacity building in churches, understanding leadership and leadership development, and leadership in multi-ethnic settings.

## **2.2. Capacity Building in Multi-Ethnic Churches**

Capacity refers to an organisation's resources, which can be harnessed to achieve its purposes (Honadle, 1981). There are numerous explanations of capacity building or capacity development, which according to Verity (2007) reflect the levels, domains and issues addressed. However, Verity believes consensus has emerged in understanding "capacity" as a "generative and productive process" (p. 10). Baser and Morgan (2008) provide an operational definition of capacity, adopted in this study, as "that emergent combination of individual competencies and collective capabilities that enables a human system to create value" (p. 34). Developing capacity can be both an organisation's goal and a means by which it pursues its outcomes (P. Morgan, 2006). There are widely accepted generic organisational capacities, for example, "[t]he capacity to act" (Fowler & Ubels, 2012, p. 18), and also context-specific capabilities, for example, the capacity to act according to the values of the institution (Owens, 2004). Processes adopted to develop capacity are wide-ranging, reflecting the diversity of organisational capacities (Verity, 2007). Leadership development is one of these processes that can build the organisation's leadership capacity, especially when it is undertaken as an iterative process of learning in action (e.g., Kekäle & Pirttilä, 2006).

### **2.2.1. Capacity building: A need in churches.**

Multi-ethnic churches have significant resources to contribute to the well-being of its immediate and broader Australian community. Owens (2004) argues, that in the US setting, community needs are beyond the ability of helping agencies. The author suggests that faith-based organisations, especially Christian churches, are a rich resource, which is largely untapped in regards to community development. Owens concludes that: "The capacity of faith-based organisations, generally, and congregations, specifically, will determine the community development effects of the faith sector in the future. Accordingly, capacity building is vital to the expansion and effectiveness of faith-based community development" (p. 148).

Owens (2004) argues that churches have capacity in varying degrees because capacity is linked to a broad view of capital, that churches raise internally or access externally from other sources: “We know that, in terms of its composition, capacity is the by-product of human, social, financial, and physical capital brought to bear by organisations on collective problems” (p. 134). Owens further argues that the lack of “capacity may explain much of the limited involvement of congregations in community development. It may also account for why scholars find that many urban congregations are disengaged from reforming conditions in the geographic communities where they are located” (p. 134).

### **2.2.2. Capacity building: The goal of transformation.**

The United Nations Development Program (UNDP, 2009) highlights the essential need for transformation as integral to effective capacity building: “Transformation of this kind goes beyond performing tasks; instead, it is more a matter of changing mindsets and attitudes” (pp. 5-6). Transformation is a fundamental concept in this study. According to Poutiatine (2009), transformation represents a major change; a paradigm shift, a radical change, and a new order. At the individual level of transformation, it refers to changes in attitudes and values, representing a changed worldview, which is expressed as changed practice. Transformation is required at all levels in society: the individual, group, organisation and nations. Therefore, the goal of leadership development can be viewed as “transformation”. Equally, building the capacity of churches is a form of transformation.

### **2.2.3. Capacity building: A theological perspective.**

The *Holy Bible* refers to the transformation of the whole person, especially of the mind, into being like Jesus Christ.<sup>9</sup> The Christian Gospel also speaks about transformation at corporate levels, sometimes referred to as social transformation. It refers to a systemic change; a change in structures and relationships, which usually requires a changed culture. The transformation process, at both the individual and corporate levels, originates with the proclamation of the Kingdom of God. It calls for individuals and communities to live in relationship with Jesus Christ according to the

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<sup>9</sup> Romans 12:2; 2 Corinthians 3:18; Philippians 3:21

principles indicated in the Scriptures. The coming of the Kingdom of God is often a subversive process, powerfully impacting the fabric of society; making possible the transformation of all aspects of life.<sup>10</sup>

Several recent analyses provide a theological perspective on transformation (Chung, 2009; Piercy, 2013; Samra, 2005). These authors suggest that the Scriptures indicate five transformative principles that maximise individual development. Transformation is more likely to occur when it:

1. is a major aim of the church i.e., a changed worldview expressed as changed practice;
2. is a partnership between God's participation and individual action;
3. involves a holistic perspective, encompassing all dimensions of an individual;
4. happens in a community setting; and
5. is considered as a process rather than an event. The transformation process comprises several elements: identifying with Christ; enduring suffering; experiencing the presence of God; receiving and living out the wisdom of God as indicated in the Scriptures; and imitating a Godly example.<sup>11</sup>

#### **2.2.4. Capacity building: A process.**

The UNDP (2009) has developed a multi-level model explaining capacity building. A five-stage capacity building cycle develops capabilities in four domains (i.e., institutional arrangements, leadership, knowledge, and accountabilities). It is a multi-level model comprising: the enabling environment (e.g., the church), the organisational level (e.g., leadership and ministry teams) and individuals (e.g., leaders). The model explains how capacity building occurs at each level, and each level interacts with the others to promote development. The driving force for progress comes from the interaction of the five all-purpose capabilities in a development cycle described as an “upwardly spiralling cycle of events” (p. 21). They include the capacity to (1) engage stakeholders in capacity development; (2) assess a situation and define a vision; (3) formulate a development process, e.g.,

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<sup>10</sup> e.g., Matthew 9:35, 13:33; Luke 4:43, 17:20; Mark 9:1; 1 Corinthians 4:20

<sup>11</sup> Romans 12:2; 2 Corinthians 3:18; Philippians 3:21

policies, strategies; (4) implement a development response, e.g., budget, manage, implement; and (5) evaluate capacity development (p. 20).

### **2.2.5. Capacity building and leadership.**

A church, like other social organisations, pursues its purposes with varying degrees of effectiveness. A church's capacity refers to the collective resources available to engage in pursuing its purposes. A church's capacity includes all its spiritual, human and physical capital, for example, its leadership, financial resources and shared vision. Owens (2004) believes that many churches would welcome capacity development to better help their local communities because they share a common aim with other like-minded agencies to seek "the liberation of human potential" (p. 130). Therefore, capacity building in a church context seeks to develop congregational resources and enhance their coordination (i.e., alignment) to achieve their specific purposes. Accordingly, it seems clear that a fundamental responsibility of a church is to intentionally and strategically develop its capacity to achieve its wide-ranging purposes.

Key to developing capacity are the actions of leaders. Yukl (2008) concluded from available evidence that leaders are vital for organisational effectiveness. However, Bandeh, Kaye, Wolff, Trasolini and Cassidy (2001), in *Developing Community Capacity*, argue that a reconception of leadership, namely, a non-hierarchical style is necessary for successful capacity building of organisations like churches. Therefore, developing the understanding of leadership is at the heart of increasing the capacity of churches. Bandeh and colleagues (2001) conclude:

The roles played by traditional leaders simply do not work to sustain collaborative efforts. The challenge of leadership in community initiatives is to develop and practice a new kind of leadership which sustains the collective process without directing others or advocating for a particular outcome. . . . The old structure that exalted control, order and predictability has given way to a non-hierarchical order in which all individuals' contributions are solicited and acknowledged, and in which creativity is valued over blind loyalty. (p. 11)

A close link exists between capacity building and style of leadership as Allen and Morton (2006) explain: “We view this type of [distributed] leadership as capacity building. . . . Clusters of people learning together, working together, and growing together . . . taking action in a shared leadership environment” (p. 7). Accepting this view leads to the necessity of articulating a different ontology of leadership because the traditional understanding of leadership focusing on the designated leader is inadequate to meet the needs of the church in a rapidly changing and complex environment (D. Day, 2000). This distributed approach to leadership represents a devolving of power. It takes the form of new practices, enhances innovation as well as having leaders at many levels. The next section focuses on clarifying the role of leadership in building capacity at both the individual and church levels.

### **2.3. Understanding Leadership in Multi-Ethnic Churches**

The complexity of leadership should not be underestimated (Bilhuber Galli & Müller-Stewens, 2012; Schyns, Tymon, Kiefer, & Kerschreiter, 2012). There does not appear to be a generic form of leadership as it is “uniquely defined in each organisation” (Turnbull James, 2011, p. 6). Organisations determine leadership according to their values within a cultural context (Schyns et al., 2012). Accordingly, each organisation, such as a church, defines the role and expectations of its leaders and leadership, sometimes implicitly, that becomes a reinforced norm of the organisation’s culture. An organisation’s view of leadership can be referred to as “the leadership concept” (Probert & Turnbull James, 2011, p. 138). Frequently, there are different perspectives on the interpretation or appropriateness of the leadership concept within organisations. The lack of congruence frustrates leaders and limits their effectiveness (Schyns et al., 2012).

There is value in distinguishing between “leader” and “leadership” (Schyns et al., 2012). The view of leadership adopted in this study is based on Turnbull James (2011, p. 4) that refers to those who share leadership by acting collaboratively. Therefore, leadership is a quality of a group or organisation that refers collectively to those who contribute to the pursuit of a common goal. Accordingly, leadership is holistic; both in terms of leadership practices and leader attributes. This broader view of leadership is the leadership capacity of the organisation. A leader is any person who contributes to this goal-oriented process whether they have, or do not have, a

formal role in a church. This view is consistent with a cross-culturally developed definition of leadership from the GLOBE Project (House, Javidan, Hanges, & Dorfman, 2002) where a leader is able “to influence, motivate, and enable others to contribute to the effectiveness and success of the organisations of which they are members” (House, Wright, & Aditya, 1997, p. 548).

### **2.3.1. Leaders and leadership: A theological perspective.**

Leadership in its many forms features strongly in the Bible. There are leaders of nations, tribes and families. Leaders were appointed in New Testament churches. The *Holy Bible* records both effective and ineffective leaders. The Divinely-inspired *Holy Bible* also indicates both Godly and ungodly actions of leaders. The Gospels can be viewed as a record of Jesus Christ as a leader. The roles and qualifications of church leaders are described.<sup>12</sup> The value of leaders is affirmed.<sup>13</sup> Some of the New Testament letters were written directly to church leaders.<sup>14</sup> Leaders are instructed to be diligent in their role.<sup>15</sup> The training of leaders features prominently both in the Gospels and other New Testament records.<sup>16</sup> A theology of leadership attempts to provide a systematic understanding of the teaching and practice of leadership encompassed in the 66 books in the Protestant Bible. A concise statement is included here to provide a more complete understanding of the context, within which this study was undertaken.

#### ***2.3.1.1. Theology of leadership.***

The starting point to a theology of leadership is recognising the unique place of Jesus Christ as the creator, head and source of life of the church.<sup>17</sup> Christians acknowledge that the Spirit of Jesus Christ is ultimately the source of the Scriptures.<sup>18</sup> Accordingly, the church is in a dependent relationship to Jesus, and looks to Christ for direction and vitality.<sup>19</sup> The selection, development and commissioning of leaders have their origins in the actions of Jesus.<sup>20</sup> Therefore, the life and teaching of Jesus

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<sup>12</sup> 1 Timothy 3

<sup>13</sup> 1 Thessalonians 5:12-13

<sup>14</sup> 1 & 2 Timothy, Titus

<sup>15</sup> Romans 12:8

<sup>16</sup> Ephesians 4:11-13; 2 Timothy 3:16-17

<sup>17</sup> Matthew 16:18; Ephesians 1:22,5:23

<sup>18</sup> Romans 8:9; 2 Timothy 3:16-17

<sup>19</sup> John 15:1-17

<sup>20</sup> Matthew 4:18-20;10; 28:18-20

Christ, as described in the Scriptures, provide the foundations for describing a theology of leadership.

The distinguishing feature of a Christian leader is their relationship with Jesus Christ. It is a multifaceted relationship of Creator to creature; Saviour to saved; master to servant; friend to friend; mentor and role model. The Christian leader is foremost a disciple of Jesus with the same primary goal as other believers to know and love Christ.<sup>21</sup> Therefore, valid Christian leadership arises from being an authentic follower of Christ. As leaders follow Jesus, they are increasingly transformed as leaders to be more like Christ, that is, “to bear the image of God” (Ayers, 2015, p. 6). As Ayers explains:

In truth, we do not grow as biblical leaders unless we grow spiritually. This means the process of sanctification and the process of leader development go hand in hand. They are concurrent, inextricably tied, and they affect each other significantly. For example, as we grow into Christlikeness, the traits associated with such development—humility, submission, confession, followership, trust in God, and the rest—all create a capacity within us to be used by the Father as leaders. God is able to empower and employ someone fully submitted to him! Likewise, the desire for holiness creates a humble, teachable, and willing person— characteristics necessary for potential leaders to learn leadership competencies. (p. 225)

The leader’s relationship is not with an historical figure, but a living, dynamic relationship in the present with Jesus Christ.<sup>22</sup> The relationship is enabled by the Holy Spirit<sup>23</sup> such that Christ provides encouragement (as a friend)<sup>24</sup> and empowerment (as a mentor)<sup>25</sup> as life is lived. The power or effectiveness of the Christian leader emerges out of this dependent relationship with Christ<sup>26</sup> and submission to his direction.<sup>27</sup> Some distinctive features of a Christian theology of leadership include:

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<sup>21</sup> Philippians 3:10

<sup>22</sup> Matthew 28:20

<sup>23</sup> 2 Corinthians 3:18

<sup>24</sup> John 15:14

<sup>25</sup> John 13:15, 14:12; 1 Corinthians 11:1

<sup>26</sup> John 15:1-17

<sup>27</sup> Matthew 28:18-20

1. The supreme belief in the deity and humanity of Jesus Christ as revealed in the Scriptures.<sup>28</sup>

2. The performance of leadership is context-sensitive with several characteristics common across all settings as Huizing (2011) explains:

All of the biblical leaders engaged their particular context according to the gifting that God had provided them and based on a partnership with what God was accomplishing. . . . In other words, although some traits may have assisted certain leaders in particular contexts, the leaders of Scripture seem rather content to be “themselves” and to make themselves available for God to work through them to accomplish His will. (p. 65)

These common characteristics include (1) the same over-arching purpose to achieve God’s plans<sup>29</sup>; (2) all Christians are to be leaders in their context<sup>30</sup>; and (3) leaders act collaboratively in community and so leadership is a corporate activity.<sup>31</sup>

3. The process of contextualising leadership requires a process of critical reflection that examines the interactions between God’s revelation and context.

[T]he orthodox understanding of the Christian faith provides the starting point of questions. In other words, the truth of the creeds provides more questions than answers, especially when applied to specific contextual phenomenon. Yet, for the Christian leader, all answers that are obtained must then be brought back to the orthodoxy to confirm its alignment with the truth of God’s revelation that has been passed on to us. Thus, reflection and discovery become core elements of Christian leadership. However, this reflection and discovery are different from that of general leadership in that the leader seeks to further reveal and reflect the glory of God rather than the glory of the individual or organization. (Huizing, 2011, p. 66)

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<sup>28</sup> e.g., Colossians 2:9; Mark 15:39

<sup>29</sup> Matthew 24:14; 28:18-20; 1 John 1:2-3

<sup>30</sup> 1 Peter 2:9; Luke 8:16-18

<sup>31</sup> Acts 20:17; Philippians 1:1; 1 Timothy 5:17; Titus 1:5



4. The power of God is exercised through leaders as they serve his purposes with a heart attitude of service. Strawbridge (2009) explains the link between mission and power within a theology of leadership:

Ultimately, a coherent theology of leadership is that of a leader whose life is based upon his or her relationship with Christ. . . . This leadership is grounded in the life, death, and resurrection of Christ to such a depth that others are moved to embrace and embody the gospel in their own lives. A theology of leadership is not complex. It is comprehensive, but in the end, [is] based upon the mission of the gospel and the power of God. (p. 74)

5. While Christian leadership can be a divinely-given ability, leaders are expected to develop their expertise.<sup>32</sup>
6. Following the example of Jesus, the New Testament (NT) church established communities of leaders (e.g., Selby, 2012).
7. The theology and practice of Christian leadership can be informed by general leadership research and theory, referred to as “General revelation”, whereas the Scriptures are described as “Special revelation” (Erickson & Hustad, 2015, pp. 25-48).

Christian leadership authors recognize that general leadership theories have valid and often useful truths that are applicable within a Christian context. In some ways, these theories can even contribute to a theology of leadership. However, the downfall of these theories is that . . . [the] outcomes and the motivations behind them differ from the spiritual commitment outcomes and motivations that are expected of followers of Jesus. (Huizing, 2011, p. 62)

In summary, the early Christian church reflected the leadership style of Jesus Christ. Leaders were appointed, equipped and served within communities of leaders (e.g., team of overseers<sup>33</sup>) under the Lordship of Christ. Leadership extended beyond the appointed leaders and was potentially exercised by all believers as followers of Jesus.

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<sup>32</sup> E.g., 2 Timothy 1:6; 3:14-17

<sup>33</sup> E.g. Philippians 1:1

### **2.3.2. Leaders and leadership in churches.**

Baptist churches have traditionally valued both designated leader roles, for example, the pastor, elder, deacon, and yet have practised a governance model with official members having the final authority in church decisions (Beasley-Murray, 2006). The congregation's involvement is based on the theological principle of the "priesthood of all believers" that promotes the value and participation of all persons in the life of the church community (Garrett, 2009). The typical role of the pastor and the senior leadership group includes providing spiritual and organisational leadership to the church (Kuhne & Donaldson, 1995). Leaders are valued for their influential role that is consistent with Weil's (2005) call in *The Handbook of Community Practice* for community groups to lead the way in addressing community social issues made more complex by a rapidly changing global context. Weil argues that communities in the 21<sup>st</sup> century need community-based leadership to respond to community issues.

Community practitioners and the people they serve at the local, state, national, and international levels can address the nexus of social challenges at least partially by strengthening civil society at home and abroad through work in social and economic development as well as community and service system organizing and by planning to treat new facets of problems in innovative ways. (para. 2)

The quality of church leadership is linked to church performance (D. M. Butler & Herman, 1999). It mirrors findings in education (e.g., Robinson, Lloyd, & Rowe, 2008) and in other organisational settings (D. Day & Antonakis, 2012). However, according to Grandy (2013), the limited research about what constitutes effective church leadership is due to its complexity.

Leadership in nonprofits is particularly complex. It requires a diverse range of skills and abilities some of which include a high tolerance for ambiguity, advocacy, fundraising and grant writing, financial management and managing and motivating a workforce often comprised primarily of volunteers. . . . In addition, nonprofits are values-driven organisations which require leaders who are able to sustain tradition (the mission) while balancing the need for innovation. . . . Churches are an exemplar of the complexity involved in navigating through a diffuse power structure. Leadership in churches is a particularly complex relationship between those with formal

and traditional authority (pastor), members (parishioners) and various other institutions. . . . Pastoral power differs from . . . “conventional” organizations . . . [where] . . . the relationship between church leaders and congregational members is interdependent. (p. 619)

Leadership of multi-ethnic churches may be even more complex.

### **2.3.3. Leadership in multi-ethnic churches.**

#### **2.3.3.1. Nature of cross-cultural leadership.**

Establishing a clear statement explaining cross-cultural leadership is not straightforward as Brodbeck and Eisenbeiss (2014) explain: “In the literature, you will find several more or less synonymously used terms and expressions, like ‘cross-cultural’, ‘international’, ‘multinational’, ‘multicultural’, or ‘global’ . . . depending on the author’s preferences” (pp. 657-658). The diversity of terms reflects the lack of consensus in a new and rapidly developing field of research (Osland, 2013b).

Brodbeck and Eisenbeiss (2014) recommend the term *cross-cultural* because of its inclusiveness.

The key question in clarifying cross-cultural leadership is posed by Dickson, Den Hartog, and Mitchelson (2003): “What is a cross-cultural leader?” Answers range widely, reflecting the diversity of the contexts of where cross-cultural leadership is exercised. They range from expatriate leaders transferred from one country to another to work in a largely homogenous cultural setting; to others residing in their home country but leading within culturally-diverse organisational settings. The following three explanations of cross-cultural leadership reflect varying values about culture and organisational effectiveness.

[A cross-cultural leader is able] to influence, motivate, and enable others to contribute to the effectiveness and success of the organizations of which they are members. (Developed within the international GLOBE Project by: House et al., 1997, p. 548)

[A global leader is one] who inspires a group of people to willingly pursue a positive vision in an effectively organised fashion while fostering individual and collective growth in a context characterised by significant levels of complexity, flow, and presence. (Osland, 2013b, p. 75)

Multicultural leadership is . . . an inclusive approach and philosophy that incorporates the influences, practices, and values of diverse cultures in a respectful and productive manner. Multicultural leadership resonates with many cultures and encourages diverse people to actively engage, contribute, and tap their potential. (Bordas, 2012, p. 8)

Cross-cultural leadership has been viewed as an extension of general leadership principles drawn from one culture and applied in a different cultural context. Research evidence suggests that some universal principles seem to exist, for example, leadership can be developed, especially through experiential developmental processes (Oddou & Mendenhall, 2013). Transformational leadership seems to be a near universal principle (Brodbeck & Eisenbeiss, 2014). Chrobot-Mason, Ruderman, & Nishii's (2013) review suggests that key leaders (1) have varying impacts on organisations according to cross-cultural settings; (2) require higher skill levels in intercultural communication and relationship building; and (3) require the capacity to adopt a more relational leadership style in multicultural settings.

However, this view fails to acknowledge that an already complex phenomenon has been made more complex with the impact of rapid globalisation (Bilhuber Galli & Müller-Stewens, 2012; Schyns et al., 2012; Yukl, 2013). Recent global migration has escalated the difficulties of intercultural communication and relationships (Mendenhall, 2013). Familiar leadership concepts seem less clear: "Leadership schemas and behaviors, as well as the perception of what constitutes effective leadership vary from one culture to another. . . . The word 'leader' has different connotations in different languages" (Osland, 2013a, p. 37). Similarly, understandings of leadership development, team dynamics and conflict resolution have diversified (Maznevski & Chui, 2013). For example, a review by Brodbeck and Eisenbeiss (2014) indicates that the leadership impact of paternalistic, directive, participative and autonomous leadership styles varies according to culture. Similarly, Aritz and Walker (2014) argue that different styles of leadership operating in diverse cultural settings have varying impact on the levels of participation in groups and feelings of inclusion and satisfaction. Hong (2014) goes further to advocate that all leadership can be viewed as culture-specific. Hong concluded, from a study of leadership in a Christian mission organisation operating in numerous cultures, that

leadership in a multicultural setting is qualitatively different to leadership in a monocultural setting. Hong also indicates that the diversity of views about leadership within a church setting (e.g., expectations of leadership and preferences for leadership styles) will be directly linked to the cultural diversity of the church.

### ***2.3.3.2. Cross-cultural leadership frameworks.***

Cross-cultural leadership has been defined by competencies embedded in leadership frameworks. According to Cumberland, Herd, Alagaraja, & Kerrick (2016) competencies describe,

. . . specific knowledge, skills, and characteristics required to be effective on the job. . . . The components of competencies have been linked to various terms, including characteristics, traits, aptitudes, skills, values, beliefs, abilities, attitudes, and behaviors. (p. 303)

The most common approach has been to identify competencies required for cross-cultural leadership. Information has been drawn from effective cross-cultural leaders and task analysis, coupled with identifying the cognitive skills required. Cross-cultural leadership frameworks are structured to include some or all the following categories: personal experiences, leadership behaviours, attitudes, cognitive skills, competencies and leadership qualities (Osland, 2013b). Osland (2013b) shows there is no shortage of cultural competency frameworks to guide global leaders. Bird and Mendenhall (2016) reviewed over 160 reported competencies and distilled 15 competencies that were grouped into three categories: perception management, relationship management, and self-management. Consensus has been reached, according to Osland (2013b), that cross-cultural leadership competencies are multidimensional and comprise cognitive complexity, behavioural flexibility, intercultural competencies, learning ability and integrity.

While the competency and related models are used extensively, they have several limitations. Osland (2013b) argues it is unclear how competencies are applicable to differing levels of leadership, cultures and contexts. In addition, competency frameworks usually do not distinguish between essential and non-essential competencies. Osland (2013a) also warns about the development of competency models that draw inappropriate implications from cultural patterns (i.e., macro-level trends) to particular individuals and contexts (i.e., micro-level) due to the magnitude

of within-culture variations. Chrobot-Mason et al. (2013) also suggest caution: “Although the practical need for understanding the intersection of leadership and diversity is growing every day, this is a topic which hasn’t received a great deal of attention” (p. 683). Without doubt, our understanding of leadership and development has relied primarily upon Western European sources (Oddou & Mendenhall, 2013) and suffered from both ethnocentrism and parochialism (Brodbeck & Eisenbeiss, 2014).

Osland (2013b) believes that a parsimonious cross-cultural leadership framework is problematical as few leaders are confident across all competencies and many competent global leaders “succeed despite glaring weaknesses” (p. 75). Osland argues for an inside-out model to help explain this conundrum: “Wills and Barham (1994) conceived of behavioural competencies and skills as merely the outside layers of what characterizes successful global leaders” (p. 77). Accordingly, Osland believes “to focus solely on behavioural competencies would be misleading” (p. 62) and suggests that what motivates cross-cultural leadership “may have nothing at all to do with competencies” (p. 62). Osland draws upon Margaret Wheatley to argue that the leaders’ core motivations are the vital factor in cross-cultural leaderships.

I think we start in the wrong place if we ask, “What are the traits that I have to acquire?” The place to start is, “What are the things I care about that I’m willing to step forward to figure out how to be a leader?” (Madsen & Hammond, 2006, p. 75)

Similarly, Mintzberg and Gosling (2003) argue that rather than focusing on competencies, it is more useful to examine leaders’ personal qualities. Webb, Darling, and Alvey (2014) explain:

Rather than looking at leadership as a set of competencies and approaches, we might be better served by helping managers look through different lenses or perspectives so they can concentrate on “being” rather than on “doing” in order to make better leadership choices. (pp. 5-6)

Several attempts have been made to look “behind” the competencies that are usually expressed in behavioural terms. Bird and Mendenhall (2016) have considered task analysis focusing on the leadership tasks undertaken in cross-cultural settings. This strategy aims to identify the cognitive skills required to undertake these tasks. The

authors argue that the key ability of cross-cultural leaders is to learn continuously in complex, ambiguous settings. Osland (2013b) views this ability as a form of sense making but is impacted by the complexity of contextual factors and provides little insight into the complexities of the tasks. Turnbull (2010) suggests a related strategy of focusing on the cross-cultural leadership skills such as vision and inspiration.

#### ***2.3.3.3. Significance of leadership in multi-ethnic churches.***

Senior leaders are key to the effective development of a multi-ethnic church (Marti, 2005). The principal challenge seems to be overcoming the natural tendency of remaining a mono-ethnic church (McIntosh & McMahan, 2012). Available research suggests that effective multi-ethnic church leaders demonstrate exemplary leadership practices (e.g., Kouzes & Posner, 2012) and show specific characteristics (Anderson & Cabellon, 2010; DeYmaz & Li, 2010; Leander, 2013; Marti, 2002; Ramirez, 2012; Short, 2008) such as:

- modelling the values of a multi-ethnic church;
- leading organisational change, i.e., articulate a biblically-based vision for a multi-ethnic church and align the church's capacities to achieve the goal;
- enabling others in the church to contribute to the fulfilment of the vision;
- promoting a positive climate of diversity;
- developing an ethnically integrated leadership team throughout the church; and
- supporting other senior leaders, especially their openness to cultural diversity.

Short (2008) concludes that leadership in multi-ethnic settings rises and falls on authentic leadership:

Leaders that are unwilling to develop cross-cultural friendships, for example, will not be heard when they challenge the congregation to develop them. The character and example of the leader must embody the multicultural vision before it is communicated from the pulpit. (p. 178)

A summary of these findings about leadership is provided at the conclusion of the following section.

## **2.4. Understanding Leadership Development in Multi-Ethnic Churches**

Leadership development is understood broadly in this study as increasing organisational capacity. Day (2000) explains leadership development “as expanding the collective capacity of organizational members to engage effectively in leadership roles and processes” (p. 582). Leadership development can be effective, but its processes are unclear (Avolio, Reichard, Hannah, Walumbwa, & Chan, 2009; Bilhuber Galli & Müller-Stewens, 2012).

### **2.4.1. Leadership development: A theological perspective.**

The New Testament shows an intentional focus on leadership development. Christ equipped three groups of leaders: the group of three, the 12 apostles and a larger group of about 70 disciples.<sup>34</sup> Jesus Christ used a variety of training tools that were continued by the leaders of the initial New Testament churches. A theology of leadership development needs to be consistent with the broader understanding of the development of all Christians. Accordingly, the aim of leadership development is the transformation of the whole person to God’s goal for them<sup>35</sup>. The transformational goal is to reflect the image of Christ in regards to their relationship with God and with others, their character, and commitment to purposeful living. In addition, leadership development seeks growth in capacity to lead others.

The starting point in understanding the transformation of Christian leaders is their conversion experience that includes being indwelt by the Spirit of God.<sup>36</sup> Subsequently, God empowers leaders through the Holy Spirit<sup>37</sup> similar to the example of Jesus Christ who was filled with the Holy Spirit at the commencement of his leadership.<sup>38</sup> Therefore, a key factor in the development of Christian leaders is the ongoing process of being empowered or “filled” with the Holy Spirit.<sup>39</sup> The empowerment of the Holy Spirit is directly linked with the leaders’ willingness to live obedient lives; obedient to the truths revealed in the Scriptures as they live in

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<sup>34</sup> Luke 6:12-16; Matthew 17:1-2; Luke 10:1

<sup>35</sup> Romans 12:2; 2 Corinthians 3:18; 5:17

<sup>36</sup> Ephesians 1:13-14

<sup>37</sup> Acts 2:4

<sup>38</sup> Luke 4:1

<sup>39</sup> Ephesians 5:18



very challenging circumstances.<sup>40</sup> Again, this principle is based on the example of Jesus Christ who was filled with the Spirit of God after successfully facing the temptations in the wilderness, and who continued in the same manner as he faced hardship during the three years of his ministry.<sup>41</sup> Boa (2005) clarifies this principle from Hebrews 10:5-7:

Our Lord developed as a servant leader through personal discipline, through “reverent submission” . . . and through pain and opposition. He viewed every obstacle which he encountered as something allowed by his Father to assist him in the fulfilment of his earthly mission, all the while focusing his thoughts beyond the externals to that ultimate mission: “I have come to do your will, O God”. . . . This attitude of submission and radical obedience to God was key to his development as the spiritual leader and redeemer of humanity. (Boa, 2005, Lesson 24, "Learning like Jesus", para. 6)

The development of Christian leaders is an intentional process reflecting the leadership example of Jesus Christ. The Scriptures indicate that Jesus Christ enlisted, equipped and commissioned leaders.<sup>42</sup> A similar intentional process was practised in the New Testament churches where, for example, the Apostle Paul enlists and equips other leaders such as Timothy, Titus and Mark.<sup>43</sup> The examples of Jesus and the New Testament leaders demonstrate the use of several training tools: direct teaching, imitation and role modelling, participation in leadership, learning from the Scriptures, and supervised leadership experience.<sup>44</sup> However, the leadership development process demonstrates adaptations to meet the needs of a growing church. Leaders now had to be equipped to serve congregations established in several cities, such as Ephesus, Colossae and Rome.<sup>45</sup>

The unifying factor across these techniques was the nature of the relationship between the master leaders and the leaders-in-training. First, it was an intense living process. The initial 12 leaders of the church lived life with Jesus for two–three years as he travelled through Israel and some neighbouring countries.<sup>46</sup> Similarly, Timothy

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<sup>40</sup> Acts 5:32

<sup>41</sup> Hebrews 5:7-10

<sup>42</sup> Matthew 4:18-22; 10:5-20; 28:18-20

<sup>43</sup> Acts 11:25; 12:25; 16:1-5

<sup>44</sup> Matthew 16:13-17; 17:14-21; Mark 9:33-35; Luke 12, 17; John 3:22; 21:15-17

<sup>45</sup> As indicated in Paul's letters to the Ephesians, Colossians and Romans,

<sup>46</sup> Tyre and Sidon (Matthew 15:21-29); Decapolis (Mark 7:31)

and Mark travelled with the Apostle Paul as he travelled extensively in Southern Europe and commenced new churches.<sup>47</sup> It was within these life settings that leaders learnt about leadership from an effective, authentic leader. Boa (2005, Lesson 24, “Learning like Jesus”) believes that the authentic leadership of Jesus Christ is the premier role model for Christian leaders.

Jesus never invites us to do something he has not done for us first. We have a God who really engages in our condition and knows what it’s like to be human, to be abused, to be tempted, to be rejected and alone. He does not ask us to suffer without having suffered himself. He doesn’t ask us to love unlovely people without having first loved us in our unlovely state. He does not ask us to serve others without having first served us. (para. 5)

Second, it was an intensely personal mentoring relationship that the Apostle Paul described as similar as between a father and son.<sup>48</sup> This mentoring or imitation process is traced back to the life and example of Jesus Christ.<sup>49</sup>

The leadership development process is replicable. Following the example of Jesus Christ, leaders are expected to equip the next generation of followers of Christ to sustain and expand the Christian movement.<sup>50</sup> The leadership development strategy is built on key values such as “(1) Christological mimesis, (2) kenosis (self-emptying), (3) servant posturing, (4) humane in its orientation, (5) active humility, and (6) missional obedience” (Bekker, 2009, p. 147). Clearly, this pattern has continued for the last 2,000 years in differing ethnic and historical settings. The nature of leadership development modelled and taught by Jesus Christ, adapted by the early church, must be considered as a significant factor in the global spread of Christianity.

### **2.4.2. Leadership development in churches.**

A review of ProQuest dissertations (2011–2015) indicates about 300 studies focusing on leadership development in churches. A quick survey suggests that most studies are directed at clergy. Several addressed other recognised leadership roles, such as, deacon and youth pastor. Other studies addressed issues in churches, such

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<sup>47</sup> E.g., Greece (Acts 18:1); Italy (Acts 28:30); Syria (Acts 18:23); Turkey (Acts 18:23)

<sup>48</sup> 1 Timothy 1:2; 2 Timothy 1:2

<sup>49</sup> 1 Timothy 1:15

<sup>50</sup> Ephesians 4:11-12

as, leading conflict resolution or church revitalisation. Few studies addressed church-wide leadership and even fewer about leadership development processes in churches. The following section in this literature review reports research into the development of all clergy and more narrowly of the leaders in multi-ethnic churches. It also provides research from related fields such as workplace learning, professional learning and cross-cultural leadership development. It also provides insights from the related fields of knowledge creation and innovation.

#### ***2.4.2.1. Leadership development of clergy.***

Clergy usually take the initiative in professional development (Childs, 2004). In doing so, they typically engage in personal spiritual disciplines to assist their development (Colvin, 2012) and seek development from formal, non-formal and informal sources (Colvin, 2012; Jones, 2001). The developmental activities range from personal reading to conferences and tertiary courses. Learning from role models is the most common developmental experience (McKenna, Yost, & Boyd, 2007). Other primary sources included individual study and conversations with other clergy (Olson, 2009; Ong, 2013). Most systematic professional development occurs through tertiary programs. Only one intentional non-tertiary program of professional development was found in the literature (Fairley, 2002).

Professional development for clergy helps to overcome the limitations of initial training, in particular, the lack of self-study skills to enable independent learning (Olson, 2009). It helps clergy to be more competent and adaptable, and able to meet society's expectations of professionals (Jividen, 2010; McKenna, Yost et al., 2007; Olson, 2009). Finally, professional development helps clergy receive personal support and minimise the damaging impact of ministry (McKenna, Yost et al., 2007). A substantial list of recommendations arises from the research literature suggesting that intentional leadership development should:

- assist leaders to take responsibility for their own development (McKenna, Yost et al., 2007; Olson, 2009);
- promote a strong focus on Jesus Christ in terms of relationship and role model (Karpinski, 2002);
- encourage a holistic approach encouraging spiritual disciplines integrated within learning experiences and reflections (Childs, 2004; Fairley, 2002);

- promote self-study, resourcefulness (Fairley, 2002; Jones, 2001) and learning agility: “The combination of personal strategies and situational factors which pastors rely on to capture the lessons their experiences teach them” (McKenna, Boyd, & Yost, 2007, p. 190);
- build on leadership strengths, preferences and individuality (Colvin, 2012);
- develop personal and ministerial self-awareness (Garrison, 2012);
- adopt experienced-based learning strategies (Childs, 2004; Fairley, 2002; McKenna, Yost et al., 2007);
- encourage leaders to welcome opportunities for growth, to see learning opportunities in difficult situations, and to be humble and seek help from others (McKenna, Boyd et al., 2007);
- encourage a deeper understanding of leadership (e.g., Greenleaf, 1977);
- provide a safe environment to experiment, learn and receive feedback (Olson, 2009); and
- ensure sufficient time for change to occur (Fairley, 2002).

McKenna, Boyd et al. (2007) conclude:

Senior pastors indicated that the situational factors associated with learning . . . were those which pushed them to step to the edge of their comfort zones, requiring them to draw on God and others, manage significant change, manage the ministry in all its complexity, and to extract lessons from positive and especially negative results. (p. 190)

Several themes emerge from the literature on clergy development. First, leadership development strategies are holistic and include personal development, especially the renewal of core values such as the centrality of Jesus Christ (Karpinski, 2002) through integrated spiritual disciplines (Fairley, 2002). Second, support is needed to enable leadership development (Garrison, 2012). Third, experienced-based learning strategies are effective when actual ministry tasks are undertaken within a safe environment (Childs, 2004).

### **2.4.3. Leadership development in multi-ethnic churches.**

The values of senior leaders have wide-ranging impact on organisational practices, such as leadership development (Aktaş, Çiçek, & Kıyak, 2011). School principals, for example, contribute to the development of teacher leaders (Crowther, Ferguson, & Hann, 2009). Similarly, leadership development in a multi-ethnic church appears to begin with the development of the senior pastor. Okoh (2013) suggests that the expectations of multi-ethnic church leadership are beyond the expertise of most pastoral leaders unless they experienced a personal transformation into being a cross-cultural leader. This holistic development is supported by Short (2008) who found the successful pastoral leadership of a multi-ethnic church required the “dynamic interplay [between] personal example, teaching and communication of vision” (p. 240). The need for leadership development has also been highlighted by Ramirez (2012) who concluded: “What is needed is not another theory of leadership but how to improve the effectiveness of leaders in diverse settings” (p. 169).

While the need and agenda for leadership development in a multi-ethnic churches is becoming clearer, clarity is lacking about its developmental processes. Okoh (2013) recommends a holistic strategy rather than a fragmented approach that relies upon the development of a checklist of skills. Okoh, for example, argues for significant exposure to a multicultural situation as a developmental strategy.

## **2.5. Insights from Related Fields of Study**

To gain greater clarity about leadership development in a local church setting, the following insights are drawn from the knowledge gained from related settings, such as, the workplace, professional settings, and from the broader area of knowledge creation and innovation.

### **2.5.1. Leadership development in the workplace.**

In the article “Professional learning and development”, C. Day (2012) states that workplaces hold the greatest potential for professional learning. Learning in the workplace can be viewed as both a process and outcome (Cairns & Malloch, 2010). It is a process where the focus is upon the activity: “learning, as an activity that involves change and development in individuals and organizations, is a process that impinges on all humans at all times” (p. 4). Learning is also the outcome of the activity: “the outcome of an enabled active intentional interactional engagement in experience and thinking” (Cairns & Malloch, 2010, p. 9). Allix (2010) argues for a broader understanding of workplace learning where learning is considered a normal process. Allix believes that learning always occurs as individuals engage passively and actively in life’s events, and so, argues that learning should be intentional and guided: “Learning is not a neutral matter to be left to its own devices; it can, and should be, guided and managed when and where required” (p. 144).

Several implications arise from this understanding of workplace learning. Learning is a process of change through activity deemed to be work by participants. Work becomes a learning experience when individuals take initiatives about the decisions within work. Cairns and Malloch (2010) explain: “Learning is an interaction between an agentic individual’s mind in a socially constructive community of practice” (para. 52). Learning in the workplace requires an epistemological change from a modernist view of knowledge to where it is viewed holistically resisting the “dualism” of theoretical and practical knowledge. Billett (2012) explains:

Although erroneously suggested that “practice” for procedural knowledge is best learnt through workplace experiences, (and theory or conceptual knowledge is learnt through educational institutions), it has been shown in the conceptual, procedural, and dispositional dimensions [of] occupational knowledge are learnt through practice. (pp. 3479-3480)

Recent research into workplace learning suggests that learning is maximised when learning activities provide appropriate challenge and the learner is ready to engage with confidence (Billett, 2012; C. Day, 2012; Eraut, 2012). Two key types of learning experiences are frequently used: (1) redemptive events (i.e., events that are seemingly negative and later associated with positive outcomes), and (2) problem-

focused events that encourage problem-solving (Ellstrom, 2010; Ligon & Hunter, 2010). Accompanying the activities are reflective processes (Ligon & Hunter, 2010) that surface the implicit; and convert the tacit to explicit (C. Day, 2012). These reflective processes also demonstrate how individual knowledge is formed in a relational environment (Billett, 2012). Since it has been observed that critical thinking plays a key role (Brookfield, 1991), participants need: sufficient self-confidence and self-efficacy; self-awareness of their own strengths and limitations and how these impact learning; access to support and feedback; and the awareness of the positive and negative impact of sociocultural forces (C. Day, 2012; Ellstrom, 2010; Eraut, 2012).

Acknowledged limitations in understanding workplace learning have relevance to this study. Further research is needed to illuminate the learning process in everyday activities in the work setting (Billett, 2012; Fenwick, 2008). Clarity is needed about how leaders move through developmental stages through the agency of workplace learning (Tynjala, 2013). In addition, research is needed to understand how knowledge generation in the workplace is located in a social setting that is a multi-level, collaborative process (Fenwick, 2008).

### **2.5.2. Professional learning and development.**

Professional learning research also contributes to understanding the development of church leaders. While professional learning is valued, many development programs are ineffective (Webster-Wright, 2009). Focus has shifted to professional “learning” rather than “development” as the vast majority of professional learning is not formally taught but occurs within the day-to-day work schedule in the context of others (Eraut, 2012; Van de Wiel & Van den Bossche, 2013).

The best professional learning seems to occur as a long-term venture conducted within a supportive community (Webster-Wright, 2009). Webster-Wright (2010) concluded that: “professional learning is essentially a self-directed activity, as much about ontology and professional identity as epistemology and professional knowing, yet traditional professional development focuses on the latter” (p. 11). Accordingly, an ontological shift has occurred away from viewing professional learning as “acquisition” and “truth transfer” to “participation, construction and becoming”

(Boud & Hager, 2011). Pedagogical change has followed, focusing on how professional learning occurs (Billett & Choy, 2013). It seems that learning occurs best within lived experience and gained through active rather than passive processes (Webster-Wright, 2010). Accordingly, C. Day (2012) concludes: “The workplace itself holds the greatest potential for professional learning and development” (p. 2704).

In response to a call for more effective professional development, there has been a shift away from institutional-based instruction to learning in the “real situation” where the learner has greater control over the process. Several new models of professional learning have subsequently developed (Eraut, 2012; Knipfer, Kump, Wessel, & Cress, 2013; Kotzee, 2012; Opfer & Pedder, 2011; Tynjala, 2013; Webster-Wright, 2009) that have led to “the introduction of innovative pedagogical practices, such as problem-based learning, action learning, and practice-focused service learning; and the use of collaborative, flexible, and interdisciplinary teaching strategies” (Webster-Wright, 2009, p. 708). The workplace has been recognised as a rich learning-environment; providing depth and breadth of challenge and peer interaction (Boud & Hager, 2011).

### **2.5.3. Leadership development in cross-cultural settings.**

The term “cross-cultural leadership development” is adopted in this study because of its inclusiveness of related cultural leadership terms (Brodbeck & Eisenbeiss, 2014). The development of a rationale of cross-cultural leadership development faces a significant dilemma. The lack of consensus about the construct of cross-cultural leadership provides limited direction to a development process (Osland, 2013b). So, personnel involved in cross-cultural leadership development are faced with the conundrum of preparing effective leaders for diverse cultural settings, and at the same time, trying to take account of specific contexts. Accordingly, Black and Gregersen (2000) argue that the most appropriate aim of cross-cultural leadership development is to enable cross-cultural leaders to know the critical questions to ask as they enter a cultural setting, knowing they can never know all the details of any culture in which they may lead.



[T]he primary objective of global leadership training is stretching someone's mind past narrow domestic borders and creating a mental map of the entire world. (p. 175) ...

In general, global conceptual maps do not give people specific details about particular countries or cultures, rather they tell them the variables that change from one country and culture to the next and they arm them with critical questions to ask rather than particular answers to dispense. (p. 177)

According to Osland (2013b), two developmental strategies have emerged: the content and process models. The content strategy is a form of deficit model where leaders' deficiencies are identified, compared to a cross-cultural leadership framework, followed by a strategy to strengthen their weaknesses. While leadership development strategies that focus on enhancing competencies have been helpful, the competency models need adaption for each specific context, and a specific pedagogical strategy tailored to develop individual attributes (Bardhan & Weaver, 2011; Oddou & Mendenhall, 2013).

Process models are alternative leadership development strategies that adopt holistic learning experiences that act as "crucibles" for the development of leaders (Osland, 2013b). These crucible-experiences aim for whole person transformation that typically are a form of experiential learning in real settings. The pedagogical rationale assumes an emergent process (M. Taylor, 2011) where motivated leaders develop the expertise required for a specific context when they are placed in authentic and challenging settings with appropriate support.

#### **2.5.4. Cross-cultural leadership development strategies.**

Generally, the strategies adopted in cross-cultural leadership development have been adapted from the general field of leadership development to meet the needs of the leader in a specific cultural context (Oddou & Mendenhall, 2013). Several strategies seem effective across cultures: training, transfers (i.e., international assignments), cross-cultural work teams, travel, developmental relationships and hardship (Bird & Oddou, 2013; Oddou & Mendenhall, 2013; Osland & Bird, 2013). However, the effectiveness of some strategies varies across cultures (Oddou & Mendenhall, 2013). The most effective development strategy seems to be forms of experiential learning

where leaders live and work for a period in a different cultural context. International assignments are a common strategy that have proved to be very effective.

It is commonly agreed upon that IAs [International assignments] are the best experience and the greatest proving ground to develop global management competencies. (Oddou & Mendenhall, 2013, p. 227)

The development of this learning capability is best achieved through an experiential approach that emphasises putting people into work situations that reflect the capabilities they need to develop. (Osland & Bird, 2013, p. 112)

International assignments have been lauded as the most useful developmental approach for enhancing all components of global leadership competencies. . . . Findings indicated that significant intercultural experiences on both the professional and personal level help individuals learn the appropriate skills and behaviors to operate effectively in a variety of cultural contexts. Likewise . . . international experience in more culturally distant countries is valuable in developing leaders' strategic thinking competencies. (Cumberland et al., 2016, pp. 311-312)

Butler, Zander, Mockaitis, and Sutton (2012) take a more focused approach and stress the key formative tasks that leaders need to undertake in multicultural settings. The authors argue that as leaders engage in the roles of “boundary spanner, bridge maker and blender” (p. 240) within cross-cultural settings, they develop the necessary competencies. The role of a “boundary spanner” is to establish personal connections with the diverse groups in the organisation. It involves “establishing and sharing ties between multiple groups to enable the flow of information, knowledge, resources, and people” (p. 241). The “bridge maker” encourages a sense of teamwork among culturally-diverse members.

Bridge makers engage in activities and discussions that foster understanding, interdependence, dialogue, and cohesion as they recognize the value of cultural diversity and encourage deeper views of culture. . . . [They] bridge across team members' cultural, linguistic, and national differences so that member-to-member communication is effective, organization of work becomes productive, and outcomes are positive and creative. (pp. 241-242)

The “blender” role helps culturally-diverse groups form into effective teams and “simultaneously focuses on satisfying each individual team member’s need for belonging and need for uniqueness” (C. L. Butler et al., 2012, p. 242). The successful outcome of the roles of boundary spanner, bridge maker and blender is overcoming identity and geographical-based boundaries and the creation of a new culture within a “third space” (p. 241).

Therefore, the most effective cross-cultural experiences seem to be when a leader is holistically involved in a culture that is very different to their own, resulting in significant cultural confrontation. In addition, sufficient time is allowed for change to occur during which real-time feedback and support is provided by experienced cross-cultural leaders as explained by Cumberland et al. (2016).

[P]articipants on these assignments also need customized in-country coaching and mentoring that is developmentally appropriate to maximize the global leadership development and learning to be gained from these assignments. (p. 312)

However, intense, authentic cross-cultural experiences have several limitations. First, the changes in the leader are not always linear: “The learning associated with challenging international assignments can result in personal transformation. . . . [but] because it is ‘personal’ and transformational, the development process for individuals is nonlinear, uncertain, and hard to predict” (Osland, 2013b, p. 112). Second, the process outcomes can be unpredictable due to the overwhelming complexity of the forces at work (Osland & Bird, 2013).

Several authors argue for pedagogical processes that effectively integrate both the content and process models of leadership development. Oddou and Mendenhall (2013) argue that the best outcomes occur when leaders with the appropriate experiences and personality traits are placed in new cultural settings.

There is a “dynamic interplay” between personality traits and activities that are high contact in nature, and that this interplay allows for global competencies to be developed and for global leadership outcomes. (p. 236)

Oddou and Mendenhall argue that the goal of transformation is essential and is more likely achieved when leaders exhibit certain pre-requisite competencies, such as the

ability to tolerate ambiguity, curiosity or openness, interpersonal initiation, and relationship development.

To accomplish the kind of transformations we're speaking of does not occur automatically just because one experiences a contrasting experience that creates a confrontation. . . . In order for there to be a transformation, the individual needs to have certain competencies that enable this process. . . . [and are] absolutely necessary for appropriate transformations to occur. (p. 223)

### **2.5.5. Leadership development and innovation.**

An intentional multi-ethnic church is a church experiencing innovation. Innovation in this context refers to a process where churches “transform ideas into new/improved products, services or processes” (Baregheh, Rowley, & Sambrook, 2009, p. 1334). Multi-ethnic churches are engaged in a process of change, seeking to transform the existing church to be consistent with particular beliefs, values and practices of a preferred view of the church. Therefore, the transition from being a mono-ethnic to a multi-ethnic church can be viewed as a process of innovation.

There is limited evidence about innovation in churches that contributes to the understanding of leadership and its development. Recently, Kang and Jaskyte (2011) observed that while extensive documentation of church innovations is available, very little critical literature exists about the innovation process: “The literature search revealed that the research on innovation in faith-based organizations, and more specifically in religious organizations, is very limited” (p. 163).

Two studies, relying upon interviews of church leaders, focused on the innovation process. Kang and Jaskyte (2011) interviewed 13 church leaders in the USA representing 10 congregations about a range of innovations from worship services to social programs. The study's findings suggest that the key factors affecting the outcomes of innovations were the attitudes of the leaders and the congregation, the availability of human resources and the organisational culture. The authors noted a great similarity of these findings with those of secular organisations. The only distinguishing feature was the influence of religious faith. Hunter (2009) examined the innovation process in four USA congregations. The author, a pastor of a local

church, sought to understand the role of four key elements: leaders, organisational structure, church culture and resources upon church-based innovation. Two of the four initiatives were community-based: a transitional housing program for release prisoners and a farmers' market. The remaining two were located within the church: the appointment of a lay person as pastor in a poor traditional church and the installation of a new sound system in a church auditorium. Three of the four initiatives were led by a major staff person. Information was collected by interviews after the event to reconstruct a description of the innovation through the eyes of key participants. Hunter (2009) drew the following conclusions from the study.

1. The four key elements (leaders, organisational structure, culture and resources) influenced each other, and the innovation process. The author recommended maintaining a holistic perspective in examining innovation processes.
2. The leaders were: risk takers, energetic, self-confident, persuasive and inspirational. The leaders were internally motivated, which Hunter concluded had its origin in their spiritual values and commitment. They had the ability to interact with other church leaders and members, and build trust across the organisation. The leaders also had backgrounds that prepared them in terms of experience and knowledge to undertake the innovation.
3. The innovations were successful across all four styles of organisation, which ranged from hierarchical to congregational based. Hunter concluded that the key to working across organisational structures is the ability to develop trust among the stakeholders.
4. All four innovations required significant access to resources: people, time and money. Each innovation accessed resources within their organisational structures. However, the process differed at each church.

Hunter (2009) also noted that innovations at two congregations were assisted by significant “shocks” to the churches, which helped generate the motivation for change (e.g., the imminent closure of the church). Hunter also observed that innovation in churches required substantial time to be implemented: “The involvement of many people and interests extends the time for innovation in congregations” (p. 166). The author also commented that “an organization with one

powerful decision maker does not require a long time to begin the innovation process” (p. 166).

Two studies have focused on the role of the church’s senior leader. Bryant (2010) examined the role of the senior pastor in creating and sustaining an innovative culture. A grounded theory approach examined source documents, interviews and biblical records. The study indicated five internal skills required by the senior pastor: passion, inquisitive mind, self-awareness, confidence and humility. Five relational skills were necessary: the ability to communicate a compelling way forward, to empower pastoral teams, to understand others, to create an environment for honest feedback, and to bring together a diverse team. Five critical skills were identified that uniquely assisted creating and sustaining a culture of innovation: an internal bias for change, the ability to embrace uncertainty, courage to take risks, the freedom to fail, and resilience. Bryant described these last five skills as “future oriented skills essential for distinguishing an effective leader who demonstrates the internal skills and relational skills from the effective innovative leader” (p. vii). Jacobs (2011) examined the role of the senior pastor in the specific initiative of commencing new churches, referred to as church planting. The study focused on the issue of casting vision in the mother church to support the initiative. The research was conducted in two US churches. Jacobs concluded that the senior pastor’s role is to communicate the theological rationale behind a church’s involvement in commencing a new church, the consistency of the innovation with the espoused values of the church, and to express personal support for the specific church plant.

Available research points to four key factors that interact to affect innovation in churches, namely, attitudes and practices of leaders, the attitude of church participants, the adaptability of the organisation’s culture, and access to resources. The senior pastor appears to have the most influential role in the implementation of innovation, through their personal drive, relational skills and capacity to lead change.

#### ***2.5.5.1. Leadership development and innovation in educational organisations***

While innovation research is limited in church settings, insights can be drawn from closely related organisations. Since the focus here is upon leadership development, innovation insights can be drawn from the substantial research that has focused on

innovation in educational settings. The following synthesis of innovation principles is drawn from several sources (Andrews et al., 2004; Branson, 2008; Caldwell & Harris, 2008; Crowther et al., 2009; Harris, 2011; Limerick, Crowther, & Cunnington, 1998; Moolenaar, Daly, & Slegers, 2010). Recommended innovation principles in educational settings include:

1. Multi-level transformation is the preferred goal of educational innovation.
2. Innovation needs to be a planned strategy to maximise its success.
3. A paradigm shift to becoming a learning community is necessary to fuel innovation, knowledge creation and creativity.
4. Alignment of school resources is required to enable innovation and maximise outcomes e.g., direction statements, staff roles, educational practices, curricular resources, and performance indicators.
5. The focus of school governance should be upon the strategic development and alignment of resources according to school goals and values. The school principal serves a key role in developing an effective governance strategy. In addition, a variety of governance structures have proved to be effective.
6. The style of school-level leadership that supports innovation includes transformational leadership, i.e., establishing a culture supporting innovation; effective interactions of the school principal with staff that emphasise support, challenge, openness, risk-taking etc. (Crowther et al., 2009, p. 80). The school principal, as CEO, adopts a meta-strategic role of “envisioning inspiring futures; aligning key institutional elements . . . enabling teacher leadership; building synergistic alliances; culture building and identity generation” (p. 92).
7. Innovation should focus on teachers as they have the closest contact with students and therefore student outcomes. The key to developing teachers as innovation leaders is the support role of the schools’ senior leadership.
8. Innovation in schools is enhanced through capacity building that focuses broadly on competency, resources and motivation.

### **2.5.6. Leadership development as knowledge creation.**

Leadership development can also be viewed as a specific form of knowledge creation, both by the individual leader and by the church. The knowledge creation field of study provides insights into the processes that operate within the church's culture and organisation. Popadiuk and Choo (2006) argue that knowledge creation concepts have distinct similarities with those associated with innovation studies that has been highlighted earlier.

Von Krogh, Nonaka, and Rechsteiner (2012) who recently reviewed knowledge creation research in organisational settings, described it as,

[A] process of making available and amplifying knowledge created by individuals, as well as crystallizing and connecting it with an organization's knowledge system. . . . It is a continuous process through which individual boundaries are transcended and a new context, a new view of the world, and new knowledge are acquired. (p. 241)

Von Krogh et al. (2012) believe leadership style has the greatest impact on knowledge creation within organisations. The authors identified strategic and transformational leadership styles as having most impact upon knowledge creation within organisations as both styles focus on the empowerment of others, which is at the heart of leadership development: "Empowerment relates to the concept of autonomy in the organization, elaborated, for example, in work on self-managed teams" (p. 248).

Based on their review, Von Krogh et al. (2012) believe that the style of leadership most appropriate in an organisational setting depends upon the nature of their human resources. For example, knowledge creation among "soft" assets (e.g., customer relations staff) may be impacted more by transformational leadership than among "hard" assets (e.g., technical staff). Von Krogh et al. (2012) go further and suggest that different styles of leadership may be more appropriate at different levels within an organisation or bureaucracy pursuing knowledge creation. Their review suggests that centralised leadership is needed at the senior levels of the organisation to ensure that there are sufficient resources available for knowledge creation, and appropriate boundaries to provide direction to the creative process.



However, Von Krogh et al. (2012) identified two significant limitations of centralised leadership's ability to impact organisations' abilities to create new knowledge. First, no one leader would normally be able to comprehend the totality of an organisation's knowledge, for example, about leadership development. Therefore, a leader's failure to recognise their knowledge limitations will be a barrier to growing the organisation's knowledge base. Second, the inevitable conflict of priorities in any substantial organisation can lead to a distortion in the perceived value and understanding of newly created knowledge as Von Krogh et al. (2012) explain:

... organizational knowledge creation theory redefines 'knowledge' to mean leaders' beliefs about the viability of information and ideas. Knowledge is created when leaders decide that something represents 'knowledge' for the organization. . . . Knowledge as 'justified true belief' means ideas and plans have been sanctioned by leaders because they fit with criteria such as budget constraints, timing of product introduction, and technical logical challenges . . . [while] knowledge created by followers is evaluated against leaders' subjective criteria, rather than objective criteria. (p. 251)

Von Krogh et al. (2012) also identified a growing trend of a shared view of leadership: "[T]he shift towards distributed leadership . . . is warranted by new divisions of labour, new interdependencies and coordination between tasks, the extensive use of technology, and multiple team practices that shape knowledge-intensive work" (p. 253). Their review identified the significant impact of distributed leadership in knowledge creation:

[W]hen leadership is distributed between several members of the team, the team's effectiveness increases and becomes an important resource for the organization to deliver services to end-users and customers. In this way distributed leadership becomes an important organizational capacity. (p. 253)

Von Krogh et al. (2012) identified several limitations in the available research on knowledge creation in organisations: (1) the lack of an integrated leadership framework describing the various styles of leadership required within an organisation pursuing knowledge creation; (2) the lack of information about how centralised and distributed leadership interact both positively and negatively; (3) the lack of a holistic understanding of all the elements in the knowledge creation

process, especially the relationship between macro and micro processes; (4) the lack of understanding of the leadership needs at the micro-level; and (5) the lack of understanding of how knowledge creation occurs at the individual/micro-level.

#### *2.5.6.1. Some implications for this study.*

Studies focusing on knowledge creation as an innovatory process point to the significance of understanding the nature of leadership within the multi-ethnic church. The nature of leadership differs between the church's senior leaders and those at the grass roots level, namely, ministry leaders. Based on Von Krogh et al. (2012), the senior pastor, in conjunction with the senior leaders, assumes a necessary centralising function that includes:

[A]llocating resources, defining organizational forms, developing a knowledge vision, formulating strategies and goals for knowledge creation, controlling and monitoring activities. . . . that maintain the coherence of knowledge creation throughout the organization, linking contexts, processes, and assets, and coordinating with other organizational processes. (2012, p. 259)

The necessity of the centralised role of the senior pastor may cause tensions with leaders at the ministry levels where knowledge creation, in regards to leadership development, occurs because it occurs best in unstructured, informal, collaborative processes (von Krogh et al., 2012).

Therefore, an integrated leadership framework is needed where different styles of leadership can coexist beneficially within multi-ethnic churches. This new framework needs to provide an interface between a distributed leadership strategy and the senior leadership of the church that adopts strategic and transformational leadership behaviours. The focus of leadership, especially at the senior levels, needs to move towards the empowerment of other leaders.

The insights from knowledge creation research also suggest improving the understanding of how leadership development occurs at the micro-level of knowledge creation; tailoring the leadership development process to individual settings; seeking a more nuanced understanding of the stages within the leadership

development process; and addressing the epistemological issues of validating new knowledge from different sources, especially at the grass-root practitioner level.

## **2.6. Approaches to Leadership Development**

Substantial resources have been applied to leadership development over the last 20 years. For example, US companies spend an average of \$2,000 for the development of each leader in their organisation (Lamoureux & O'Leonard, 2009). However, the results are limited as "many of these initiatives have failed" (Conger, 2010, Chapter 24, para. 1). Four leadership development approaches have emerged: (1) personal development programs incorporating skill development; (2) programs to enculturate corporate directions; (3) developmental interventions to facilitate strategic shifts throughout the organisation; and (4) focused action learning strategies addressing organisational challenges and opportunities (Conger, 2010). The rise of many context-based methodologies indicate a shift away from institutional to workplace settings (Turnbull James & Ladkin, 2008). Turnbull James and Ladkin recommend executive coaches, system-based psychological methods, customised leadership programs, and two inquiry approaches, namely, collaborative and cooperative inquiry, and appreciative inquiry. Both inquiry methods adopt action modalities. Others include action science, action learning, action research, and participatory action research.

### **2.6.1. Action learning and leadership development.**

According to Dinham, Aubusson, and Brady (2008), action learning is the most popular leadership development strategy due to its focus upon undertaking real leadership challenges, in real settings, and in real time. Action learning is described as,

... a continuous process of learning and reflection, supported by colleagues, with an intention of getting things done. Through action learning, individuals learn with and from each other by working on real problems and reflecting on their own experiences. (McGill & Beaty, 2001, p. 11)

O'Neil and Marsick (2007) stress the importance of leaders learning collaboratively with the support of an advisor.

An approach to working with and developing people that uses work on an actual project or problem as the way to learn. Participants work in small groups to take action to solve their problem and learn how to learn from which action. Often a learning coach works with the group in order to help the members learn how to balance their work with the learning from that work. (xvii)

Action learning has remained relevant in the face of globalisation (Marquardt & Berger, 2003), changing perspectives on leadership (Sofu, Yeo, & Villafañe, 2010), and new organisational strategies, such as, strategic planning (Garavan, 2007). The advantages of action learning strategies include its application to any leadership skill (Leonard & Lang, 2010); participants choose the skill they wish to develop (Dixon, 1999); and its suitability for complex situations, which defy easy diagnosis (Sofu et al., 2010). Action learning can positively transform an individual's attitudes, and aptitude to learning, which contributes to new knowledge and actions (Yeo & Nation, 2010). Specific results attributed to action learning include improved: broad executive and managerial leadership skills; collaborative/shared leadership skills; and managers' abilities to manage conflict and their coaching skills (Leonard & Marquardt, 2010).

According to Y. Cho and Egan (2010), the key learning principle underlying action learning is: "The pedagogical notion that people learn most effectively when working on real-time problems occurring in their own work setting" (p. 164). Action learning is more effective when there is an appropriate balance between action and learning: "No learning without action and no action without learning" (Revans, 1998, p. 83). Critical reflection ensures focus on the real situation with the goal of leading to action (Sofu et al., 2010). Action learning is more effective if undertaken in a group setting. However, many groups lack the capacity for effective learning without intervention (Marquardt, Ng Choon Seng, & Goodson, 2010). Accordingly, an action learning coach can improve individual or group experience by creating an environment facilitating learning and promoting task performance (Sofu et al., 2010).

Appreciative Inquiry, an approach to action learning, is particularly effective in developing leadership (Goldberg, 2001). It is context-based, collaborative, and

distinctively builds on the best experiences known to participants (Goldberg, 2001; Lewis et al., 2006). Donovan, Meyer, and Fitzgerald (2007) argue that appreciative inquiry adopts similar conceptual principles to transformational learning theory and is strengthened by using critical reflective processes.

## **2.6.2. Leadership development summary.**

The following conclusions are drawn from the information presented in the previous sections about leadership and leadership development in churches and related organisations.

### **2.6.2.1. *Leaders and leadership.***

The following principles apply to all leaders who offer leadership in a multi-ethnic church. It includes both appointed (formal) and non-appointed leaders (informal).

- Effective leadership is a biblical imperative and vital to the good functioning and growth of multi-ethnic churches.
- Leadership is a purposeful activity focused on achieving the church's purposes.
- Leadership is context-specific. It is a unique expression in each context, which can be described as the leadership concept.
- A unified leadership concept enhances organisational effectiveness.
- An extended leadership ontology that strategically includes specific leadership styles such as transformational and distributed leadership is more effective.
- Leadership occurs through relationships: formal and informal, teams and the organisation.
- The leadership of the church accepts the significance of their contributions and seeks to increase their effectiveness through intentional development.
- Effective leadership grows out of personal transformation where the leaders' core motivations and practices are aligned with those of Jesus Christ.
- The senior leaders of the multi-ethnic churches, especially the senior pastor, are key to the establishment of leadership values and practices through their modelling, mentoring and teaching.

- The complexity of leadership and leadership development defies simple solutions.

### **2.6.2.2. *Development of leadership.***

The aim of leadership development is to improve the ability or capacity of a church (i.e., individuals, teams, and congregation) to engage effectively in leadership roles and practices so the church can more effectively engage in, and accomplish, its purposes. Leadership development can be effective, but its processes are unclear (Avolio et al., 2009; Bilhuber Galli & Müller-Stewens, 2012; Schyns et al., 2012). The following principles have been recommended to increase the clarity and process of leadership development.

- Aim for transformation by adopting a holistic approach covering the cognitive, somatic, relational, emotional, and spiritual domains (Turnbull James, 2011);
- Develop an integrated approach, which strengthens both designated leaders and organisational leadership, recognising that the development principles for both may not be the same (Turnbull James, 2011);
- Ensure congruence between the leadership development strategy and the organisation's leadership concept otherwise the gains are unlikely to endure. Alternatively, the organisation's view may need to change (D. Day, 2000). Turnbull James (2011) argues that the renewal of the leadership concept is the number one priority of leadership development;
- Adopt a multilevel approach seeking to engage every person, every group and the whole organisation. Create a leadership cultural shift by starting with individuals and cohorts of leaders (Donovan et al., 2007; Stoneham, 2011);
- Be inclusive. Encourage all to see themselves as leaders (G. Edwards, Elliott, Iszatt-White, & Schedlitzki, 2013);
- Adopt flexible and negotiated structures of leadership development, which encourage participants to determine their learning strategies (Jansen, Conner, & Cammock, 2010);
- Avoid the normative trap of developing acontextual leadership (Crevani, Lindgren, & Packendorff, 2010). Use authentic settings, such as

workplace settings and experience-based designs, e.g., action learning methodologies (Bilhuber Galli & Müller-Stewens, 2012);

- Use cycles of action learning during projects to enhance the understanding of leadership (Fletcher, Zuber-Skerritt, Bartlett, Albertyn, & Kearney, 2010);
- Adopt strategies that are (1) generative and appreciative (Stoneham, 2011); (2) relationship-centred that promote collaboration and build authentic social networks (Bilhuber Galli & Müller-Stewens, 2012), which include one-to-one (coaching) and groups (community of learners) (Stoneham, 2011); (3) creative, e.g., use non-cognitive techniques such as art and story-telling (Schyns et al., 2012); and that require individual and collective reflection including critical reflection (Crevani et al., 2010); and
- Allow sufficient time for transformation to occur – even years (D. Day, Fleenor, Atwater, Sturm, & McKee, 2014; Jansen et al., 2010). Gains are also possible through micro-interventions of 1–2 hours (Luthans, Avey, Avolio, Norman, & Combs, 2006). D. Day et al. (2014) have noticed a lag of 4–6 months between training and leadership enactment.

This section has summarised available evidence about leadership development across many settings. Theories of leadership development attempt to provide a coherent, integrated perspective of this research in a way that informs practitioners about implementation strategies in their settings. The following section describes various adult learning theories that may assist explaining the research data about how leadership develops in multi-ethnic churches.

## **2.7. Theories of Cross-Cultural Leadership Development**

Several adult learning theories provide useful insights into understanding the underlying processes operating within leadership development in multi-ethnic churches. Conner (2012, p. 142) suggests that adult learning theory, based on the work of Malcolm S. Knowles, leads to believing that adult learners:

- are autonomous and self-directed;
- have accumulated a foundation of life experiences and knowledge from multiple sources;

- are goal-oriented;
- are relevancy-oriented;
- are practical, focusing on what is useful to them in their work; and
- need to be shown respect.

Subsequent theories of adult education have taken account of these characteristics by incorporating four distinct pedagogical features: (1) the autonomy and self-direction of adult learners; (2) the distinctiveness of the adult teacher–learner relationship; (3) the primacy of learning through experience, and (4) the necessity of learning through collaborative community engagement (Tennant, 2012, p. 146).

Adult learning theories have emerged from several general learning theories. Merriam and Bierema (2014, pp. 25-35) have identified five source theories to contemporary adult education theories:

1. Behaviourism: Learning is a change in behaviour.
2. Humanism: Learning is the development of the whole person.
3. Cognitivism: Learning is a mental process.
4. Social cognitive theory: Learning is the interaction of an individual's cognitive processes and the social setting.
5. Constructivism: Learning is creating meaning from experience.

Specialised learning theories drawing upon a combination of these foundational approaches have proved to be more effective in understanding adult learning in specific situations (Lehtinen, Hakkarainen, & Palonen, 2014; Merriam & Bierema, 2014; Nicolaidis & Marsick, 2016). They are more responsive to rapidly changing environments that are becoming more complex and diverse in unpredictable ways. Demands are changing; differing learning is required, and globalisation and migration are impacting the cultural composition of communities. Nicolaidis and Marsick (2016) explain:

Prevailing learning theories such as learning from experience (Dewey, 1938; Kolb, 1984), self-directed learning (Knowles, 1980), critical reflection (Brookfield, 2005), and transformational learning (Kegan, 1994; Mezirow et al., 2000) treat learning as an interactive process between learner and the learning system. However, theories often assume a relatively stable social context even when individuals experience personal disorientation. . . .



Educators, we argue, are effective when they can accurately diagnose the context to determine whether it calls for a learning strategy that is primarily simple, complicated, complex, or chaotic and then select and try out strategies to help them respond appropriately to that context. (p. 14)

McLean (2006) believes that the pursuit of generalised learning theories is ultimately flawed.

No one can read the articles in this issue of *Advances* without coming to the conclusion that there can be no unitary theory of adult learning (despite Yang, 2003). Even within the small sampling of worldviews contained in this issue, it is obvious that each worldview affects how adults learn in the workplace in different ways. (p. 416)

In the following section, several learning theories are reviewed. First, the self-regulated learning domain is explained, which focuses strongly on the learning initiated and controlled by the individual. The domain of transformational learning theory is outlined to show how learning-based transformation occurs in adults. A workplace theory of learning makes clear the power of the workplace as a learning environment. This section concludes with a multicultural theory of learning to help explain learning in culturally-diverse settings as in multi-ethnic churches.

### **2.7.1. Self-regulated learning.**

The domain of self-regulated learning focuses on understanding the processes that individuals adopt to pursue self-determined goals; sometimes viewed as the study of how learners learn. Conceptually self-regulated learning is a form of self-directed learning. Self-regulated learning is frequently defined as “the phenomenon that students systematically activate and sustain metacognitive, motivational/affective, and behavioural processes in order to attain their learning goals in a particular context” (Low & Jin, 2012, p. 3015). Self-regulated learning is a multidimensional construct comprising: (1) motivation based on goal setting; (2) a learning process seeking to bring into alignment values and practices; (3) the potential of the environment to facilitate the achievement of goals; and (4) the perceived benefits arising from the learning. Successful self-regulated learning depends on two principal factors: (1) establishing goals that are self-motivating; and (2) the individual’s level of self-efficacy for self-regulated learning, which refers to “the

beliefs individuals hold in their capabilities to think and behave in ways that are systematically oriented toward or associated with their learning goals” (Usher, 2012, p. 3001). The benefits of the self-regulated learning construct have been confirmed in a review by Winne (2005) who concludes:

First, regardless of which particular paradigmatic belief system entails SRL [self-regulated learning], there is empirical evidence that learners intend to regulate learning and that self-regulated learning influences outcomes. . . . Second, several of the studies offer empirical evidence that, left to their own devices, learners’ SRL is suboptimal. . . . Third, SRL has properties of a skill . . . it is necessary to provide guided practice with feedback over time to transform it from a less effective to a more effective activity. (p. 561)

Several self-regulated learning models have been developed in recent years (e.g., Brydges & Butler, 2012; Muis, 2007; Sitzmann & Ely, 2011; White & Gruppen, 2010). Sitzmann and Ely (2011) proposed a heuristic model based on a meta-analysis of various self-regulated learning constructs. The main influences upon effective self-regulated learning seem to be: goal setting, self-efficacy, followed by attention, attribution, effort, environmental structuring, metacognitive state, motivation, and time management.

### **2.7.2. Transformational learning theory.**

Transformational learning theory has its origins in Mezirow’s (1991) *Transformational Dimensions of Adult Learning*. According to Tennant (2012), transformational learning theory is currently the principal theory adopted to explain adult learning. Learning in this setting is understood as: “the act, process, or experience of gaining knowledge or skills that fosters transformation” (Conner, 2012, p. 141). In 1997, Mezirow described transformative learning as:

... the process of effecting change in a frame of reference. Adults have acquired a coherent body of experience—associations, concepts, values, feelings, conditioned responses—frames of reference that define their life world. Frames of reference are the structures of assumptions through which we understand our experiences. (p. 5)

Mezirow enhanced adult learning theory by incorporating critical reflection in the learning process.

According to Mezirow, critical reflection entails examining one's taken-for-granted assumptions and considering how they shape, and perhaps distort, the way one views and makes sense of the world. Adults who succeed in assuming this stance are more likely to engage in what Mezirow calls "transformative learning". (Davis, 2012, p. 137)

Recent developments have broadened the theoretical framework of transformational learning theory that initially drew heavily upon assumptions from constructivism, humanism and critical social theory (E. W. Taylor & Cranton, 2012). A more recent explanation of transformational learning theory is provided by Simsek (2012):

Transformational learning is the process of deep, constructive, and meaningful learning which goes beyond simple knowledge acquisition and supports critical ways in which learners consciously make meaning of their lives. It is the kind of learning that results in a fundamental change in our worldview as a consequence of shifting from mindless or unquestioning acceptance of available information to reflective and conscious learning experiences which bring about true emancipation. (p. 3341)

The various configurations of transformational learning theory have several common principles:

1. The goal of learning is substantial change (i.e., transformation). It arises from changes in underlying beliefs, attitudes and values resulting in changes to worldviews and actions. The changes include greater self-awareness and the awareness of others.
2. Learning occurs at both the individual and collective levels.
3. Transformational learning theory recognises that learning is always contextual, impacting all the participants involved.
4. Learning is holistic. Since the whole person is involved in learning, change is expected across dimensions such as the cognitive, emotional, spiritual etc.
5. Transformational learning theory has a learner-centred emphasis encouraging student freedom over learning aims, learning strategies and the assessment of outcomes.

6. Accompanying the learner-centred approach is the adoption of a critical perspective. Since all learning is context-based, it is acknowledged that learning is value-laden. A critical approach examines the socialisation process against a set of assumptions with the purpose of improving life for the community based on these values.
7. Reflection has two foci: a critical reflection of personal assumptions followed by reflections on the outcomes. The outcomes of the initial reflection are usually expressed as actions. The subsequent reflection is often a collaborative process.
8. Transformational learning theory adopts an extended epistemology. Sources of knowledge beyond the cognitive are valued such as can be learned through the emotional, spiritual, and physical dimensions. It includes the perspectives of others e.g., women, disadvantaged and ethnic groups.

#### ***2.7.2.1. Transformation theory: Core reflection.***

In recent years, professional development has shifted to include the “self” of the leader. For example, teacher renewal programs have developed that are: “devoted to nourishing the inner life or core dimensions of teachers” (Intrator & Kunzman, 2007, p. 17). The basic principle of teacher renewal is: “We teach who we are” (p. 20), which seems very applicable to leaders in churches. The aim of the renewal programs is authenticity, understood as the alignment of “personal identity and purpose with the work and context of one’s teaching” (p. 21). Korthagen and Vasalos (2010) have developed a framework that extends transformational learning theory by focusing on the renewal of self in the context of work; where work is viewed as mission. It incorporates an enhanced reflection strategy seeking to align the inner and external worlds of the leader. It is an inside-out approach to change, valuing the significance of personal qualities. The strategy is built upon the experiences with earlier models and developments in positive psychology. Reflecting the approach of positive psychology (Seligman & Csikszentmihalyi, 2000), the model focuses on: (1) individuals’ strengths rather than their limitations; (2) future practice rather than past failures; (3) bringing the whole self to the situation rather than relying solely upon a cognitive engagement; and (4) impacting the whole person e.g., cognitive, emotional, spiritual; rather than focusing on individual

characteristics. A structured approach to reflection (i.e., core reflection model) was incorporated into a model with six levels of reflection as demonstrated in Figure 2.1 (often referred to as “The onion model”).

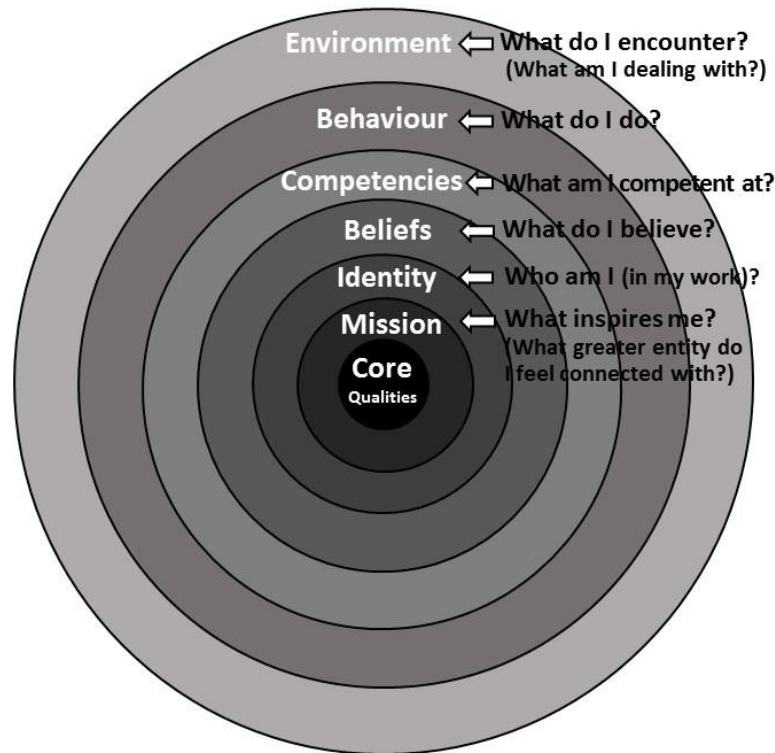


Figure 2.1. Core reflection model.

Note. Adapted from "Inconvenient truths about teacher learning: Towards professional development 3.0." by F. Korthagen, 2016, *Teachers and Teaching*, 23(4), p. 395.

Strategies used to implement the framework include various forms of coaching/mentoring in both individual and group settings. Self-study approaches have also been adopted. A common theme is the desire to assist the learner to adopt these processes as a form of self-directed learning. Korthagen and Vasalos (2010) conclude:

In sum, if we take the person of the practitioner seriously as the central instrument to which practice takes form, we have to take into account that personal frames of reference, emotions and needs determine both practical work situations and the practitioner’s reflections on the situations. (p. 531)

Evidence of effectiveness of this strategy is still limited, but teachers endorse its value (Intrator & Kunzman, 2007). According to the authors, teacher self-reports suggest:

[S]omething dramatically important happened for them in the context of these professional development experiences. First, through their experiences with these programs, teachers felt reconnected with their core beliefs about teaching. Second, teacher renewal programming served to rekindle teachers' faith in the value of teaching well. Third, these programs provided teachers with a better sense of their own sources of strength and vitality. Fourth, teacher renewal helped teachers to see the value in and foster collegial relationships in their work settings. (p. 25)

### **2.7.3. Sociocultural theory of learning.**

The sociocultural theory of learning has generated several understandings of learning (e.g., Situated learning, Lave & Wenger, 1991) and domain specific approaches such as Billett's (2004a) theory of co-participation in the workplace. Underlying the sociocultural theory of learning is the principle that since all learning occurs in a social context, the most effective learning occurs in the actual social context where the knowledge is applied.

Sociocultural perspectives understand learning to be fundamentally rooted in activity, tools (including language), relationships, and communities of practice. They look carefully at how learning is interrelated with the systems in which people work: the cultural, political, economic, and social dynamics of particular groups and contexts. (Fenwick, 2001, p. 1)

Sociocultural theories of learning seek to focus on the complex interactions within individuals and within contexts, especially its diverse social actors. This theory of learning aims to understand how these elements interact to maximise different forms of learning.

Billett's (2004a) theory of co-participation applies sociocultural theory to understand transformative social practice in the workplace, which has substantial relevance to this study. Billett views learning in terms of "knowing", not solely as a process of

the mind, but the incorporation of thinking in his various forms, and acting in a holistic perspective.

The reciprocal process of how the workplace affords participation and how individuals elect to engage with and participate in work activities and interactions, and learn co-constructively through them. (2004a, p. 191)

Both the workplace setting and the individual are active agents in the engagement. There is a mutual independence such that both the workplace setting and the individual are both active agents of change and are also changed throughout the interaction to various degrees.

The individual's participation is not passive but an election to purposively engage with the context. It is not a form of socialisation or enculturation. Rather, the processing of the interaction is mediated by the individual's agency and intentions. However, the individual's participation is socially determined, to some degree, through their life histories and personal development. Similarly, the context is not viewed as a passive entity but as an active agent that provides opportunities for goal-directed activities, which impact individuals in a reciprocal process. The workplace is seen as "highly structured and regulated and has inherent pedagogical qualities" (Billett, 2004b, p. 314) such as: access to other workers, time to learn, inclusion in knowledge sharing, discussion groups, access to knowledge, implementation of training programs, encouragement, attributes and skills of the co-workers, and opportunities to practice (Billett, 2002, p. 470). These supportive elements are also historically, culturally and socially shaped (Billett, 2004a).

Billett (2014) further illuminates the learning process by describing it as a mimetic process. Mimesis is an active learning process where a learner intentionally engages in observation, imitation and repeating the action in the workplace. The intentional engagement is viewed as a cognitive process where the learner seeks to understand the context, the intentions, actions and goals of the person being observed. The impact of mimesis is influenced by the learner's readiness, interest, intentionality, agency and capacity to rehearse the actions.

[M]imesis is premised upon and enacted through conscious higher order processes such as monitoring, evaluating, identifying causal relations, analogy, and active cognitive processes including the generation of

representations which are contemporaneously referred to as simulations.

(Billett, 2014, p. 472)

Therefore, learning in the workplace is considered in a similar way that most human learning occurs: “Indeed, across human history, the process of learning culturally and socially derived knowledge, such as that required for work, seems to have arisen through individuals’ engagement in everyday practices, rather than being explicitly taught by others” (Billett, 2014, pp. 466-467).

#### **2.7.4. Cross-cultural learning theories.**

The over-riding issue considered in this study is understanding how leaders of diverse cultural backgrounds develop leadership to serve in multi-ethnic churches. Available evidence suggests there are cultural expectations of leadership, and its development, operating at both the individual and group levels that have not been adequately incorporated into existing adult learning theories (e.g., Merriam & Bierema, 2014). Watkins (2000), for example, argues that “at a deeper level, cultural differences emerge that question some of the tenets of Western educational psychology and approaches to teacher training” (p. 170).

Gauging the influence of culture in leadership is not straightforward. Cox and Ramirez (1981) warn against ignoring the impact of diversity that is akin to a colour blindness (Khalifa, Gooden, & Davis, 2016). Guild and Garger (1998) identified the danger of oversimplifying cultural patterns and applying them to individuals. Cox and Ramirez (1981) explain:

Recognition and identification of these average [cultural] differences have had both positive and negative effects in education. The positive effect has been the development of an awareness of the types of learning that our public schools tend to foster. . . . The negative effect . . . arising primarily from common problems associated with looking at mean differences is [that] the great diversity within a culture is ignored and a construct which should be used as a tool for individualization becomes yet another label for categorizing and evaluating. . . . Unfortunately, it has been used to stereotype minority students or to further label them rather than to identify individual differences that are educationally meaningful. (p. 61)



Guild and Garger (1998) argue that while a leader may have a preferred learning style, that may have cultural origins, students often use a combination of learning styles depending on the circumstances, setting or challenge. Similarly, LaFever (2010) also warns about making false cultural assumptions about learning styles of learners.

To make an assumption that all Hmong students need to work in groups because they come from a culture that values collectivism would be counterproductive to them and their classmates. It is more useful to remember that all students use all learning styles at some point in their learning but may prefer to start with a particular preference. (p. 287)

Accordingly, Watkins (2000) has concluded that disentangling cultural influences from other factors is very difficult.

Perhaps not surprisingly, to understand cultural influences on the teaching and learning process turns out to be rather complex. Indeed cultural, individual difference, and contextual influences may be so closely entwined that it may not be possible to separate these factors. (p. 170)

Merriam and Bierema (2014) believe that traditional theories of learning and leadership development are limited in explaining how learning occurs in diverse cultural settings. Merriam and Bierema believe that while “andragogy” has been the foremost understanding of adult learning (e.g., Knowles, 1980):

[It] does not cross many cultural borders. Epistemological systems—our ways of knowing—all have different ideas about the nature of knowledge and learning depending on your country and culture. . . . What counts for learning and knowledge in an African context is different from that in Latin American contexts, or religious contexts such as Hinduism, Buddhism, and Islam. (pp. 242-243)

McLean (2006) has stated it is unlikely that a universal theory of learning, applicable across cultures, will be developed due to the diversity of settings and beliefs.

Johansen and McLean (2006) explain how the diversity of worldviews mitigates against finding a common understanding of learning.

Attempts to find isomorphosism between various views [of adult learning in the workplace] is nonsensical due to the variations in the underlying beliefs

and structures of the various worldviews. Yet each has its own consistent internal logic. By understanding other worldviews, perhaps we can find and further develop our own. (p. 326)

Instead McLean (2006) argues for the pursuit of a greater understanding of how diversity impacts learning. Johansen and McLean (2006) believe:

To be effective . . . practitioners must recognize how cultural background, assumptions, and view of the world influence an understanding of adult learning. The dangers of not developing such an understanding include inconsistent and/or atheoretical practice, misunderstandings, miscommunication, and the dangers of cultural imperialism. (p. 321)

Similarly, Guild and Garger (1998) stress seeking a deeper understanding of the interaction of learners and culture.

A teacher who cares about and develops methodologies sensitive to the needs of the learners she works with will foster success. Too often, the accommodation of differences is limited to a cultural holiday celebration or a multicultural fair. Even the study of multicultural content often fails to consider the different ways students learn. Thus, serious consideration of culture and learning styles together will offer the opportunity for more depth [in a] culturally sensitive curriculum. (p. 37)

### **2.7.5. Culturally-responsive adult learning framework.**

Several attempts have been made to develop a culturally responsive framework to provide direction to developing and selecting appropriate learning strategies for adult learning in culturally diverse settings (e.g., Banks, 2015; Hardy & Tolhurst, 2014; Merriam & Bierema, 2014). The proposed adult learning structure of Merriam and Bierema's (2014) framework is adopted here to organise the recommended learning principles from several authors.

*Characteristics of adult educators.*

- An educator who values cultural diversity and pursues a greater understanding of diversity and its sources (Merriam & Bierema, 2014; Vavrus, 2008).
- An educator who engages in self-critical praxis to understand their own assumptions, biases and cultural understanding (Merriam & Bierema, 2014). Khalifa, Gooden, and Davis (2016) explain:  
In this process, an individual leader is recognising that she or he is a cultural being influenced by multidimensional aspects of cultural identity, even as she or he attempts to do the work of leadership. . . . Leaders are urged to examine their own biases and how they affect their professional practices . . . [and] to model the change they wish to see in their graduates. . . . Unfortunately, the dominant hegemonic (often, White, Westernized) ways of understanding and practising school leadership have been detrimental for minoritized students. (pp. 1285-1286)
- An educator who is pedagogically flexible in using multiple teaching methods, adopts multiple learning perspectives, and understands the educational implications of differing worldviews (Merriam & Bierema, 2014).
- An educator who creates and tests their own theories of learning for their setting (Merriam & Bierema, 2014).
- An educator who is motivated by love for their students that motivates them to engage in the challenging endeavour of providing a stimulating and just learning environment. Khalifa, Gooden, and Davis (2016) explain:  
Similarly, Robinson (2010) believed that “school leaders develop effective processes and strategies that successfully reform their schools because they sincerely love all children and they believe all children are capable of learning if given an equal opportunity to excel” (p. ii). Such thinking has the power to enable school leaders to seek to understand what it is that will help all their students learn despite the cultural beliefs and practices they carry to school. (p. 1290)

### *Characteristics of adult learners.*

- Adult learners are internally motivated and may have several reasons for participating in learning (Merriam & Bierema, 2014).
- Adult learners live complicated lives within a changing environment and who experience multiple demands on them e.g., work, family and community commitments (Merriam & Bierema, 2014).
- Adult learners seek learning that is immediately relevant to their lives (Merriam & Bierema, 2014).
- Adult learners have a repertoire of learning styles (Merriam & Bierema, 2014).
- Some adult learners have significant language issues arising from global migration, especially refugees (Merriam & Bierema, 2014).

### *Characteristics of the adult learning process.*

A learning strategy is implemented that centres on student needs, participation and context. In particular, the pedagogical process:

- accounts for students' cultural issues, especially accommodating the diversity of ways of knowing (Banks, 1993; Merriam & Bierema, 2014);
- provides appropriate experiences to maximise the development for all students (Banks, 1993);
- connects authentically to students' life events (Merriam & Bierema, 2014);
- engages in a meaningful two-way process between the student and teacher that builds a mutual relationship (Merriam & Bierema, 2014);
- presupposes an understanding that learning occurs through the "active student participation in the learning process" (Vavrus, 2008, p. 7);
- encourages both cross-cultural understanding among students and the valuing of individual cultural identities (Banks, 1993; Khalifa et al., 2016); and
- develops the capacities of students to undertake critical reflection that aims to develop a deeper understanding of themselves and others (Merriam & Bierema, 2014).

*Characteristics of the adult learning context.*

- Adult learning occurs in several interacting contexts: among other students and beyond the immediate context, including the family, work, community, religious and cultural settings (Merriam & Bierema, 2014).
- The effectiveness of the context as a learning centre depends significantly on the learning culture established in the context supported by the organisational structure (Banks, 1993; Merriam & Bierema, 2014).
- Key leaders in the immediate and broader contexts have significant influence upon its learning culture (Khalifa et al., 2016). Drago-Severson (2012) argues that in adult learning settings principals “shape growth-enhancing climates that support adult learning as they work to manage adaptive challenges” (p. 1). Applying this principle to a church setting, senior pastors need to lead the drive for alignment of the church’s values and practices to be consistent with a culturally responsive approach to leadership development and to personally demonstrate a commitment to, and advocacy for, minority groups and social justice (Khalifa et al., 2016).

*Design and facilitation of adult learning.*

Merriam and Bierema (2014) believe numerous effective programs will emerge as these adult education principles are creatively applied in cross-cultural contexts. However, the authors warn that “there is no single formula for creating powerful programs that will optimise learning for all learners” (p. 254). New approaches to the design and facilitation of adult learning are emerging, for example, holistic learning and non-western approaches as Merriam and Bierema explain.

The impact of culture continues to be important for educators and learners as we strive to appreciate diverse ways of knowing. Although the traditional theories of adult learning are here to stay such as andragogy, self-directed learning, and transformative learning, the field is turning its focus to more contemporary emerging understandings of learning such as holistic learning, embodied learning, spirituality, non-Western ways of knowing, and technology. (p. 254)

Merriam and Bierema (2014) argue, based on Smith (2010), that “holism is the most effective means of facilitating learning as it promotes a ‘natural state of the human being ... [an] interconnectedness within the human being (mind, body, spirit), between humans, and between humans and the universe’” (p. 254). Merriam and Bierema suggest that:

[T]he technical rational Western approach to learning fails to honour the intellectual, emotional, physical, social, aesthetic, and spiritual aspects that are important in many non-Western cultures. . . . Western approaches privilege the intellect over other ways of knowing and value autonomy and independence over collective ways of learning. Holism, on the other hand is experiential, interdependent, community-oriented and culturally responsive. It values using the learner’s culture within her learning context while inviting the learning community to engage in the learning. (p. 254)

Merriam and Bierema also believe the understandings encapsured in current adult learning theories will find new value, as they are adapted to accommodate diverse cultural settings.

## **2.8. A Leadership Development Framework for Multi-Ethnic Churches**

This chapter has addressed the question “What knowledge is available to guide multi-ethnic churches in developing effective leaders in their unique settings?” Several sources of research have contributed answers and several theoretical explanations were considered. In the following section, the findings of the various literatures are synthesised to suggest how effective leadership development in multi-ethnic churches may be viewed.

The available evidence points to three clusters of elements that dynamically interact to impact the development of leaders ministering in multi-ethnic churches. They are:

1. the characteristics of the multi-ethnic church;
2. the characteristics of the leadership community in the church; and
3. the characteristics of the cross-cultural leadership development process.

### **2.8.1. The dynamic relationships among factors impacting cross-cultural leadership development.**

The dynamic relationships among these characteristics are displayed in Figure 2.2. The research literature suggests that aspects of the church and leadership communities, referred to as their characteristics, impact the cross-cultural leadership development process in multi-ethnic churches. The outcomes of the leadership development process enhance cross-cultural leadership and subsequently church effectiveness. These characteristics are likely to be found in varying degrees in multi-ethnic churches. The identification of these characteristics will be valuable in reviewing the findings from the case study churches.

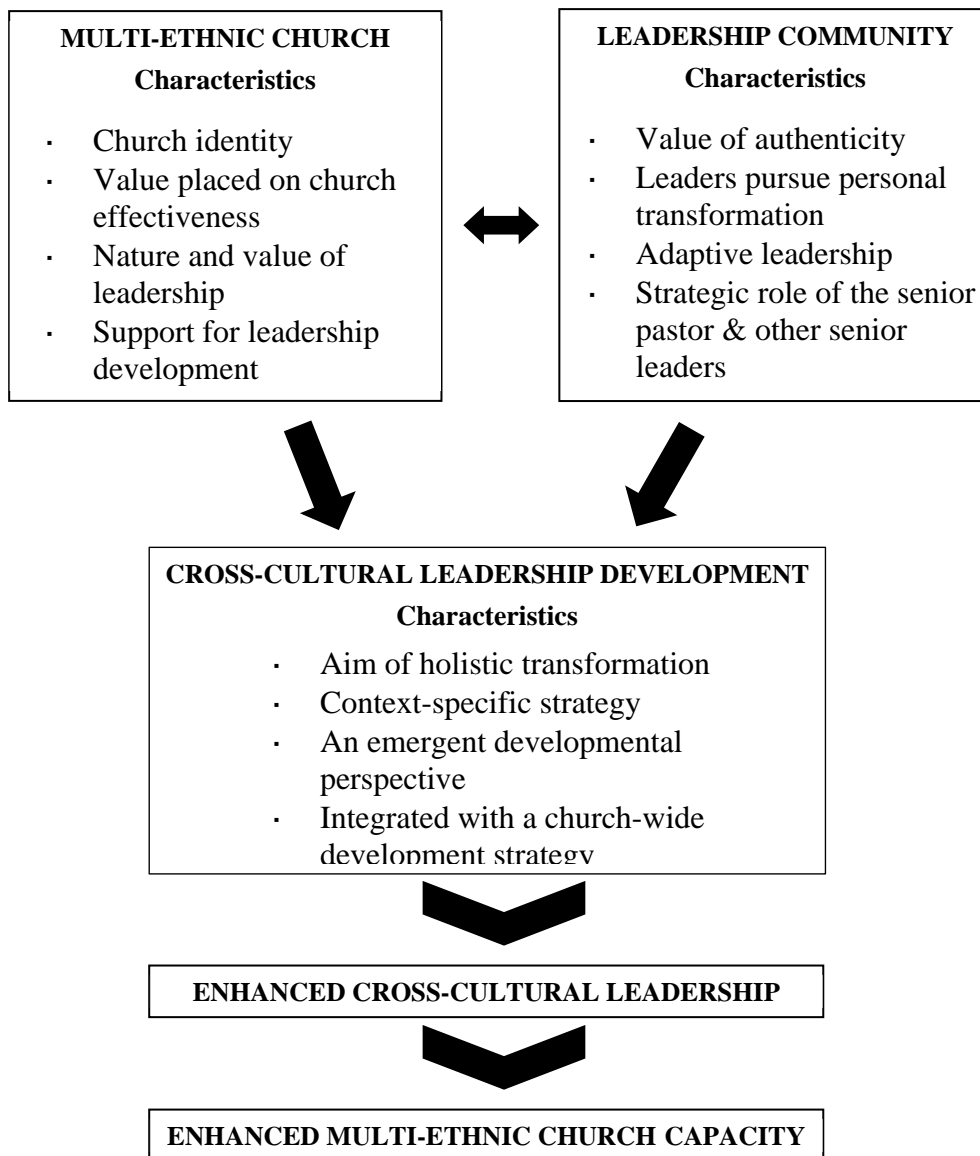


Figure 2.2. Cross-cultural leadership development framework.

### 2.8.2. The church-wide characteristics of multi-ethnic churches.

Each multi-ethnic church is a unique culture that is an expression of its beliefs, values and practices held individually and corporately. Multi-ethnic churches are complex entities, often comprising several subcultures. These churches defy simplistic explanations and require a deep understanding of their identities and how their complexity impacts leadership and leadership development. Specific characteristics include:



**1. The church identity.** The ultimate purpose of multi-ethnic churches is identical with other Christian churches. They are the body of Christ, and so adopt his values, accept his authority, and follow his ministry example to develop disciples and to be his representative in the community. However, each multi-ethnic church has its unique church identity that incorporates its cultural diversity, purpose, vision and values. Its unique identity is important as it serves a valuable role in its ministry and effectiveness.

**2. The value placed on church effectiveness.** The second characteristic of multi-ethnic churches is the value placed by the congregation on being effective in terms of its identity. The church expresses this value in many ways including a drive to increase its effectiveness through the development of both its common and unique capacities. Common capacities include, for example, its governance, physical and financial resources, and leadership. Second, multi-ethnic churches have unique capabilities that reflect their cultural identity and diversity. The church engages in a transformation process to enhance its overall effectiveness. It is motivated by the biblical imperative to develop as the body of Christ. The status of its effectiveness is referred to as its church health.

**3. The nature and value of church-wide leadership.** Leadership in the church is valued as part of God's plan. Leadership is ultimately based on the model and teaching of Jesus Christ, and other biblical texts. While leadership is a "calling", it is open to all followers of Jesus Christ. The style of leadership practised in a multi-ethnic church has a significant bearing on the development of its capacity and its effectiveness. The conception of leadership is tailored to the unique needs and perspectives of each multi-ethnic church. Leaders and leadership are viewed broadly. Leadership should not be limited to officially appointed leaders. Shared leadership is likely to be more effective in mobilising the various ethnic groups in the congregation but it may require a re-conception of the nature of leadership to provide a common perspective. Different styles of leadership may be necessary at various levels in the multi-ethnic church. For example, senior leaders may need to adopt stronger directive styles to ensure church alignment, whereas grassroots leaders may need an empowering model of leadership. The common approach of using competencies to describe effective leadership may be susceptible to cultural bias and

underestimate the complexity of leadership in multi-ethnic churches. A more productive approach may be to focus on the leaders' values and motivation to participate in a multi-ethnic church.

**4. The support for leadership development.** The church strongly supports its leaders because it improves its effectiveness. A church-wide culture exists that actively encourages all to consider leadership and to be better leaders.

### **2.8.3. The characteristics of the cross-cultural leadership community.**

The characteristics of the leaders have both individual and group dimensions that are mutually interdependent. A key characteristic of effective multicultural leaders is the desire to develop as authentic Christian leaders in a multicultural setting. This development is a holistic transformation, impacting all dimensions of life. The leadership community provides support in this transformation process by living authentic lives, and providing encouragement and mentoring. The senior leaders, especially the senior pastor, have a very high level of influence upon leaders and the leadership community. The leadership community is founded upon the development of personal relationships that share common beliefs and values about Jesus Christ and the church's identity. Specific characteristics include:

**1. The value of authenticity.** The effectiveness of the leaders is ultimately dependent upon the authenticity of their leadership. First, it is the authenticity of having a deep relationship with Jesus Christ, and consequently, their obedience to the Scriptures. Second, leaders in multi-ethnic churches have chosen to live in a cross-cultural setting. It is more than a church role requirement; it is a desire to fully emerge in living life with people from other cultures. It is playing together, learning together, worshipping together. Their lifestyle choice is motivated by a true love for all people; valuing others regardless of ethnic or other backgrounds.

**2. The leaders pursue personal transformation.** Effective leaders in multi-ethnic churches aspire to maximise their leadership capacity through personal transformation. They develop many of the same leadership attributes as leaders in other church settings, as well as context-specific capacities linked to the unique identity of their church. They seek transformation as they engage in their leadership

roles. They also seek to develop collaboratively, supporting each other's progress. The leadership community becomes a learning community pursuing shared knowledge.

**3. Adaptive leadership.** The nature of cross-cultural leadership in multi-ethnic churches is always a state of flux. Changing global migration patterns impact the cultural diversity of churches and their neighbourhoods. Church leaders seek to adapt as they are aware of these cultural trends and empower the church to respond to these developments.

**4. The strategic role of the senior pastor and other senior leaders.** Senior leaders, especially the senior pastor, play a critical role in the development of multi-ethnic churches. They contribute through their cross-cultural experiences, advanced leadership skills, and their personal support for leaders. Most importantly, their personal example of being an authentic Christian and cross-cultural leader motivates and guides the leadership of others. The senior leaders also set a culture of innovation, adaptation to change, and lifetime learning within the leadership community and in the church. The example of personal transformation of the senior pastor is a powerful influence upon leaders in multi-ethnic churches to engage in personal transformation.

#### **2.8.4. The characteristics of the cross-cultural leadership development process.**

The development process is intentional. It seeks to enhance the congregation's effectiveness by enabling the church to more accurately reflect its responsibility of being the body of Christ. The process focuses at all levels in the church: individual, ministry groups and congregations. An emergent development process is adopted to harness the rich learning potential of each unique church environment. Specific characteristics include:

**1. The aim of personal and corporate transformation.** The aim of cross-cultural leadership development in a multi-ethnic church is to enhance its overall capacity through the transformation of individuals, groups, and the church community. Transformation is possible as leaders learn to "access" the power of God to bring change. Transformation occurs when believers, acting individually and corporately,

identify with Jesus Christ, experience the presence and power of God, apply the wisdom of Scripture, imitate the example of Jesus, endure hardship, and are supported within a community of leaders.

**2. A context-specific strategy for cross-cultural leadership development.** The multi-ethnic church avoids dependence upon generalised learning theories and leadership development strategies. It develops and implements a localised understanding of cross-cultural leadership and leadership development that is consistent with its unique circumstances. The church develops its unique theory of leadership development, contextualised for its situation.

**3. The emphasis on an emergent developmental perspective.** Cross-cultural leadership development does not focus upon a set of externally prescribed competencies. Rather, it adopts an emergent development principle where appropriate competencies are expected to develop when leaders holistically engage in authentic learning-rich experiences that are real leadership activities within the church setting. These activities are selected strategically to develop the cross-cultural expertise necessary. Input and support are provided within the real-time participation in leadership, primarily from the leadership and church communities. Input is also provided through external events such as leadership conferences and further education.

**4. Leadership development is part of an overall church improvement strategy.** Leadership development occurs best in multi-ethnic churches when incorporated within an overall plan for enhancing church capacity. The church-wide development strategy shares the same beliefs and values as the leadership development process.

## **2.9 Conclusion**

This overview of the research literature indicates a body of knowledge about leadership development in culturally diverse situations within the province of the Church. Evidence from cultural and organisational settings suggest that effective leadership development at a multi-ethnic church should be consistent with the cultural and organisational values of the church (D. Day, 2000), especially, the conception of leadership (Turnbull James, 2011) and should reach out to all members of the congregation as potential leaders (Turnbull James, 2011). Leadership

development should be designed to meet the specific contextual requirements of a multi-ethnic church (Crevani et al., 2010). For example, the pedagogical approach should include authentic activities, settings and social environment consistent with the multi-ethnic church (Bilhuber Galli & Müller-Stewens, 2012). This review has also indicated that intentional leadership is needed to develop this strategy. Available evidence suggests that senior pastors may be key to the effective capacity development of multi-ethnic churches.

What appears to be missing from existing knowledge about leadership development is how multi-ethnic churches should engage in this process of capacity building to be more effective in their broad mission and their unique goal of purposeful living in a diverse ethnic setting. So, the underlying purpose of this study is to contribute to the development of a coherent explanation of effective leadership development in cross-cultural church settings. The following chapter, *Research Methodology*, explains the research framework adopted in this study that attempts to address the questions and issues raised in this literature review.

## **CHAPTER 3 – RESEARCH METHODOLOGY**

This chapter describes the research design adopted in this study. The research design was crafted to seek new knowledge that could enhance the leadership development in multi-ethnic churches, which would build upon the knowledge reported in the literature review in Chapter 2. The chapter begins with the research problem addressed in this study. It explains the research methodology that was adopted to seek answers to the research questions. Details are provided about the researcher's philosophy of research that led to the adoption of a qualitative case study strategy. Also provided are details about the unit of analysis, selection of cases and participants, data collection strategies and analysis procedures. Issues about the quality of the evidence are addressed as well as a critical review of the research strategy.

### **3.1. Research Problem**

#### **3.1.1. Research aim.**

This study was motivated by the desire to improve the effectiveness of multi-ethnic churches in achieving their purposes. Available research pointed to the critical role of leadership and the value of leadership development to improve the capacities of multi-ethnic churches in Australia. Due to the lack of knowledge about effective leadership in Australian multi-ethnic churches, this investigation focused on ways to develop leaders that would assist these churches. Accordingly, the overall research aim of this study was to answer the following question:

*How does leadership develop in multi-ethnic churches?*

#### **3.1.2. Research questions.**

The following research questions were formulated to address the aim of learning how leadership can develop in multi-ethnic churches.

1. How are leadership and leadership development viewed in multi-ethnic churches?

2. How do the leadership practices of senior pastors and others influence the development of leadership in multi-ethnic churches?
3. What theoretical understanding of leadership development emerges from this study and how does it extend existing knowledge of leadership development in multi-ethnic churches?

The aim of the first research question was to explore how leaders of multi-ethnic churches viewed their leadership and how they believed that their leadership developed. This question was prompted by the research literature that identified varying conceptions of leadership and practices of leadership development. The aim of the second research question was to explore how leaders in these churches influenced each other's development. The literature especially pointed to the significant influence that senior leaders have on emerging leaders. This question sought to understand how this influence occurred. The third question sought to understand the similarities and differences in leadership development occurring in these churches and how this understanding related to, or extended, existing knowledge of leadership development in multi-ethnic churches. The researcher believed that seeking answers to these three research questions would provide a comprehensive understanding to the overall research question about how leadership develops in multi-ethnic churches.

### **3.1.3. Research design overview.**

A qualitative multiple case study strategy was adopted to cater for the researcher's worldview and research beliefs. Three churches were chosen to illuminate effective leadership development practices. The research questions were addressed by seeking input from three multi-ethnic churches, where reportedly leadership development was a significant priority in church life. Thirty-one leaders were interviewed including the three senior pastors. The interview data were examined both within and across the cases to surface perspectives on leadership development.

The credibility of the findings was enhanced by providing a transparent research process accompanied by several strategies to improve the quality of the findings. Figure 3.1 displays an overall perspective of the research design with the factors influencing its construction. The display is adapted from Maxwell (2013).

## Leadership Development Design Map

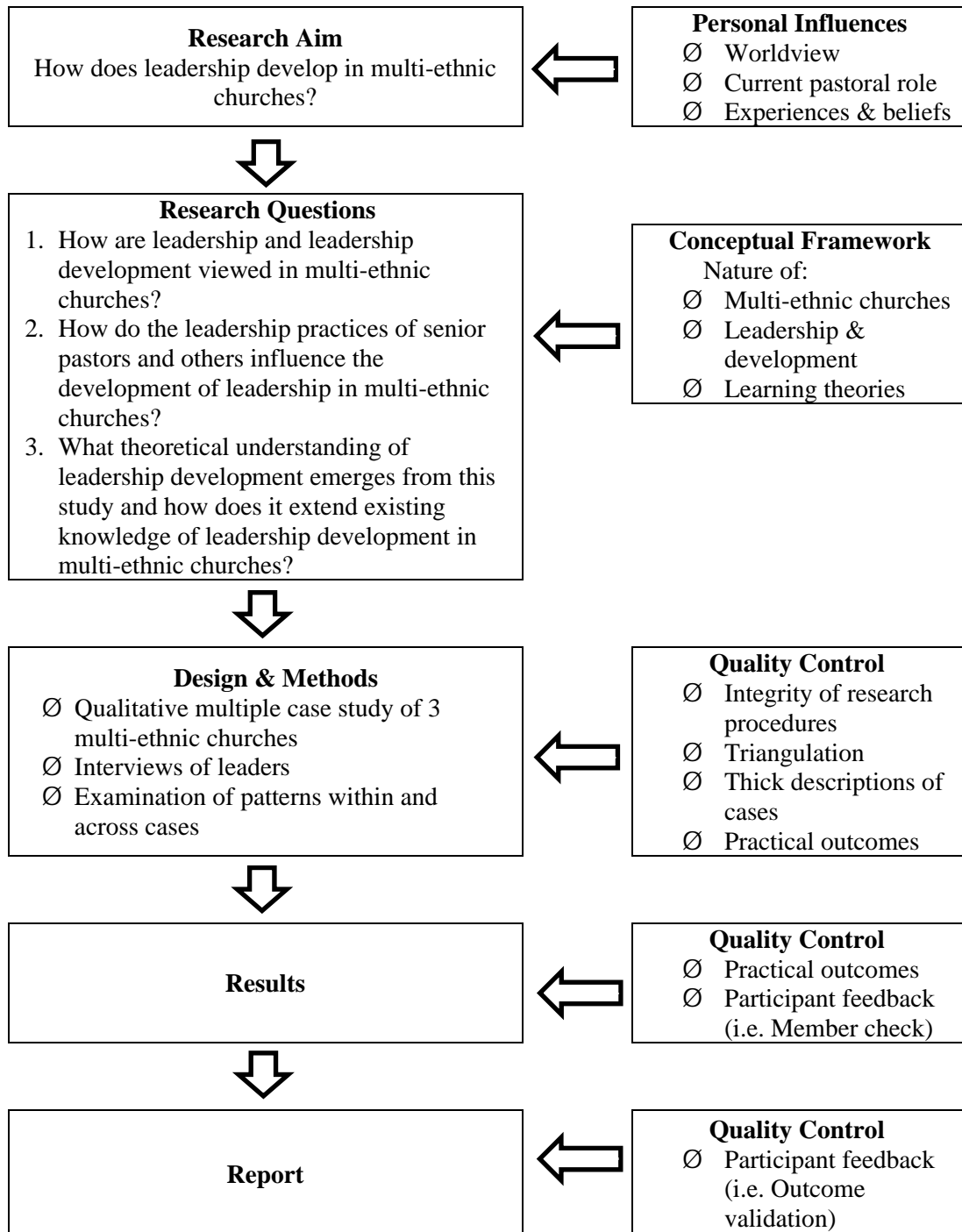


Figure 3.1. Leadership development design map.

Note. Adapted from *Qualitative Research Design: An interactive approach* (3<sup>rd</sup> ed.), by J. A. Maxwell, 2013, Thousand Oaks, CA: Sage.



## **3.2. Research Philosophy**

### **3.2.1. My place in the research process.**

Banks (1998) observes that all decisions made in research projects are inevitably selected and framed by the researcher's values that are an expression of their worldview. Inevitably, this study was impacted by "Who I am as a researcher". Therefore, the pursuit of this research study was inherently a value-laden exercise. My worldview, life experiences, professional career as a teacher and educational researcher, and more recently, as a Baptist minister for 25 years, would affect my philosophical orientation and research values.

The ideas explored in this study arose from the social environment in which I have a vested interest. In particular, my recent pastoral leadership of an ethnic African church and my role in training ethnic pastors in Queensland Baptist churches has increased my awareness of the challenges faced by ethnic and multi-ethnic churches. It affected the motives and perspectives I brought to this study. As a leader and participant in the full range of church life, I feel strongly about the issues of this study. They are important personally, professionally and to the welfare of the church that I pastor. As a senior pastor, I am in a privileged position to facilitate change and I believe have a responsibility to do so. Therefore, this study is important to me because it was very clear in previous church appointments that effective leadership, at all levels in the church, was essential for its successful functioning.

In addition to a vested interest in the research questions, my participation in the study may not have been benign. The nature of the researcher as a pastor, albeit in a different Baptist church, provided a research challenge. The perceived "authority" or "power" of a pastoral role had the potential to influence the openness of interviewees and willingness to volunteer for the project. It may also have distorted the feedback received. Accordingly, Creswell (2014) argues for the explicit specification of philosophical assumptions guiding the research process so the impact of the researcher's perspectives upon the study can be gauged. The following section outlines two key influences upon the research design: a personal philosophical viewpoint, expressed as a worldview; and second, the research beliefs held by me, as the researcher.

### **3.2.2. My worldview.**

A worldview is “the foundational cognitive, affective, and evaluative assumptions and frameworks a group of people make about the nature of reality, which they use to order their lives” (Hiebert, 2008, pp. 25-26). The researcher seeks to live out a Christian worldview based on an evangelical theological perspective (Dyrness, Kärkkäinen, Martinez, & Chan, 2009). The researcher accepts the assumption of the existence of God and the validity of the *Holy Bible*. In doing so, the researcher accepts the follow-on assumptions about reality, knowledge, values, language, life’s purpose and their implications to a lived life that emerges from the divine revelation as recorded in the Christian Scriptures. In doing so, the researcher recognises the human limitations in formulating belief structures and acknowledges the diversity of worldviews held by Christians.<sup>51</sup>

The assumptions of this worldview motivated the researcher to pursue an understanding of the practical knowledge to assist the development of leaders in multi-ethnic churches, and in doing so, to increase the church’s capacity. These assumptions point to the adoption of a research philosophy that is (1) consistent with, and informed by, divine revelation mediated through diverse epistemological sources; (2) reflects the philosophical ladder that commences with ontological assumptions and builds to praxeological implications (Knight, 2006); (3) takes account of humanity’s strengths and limitations; and (4) humbly recognises the origin and complexity of creation.

### **3.2.3. My research beliefs.**

My research philosophy has been influenced by my worldview and by previous experiences in conducting educational research. For several years before becoming a Baptist minister, I was involved in the monitoring of educational achievement levels in primary schools, and conducted curriculum evaluations in primary and secondary schools.

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<sup>51</sup> Romans 14; 1 Corinthians 13:12

### ***3.2.3.1. Comparison with other research worldviews.***

My research beliefs do not neatly match any of the four overriding philosophical perspectives discussed by Creswell (2014). My ontological perspective on the nature of the social world, and humanity's limited capacity to understand it, is similar to a post-positivist worldview (Lincoln, Lynham, & Guba, 2011). However, I disagree with its strong emphasis on the need for objectivity. The knowledge that I am seeking to gain in this study requires my involvement in the research process, and the accompanying recognition, that I will be impacted by others in the process, and that I will affect them.

I have several positive connections with a social constructivist worldview. The stress on pursuing meaning and the collaborative pursuit of knowledge reflect my worldview and experience. In addition, I have found value in adopting an inductive process to pursue knowledge in complex settings that takes account of the uniqueness of individual settings and avoids the risk of over generalisations. The absence of an external reality and reference point in a social constructivist worldview is an obvious tension point with my perspective. My theological understanding provides no guarantee that socially generated views reflect biblical values or an accurate reflection of reality. Similarly, I reject a pragmatist worldview of a values-free approach to life, that is disconnected with God, the ultimate reality, but I do find resonance with pragmatism's priority for pursuing practical outcomes from research.

I also have much in common with the transformative worldview that has a strong advocacy and participative viewpoint. The agenda for change and reform are consistent with my Christian values, as is the emphasis on valuing participants and seeking practical outcomes. However, my worldview would suggest that human limitations would equally affect the views of a disadvantaged group as any other group.

### ***3.2.3.2. A Christian research philosophy.***

The link between a Christian worldview and a research philosophy has been expressed in many ways. Van Kooten Niekerk (2011) claims "critical realism has been the dominant epistemology in the dialogue between science and theology for several decades" (p. 1). Similar perspectives include theological realism (Moore,

2015), theological-critical realism (Shipway, 2000), and social critical realism where the focus is specifically on the social phenomena (de Vaujany, 2008). Critical realism as a philosophy of knowledge argues:

It is possible to acquire knowledge about the external world as it really is, independently of the human mind or subjectivity. That is why it is called *realism*. On the other hand, it rejects the view of naive realism that the external is as it is perceived. Recognising that perception is a function of . . . the human mind, it holds that we can only acquire knowledge of the external world by critical reflection on perception and its world. That is why it is called *critical*. (Van Kooten Niekerk, 2011, p. 1)

Critical realism is a recent construct according to Van Kooten Niekerk (2011):

“*Critical realism* was introduced into the dialogue between science and theology in 1966 by Ian Barbour . . . [who] used the term to cover both scientific realism and a theological realism” (p. 1). Scientific realism is the view that “*subjects that are studied in the special sciences exist independently of that human experience . . .* [and theological realism assumes the view that] the true object of religious experience exists independently of human experience” (Padgett, 2002, p. 187). Theological realism encompasses the assumptions of theistic religions (e.g., Christianity, Islam, Judaism). My worldview, in conjunction with these related fields, has influenced my research perspective. A summary of my research beliefs follows.

1. Priority is given to ontological considerations. My beliefs in the reality of God and human limitations calls for a research strategy to bridge the gap between fallible human perception and divine plans and ideals (regardless of how difficult that task may be).
2. Reality or truth is a unified phenomenon because it has a common source. Truth as the expression of reality is purposeful, integrated and logical. Therefore, the pursuit of understanding of causes leading to theory building is warranted.
3. Because of a worldview about the nature and presence of God, new knowledge can and should be pursued for its benefits to humanity.
4. The Scriptures record God’s desires and intentions for the universe; a quality of life to aspire to. Therefore, research based on a Christian worldview can go beyond descriptions of reality, and even beyond

speculations of what life could be, to the pursuit of transformation guided by the revelation of the benevolent creator of the universe.

5. The pursuit of knowledge is a directive from God. It is to be motivated by love for others, practical, and should benefit all humanity, especially those in need.
6. Humanity has the capacity to pursue knowledge, understanding, and truth. While human limitations affect its capacity, humankind is aided by divine revelation and divine assistance. The creative and unique capacities of humanity reflect the character of God that enables multiple perspectives of reality to be formulated which can contribute to better understandings of reality.
7. Knowledge should be sought from many sources including divine revelation, e.g., the Scriptures, observations of creation, human experience and inquiry.
8. There is a significant gap between human understanding of the social world and reality. There are two leading causes. First, the complexity of the universe reflects the infinite nature of God as creator. Second, the finite nature of humankind limits its understanding.
9. The pursuit of truth is seeking to bridge the gap between human perception and reality.
10. Accordingly, the researcher engages in cycles of discovery in the search for increasingly better understanding of reality.
11. Epistemological monism is rejected as it privileges one research methodology. Rather, I favour epistemological opportunism that leads to methodological pluralism. Wight (2006) explains the logic of this assumption: “differing object domains . . . will require differing methods and any attempt to specify methodological strictures in advance of ontological considerations can only be arbitrary.” (p. 261)
12. Since the complexity of reality is exacerbated by the reality of multiple contexts, priority is given to understanding local contexts.
13. Critical reflection is a process that helps evaluate human conceptions of reality that leads to better understanding. Critical reflection helps by surfacing individual and group assumptions.

14. Desirable researcher attitudes include: (1) humility: as humanity is not the centre of the universe; (2) respect for humanity and the environment as expressions of the creator God; (3) confidence that the universe can be understood to some degree, and changed for the better; and (4) the recognition that the researcher does not stand independently outside the research process.

### **3.2.3.3. A theological-qualitative model.**

The overall aim of seeking an in-depth understanding of leadership development in multi-ethnic churches fits well within the ethos of qualitative research methodology. The researcher has adopted a qualitative research methodology for this study that incorporates theological input and reflection. My theological perspective brings the following adaptations to the qualitative research method:

1. Broadening the research process. Data from the Scriptures and theological-critical reflection are included. Swinton and Mowat (2006) in *Practical Theology and Qualitative Research* argue that when theological reflection leads to a theology of action, then it is consistent with a qualitative methodology.
2. Adopting an action orientation. The aim of the research design is to go beyond the pursuit of new knowledge to its application, seeking social transformation as Swinton and Mowat explain:

For the practical theologian, action is not merely pragmatic or problem-solving, although it may contain elements of this. For practical-theological action always has the goal of interacting with situations and challenging practices in order that individuals and communities can be enabled to remain faithful to God and to participate faithfully in God's continuing mission to the world. . . . It is in this action-oriented dimension of the use of qualitative research methods that we most clearly see and understand what it means for the qualitative methods [to be] used in the service of Practical Theology and ultimately God. (pp. 257-258)

Swinton and Mowat (2006) conclude that the combination of an action-focused theology leading to social transformation, and qualitative research methodology provides:

. . . a wonderful context for the development of fresh insights, challenging dialogue and revised and faithful modes of practice. In this way qualitative research aids us in the process of renewing our minds (Romans 12:2) and seeing the world differently . . . [and] to enable that revised vision to create changes in the way that Christians and Christian communities perform their faith. (pp. 254-255)

#### **3.2.3.4. *Required qualities of the research design.***

In summary, I believe that adopting a theological-qualitative research design to address the study's questions requires:

- building on current research about leadership development;
- providing an in-depth understanding of leadership development in real-life situations occurring in each church context;
- valuing participants' views and experiences, and accommodating multiple perspectives and sources of data in the pursuit of a better understanding of leadership development processes and outcomes;
- identifying the common and unique characteristics of leadership development across the three churches;
- surfacing the potential of leadership development beyond what was observed;
- providing opportunity for critical reflection of (1) the various sources of information: ranging from previous research, scriptural insights, to the experiences of the participants and the churches; and of (2) the quality of the outcomes in terms of practical usefulness; and
- taking the interpretive bias of the researcher seriously.

### **3.3. Research Design Details**

A multi-site case study design was used to gain knowledge to address the research problem. According to Yin (2014), in *Case Study Research: Design and methods*, a research design is “a plan that logically links the research questions with the evidence to be collected and analysed in a case study, ultimately circumscribing the types of findings that can emerge” (p. 240). The decisions about the design were guided by the research questions, the researcher's philosophy of research, and the

quality requirements of qualitative research. The following section explains the research strategies chosen, namely, a qualitative multiple-case study, the strategies adopted to maximise the quality of the findings, and the methods used to gather, analyse and interpret the data.

### **3.3.1. Research strategy.**

#### **3.3.1.1. A qualitative multiple-case study.**

Klenke (2008), in *Qualitative Research in the Study of Leadership*, has observed a close link between leadership and its context such that “many leadership problems are defined and shaped by the context in which they manifest themselves” (p. 63). Klenke argues for privileging an understanding of the local context in the research process and so recommends case study as a research strategy because it is “driven by the desire to understand complex social phenomena . . . [that] allows investigators to retain the holistic and meaningful characteristic of real-life events such as leadership processes” (pp. 58-59). The resultant focus on the context of individual churches pointed to the selection of a case study methodology. Therefore, the unit of analysis in this study was the individual multi-ethnic church. Creswell’s (2013) definition of a qualitative case study was adopted for this study.

Case study research is a qualitative approach in which the investigator explores a bounded system (a case) or multiple bounded systems (cases) over time, through detailed data collection involving multiple sources of information (e.g., observations, interviews, audio-visual material, and documents and reports), and reports a case description and case-based themes. (p. 97)

Yin (2014) explains case study as “an empirical enquiry that investigates a contemporary phenomenon (the ‘case’) in depth and within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident” (p. 16). Case study methodology was considered appropriate for this study as it met the criteria proposed by Yin of seeking a deep understanding of the leadership development process, among many people, and within a particular, real-life complex context. Yin argues that case study methodology must fit within the overall research strategy of the study. Case study methodology requires:



- a strategy to ensure the quality of research is consistent with the philosophical assumptions underpinning the research methodology;
- specification of the study design, e.g., single, multi-case;
- a data collection strategy: Multiple sources of data to provide evidence of convergence of the findings; and a case study database with a chain of evidence providing explicit links among questions, data collected and conclusions drawn; and
- an analytical approach for examining the data in reference to the research questions.

The research question was addressed through a multiple case study strategy. According to Stake's (2006) terminology in *Multiple Case Study Analysis*, multi-ethnic churches represent the *quintain*; the collective target or the phenomenon under investigation. The quintain comprise three separately bounded systems that collectively shared common characteristics of multi-ethnic churches. The multiple case study has two foci: First, to seek a greater understanding of the *particular* of each case, especially their uniqueness, and secondly, to understand what the three cases shared in common, namely, the *general*. Stake (2006) explains:

Multicase research starts with the quintain. To understand it better, we study some of its single cases—its sites or manifestations. But it is the quintain we seek to understand. We study what is similar and different about the cases in order to understand the quintain better. (p. 6)

To maintain an appropriate balance between the two foci, Stake (2006) recommends structuring the reporting around the final selection of research questions. In this study, three multi-ethnic churches were studied as multiple-bounded systems. They are referred to by pseudonyms, namely, Sunrise Baptist Church, River Baptist Church, and Hills Baptist Church.

Interviews of leaders provided the data for an in-depth understanding, supplemented by researcher observations and church documents. Case reports were compiled including case descriptions and themes, followed by a report of themes evident across the three cases. The decision to include three churches (i.e., cases) was an attempt to strengthen the study's findings as suggested by Miles, Huberman, & Saldana (2014).

By looking at a range of similar and contrasting cases, we can understand a single-case finding, grounding it by specifying *how* and *where* and, if possible, *why* it carries on as it does. We can strengthen the precision, validity, stability, and the trustworthiness of the findings. (p. 33)

Based on Stake's (2005) case study classification, this study is both collective and instrumental. It is a collective study as it comprises studies of several sites. The case study is instrumental rather than intrinsic because it explores in depth a phenomenon, namely, leadership development in three multi-ethnic churches. The case study is consistent with Yin's (2014, p. 238) explanatory case study "whose purpose is to explain how or why some condition came to be".

### **3.3.1.2. Case study and theory.**

The role of theory and case study methodology depends partly on the philosophical assumptions of the study and the nature of the research questions. Eisenhardt (1989, as cited in Klenke, 2008, p. 60) identified three uses of theory in case study research: "(1) as an initial guide to design and data collection; (2) as part of an iterative process of data collection and analysis; and (3) as the final product of the research". In this study, existing research helped formulate a conceptual framework that guided the construction of the research questions. Second, the case study findings were compared to the existing understandings or theory of leadership development in multi-ethnic church settings. And, third, knowledge gained in addressing the third research question assisted the development of a deeper understanding of leadership development across multi-ethnic churches.

It is acknowledged that the use of existing knowledge may have impacted the pursuit of a deep understanding of leadership development as it "stifles potential new issues and avenues of exploration" (Klenke, 2008, p. 61). However, Klenke acknowledges that a researcher inevitably brings their worldview, knowledge, and experiences into the research endeavour.

It would be unrealistic to suggest that researchers could or should enter the field devoid of frameworks or ideas about relevant concepts in their areas of interest. As researchers, we all interpret the world through some sort of conceptual lenses formed by our beliefs, previous experience, existing

knowledge, assumptions about the world, and theories about knowledge and how it is accrued. (p. 61)

Accordingly, Klenke (2008) argues for the explication of the researcher's framework and to pursue the advantages of existing research knowledge, but also to make provision to surface alternative perspectives: "Existing theoretical constructs can be useful in informing design and analysis of some case studies. Openness and sensitivity to participants' verbalizations offer unique windows for theory formulation in others" (p. 62).

### ***3.3.1.3. Case study procedures.***

Merriam's (1998) approach to qualitative case study was adopted to help ensure its consistency with the broad interpretivist perspective adopted in this study (Yazan, 2015). Merriam (1998) recommends the following case study principles.

- The case is ontologically defined as a single entity, a phenomenon, with defined boundaries, e.g., a person, organisation, program or policy.
- The research questions are based on a theoretical framework drawn from the research literature.
- Qualitative data are used exclusively.
- Interviews, observations, and documents are the primary data sources.
- Data analysis is a process of making sense of the data collected.
- Analysis occurs concurrently with data collection.
- The validity and reliability of the findings are established through triangulation, transparency, and the disclosure of the researcher's beliefs and bias.

The study's methodology also included Yin's (2014) principles, indicated earlier, to ensure the process kept focus on the research questions that would enhance the overall coherence of the study and so help validate its findings (Yazan, 2015).

Accordingly, this study adopted a case study methodology incorporating three multi-ethnic church sites reported as pursuing intentional leadership development.

Therefore, the research strategy was primarily qualitative. It relied upon induction and allowed data to emerge with the potential to reformulate research questions and strategies throughout the study (Creswell, 2013).

### 3.3.2. Data sources.

#### 3.3.2.1. Sampling criteria.

While these research questions could be addressed profitably in several ways, a strategic decision was taken to follow Creswell's (2013) advice to include multi-ethnic church sites that were most likely to contribute to a deeper understanding of leadership development. The selection of cases also needed to be "congruent with the epistemological assumptions a researcher makes about the phenomenon he or she is studying" (Klenke, 2008, p. 64). To achieve this purpose, Merriam (1998) recommends using a purposeful sample in qualitative studies. Emmel (2013) explains the value of this sampling strategy.

The purpose of purposeful sampling is to select information rich cases that best provide insight into the research questions and will convince the audience of the research. . . . The logic and power of purposeful sampling rests on the in-depth study of information rich cases, towards learning a great deal about the research question and the issues considered by the researchers to be of central importance. (pp. 33-34)

Therefore, Klenke (2008) argues that each case needs to be carefully selected to ensure that it serves "a specific purpose within the overall scope of the enquiry" (p. 65). Stake (2006) proposes three essential criteria for selecting cases: "Is the case relevant to the quintain? Do the cases provide diversity across contexts? Do the cases provide opportunities to learn about complexity and contexts?" (p. 23). On this basis, the following criteria of common and diverse attributes were used to select the multi-ethnic churches for this study.

Common attributes:

- The majority ethnic group is less than 80 percent of the church size.
- Leadership development is intentionally pursued.
- The church is registered with the Queensland Baptist organisation.
- Queensland Baptist church consultants consider it a *healthy church*. A healthy church was considered to have a clear direction (e.g., mission, vision, values), and where its leadership, administration and ministries were aligned with this direction and effectively undertaken (Lencioni,

2012). The size, age or style of the church were not considered as required elements of being a healthy church.

Diverse attributes:

- A variety of styles of multi-ethnic churches is included.
- There is significant diversity of ethnic groups in each church.
- The churches have different dominant ethnic groups.

### **3.3.3. Quality of research.**

Traditionally, reporting of the quality of research has been expressed in terms of its validity and reliability (Merriam & Tisdell, 2016). These criteria take on distinctive expressions in qualitative research where they cannot be reduced to coefficients of validity and reliability as in quantitative methodologies that tend to assume that data gathering methods can be undertaken independently of contexts. Maxwell (2013) explains that validity in a qualitative perspective “has to be assessed in relationship to the purposes and circumstances of the research, rather than being a context-independent property of methods or conclusions” (p. 121). Maxwell also argues that any demonstrations of validity should include supportive evidence rather than be assumed through the adoption of particular research methods.

#### **3.3.3.1. Trustworthiness.**

The quality assurance dimension of this research aims to ensure that the study provides outcomes that are believable and helpful to readers, ranging from researchers of leadership development to leaders in multi-ethnic churches. Therefore, the quality of the research process is ultimately an ethical issue concerning its trustworthiness (Merriam & Tisdell, 2016). The research design was formulated to maximise the quality of its findings through three broad strategies: (1) implementing an appropriate qualitative research methodology consistent with the nature of the research questions, the context of multi-ethnic churches, and the researcher’s worldview; (2) seeking external feedback from likely stakeholders about the credibility of the research process and the suitability of the findings; and (3) providing a transparent report of the overall research project. These broad strategies are consistent with the two forms of research rigour suggested by Lincoln, Lynham, and Guba (2011) for qualitative research: “methodological, related to the application

of the methods, and interpretive, relating to judging outcomes” (as cited in Merriam & Tisdell, 2016, p. 239). The following section provides details of the planned strategies to demonstrate the trustworthiness of the research, namely, data triangulation, member checking, outcome validation, and transparent reporting.

#### *3.3.3.1.1. Data triangulation.*

Triangulation, according to Merriam and Tisdell (2016), “is using multiple sources of *data* . . . comparing and cross-checking data collected through observations at different times or in different places, or interview data collected from people with different perspectives or from follow-up interviews of the same people” (p. 244). Patton (2015) explains that triangulation increases the “credibility and quality by countering the concern (or accusation) that a study’s findings are simply an artefact of a single method, a single source, or a single investigator’s blinders” (p. 674). Merriam and Tisdell (2016) indicate a limitation of triangulation in that multiple perspectives of the same phenomenon are unlikely to agree completely in all details as the authors explain:

Because what is studied in the social world is assumed to be in flux, multifaceted, and highly contextual; because information gathered is a function of who gives it and how skilled the researcher is getting it; and because the emergent design of a qualitative study precludes a priori controls, achieving reliability in the traditional sense it is not only fanciful but impossible. (p. 251)

Even with these reservations Merriam and Tisdell (2016) conclude that “from an interpretive-constructivist perspective . . . triangulation remains a principal strategy to ensure validity and reliability” (p. 246). In this study, triangulation was addressed in the research design by including three case study sites and interviews of several leaders at each church.

#### *3.3.3.1.2. Member checking.*

This process provides a way to “assess the accuracy with which a researcher has represented a participant’s subjectivity” (Koelsch, 2013, p. 168). Maxwell (2013) believes that member checks are:

. . . the single most important way of ruling out the possibility of misinterpreting the meaning of what participants say and do and the

perspectives they have on what is going on, as well as being an important way of identifying your own biases and misunderstanding of what you have observed. (pp. 126-127)

While the research support for member checking processes is quite limited (Thomas, 2017), this procedure was adopted in this study to assist readers gauge the credibility of its outcomes.

Several approaches are typically used in member checks. Interviewees are asked to check the accuracy of transcripts, data summaries and study findings. The participants in this study were asked how well the findings resonated with their personal experience of leadership development and the practices of their church. The focus on the study's outcomes, rather than the accuracy of the transcripts, reflects the application orientation of the study and the limitations of validating verbal transcripts (Thomas, 2017). The member checking processes adopted in the study are explained in section 3.4.3.

#### *3.3.3.1.3. Outcome validation.*

Maxwell (2013) argues that the key indicator of validity in qualitative research is the utility of its outcomes, which has come to be referred to as the study's "outcome validity". Herr and Anderson (2015) explain outcome validity as "the extent to which actions occur, which lead to a resolution of the problem that led to the study" (p. 67). Merriam and Tisdell (2016) explain that the reader ultimately determines estimates of outcome validity. It is a subjective process where "the person who reads the study decides whether the findings can apply to his or her particular situation" (p. 256). Outcome validity is also referred to as "transformational validity" (J. Cho & Trent, 2006, p. 320) as it focuses upon the intention of the research.

#### *3.3.3.1.4. Transparent reporting.*

The nature of the study requires a comprehensive reporting of the research from inception to conclusion to enable readers to make judgements about the study's trustworthiness, as a process of research, and the utility of the findings in their setting. Richards (2015) explains: "Good qualitative research gets much of its claim to validity . . . [by showing] convincingly how they got there, and how they built confidence that this was the best account possible" (p. 162). Reporting plans

included providing the details of the research process implemented: the sampling process, the interview procedures, and data analysis. The case study reports were structured according to the research questions and provide extensive examples of the data collected. Information is provided about the interpretive process adopted by the researcher with details about the potential influence of the researcher in the process.

The transparency recommendation of Gibbert and Ruigrok (2010) was also followed: “Because no given piece of research is likely to be able to satisfy all validity and reliability criteria . . . authors need to take (and be encouraged to report) trade-off decisions in an informed way” (p. 733). Accordingly, the research decisions taken during the study are made explicit so readers can make informed judgements about the impact of these decisions on the credibility of the research process and its findings. Also, the reporting includes information arising from the quality assurance processes undertaken (see section 3.4.3).

### **3.4. Research Method**

The research method focuses on the implementation of the data phase, providing details about how the data were collected, analysed, and reported. It also addresses how credibility issues associated with undertaking this research were addressed and makes explicit how the evidence is indicative of the quality attained. This section also includes details of the selected churches as shown in Table 3.1.

A second sampling occurred within the chosen churches in selecting the leaders interviewed. The senior pastor conveyed the purpose and details of the study and invited all church leaders to participate. All leaders who volunteered were interviewed. Twenty-eight interviews were conducted in addition to the three senior pastors. Details of the interviews are provided in Table 3.1. Additional information about each of the senior pastors and the leaders interviewed is provided at the commencement of Chapters 4–6.



Table 3.1

*Summary Details of Case study Churches<sup>1</sup> and Interview Details<sup>2</sup>*

<b>CHURCH INFORMATION</b>	River Baptist Church	Sunrise Baptist Church	Hills Baptist Church
Location	New South Wales	Victoria	Queensland
Age of church	31 years	62 years	8 years
Congregation configuration	1 English	3 English 1 Cantonese 1 Mandarin 1 Vietnamese	1 English 1 Indian 1 Samoan
Style of church services	Contemporary	Contemporary & Traditional	Contemporary & Traditional
Typical Sunday attendance	300-400	~700 <sup>3</sup>	~400
Number in church community	~600	~1500 attended at least monthly	~600
Leadership structure	Pastoral team (4)	Church council (8) Pastoral team (12)	Pastoral team (5) Leadership community (56)
Ethnic composition of pastoral team	2 Indian background 1 Anglo 1 European background	10 Anglo 2 Chinese	Samoan New Zealand Indian
Ethnic composition of church	~50 ethnic groups	~50 ethnic groups 60% born outside of Australia	~15 ethnic groups
Dominant ethnic groups	Anglo Indian European Asian	Anglo Chinese	Samoan/NZ
<b>INTERVIEW DETAILS</b>			
Number interviewed	7	16 <sup>3</sup>	7
Number of pastors	3	9	4
Number of other leaders	2 pastors in training 2 others	7 <sup>3</sup>	3
Ethnic background	3 Indian 2 Anglo 2 European	13 Anglo <sup>4</sup> 2 Chinese 1 European	2 Samoan 3 Samoan/NZ 1 Samoan/Chinese 1 Indian

## Notes:

1. The church names are pseudonyms.
2. Information available at the churches varied.
3. Some numbers provided by the churches were estimates only.
4. One transcript was not included in the analysis (see section 3.4.1)

### **3.4.1. Data instruments.**

The primary data instruments were semi-structured interviews, supported by researcher observations and church documents.

#### ***3.4.1.1. Interviews.***

Face-to-face interviews were undertaken in English. Language translation was not necessary. All interviews were audiorecorded and transcribed to assist analysis. The interview schedules combined pre-set questions that were informed by the conceptual framework, and open-ended questions that provided the interviewer with opportunities to engage respondents further or to address other lines of enquiry. Additional questions emerged in many of the interviews as other issues arose. The interview schedules are included in Appendix A. The researcher conducted the interviews onsite over a two-day period at each church, except for Hills Baptist Church where the researcher could meet individually with leaders at mutually convenient times. The senior pastor interviews required about 60 minutes, and 45 minutes for other leader interviews.

Each of the three senior pastors was interviewed. A semi-structured interview, as indicated in Appendix A, covered the following issues: ethnic composition of the church including leadership; their personal conception of leadership; view of their role as senior pastor in a multi-ethnic church; how others might view their role; how leadership is understood and developed; and the role of the senior pastor in leadership development; and exploring their leadership practices.

Twenty-eight leaders were interviewed across the three churches, in addition to the senior pastor. The interviews focused on their views of leadership and experiences of leadership development as indicated in Appendix A. The interviews were arranged through the senior pastor. All volunteers were interviewed. One transcript was not included in the analysis as the leader did not believe they had been in leadership at Sunrise Baptist Church for sufficient time to provide helpful answers. The number of interviews reflects the size of the churches. Table 3.1 provides additional information about the leaders interviewed.

#### **3.4.1.2. *Field notes.***

The researcher's observations during the data collection and analysis were recorded as field notes and became a data source for this study (Gambold, 2010).

Observations included: descriptions of participants and churches, thoughts, questions, and reflections.

#### **3.4.1.3. *Document collection.***

Various church documents were collected, such as church mission statements, specifications and roles of the senior pastor and leaders.

### **3.4.2. *Data analysis.***

The study adopted Creswell's (2013) suggestion of undertaking a detailed description of each site (i.e., within-case) followed by a thematic analysis across the sites (i.e., cross-case analysis).

#### **3.4.2.1. *Process of analysis.***

A constructionist approach was adopted to build an understanding of the collected data. An interpretive, inductive approach helped surface patterns and themes as the study unfolded. The overall process paralleled Creswell's (2014) recommendations and sought to maintain balance between description, analysis and interpretation including perspectives from related research. Procedures advocated by Creswell (2013, pp. 181-188) were adopted. Data analysis occurred in a spiral process of organising data, reading the transcripts, establishing themes and categories, and drawing inferences; first within-sites and secondly across-sites. Each interview was analysed separately. Themes identified in each interview were compared with others within each site to surface commonalities and discrepancies. Thematic analysis was applied across the sites to produce a unified, coherent understanding.

#### **3.4.2.2 *Managing the data collection.***

Yin's (2014) data management procedures were followed. These included maintaining a case study database that incorporated a data log and lists of all datasets with appropriate labelling. The database helped ensure the preservation of the source and context information. In addition, the database provided a chain of evidence

linking the research questions and results both within and across sites. The names of the churches and the leaders interviewed have been changed in this report to preserve confidentiality.

### **3.4.3. Research quality.**

The following section provides supporting evidence of the quality of the research process. The following steps were included to assist readers in gauging the suitability of the research outcomes for application in their context or to aid their understanding of cross-cultural leadership development.

#### ***3.4.3.1 Research design.***

The quality of the research is strongly influenced by the adequacy of the research design. The research strategy adopted in this study was principally drawn from Yin's (2013) *Case Study Research: Design and Methods*. Indicators of the integrity of its implementation include: (a) an authentic implementation of the case study methodology (see section 3.3); (b) the use of multiple data sources to provide triangulation (3.4.1), however, the analysis has relied heavily upon interviews as the data sources; (c) the provision of transparent chains of evidence to assess the appropriateness of the methodology and conclusions as indicated in Chapters 4–7; and (d) the thorough management of all data and procedures so they could be reviewed and replicated (3.4).

The qualitative multiple case study methodology enabled the researcher's beliefs and participation to be clarified within the research process. Additional data sources, reflecting a Christian worldview, were incorporated. First, input was considered from the Scriptures and other theological writings that addressed issues such as the nature and purpose of multi-ethnic churches (section 2.1.2), leadership (2.3) and leadership development (2.4). In addition, the influence of the researcher was clarified by providing personal background information (3.2), extensive verbatim reports of the interviews (Chapters 4–6), and implementing processes for receiving external feedback about the findings (3.3.3 & 3.4.3).

#### **3.4.3.2. Validation process.**

The validation process aimed to achieve two objectives. First, it sought to gain an indication of the accuracy of the study's interpretation of the participants' comments. This information is provided to aid the reader to gauge the credibility of the findings (i.e., Member checking). This information was gained primarily through the participant feedback survey (Appendix B) completed at the end of the presentation. The second aim of the validation process was to assess the utility of the findings from the perspective of leadership practitioners and developers of cross-cultural leaders (i.e., Outcomes validation).

The research plan to validate the outcomes of this study sought input from two groups of practitioners, namely, the participants at the three case study churches, and secondly, several pastoral leaders in Queensland Baptist churches. The validation process comprised an oral presentation in a group setting, a general discussion of the study's utility, followed by a survey comprising open and closed questions to gain individual responses. Because of the study's application orientation, as indicated in section 3.3.3, the survey questions enabled the participants to indicate their views about the proposed cross-cultural leadership development framework and its helpfulness to them as leaders and developers of cross-cultural leaders.

Brief details of each of the five presentations are provided in Table 3.2. Presentations were made at two of the case study churches. Unfortunately, circumstances prevented a presentation at Hills Baptist Church. A presentation was also given at Malyon College as part of their research seminars. Malyon is the theological education arm of Queensland Baptists (QB). Those attending included several teaching staff and postgraduate students. Feedback was sought from the participants, but only four completed the survey. A presentation was made to an open meeting of QB pastors and leaders. The ten leaders who attended were from multi-ethnic churches. The final presentation was part of a training workshop for leaders at a local multi-ethnic church.

Table 3.2

*Details of Presentations of the Study's Findings*

Presentation Order	Location	Format	No. present	No. of replies
1	River Baptist Church	Presentation (30 mins) Q & A (30 mins)	7	7
2	Sunrise Baptist Church	Presentation (30 mins) Q & A (40 mins)	15	11
3	Malyon College	Presentation (20 mins) Q & A (25 mins)	15	4
4	Pastors' & leaders' gathering	Presentation (60 mins) Discussion (30 mins)	8 pastors 2 leaders	7
5	Church leaders training "The future of multi-ethnic churches"	Workshop (3 hours)	11	9

The format of presentations 1–4 followed the PowerPoint presentation (Appendix B.4). The presentations varied in depth according to the available time which ranged from 20 to 60 minutes. Presentations were followed by a time for questions and discussion of the findings. The presentation at the pastor and leader gathering was more extensive, reflecting the time allocation. It was more interactive, followed by a lengthy discussion about multi-ethnic church issues. The final presentation was a leadership training workshop setting at the request of a local multi-ethnic church.

Appendix B provides a report based on five presentations of the study's findings from which feedback was sought to gauge the findings' validity. Included in Appendix B are a summary of the presentation details; a summary of the findings; the participants' comments; questions raised by participants; the PowerPoint used for the formal presentations; the participant's feedback survey; and a report of the leadership training workshop held at a local multi-ethnic church. The findings of the validation process are discussed in section 8.2.

#### **3.4.3.3. *Transparent reporting.***

This thesis includes information about the my agenda for undertaking this study and personal perspectives that will have impacted it. The report provides a summary of the researcher's worldview; the perspective of an external researcher with an activist agenda, seeking to help build the leadership capacity of churches (section 3.2). Explanations are provided about changes during the research process, including the selection process of churches (3.4.1), the availability of interviewees (3.4.1), and the omission of one interview transcript (3.4.1).

The case study reports (Chapters 4–6) provide thick descriptions of the data (Flyvbjerg, 2011), including descriptions of the multi-ethnic churches and extensive inclusions of statements made by the interviewees. To enhance clarity, the case study reports are structured according to the research questions. The researcher's reflections, based on the interviews, are easily identifiable in Chapter 7. Chapter 8 provides a clear practical statement of outcomes and implications for leadership development in multi-ethnic churches. Reports about the quality processes, namely, the member checking process, and outcomes validation are provided in Chapter 8 to assist the reader.

### **3.5. Limitations of the Research Methodology**

A strength of this research methodology was to bring together existing research evidence and current practice in leadership development in three multi-ethnic churches where leadership development received a high priority. The qualitative methodology surfaced the beliefs of practising church leaders about their views of their leadership growth in their own words; knowledge that had not previously been available. The case study methodology provided both context-specific understandings and had the potential to surface patterns that were evident across the three settings.

The nature of the study also had several limitations. The styles of multi-ethnic churches involved were limited by the criteria of being healthy churches and pursuing leadership development. The in-depth investigation limited the number of churches that could be included that affected the study's capacity to inform about a greater range of churches. Richer knowledge could be gained by exploring

leadership development in smaller and larger churches, churches of other ethnic mixes than the case study churches, and those that were not considered as healthy churches. The study relied upon volunteer interviewees arranged by the senior pastor at each church. While this was a very practical arrangement, the interview data may have been affected. The nature of the personal relationships with the senior pastor may have negatively influenced those willing to volunteer to be interviewed, which could have affected the breadth of views reported by the leaders at the three churches. However, there was no feedback that this occurred.

In addition, this approach to case study was not consistent with making statistical generalisations (Grandy, 2010). However, data were collected and analysed in ways that identified patterns and themes that could contribute to a richer understanding of leadership development occurring in related settings. Grandy (2013) suggests this research approach represents a form of generalisation.

### **3.6. Ethical Issues**

The following steps were taken to ensure an ethically responsible research project. University of Southern Queensland ethics approval was sought as well as endorsement from Queensland Baptists that are provided in Appendix C. The purpose and process of the study were explained. All participants gave informed consent. The freedom to not participate or withdraw at any point was advertised and respected. The participants were provided with access to the findings and offered opportunity to interact with them. Non-identifying information is used in this report to describe the churches and participants, helping to ensure the confidentiality of the study's findings.

### **3.7. Conclusion**

Chapter 3 provides an explanation of the research methodology adopted in this study. It demonstrates how the aim of the study and the researcher's philosophy of research led to a qualitative multiple case study method. It also provides details of the selection of churches and leaders who were interviewed; descriptive information about the sample; data collection and analysis procedures; and the methods adopted to maximise the quality of its outcomes. A critique of the strengths and limitations of



this methodology concludes the chapter. The following chapters provide the case study reports for the three churches. They provide extensive information from the leaders about how leadership development occurs in each church setting.

# **CHAPTER 4 – SUNRISE BAPTIST CHURCH**

## **CASE STUDY**

Sunrise Baptist Church is located in a Victorian city where the community has changed dramatically in ethnic diversity over the last 20 years. Fourteen leaders were interviewed: the senior pastor, the pastors of the Mandarin and Cantonese congregations, pastor for care, pastor for community care, pastor of Next Generations ministry areas, pastor for children and families, pastor for playgroups, the youth pastor and youth worker, children's worker, and the leader of the community mentoring program. Also, the chair of the church council and Director of Operations were interviewed to understand their contribution in supporting the leadership team. An introduction to Sunrise Baptist Church follows and a snapshot of each person interviewed.

### **4.1. Introducing Sunrise Baptist Church**

Sunrise Baptist Church is described on the church website as “a multicultural church that serves and supports people of all ages”. Its stated mission is to “Present Jesus, Provide Nurture and Produce Disciples” with the core values of “Growing, Missional, Inclusive, Generous and Caring”.

The church comprises approximately 1,500 persons who attend at least monthly. It employs 24 staff, including 12 pastors with a staff total of 14.5 full-time equivalent positions. The annual budget is approximately \$2 million. As a Baptist Church, it is governed by its official members with leadership provided by the appointed church council, the senior pastor and the pastoral leadership team that includes representatives of the various congregations. The facilities are substantial with two large auditoriums and several meeting areas to enable congregations and groups to meet simultaneously. Several common areas enable interaction among the congregations before and after services.

The ethnic diversity of Sunrise Baptist Church occurs at two levels. Three services are conducted in English. They are ethnically diverse comprising at least 50 ethnic groups with approximately 60 percent born outside of Australia (Pastor Harrison,

personal communication, February 17, 2016) that is much higher than the Australian-wide pattern of 28.2 percent in 2015 (Australian Bureau of Statistics, 2016b). Also, separate services are conducted in Mandarin, Cantonese, and Vietnamese. The Asian congregations mostly comprise first and second generation families. Cross-cultural interactions occur in many settings: within the English services; within the pastoral team; with leaders involved in ministries that are conducted across the congregations, such as, the children's, youth and creative worship ministries; in the common times before and after services; in the dining area of the café; and connecting to members of the local community who access church resources.

According to the senior pastor, the ethnic composition of Sunrise Baptist Church reflects the cultural diversity of the community surrounding the church even though the ethnic composition has changed dramatically over the last 20 years. Many of the church's ministries serve the local community: playgroups, counselling service, food bank, financial support and counselling, community meals, second-hand clothing, and mentoring programs.

## **4.2. Leader Summaries**

### **Harrison (Senior Pastor)**

Pastor Harrison has served in many roles at Sunrise Baptist Church during the previous 45 years; the last 29 as senior pastor. At age 63, Harrison does not see retirement on the near horizon. In recent years, his leadership has focused more on developing and supporting the senior leaders of the church.

### **Ian (Youth worker)**

Ian is a youth worker in his early 20s. He has attended Sunrise Baptist Church for seven years and is in his second year on staff. Prior to his staff appointment, Ian was a youth leader and pastoral intern for two years. Ian's strong relationship with God directs his leadership. He is highly motivated to nurture youth and expends considerable effort in developing relationships with them. Ian had limited cross-cultural experience before his involvement in the church's youth ministry.

**Jacob (Pastor - Ministry support)**

Pastor Jacob is a very experienced pastoral leader with a cross-cultural background in ministry. He came from a senior pastor role to Sunrise Baptist Church to develop and support leaders. Even though his role has a limited cross-cultural dimension, he strongly believes that Sunrise Baptist Church must be a multi-ethnic church to faithfully fulfil its mission to the local community. Jacob is in early 40s and has been on staff for two years.

**Kevin (Pastor - Care ministry)**

Pastor Kevin is also an experienced pastor and has been on staff for one year in the role of pastor of an age group ministry. While acknowledging his limited cross-cultural experience, Pastor Kevin is intentionally connecting with cross-cultural neighbours. He believes that being a multi-ethnic church is a ministry asset. Kevin's leadership is strongly motivated by knowing that "God is about hope and about life". He faces challenges and uncertainties knowing that his past does not define him, but through Jesus Christ, there are new opportunities and beginnings. His pastoral empathy comes from a harrowing experience with his son suffering from leukaemia. Kevin is middle-aged.

**Lance (Church Administrator)**

Lance has attended Sunrise Baptist Church for 20 years. He came from a commercial background to be the Director of Operations and Finances. Lance is not involved in a cross-cultural leadership role; rather, he sees himself in a support role to those on the "front lines" of cross-cultural ministry. He meets regularly with the ethnic pastors. Lance acknowledged his role in championing the church's values.

**Matthew (Church council chair & lay leader)**

Matthew is the current chair of the church council. He has attended Sunrise Baptist Church for 15 years and has served in many leadership roles at Sunrise Baptist Church and in several other churches. Matthew has extensive cross-cultural experience in Australia and overseas. He invests himself in supporting and developing leaders in the church and overseas. Matthew is middle aged.

**Naomi (Pastor - Children's ministry)**

Pastor Naomi has been the pastor for play groups for about six years and has attended Sunrise Baptist Church for 53 years. Pastor Naomi has seen the growth in ethnic diversity in the local community and experienced it in the church. Her ministry reflects a dynamic relationship with God. She is passionate about ministry to the local community, especially through playgroups. Naomi is on the frontline of the church's multicultural ministry: "My role in playgroups [is] very, very multicultural, and in the last five years [it] has become . . . predominantly other ethnic groups rather than Caucasian people."

**Olivia (Children's ministry leader)**

Olivia has grown up in the church. Now in her early 20s, Olivia has two roles in the church: children's worker and administrative support. Olivia spoke about her love for God and children: "I'm doing it for God. I think my faith is pretty simple in terms of God said it, so do it. I think my heart has always been for those ministries because I think God's got so much going on." Olivia is committed to developing leaders in the children's ministry. Most of Olivia's cross-cultural contact is with second generation migrants. Olivia was born in Australia.

**Paul (Pastor - Mandarin congregation)**

Pastor Paul has been on staff for two years and has pastoral responsibility for the Mandarin congregation. Paul was born in Beijing and also has lived, studied and worked in London and Singapore. He is passionate about his relationship with God who is: "the Living God [who] . . . is working in us . . . the one God [who] speaks to us, guides us, loves us, helps us in a lot of ways". Pastor Paul is in his mid-40s and a valued member of the church community.

**Reed (Pastor - Youth ministry)**

Pastor Reed is the pastor for youth. He is in his late 20s and has served at Sunrise Baptist Church for one year. Pastor Reed is excited by the progress in the youth ministry, convinced that God is working among the youth at the church and in the community. Reed feels strongly called to his role at Sunrise. He was attracted to the role because of its strong leadership, the emphasis on discipleship and its multicultural perspective. Pastor Reed is the son of missionary parents who served in the Middle-East for many years.

**Salina (Community support worker)**

Salina has been leading the Community Coach Program for 12 months. This ministry focuses on providing mentoring support for parents and youth in the local community. Before this appointment, Salina was employed as a social worker. Both in her current role, and previous ones, Salina engages with people from many ethnic backgrounds and is committed to reaching across all cultural barriers. Salina is in her early 50s and is a second-generation immigrant of European parents.

**Tiani (Pastor - Children & family ministry)**

Pastor Tiani has attended Sunrise Baptist Church for about 15 years. Five weeks before the interview, Tiani accepted the role as pastor for children and families believing it was God's calling on her life and it provided the opportunity to do what she loves to do. Tiani is in her early 30s.

**Vanessa (Pastor - Cantonese congregation)**

Pastor Vanessa has led the Cantonese congregation at Sunrise Baptist Church for several years. Vanessa was born and raised in Hong Kong and has lived in Australia for 22 years. Prior to entering the ministry, Vanessa was a teacher educator. Pastor Vanessa strongly believes that God called her to this role.

**Wade (Pastor - Care ministry)**

Pastor Wade is in his early 40s and has led the church's community care ministry for three years. Wade is a very experienced caregiver and ministry leader. He has served in several church-based care ministries before being employed at Sunrise Baptist Church. Wade stated that he accepted the appointment through the guidance of the Scriptures and the input of others. Pastor Wade's wife is Indonesian.

### **4.3. Introducing Senior Pastor Harrison**

The interview reports of the three case study churches include a separate section for the senior pastor which enables the second research question to be addressed.

#### **4.3.1. Background.**

Pastor Harrison has attended Sunrise Baptist Church for 45 years; 6 years as a youth leader, 10 as associate pastor and 29 years as the current senior pastor. His cross-

cultural expertise has come from living in multicultural settings in Australia. Pastor Harrison remembers his parents welcomed many people from other cultural backgrounds into their home. While studying at university, Harrison lived at International House, an on-site student accommodation seeking to bring together students from many cultures. Before becoming a minister, Pastor Harrison taught in a high school where 85 percent of the students were migrants. Pastor Harrison's first senior pastor shared his love for multi-ethnic ministry with him.

#### **4.3.2. Nature and purpose of Sunrise Baptist Church.**

Pastor Harrison believes that Sunrise Baptist Church is one church with six congregations. Accordingly, there is one church staff team, one church council, and one church budget. There is also a common purpose that Pastor Harrison expressed as the "Great Commission" that he understood was based on Matthew 28:18-20. He elaborated.

We exist to: Present Jesus, Provide nurture and Produce disciples . . . we have a commitment that our demographics need to reflect the demographics in our community. . . . Our values [are] things like we want to be missional, so we're glad that we can send people, but we're glad that the church is in a community where people have come from anywhere. We're growing, we want to be inclusive, generous and caring. So all of those things connect us with other people.<sup>52</sup>

Pastor Harrison identified the local community as the primary focus of their mission.

[We] . . . target the needs in the community. That's why we have playgroups through to seniors, why we have community care [and a] counselling centre. We have what we call a range of community connections, that helps [us] connect with the people in our community . . . things like conversation English, playgroups, school's ministry, community care. . . . We have a COACH mentoring ministry. . . . So we try and stay in touch . . . through community connections. . . . We try to be observant and say this is what's

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<sup>52</sup> The following extracts were from the interview with Pastor Harrison conducted on 17 February, 2016.

happening in our community. What can we provide as part of our ministry that will help?

Pastor Harrison stated that it was not the intention of the church to become a multi-ethnic church per se, but rather, to reflect the community it serves. Pastor Harrison reflected that the ethnic diversity of the community was increasing and considered it was his responsibility to help the church to respond to the changes through his leadership: “Then as the demographics were changing, I think on my part, I was saying we’ve got to be alert or we will be irrelevant to our community if we don’t change.” So, for Pastor Harrison a sign that the church’s mission is appropriately focused is when the church’s demographics match those of the local community.

I mean our commitment is to have the demographics of our church reflected in the demographics in the community, so I don’t want to have a large building in 15 years time and no one in it. . . . Our demographics of the church are pretty close age wise and ethnicity wise.

According to Pastor Harrison, Sunrise Baptist Church is a multi-ethnic church as an outcome of its mission to all in the local community.

[We are] being missional and inclusive, and representing Jesus wherever we are, whatever we do. For example, if we were in an all-white situation, we wouldn’t want to be a multicultural church, we want to make sure we are relevant to, and connecting with our community.

### **4.3.3. Leadership view.**

Pastor Harrison views leadership as the intentional influencing of others:

“Leadership is influence. A leader is a person who helps take a group of people from here to there and if no-one’s following, they’re probably not a leader.” Harrison believes that the character of the leader often determines their effectiveness in a church setting. He believes that a Christian leader must authentically live out the core values they espouse, and he strives to see authenticity become a common leadership practice at Sunrise Baptist Church.

A leader also has to be a follower and if they don’t know how to follow, they’re not going to be a good leader. In terms of character, all those sorts of



things, that comes into it, teachability, faithfulness, all those sorts of things. And we want it to be true of our leaders, those values that we annunciate.

Pastor Harrison identified being an authentic role model as his primary leadership task, especially of the church's core values.

Reflecting on my own journey, when I started [I was to have] at least one day and two nights per week to enrich personal and family time. That wasn't enough. Jenny and the kids got the dregs of time, and we had to redress it. I don't think I've got anything to say about people if they don't see me enriching personal, marriage, family time. Likewise, in terms of evangelism and mission, if I'm not doing it, I don't waste my breath encouraging other people to do it. Part of leadership is modelling what you want taught.

Pastor Harrison particularly highlighted his role in modelling the values needed for an effective multi-ethnic church:

[I use] stories. They see me greeting people. One of the things that I see as a high priority on a Sunday is to be in the lobby before and after services and then mingling in the different spaces where the congregations [gather]. I go and preach regularly to the different congregations. . . . So lots of stories, lots of modelling about me reaching out personally to others. Those sorts of things are important.

Pastor Harrison identified the following leadership tasks that were essential to his style of leadership:

- attend weekly prayer groups;
- be involved in church social activities;
- be involved in key groups/teams e.g., pastoral leadership team, staff meetings;
- greet people in the foyer on Sundays;
- participate in strategic decisions, e.g., leadership appointments;
- preach regularly at all congregations; and
- use stories to convey the church's direction, values and ministry philosophy.

The multi-ethnic dimension of the church has brought additional leadership challenges. According to Pastor Harrison, “One of the things that we’ve observed is that each time you add a different ethnic group, it increases the complexity [of the church] and you’ve got to work [at it].” Pastor Harrison is working towards increasing the cultural diversity of the leadership groups so they more closely reflect the diversity of the church. However, he acknowledges the challenge of finding suitable ethnic leaders.

No one gets appointed to council by virtue of them representing a particular area. So we look for the best people. . . . In fact, for the last ten years we’ve had at least someone from an ethnic background other than English on [the council]. In terms of the staffing, we’ve got our three ethnic pastors and some of our other staff have been from places other than Australia. So we’ll keep aiming to build that [up].

Pastor Harrison has encountered different cultural views about handling conflict and styles of leadership, especially the role of the senior pastor. Harrison stated that his leadership approach is to address difficult issues in ways that help build better relationships and develop a better understanding among all involved. He highlights common values and works towards a new church culture that stresses the biblical values of living well together.

#### **4.3.4. Leadership development.**

**Personal development.** Pastor Harrison stated that he loves learning both through formal and non-formal ways: “I love to study, and I love to keep reading, I’m going to be a lifelong learner.” He has completed a Doctor of Ministry and strives to be a better leader and communicator.

I try to devour anything I can on leadership and communication. If I could focus on two things for the rest of life it would be leadership and communication, and I don’t want to stop. . . . That’s my passion and I want it to keep growing.

Pastor Harrison recognises that his leadership has been greatly impacted by his family, living in a culturally diverse university college and his first teaching appointment in a school that catered for newly arrived migrants. When Pastor

Harrison was asked whether he was surprised about his appointment as senior pastor of a multicultural church, he replied:

I grew up in a home where faith was related to life. And it was expressed . . . not only multiculturally, in terms of ethnicity, but in terms of age, in terms of socio-economic, relating to indigenous people, all that sort of thing, so that was incredibly formative. . . . We had many multicultural people, or people from different ethnicities, or indigenous in our home, lived with us. . . . When I went to university, I lived in International House where there were people from all over the world. When I went to teach, I taught in a school that was 85 percent migrant. The senior pastor when I became a youth pastor here, was someone who headed up lots of multicultural stuff within our denomination and had a real heart for global involvement. So it's part of who I am, and this area has become increasingly multicultural. . . . So I'm not surprised, and I'm thankful for the heritage I had in my own journey to actually get to where we are. It seems like there's an authenticity about that.

Pastor Harrison especially acknowledged the impact upon him of his first senior pastor.

He was my senior pastor here. He died 2 years ago [at] 99 years and 8 months, he was still preaching when he was 90. A lifelong learner, embraced children to seniors, people from all different nationalities. . . . You couldn't get better formation from [another] source, so I'm incredibly thankful for those experiences.

Pastor Harrison also recognised that his development in recent years was enriched by the input from leaders from other cultural settings: "The privilege of visiting parts of our world, learning from that too, was pretty important."

Pastor Harrison has developed his cross-cultural expertise through engaging in cross-cultural ministry. He stated that he had "learnt it as we've done it", supplemented by reading; by observing how others lead in cross-cultural settings, especially from his former senior pastor; and by seeking advice from others. He has not undertaken any specific training in cross-cultural leadership and ministry. When asked what were the key lessons he had learnt from his experience, Pastor Harrison reflected:

Get to know some people from different cultures. Build relationships would be an important thing, and for me that's happened also in my neighbourhood. I think that's really important. Go find some people, love them and learn [from them], understanding their needs, sitting in their seats, walking in their shoes, I think that's incredibly important. So if you like, [it's] understanding the context . . . that would be some key advice I think. Love people, love God. One of my prayers [is] . . . “[God] help me to see and respond to people the way you do” . . . rather than coming with a preconceived idea. How can I learn on the road as well?

#### ***4.3.4.1. Developing leaders.***

Pastor Harrison expects other church leaders to adopt a similar attitude of lifetime learning: “We want all leaders to continue to be growing so there is some input [provided].” He has not instituted a formalised leadership training track because leaders vary greatly and have different backgrounds: “We don't want to funnel everyone through a sausage machine.” Similarly, there is no cross-cultural training for leaders. However, there is some training for specific leadership roles, such as small group Bible leaders. Pastor Harrison is convinced that church leaders learn best through a mentoring/apprentice model, that stresses observing and modelling other leaders, and by participation in leadership roles.

Part of my own training has been with an apprenticeship-type model where you're studying at the same time. When I was appointed here, I was appointed full-time but with two days during the academic year to study, and so it was basically a full-time course, full-time job, and working alongside a guy who was an outstanding mentor and example. I reckon that's one of the most dynamic ways to actually learn. So in terms of a philosophy . . . if you can put people, as part of the journey, alongside someone [with] mentoring, work on-the-job and the study, I think that's the dynamic approach. And in some measure that shapes the way we seek to do it.

In recent years Pastor Harrison has reordered his leadership priorities. His focus has shifted to a greater investment in developing and supporting the senior leaders of the church.

Today I don't have as much hands-on with as many people as I once did and my focus is much more on working with church council, the pastoral leadership team, key leaders, more vision casting. I'm still reasonably hands-on and I do have heaps and heaps of energy and I want to creatively hang around. I want to pastor primarily leaders, but I do have a responsibility to pastor the crowd and I do that through preaching, being in the lobby before and after, [and doing] the one-on-one.

#### **4.3.4.2. *Identification of leaders.***

Pastor Harrison believes that future leaders should emerge from within the church community: "Normally [leaders come from] within the life of the church, and hopefully there's some training or equipping that either we can provide or we can help them to access." While intentional leadership development is occurring within the congregations, there does not appear to be a concerted effort to develop ethnic leaders who are able to lead across congregations or ethnic groups such as the church council or children's ministries. Rather, the policy is merit based as Pastor Harrison explained: "No-one gets appointed to council by virtue of them representing a particular area. So, we look for the best people." He acknowledged it was an area that "we'll keep aiming to build".

#### **4.3.5. Conclusion.**

Pastor Harrison is a highly motivated and influential leader. He has led the church for nearly three decades in the same manner as the former senior pastor whom he greatly admired and learnt from. Pastor Harrison has led the church in adapting to a changing community so that it's now an effective multi-ethnic church. Now in his early 60s, he still strives to be a better leader and communicator. He is still learning from his participation in leadership and ministry, and from the examples of other leaders. Pastor Harrison seeks to lead the church through his visible example, his preaching, and personal interactions. He encourages other church leaders to follow his example and to be role models and lifetime learners.

## **4.4. Interviews with Leaders at Sunrise Baptist Church**

The next section of this report of Sunrise Baptist Church focuses on understanding the leadership development of 13 leaders.

### **4.4.1. The nature and purpose of Sunrise Baptist Church.**

According to the leaders interviewed, Sunrise Baptist Church is a purposeful community, seeking to fulfil the biblical mandate of helping others to be followers of Jesus Christ. The Church was described many times in the interviews in terms of relationships, particularly as a family and community. Pastor Paul of the Mandarin congregation has found Sunrise Baptist Church to be “very kind, very friendly and joyful, together. So just like a big family, it’s very easy going.” Others referred to Sunrise Baptist Church as one church with many congregations; congregations that reflected the diversity of the local community. Pastor Vanessa of the Cantonese congregation explained the common mission of Sunrise Baptist Church:

[We have] a very clear mission statement: Present Jesus, Provide nurture, and Produce disciples. So under these three . . . categories, all from the Bible. They are to produce disciples so they work together. And also to support the missionary work . . . and my role is to get information, or to know what the church is planning ahead, and bring this mission to the Chinese congregation and help them to come in line with it.

The church’s mission was stated in several related ways: “helping people come to Jesus”, “reaching out with the Gospel”, “nurturing those in the local community” and “providing holistic care”. The following leaders’ responses indicate a consistent view of the church’s purpose.

*Pastor Jacob:* I would say the core vision [is] Present Jesus, Produce disciples, Provide nurture or care. I would say that is the core story of Sunrise. That’s what Sunrise’s on about. . . . I would say there are several different cultures who are doing that very same thing under the same roof.

*Pastor Kevin:* I think the key purpose of this church is to be a positive presence of God in this community and to meet people at the points of felt need. And also [their] spiritual need.

*Ian:* I think it's about Jesus . . . Especially as a staff leadership team, we want to be presenting Jesus. And [be] generous with our time and in the community and that's part of providing nurture and things like that. . . . All of us are aware of . . . trying to take that extra step towards Jesus, and helping others to take that step towards Jesus.

*Pastor Tiani:* In a nutshell, I think it's probably living in community together, growing our relationship with Christ together, loving one another and encouraging one another, and reaching out to the local community.

*Salina:* I think that Sunrise is very much about providing holistic care to others. . . . [It's] being God's hands and feet in the community, particularly in the local community.

Their mission focuses on the local community of the church. Their strategy is to connect with people in the community through practical ministries, such as, counselling, a food bank, and attempt to build relationships with them. Pastor Naomi expressed a common view:

My heart is connecting with community, letting them know that they are loved, that they're valued . . . [and that] Jesus loves them. Very simple, that's just my view and for me that's what this church is about.

Many of the interviewees stated that the Church values of Growing, Missional, Inclusive, Generous, and Caring are functioning in the life of the church. Ian, the youth worker, commented:

As members of this church we are generous with our time. There's so many people serving in one, two, three different levels, who every week give up their time to play in the band, or lead the youth group, or lead a Bible study or whatever, or help set up for a camp. So I see a lot of that, but obviously you see the other side of that too where not everyone's going to come on board. . . . You've just got to look at the Life Centre to know that financially there's a big generosity there. . . . When it comes to . . . a project . . . people seem to enjoy giving when they know what it's for and they know where it's going.

Ian also noted that the care evident in the church also permeated the youth work strategy in the local schools:

So they [know] we care for them. We do care for them and they care for us. So that's where we've seen those bridges crossed. It's just about being in community, making the church.

Pastor Kevin commented on the inclusiveness of the church:

But it is remarkable how well the congregations do, even though they're quite distinct. We had a service here last year when they came in for the last 15 minutes, I think it was the anniversary service, and we sang a couple of songs or well-known hymns, firstly in English and then in Chinese, and it was amazing how strong the feeling of unity was in that service. So, it is quite incredible really, because they're diverse people. I don't know, it's got to be God.

#### **4.4.2. Sunrise Baptist Church as a multi-ethnic church.**

The interviewees reflected the same attitude to being a multi-ethnic church as Pastor Harrison. They highly valued being a multi-ethnic church because it demonstrated that the church was effectively reaching its local community. Pastor Jacob explained that while Sunrise Baptist Church has a reputation for being a multi-ethnic church it has not been the primary purpose that they have pursued.

I would say there are several different cultures who are [pursuing the same vision] under the same roof, so that would be my take on it. So culturally speaking, I don't think multiculturalism is the game, I think it's a part of the tapestry. The saying is I think, one church, many congregations. . . . I think the deep story of Sunrise is presented by Jesus's disciples and that's the core story of Sunrise. I think that's the way it's been all along, but I think all congregations are seeking to do that in their various ways and various languages and various cultures. It's the same vision, it's just applied in culturally appropriate ways in different settings.



Pastor Jacob explained that the development of Sunrise Baptist Church as a multi-ethnic church arose from the pursuit of their vision to reach out to the local community.

I think that when you've got a really strong core vision, then I think you're less threatened by the idea of other cultures being part of it. The bottom line [is] we're not measured by how many different cultures we've got here on Sunday, we're measured by whether we're presenting Jesus [and] producing disciples. So that's our measure and we do that throughout the congregation. I understand that's just been part of the DNA of the place.

The leaders interviewed were clear that the church's mission to care for all requires them to reach across all cultural boundaries. Pastor Tiani explained that the changes at Sunrise Baptist Church reflected the dramatic changes in their community in recent years.

I think [its] just the change in who lives in this area. There were massive changes. I grew up just 5 minutes down the road. When I was growing up it was very much an Anglo Australian area. Then a lot more families from Asian, Indian, Sri Lankan type of background moved to the areas so that's had a big impact upon things that are in the area.

Sunrise Baptist Church's on-going success as a multi-ethnic church can be attributed to the realisation of its core values as explained by Pastor Vanessa:

Sunrise is a multicultural church, very, very inclusive. I enjoy it very much. [I] enjoy to be accepted, respected; and the inclusiveness of each other. We have our own differences, and also we respect others' differences. But we embrace each other very warmly. So we are very unique, very, very diversified I would say.

Pastor Paul explained why he accepted an appointment to a multi-ethnic church rather than as a pastor in a Chinese church:

I think the reason is theology. . . . According to the Bible, [we are] just one church, which means the body of Christ and I think that is the main motivation for that. . . . We all know we have a different cultural backgrounds, but as long as we cross over from the secular world to thinking

of God, we belong to the body of Christ. . . . It's not the language you use, the language [is] just a tool to connect with each other . . . and to know each other. That is my reason.

#### ***4.4.2.1. Value of a multi-ethnic church.***

When Pastor Jacob was asked if Sunrise Baptist Church would be more effective as a mono-cultural church, he replied:

No, I know we wouldn't, but it's easier. . . . I've been in a mono-cultural church. [I know] it's easier, much less complex, but that's not the world we live in is it? So to me a mono-cultural church in this area is going to die very quickly, it's not going to go on. So in my mind Cantonese and Mandarin are absolutely critical going forward.

Pastors Kevin and Tiani expressed similar sentiments:

*Pastor Kevin:* Things . . . are much more straight forward when everyone is of the same language and similar culture. . . . So that's certainly one of the challenges of it. . . . I have massive respect for the Chinese congregations for their faith . . . really I see [it] within that sort of culture setting, a very strong respect for their pastoral leaders . . . and just their commitment to growing and learning. I think we can learn a great deal from them actually. And learning and understanding their different backgrounds, their different stories, it's just a great eye-opener, it's very humbling actually.

*Pastor Tiani:* I think it's obviously been difficult in some areas, but it's been really good because, even just for people in the local community, they know who makes up our local community, and knowing that the community is represented very well at the church I think is a good thing.

#### ***4.4.2.2. Challenges of a multi-ethnic church.***

Matthew who is the chair of the church council has observed two challenges for Sunrise Baptist in being a multi-ethnic church.

I see that there still isn't as much engagement between different ethnicities as there could be. . . . I think it is familiarity type thing. So I think [for] the Chinese people, the people who don't speak English very well, it really is

quite intimidating . . . it's just more comfortable hanging around with people who look exactly like you.

Attendance [at Sunrise Baptist Church] has actually been reasonably flat [over recent years]. Part of it is because I think we've prioritised multiculturalism a bit over evangelism. We have our main English services and our Chinese services both meeting at 10.30am which means there are no spare parking spaces, so there's no capacity for growing. So if new people come to the Chinese service, then some have to leave the English service.

Matthew concluded that the pursuit of being a multi-ethnic church must not be at the expense of the church's primary goal of contributing to the people in their community: "Really what we're on about is reaching as many people with the Gospel."

Pastor Kevin is typical of several leaders who acknowledged the difficulty of achieving ethnic diversity in the leadership at all levels of the church.

I think there's a whole leadership change that is probably going to need to happen here. I went to the church council the other night, and for a church that is really many congregations and half [are] Chinese and Asian, it was very interesting that, in that particular group of people on the church council, I don't think one of them was multicultural and I think [that needs to change] as we go forward.

The director of the church's administration acknowledged that neither the current church council, nor the pastoral leadership team, reflected the ethnic diversity of the church. Lance's comments are helpful in understanding the difficulties in addressing the imbalance.

We actively in church council [have] tried to ensure that there were both men and women and both Anglos and Asian. We haven't always had that, but we're certainly [trying] in my time. There's always been women represented. . . . In terms of having someone from the Asian group, sometimes and sometimes not. It's not common for them to put their hand up [for] that sort of governance role, as a rule. They're very committed and dedicated, and they'll do as many of the manual jobs as you would want them

to do. We did have a Korean congregation for a while, and they were more so that way, very humble group of people. . . . I think the only . . . short or long term solution is to approach people who you think are appropriate to do the role. In the previous round . . . [we tried to] identify someone from an ethnic background and I think that's the only solution. You can't mandate it. . . . So even with Lydia who's a very intelligent and quite a wise lady, it was an approach [that proved to be successful]. "Lydia we'd like you to be on church council", "Oh there must be someone better than me", and so there was quite a bit of negotiation to have [with] her . . . She's a really valuable member, but that's the way it is. So that's the only solution.

Matthew concluded: "We're not concerned about [the ethnic imbalance], but we are aware of it, and we try to address it every time we're looking for somebody to join."

#### **4.4.3. Views of leadership.**

The interviews surfaced a common understanding of leadership at Sunrise Baptist Church. Leadership was frequently described as "influence" as explained by Salina: "I think a leader is somebody who influences others . . . it's not so much about position as it's about behaviour and influence. So it's somebody who makes an impression, somebody who causes other people to move from one spot to another spot."

##### ***4.4.3.1. Leadership influence.***

The interviews revealed several ways that influence occurs at Sunrise Baptist by: being an inspirational role model; casting a vision of a church committed to reaching out to its community and sharing it in an inclusive manner; sharing from personal experience; inspiring and empowering others; and providing personal and organisational support in various settings, ranging from formal situations, such as preaching, or in serendipitous one-to-one conversations.

*Pastor Naomi:* As a leader I want to model what I believe and what I would expect a leader to do. . . . Also giving leaders opportunity to be part of the direction and vision we're heading to, sort of taking ownership of that, and this is something new that Jacob has kind of been helping me develop. . . . [It's] just the concept of doing myself out of a job, so leading and developing

them so that they can step into where God's gifted them, whether it's my role or somebody's role. That's how I see it.

*Pastor Tiani:* Part of it is leading by example and talking about experiences that I've had. We've got a number of young leaders. When I first started teaching Sunday School I was in their shoes. So speaking from experience I think can be very helpful and I'm not . . . a person who doesn't understand where young people are at, but I have been there.

*Salina:* I think a big part of my role is about sharing a vision, you know "without a vision the people perish". So I feel that I am the sort of person who often has lots of ideas. I think, "Oh wouldn't it be great if we did this, wouldn't it be great if we did that." [I think I] could really help this person, but I can only have so many relationships. If I can get all of you involved, then I might be able to make connections with people but if I can connect you [with others], then we can do so much more. So I think for me it's all about engaging and empowering and inspiring people to pick up on the vision and to take some ownership of things themselves, to put their stamp on it. I think as I've got older, learning that it's not so much about me . . . your ideas might be completely different and there's nothing that says mine are better than yours. Yours might be a whole lot better than mine. So it's about having that kind of openness, particularly in this role, coming to see that [because] I have many families with many different needs, I need mentors who are very different.

*Pastor Kevin:* I think the influence [of] example is very important. I think you lead by influence and example. But I think that leadership is [also] about inspiring, it's about empowering, it's about vision and bringing people along with you. . . . [It's] not saying I've got this great vision up here but everyone's back here. . . . I think a good leader has to be able to see, even if he doesn't have the gift of management. He's got to have someone there who can say to him [this is how] we get from here to here. So he's got to have a way of helping people see how we can get from here to here. . . . Leadership is I think communication. [It's] very, very important . . . and God's involved . . . in spiritual leadership, charisma in the spiritual sense.

#### **4.4.3.2. Goal of leadership.**

The ultimate goal of the leadership at Sunrise Baptist Church seems to be to help all people both in the church and the local community to move closer in their relationships with God and others. Olivia's comments are typical of the other leaders interviewed:

I guess a leader is someone who helps other people come closer to God, in the Christian sense. . . . [It's] helping others to come to know God and using your skills to help others use theirs.

Leadership was frequently described as "servant leadership" or the "Jesus model". Ian explained the Jesus model of leadership.

It's obviously [the] Jesus model, the first shall be last, the last shall be first, and so putting others before yourself. The staff . . . often make a big effort to do that when there's something at the church. We'll be handing around food and stuff like that, for the Christmas carol services. I got rostered on to look after toilets, but that's very much something that's done in the Jesus model.

Servant leadership was explained as the intentional process of helping others to grasp and to participate in the vision of the church. The interviewees unanimously agreed it was a view that permeated the leaders at the church. Olivia believes leadership at Sunrise Baptist Church is not seen as the action of an authority figure but, rather, occurs through personal influence arising from serving others. It emerges from a hands-on involvement in people's lives.

I think it's serving the people that you're leading. . . . To me, leadership is not necessarily the one person [who is the leader], but you've got your top level [of church leaders] . . . you want those people to feed down to the next level, like a trickle effect on the way down. But it has got to be a hands-on role. It's not just playing the leader, "You do this, you do that." There's got to be a certain amount of delegation but you've also got to be prepared to get your hands dirty.

Pastor Reed extended Olivia's perspective to include developing leadership in others.

I think leadership is influence. [It's] being intimately involved in the lives of other people, influencing them for a purpose or for a reason, bringing them through. In my context, in the way I view my leadership, is to . . . be developing further leaders to . . . do the work of the ministry; fully believing in the priesthood of [all] believers. So actually working and pastoring and leading . . . volunteers who will actually be doing the ministry, not just me because I have a job to do . . . the preaching and teaching and that sort of thing. So that's my main area of leadership. Sowing into the lives of other people [who] in turn sow into the lives of other people.

#### **4.4.3.3. Faith and leadership.**

The leader's faith in Christ is considered the source of their leadership. As already noted, the leaders identified Jesus Christ as the ultimate role model of leadership. There is a common desire among the leaders for their character, values and styles of leadership to reflect that of Jesus Christ. Their development is supported and nourished through an authentic relationship with God. Pastor Tiani stressed the role of the Scriptures in her life.

I guess the one that always comes to mind is Joshua 1:8, "Keep this Book of the Law always on your lips; meditate on it day and night" . . . It's the verse my dad wrote for me in my first Bible, it's the verse that his dad wrote in his first Bible, and his brothers, and I think it keeps you grounded. . . . Sometimes you can get into the Bible and you can read a devotion and it's great. But sometimes you need to do more than that . . . thinking through some problem or something like that. . . . It's a fat reminder, meditate on the word, meditate on the word, and don't try to do it in your own strength, meditate on the word.

Pastor Wade pointed to Micah 6:8 ("Love mercy, do justly and walk humbly with your God") as his motivation to be a leader who "[walks with] mercy and justice"<sup>53</sup> Pastor Vanessa explained how her calling into ministry was still enabling her ministry.

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<sup>53</sup> All Scriptures are taken from *The Holy Bible, New International Bible* (NIV) unless stated in the text.

The Holy Spirit kept urging me [to full-time ministry] and I said, “Not now, I’ve still got lots of responsibilities that I need to fulfil, I need more time”, but the Holy Spirit did not agree. Urge and urge, until one day I realised, I said “God if you want me to give up all of those things, my career, my work to follow you, you are the one who is responsible for all those problems, not me.” When I prayed that way I had a sense of peace and then I know, I say yes. And then at that moment I quit my job. . . . So that is how my ministry started . . . whenever I had difficulties [or] I’m feeling discouraged, I recall “Come to my ministry.” God has fulfilled his promise in the past and that gives me much encouragement to carry on. So seeing and assuring God’s leading in front of me is very important. I can’t do anything without Him.

#### ***4.4.3.4. Leadership and freedom.***

Leaders frequently described the freedom they enjoyed as leaders. For example, Pastor Tiani described a recent planning day.

Susan and I sat down for a day, looked at the curriculum and said “Right, we’re going to buy that”, [and] went in to talk to Lance [who said] “OK.” And Jacob was like “Yes. Go for it if you think that’s the right thing.” Hopefully, I’ve proved that I can accomplish the vision and things like that, and I appreciate that . . . I’m not going to [be always successful]. I think part of it is being under that leadership where you can be trusted, and people have confidence in you, but then also not taking that too far.

Pastor Wade described a church leadership culture where expectations were reasonable.

[It’s] very supportive, not like a micro-managing, trusting you in your role. I think that’s very good. In another church I worked in it was quite different. . . . You were actually told this is what you’re going to do [and] the expectation [kept] getting higher and higher. . . . Next year it gets increased by 10-15%. So we had a lot of burnt-out staff. . . . Here, we’re supported, we go whatever pace you think is reasonable, so long as there’s good communication happening. It’s a healthy work environment.



#### **4.4.3.5. *The role of senior leaders.***

The senior leadership groups of the church, namely, the church council and pastoral leadership team have had great influence in the church by being role models of leadership.

*Salina:* The senior leadership [group] is very, very significant . . . because it practices what it preaches. Because I think [they are] just such genuine people who really love and care . . . and [are not] judgmental. . . . In a practical sense [they really] reach out and embrace others.

It appears that the values and practices of the senior leadership groups have permeated the leadership culture of the Church. The leaders frequently mentioned that their contribution was valued by the senior leaders. They felt supported, trusted, and given authority and freedom to lead. They had been inspired, equipped, and empowered. Overall, there was a sense that the senior leadership group shared with them the leadership of Sunrise Baptist Church.

The values of the senior leadership group also impacted the way these leaders related to the wider church and local community. Frequently, leaders expressed their beliefs that they valued everyone at Sunrise Baptist Church; everyone was worthy of care and encouragement; everyone could contribute to the church's life and ministry. In the same way that the senior leadership demonstrated humility, these leaders sought out the views of others and tried to respond to them.

#### **4.4.3.6. *Conclusion.***

At Sunrise Baptist Church, leadership is viewed as a process of influence that operates throughout the church. Leaders who model servant leadership are sought throughout all areas of church life. They are considered part of the larger leadership team of the church with the common responsibility of establishing and implementing the church's vision. There was substantial consistency among the leaders in the way that leadership was described as servant leadership and how influence occurs at Sunrise Baptist Church. Pastor Reed is typical of the leaders' responses and explained the source of the common leadership perspective.

[Servant leadership is] a pretty strong culture at this church which has been pioneered in this context a lot through Pastor Harrison from what I've heard.

[He has] a very strong ability . . . of pulling together leaders who are different in personality and probably have different methods . . . into the same room, for the same overall mission and purpose. And so I haven't really heard [of] any clashes with the leadership team and staff in terms of a different philosophy or the theology of what leadership looks like.

#### **4.4.4. Views of leadership development.**

Leaders expressed a common expectation that they were to develop as leaders. This expectation was consistent with their personal aims to grow closer to God and to be more effective leaders as conveyed by Pastor Reed and Ian:

*Pastor Reed:* There's a high encouragement and not any resistance at all in terms of wanting to develop professionally and personally.

*Ian:* It's not about a piece of paper, it's about growing and learning. . . . [It's] more about, growing closer to God and his Word. It doesn't matter how long it takes you to get that piece of paper.

The leaders develop in many ways at Sunrise Baptist Church. The most frequently mentioned were learning from other leaders and participating in leadership. Many of the leaders interviewed said that they intentionally observed leaders at the church whose leadership was superior to them. They also sought input from other leaders. Many mentioned that they learnt from the way Pastor Harrison leads the church. They acknowledged him as an outstanding leader. Pastors at previous churches were also mentioned. Pastor Wade was typical of the other responses about his learning style:

I think you learn a lot on the job. So I'll talk to someone. I'll ask "How would you deal with this? Who can I refer this person to? Is there a key contact?" So it's often through networking, through feeding information from other people, from again meeting with Pastor Harrison and talking about situations. I think you learn by your mistakes as well. Learn by trying, and if it works you think well great. I probably should do some more reading like Maxwell and others. I'm probably not a great reader. But I think over time you feel more comfortable in your role as you get to know how things work, how systems work. Your knowledge base grows, your experience of working

with individuals grows, building relationships with clients, putting systems in place to manage stuff, getting feedback from people as well. I try and get feedback; what's worked, what hasn't; how can we do this differently, that kind of stuff. So I think feedback is important.

These leaders also develop through regular engagement with their leadership supervisors at the church. Interestingly, these interactions were not primarily focused on skill development but upon providing personal support.

*Ian:* I think the fortnightly catch ups for advice [are the most beneficial] . . . to be invested in, which is what I want to do with my leaders, to be invested in by him, and [sharing] what's going in my life.

*Pastor Naomi:* Jacob is fantastic, he is very supportive, we meet at least once a month, if not more [often]. Checking in on me, making sure I'm not overdoing it, keeping boundaries in place. But not only that, expanding my understanding of leadership and how to develop leaders, so that is something that helps in my space.

*Pastor Reed:* Probably 80-90% [of] what I do with them is [to ask] "What is going on in [your] life?", and trying to work out where is God at work [in their lives], or where is God challenging this person in this space.

Pastor Harrison was also mentioned as a key leader who was readily available for support and advice.

Several leaders identified personal experience as important to their development. Positively mentioned were learning on-the-job and being given opportunities to lead, especially in areas of mission. Also mentioned was engaging in challenging leadership tasks described as "risky."

*Pastor Naomi:* I'm a hands-on person. That's been my development. [It] has been [through] experience, by being involved. I was involved with playgroups, opportunities to lead Bible study, being involved in running women's groups. It just evolved from being available. Having that relationship with God is important too.

*Olivia:* I guess the main thing would be people giving me opportunities to use my gifts. So if I was never given opportunities in administration and kids ministry, then I wouldn't be where I am today, so that's the biggest thing. And then I guess people serving me with a compassionate heart. Therefore it's made me want to be more like that too.

*Pastor Tiana:* Being able to do. Being allowed to just go out and do. I'm a hands-on sort of person. The theory is great, but I think it cements itself when I actually do [it], being allowed to learn through mistakes and [being] corrected.

Several leaders mentioned the strong support they received to develop as leaders as evidenced by Pastor Reed:

One of the incredible things that I've discovered in the first 12 months here is the willingness of this church, particularly the leaders of church council, but as well as older members of this church . . . willing to invest in the younger generation.

Reed also benefited from Matthew's generosity to attend overseas conferences.

So there's a particular person who is on church council who almost annually does an international trip. . . . He takes away either a core group of people like the kids ministry, or from the youth and young adults ministry. . . . So last year I got to go away with the young adult's pastor and two other [colleagues]. It's an incredible experience, we're very fortunate and this guy pays for the flights. [He's] so very generous, uses his resources in a Kingdom building way . . . and the church is behind that, fully supports that, so [is] my direct line manager Jacob . . . [who] will release three of his workers to go away for two weeks on this trip, but it pays itself in dividends. So they're very affirming.

Others in the church were also generous in supporting leaders:

*Pastor Reed:* Even families, they let us use their beach houses for retreats, prayer retreats. So it's a pretty good ingrained culture and it's also probably indicative of the socio-economic demographic in this area, very white collar,

very high expectations, high standards, tertiary level study. . . . So it's a healthy culture to be a part of.

Leaders also identified some external sources of leadership development. One leader mentioned exposure to the poor on a mission trip to an African refugee camp. Another mentioned the inspiration that came from attending overseas leadership conferences. Several leaders mentioned that tertiary study has been very helpful. As mentioned earlier, Pastor Harrison positively endorsed his participation in a Doctor of Ministry program. Salina explained that a social work degree helped her in a community-focused ministry. Pastor Reed appreciated the benefit of part-time study: "Part of the benefit of studying at the same time as working vocationally in ministry is that, at least from a theological perspective, [it helps my] development."

#### ***4.4.4.1. Developing new leaders.***

The leaders also described how they go about developing other leaders. They were expected to develop emerging leaders in their ministry areas as explained by Pastor Reed.

The expectation is . . . to be developing leaders . . . almost with the intention to replace ourselves. . . . We get pulled up if we are doing too much on our own and if our efforts are more into doing the work [ourselves] than doing the work with the people.

Pastor Jacob sees his role to identify emerging leaders and invest personal time with them.

My job is to pick the very best people we can and put them in those places and help them develop their vision and help them win. . . . being unashamed about choosing a team and picking quality leaders to go into them. . . . I see my key responsibility is to be discipling leaders who come through . . . I don't keep the leaders for what they can do to me. . . . It's not that I'm an amazing person or anything like that. It's time where I just get to invest into them and listen to what's going on in their lives and hopefully they will be able to debrief with me and chat with me. That will help them move forward. . . . That's a blend of walking alongside them, and giving them opportunity to be stretched.

Pastor Reed explained the strategy and challenge of developing youth leaders from ethnic groups in the church.

The majority of the leadership team that I lead [come] through our youth ministry called FUEL. The majority of them would come from Anglo backgrounds. There's a few who are . . . second or third generation Aussies. . . . That's definitely been one of the growth strategies, particularly to engage with the leaders in the Mandarin, Cantonese and Vietnamese congregations which are part of this church. . . . [Contacting parents is] a huge growth area. Almost the biggest target/goal of this year is that parent interface. So that's going to take the majority of the margin [time].

#### ***4.4.4.2. An alternative development perspective.***

Matthew demonstrates the power of one leader seeking to influence other leaders. Matthew financially supports and accompanies leaders on overseas conferences and mission exposure trips. However, Matthew sees a limitation in relying upon the local context to develop leaders for the church. He explained his rationale:

I reckon the problem with most churches is that they . . . only see the options that are in front of their noses, they don't look at the bigger picture . . . how do I fit into God's plan for the world. And also they tend not to know even what the guy 2 km down the road is doing, let alone what some guy in some other state or some other country is doing. I reckon that there are some people that do things really well that we could learn from, and so my real aim is to expose significant ministry leaders . . . to the best of whatever's happening in the world so they can catch a vision for not just doing five percent better than we are at the moment, but to do something that could be radically better. So really it's vision that I'm trying to get into people because I'm not sure there's any particular curriculum or whatever that's going to make a huge difference.

Matthew aims for transformation of leaders through mission trips and conferences.

It's very easy to pretend that everyone else in the world is just like me. But if you don't actually know someone . . . who is living in abject poverty, then you're not really having a realistic view of what the world is like. . . . So

somehow you have to integrate into your worldview that there are people like that in this world and there's a lot more of them than there are of you.

[And]

I'm really interested in [conferences] that would have potential for having significant input into improving how you're doing church. . . . They never really know what they're aiming for, but if you can go and see it, then I reckon you can think, "Wow, that's what I want to be like. How do I get from where I am to there?"

Matthew's own experiences have formed his view of leadership development in the church.

[It] was my first time to visit Africa. It wasn't my first time overseas. It changed my view of what the church could be rather than just being a spiritual institution. It could be invading the community and creating a significant difference to how local society works. . . . [At a church conference] Bill Hybels was talking about the importance of leadership in the church, and I'd never heard of this before. It had never occurred to me that churches had leaders and that leaders could make a significant difference.

Matthew concluded: "So that's kind of what started my interest in leadership and how one person can make a significant difference in the church context."

#### **4.4.5. Development of cross-cultural expertise.**

The cross-cultural background, training and participation in cross-cultural ministry is very diverse at Sunrise Baptist Church. The pastors of the ethnic congregations grew up in their home countries. Three others gained their expertise by attending Sunrise Baptist Church for more than 15 years. Two other leaders are members of multi-ethnic families. Others attended a multi-ethnic school, Bible college or lived in a multi-ethnic community. Two leaders acknowledged limited experience with other cultures.

Most leaders interviewed are involved in ministry areas that are ethnically diverse, especially the children and youth ministry areas. Substantial ethnic diversity occurs within the Cantonese and Mandarin congregations as well. Three leaders saw their

roles as supporting those involved in cross-cultural ministry. Few, if any, of the leaders interviewed at Sunrise Baptist Church had any formal training in ministering across cultures. The church's leaders are encouraged to develop their cross-cultural expertise as they engage in ministry and to seek the advice and support from those more experienced, especially from the ethnic pastors. Pastor Kevin was typical in explaining how his expertise developed.

It happens from experience. It happens from meeting people. It happens from being in situations where they're different to what you're actually comfortable with. [It begins with] being a little bit more flexible. I think that helps you realise . . . what really matters and what doesn't matter. So you probably become clearer in terms of growth.

Pastor Reed acknowledged that the intentional cross-cultural development of youth leaders was limited. However, he believed that youth leaders develop cross-cultural expertise in their normal settings.

So at the moment we don't do enough or much overall training about how to do multi-ethnic groups and lead it. That being said the nature of this area, a lot of the leaders . . . at uni, at work, at school is very multicultural. So they learn it as they go. But that's probably saved us in that sense that we haven't had to do as much training because is just learned in their social environment.

Matthew who is a lay leader and chair of the church council explained his journey.

When I started coming to this church . . . I volunteered for the transport [of Chinese students to church] because . . . I should really know some of these Chinese people. And so I'd just go around . . . on a Saturday evening and bring them along and have a Mandarin service here. Sometimes I'd sit through it and wouldn't understand a word of it, but that's OK. . . . It was kind of quite fun and it really made me feel like I was on the cutting edge of mission too because I would pick up these students and . . . I would say "Why are you interested in coming?" and they'd say things like "Well I came to Australia and I thought I'd like to find out about God." There was one girl I remember, I used . . . to help her with her homework . . . and she came along every week and after about 6 months she became a Christian and got baptised. I remember that very first conversation with her [when she said]



“I’d never heard of God before but thought I’d come along”. . . . And so I kind of got [involved] in the Chinese congregation since then. I was on the steering group for the new Mandarin congregation which we planted last year.

Matthew’s motivation for becoming involved with the Chinese ministry provides an insight into the attitude necessary to develop cross-cultural expertise.

I’m the sort of person I guess, that once I know that I’m scared of something, I try to lean into it, rather than run away. . . . I feel like I’m always going to live at something less than my life is supposed to be if I just run away from things I’m scared of. I am kind of an introverted person. I don’t like going to places where I don’t think I’ll know anybody. But I think it’s sufficiently important that cross-cultural ministry works well here [so] I needed to engage with people where I didn’t know if I’d be welcomed or not. I’ve made some mistakes too.

The leaders have been challenged by the various cultural expectations about church life, such as, church membership requirements, and priorities within ministries, such as the youth program. For example, Pastor Wade has noticed cultural differences to leadership and authority.

I think, again this is just my perception, I think . . . some of the Asians would like you to be the head, make a decision and they’ll just do it. . . . It’s a bit more autocratic probably, where probably the Australians are a bit more “Let’s discuss this. What do you think?” . . . The other thing I noticed is, like I just ask people to call me Wade, but some of the multicultural people will call me Pastor Wade. So I notice some of the other cultures, in their respect for authority for your role, they will call you your title rather than just call me Wade.

The leaders have developed confidence in ministering across ethnic boundaries at Sunrise Baptist Church through several avenues.

#### ***4.4.5.1. Building cross-cultural relationships.***

Mutually beneficial relationships have proved helpful so leaders could ask questions and gain a richer understanding of beliefs, values and practices. Pastor Tiani explained the importance for her of developing cross-cultural relationships: “I would say it’s about relationship. I think particularly if you’re trying to deal in areas where communicating might be difficult . . . and things need to be done in a different way, relationship is key.” Pastor Tiani also stressed building relationships with strategic people in the ethnic community who can help facilitate communication within their community.

You actually need to know key people who can then help you to disseminate the message. . . . Anne particularly in the last few years, has built up some very strong relationships with the [Chinese] families and with some key people in those congregations. Without that connection, we would really be struggling to communicate about making changes or doing things slightly differently, so that’s absolutely key.

#### ***4.4.5.2. Showing respect to all.***

Pastor Vanessa gave examples of how respect was shown to her as an ethnic pastor.

Even... [at] general meetings or even Sunday service, [others in the church] are very warm. It’s not only to me, of course they know me as the staff Chinese pastor. They will say hello and greet me, but even I found that they greet each other very well, even though [they do not know] names. So I found the culture, that is a warm culture. . . . They always ask my opinion. I think that is one of the very significant evidence of respect. They’re not giving orders, not “I want”, [but] “Can I?” and so on. I feel very comfortable with those conversations.

Pastor Wade responded to the respect of being called “Pastor Wade” by some of the Asian congregation by accepting “whatever they’re comfortable with”.

#### **4.4.5.3. *Being open to change.***

According to the leaders, meaningful relationships require a two-way learning process. It is a combination of confidence in one's own beliefs and the humility to learn from others. Pastor Kevin explained:

I think it starts with an attitude. It really does. I think it starts with a willingness to learn and not to give up what you believe, but to recognise that what I believe, even in a Christian framework is not exactly the same as what someone else might believe, and that's OK. I think it starts with . . . saying . . . I've got something to learn from this person or this situation and I've got something to offer too. So I think that it's a two-way thing.

Pastor Vanessa conveyed a similar attitude: "Well, we're all on the learning path. Multiculture is not one-way. It's not that we learn to suit the western culture, but on the other hand, the Australian culture embraces each other. That is multiculture."

#### **4.4.5.4. *Trying to communicate clearly.***

Several leaders stressed the challenge of communicating in English with other ethnic groups. Pastor Tiani explained her strategy:

There's probably some leaders that I know, while their English is very good, it's not their first language. . . . [They] don't always put their hand up and say "Didn't quite get that, can you go over it again?". . . . So [I] just regularly check in with the people saying "Did you understand? Is there anything I need to clarify?"

#### **4.4.5.5. *Learning about cultural backgrounds.***

Pastor Naomi explained that her practice has been to intentionally engage with people from other cultures of those attending the church and in the local community.

Since I've come on staff . . . I like to ask them about themselves and about their culture and . . . what they believe in, where do they come from, what are their roots. I'll have conversations like that. . . . I never force my point of view and my faith on anyone, but if the opportunity came up I'd certainly say, "Well this is my experience."

Pastor Wade expressed similar sentiments.

Well certainly you have to go slower, you certainly have to listen more to the cues of what the needs are. You have to do a bit of background listening, of where they come from, especially somebody from Iraq. I would find out a bit about their background in Iraq. [Ask] why they came to Australia . . . [and] . . . who's supporting [them]?

#### ***4.4.5.6. Addressing issues immediately.***

Pastor Vanessa talked about a common problem of room scheduling in the facilities.

Everyone knows that “my congregation” or “my ministry”, “my meeting is very important”. [Someone might say] “What are you doing in my room?” But before that happens we would have a chat with each other . . . “Oh if you use that [room], it may benefit more people.” . . . That is my experience. Very positive.

Cross-cultural expertise appears to be growing among the leaders of Sunrise Baptist Church. Leaders willingly engage in cross-cultural encounters with an open and humble attitude. The next section explains the substantial impact of the senior pastor on their development as leaders.

#### **4.4.6. Impact of the senior pastor.**

The leaders interviewed were asked about the impact of the senior pastor upon them as leaders. Typically, they were effusive in their admiration of Pastor Harrison.

Some of the general comments were:

*Ian:* He's a legend. He's a massive influence, and he wouldn't even know the influence that he has probably. Just from observing him and things like that . . . The way he leads the staff team, the way he leads the church, the way he serves us. He's a massive inspiration.

*Pastor Jacob:* I was the senior pastor in the church I was in before I came here [and] there's not that many leaders I could happily lead under. I would lead under any leader that God put me under, but happily lead under Harrison, [he] is absolute gold.

*Pastor Kevin:* Harrison has influenced me in a couple of ways. Harrison's pastoral work, his ability to get alongside people and to connect with them at times, to let them know that he's thinking of them is just quite remarkable. His ability to remember a person's name is quite remarkable. I remember last year I preached somewhere . . . that morning he sent me a text "Thinking about you, praying for your day", you know you get those sort of things. . . . He is a powerful example, and he is a lovely, lovely man. I would say he treats everybody the same.

*Matthew:* Everyone speaks well of Harrison. He is extremely gracious, a very holy man.

*Pastor Naomi:* He has modelled the way to do things. . . . He is a very humble man, and he is very servant-hearted, so there's things like that. But he's a strong leader.

Pastor Harrison's leadership style was described in several ways.

#### ***4.4.6.1. A servant leader.***

Olivia referred to Pastor Harrison's servant heart: "I think the main thing [that impacts me] would be his servant heart . . . but I see him run things, and his heart and kindness and I guess that's just inspiring." Pastor Naomi made similar comments: "He is very servant-hearted." Pastor Jacob has also witnessed Harrison's servant attitude.

I would say Harrison who would be the clearest Level 5 [leader] I know in Baptist circles. Harrison is the guy on the vacuum cleaner after we've had a thing. You wouldn't know him unless you knew him. He doesn't need the spotlight, that's Level 5 leadership in terms of humility.

#### ***4.4.6.2. A visionary leader.***

Pastor Jacob believes that Pastor Harrison is a leader with "visionary capacity, who is able to vent the vision and motivate people towards it". However, Matthew expressed an alternative view: "I don't see him as like a huge visionary, so I don't see him as Moses up on the mountain saying this year we've got 1,000 people attending, next year we'll have 10,000."

#### **4.4.6.3. A team-oriented leader.**

Pastor Harrison is considered a team player, consultative and collaborative. He releases others into leadership and gives permission to other leaders to act. Pastor Jacob who was a senior pastor before this appointment at Sunrise Baptist Church observed of Pastor Harrison: “He listens and absorbs and uses various ideas of what it is . . . to help move forwards, so very collaborative but do not mistake that for weakness or a lack of focus. It’s a real privilege.”

#### **4.4.6.4. A secure leader.**

Pastor Harrison does not seem threatened by the successes of other leaders and can accept criticism. The chair of the church council stated: “I reckon [Pastor Harrison’s] greatest strength is in giving permission, allowing things to flourish” (Matthew, personal communication, February 17, 2016). Pastor Jacob highlighted Harrison’s ability to be unaffected by the successes of others: “He’s got the capacity to let people excel, like he’s not threatened. He’s totally unthreatened by anyone.” Jacob also commended Pastor Harrison’s capacity to accept severe criticism.

There’s an old saying that the pastor’s number one job is the capacity to absorb evil and let it go no further. Harrison’s the master. I’ve seen him in meetings, and people have ripped the skin off him in terms of, really unfairly critiqued him, and he just sucks it up. I’ve never seen him respond unhappily to it. He always thanks them and always owns anything that is untoward that touches him in that space. So I don’t know exactly how he does that, but I’m hoping to catch some of it.

#### **4.4.6.5. A supportive leader.**

Pastor Harrison clearly supports and cares for the church’s leaders as Pastor Vanessa acknowledged:

With Harrison, we have a real sense that he fully is for us, supporting us. [He] doesn’t micromanage us to the extent that he needs to know everything that is going on. Very much interested in caring for us and what’s going on in the peripheral. How’s life going, how’s the wife’s father going, he’s got cancer, all that stuff. Very much a sense of supporting us, will back us 100 percent, and . . . if we cross the line he will have some very gentle words with

us which would terrify me if that ever happened. But very much there's a sense that he's an advocate for us, but there's also very much releasing us to lead in our gifting.

#### ***4.4.6.6. An available leader.***

Pastor Harrison makes himself available to the church's leaders through a combination of formal and informal contacts.

*Pastor Kevin:* I would probably see him about once a fortnight for half an hour. He would basically let me talk about what I wanted, plus also we have a pastoral leadership team that meets once every 3 or 4 weeks. . . . If I needed to talk to him and he was available, his door is open.

*Pastor Wade:* Harrison has an open door policy where I [can] say "Harrison do you have 10-15 minutes" or I might make a meeting and say come in half an hour and go through where things are at with him, so it's more impromptu rather than structured. . . . Sometimes I'll email or text or whatever. . . . but most [of my] contact with Harrison just comes through bumping into him in the hallway.

#### ***4.4.6.7. A resilient leader.***

Pastor Harrison is noted for his perseverance as he led the church.

*Pastor Jacob:* Some people might mistake his calm and gracious and comfortable exterior as a lack of will; that would be a mistake. He's got a little thing on his desk. It says "He who perseveres, conquers." So perseverance, but there's something in mind here. He loves to win. He's a great sport, but he loves to win. Do not mistake it for a lack of focus or a lack of desire; it's deep within him.

#### ***4.4.6.8. An exemplary role model.***

Pastor Harrison lives out the ministry principles that he advocates to his leaders. He is people-focused, engages in pastoral work and respects everyone. Harrison is very genuine and authentic, showing consistency between preaching and practice. Many leaders mentioned how they had learnt how to do ministry and leadership by observing Harrison.

*Pastor Kevin:* Harrison has influenced me in a couple of ways. Harrison's pastoral work, his ability to get alongside people and to connect with them at times, to let them know that he's thinking of them is just quite remarkable. His ability to remember a person's name is quite remarkable.

*Pastor Reed:* He's like a small church pastor in a big church. Knows the people very well.

*Pastor Wade:* His character and his heart for people, and his open door policy. . . . Most people love Harrison, and he is very pastoral caring, and they will see Harrison with that respect and caring for people. . . . So I think it's how [Pastor Harrison] operates. How he approaches people, his team approach. How he models is really good. I don't know how he does it. He'll be doing it on his day off. He'll be doing [it at] funerals.

*Pastor Tiani:* The thing I really like about Harrison's leadership is, particularly when he's preaching, anything that he's challenging people to do in their life or make changes, it's not anything that he isn't doing or hasn't already done and you can see the way he lives, he really leads by example. . . . I always appreciate that about Harrison.

*Olivia:* I see him run things, and his heart and kindness, and I guess that's just inspiring. He has modelled the way to do things.

## **4.5. Summary: Leadership Development at Sunrise Baptist Church**

The following summary of the interviews at Sunrise Baptist Church is structured according to this study's research questions. The questions provided a focus to help understand how leadership develops in this multi-ethnic church.

### **4.5.1. How are leadership and leadership development viewed in multi-ethnic churches?**

#### **4.5.1.1. View of leadership.**

Even though leadership could be viewed as a multilevel construct at Sunrise Baptist Church, there appeared to be a common understanding of leadership among the



senior pastor, senior leaders and the ministry leaders of the church. Leadership is understood in the framework of the church as the body of Christ with Jesus as the head. This understanding of leadership called for leaders to act as his representatives in the church and community. As Christ's "ambassadors"<sup>54</sup>, leaders accepted his goals and values. It was common for leaders at Sunrise Baptist Church to indicate they modelled their leadership on the example of Jesus Christ; that they were acting as servant leaders seeking to positively influence others towards personal and spiritual growth.

Effective leaders depended on Christ and lived out their Christian faith privately and publicly. Effective leaders were also visible authentic role models of the church's values and casted vision to encourage others into leadership. Leaders also sought to increase their effectiveness by sharing leadership with others.

The leadership role of the senior pastor was in essence identical to that of other leaders at Sunrise Baptist Church. The senior pastor leads by encouraging and inspiring others to live authentic Christian lives. His leadership style is to communicate through both word and actions to other leaders and the church congregation. The primary focus of his leadership is clearly upon Sunrise Baptist Church and its relationship with its local community. The senior pastor considered that it was his role to lead a transformation of the Sunrise Baptist Church over recent years to ensure it remained relevant to its rapidly changing community.

#### ***4.5.1.2. View of leadership development.***

There are two standout features of leadership development at Sunrise Baptist Church. First, leadership and leadership development occur in a church community that has unified mission and values with a common leadership ethos. Second, Sunrise Baptist Church is an outstanding example of the influence of one leader upon the development of other leaders.

Leadership development occurs at Sunrise Baptist within a church culture that is values-driven and led by a strong and effective leadership team. There is:

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<sup>54</sup> 2 Corinthians 5:20

- a common focus on Jesus Christ as the centre of church and individual lives;
- a common purpose of helping everyone in the church and local community to live life well regardless of ethnic or other backgrounds; and
- a common values system that guides and inspires church life. These values include a leadership ethos of authentic servant leadership and valuing ethnic culture within the church.

There is also strong consistency between the leadership ethos of the senior pastor and the other leaders at all level in the church.

There are two inter-related dimensions of leadership development at Sunrise Baptist Church: (1) the content of the development process; and (2) the method or process of leadership development.

#### ***4.5.1.3. The content of leadership development.***

In many ways, leaders are reminded that their primary purpose at Sunrise Baptist Church is to assist the church in achieving its God-given purpose to help everyone build a relationship with God and to be followers of Jesus Christ. Accordingly, leaders learn they are valued because they serve as instruments of God's agenda for the church. With this responsibility comes the need to develop as influential leaders; modelling themselves on the servant leadership style adopted by Jesus Christ, and other leaders in the church. Passion and authenticity in leadership are strongly encouraged.

#### ***4.5.1.4. The process of leadership development.***

Leaders at Sunrise Baptist Church are expected to develop. The process emerges from a dynamic relationship with Jesus Christ that develops through spiritual practices, such as, reflecting on the Scriptures. The spiritual lives of the leaders provide direction, hope, character transformation, and empower their ministry. Leaders are placed in rich supportive environments where they can observe highly visible, inspirational leadership role models; leaders who are passionate about growing to greater effectiveness. They are given access to structured support from senior leaders who meet regularly with them to build meaningful relationships; and

provide both personal and ministry support. Similarly, leaders are expected to do likewise, and build relationships with emerging leaders who they can influence.

Leaders are expected to learn as they engage in leadership and by observing other leaders. Similarly, leaders gain cross-cultural expertise by engaging in leadership across cultures with the support of the ethnic pastors. They are encouraged to attempt challenging leadership tasks, with positive support and with minimal risk of censure. The leaders of Sunrise Baptist Church are aware that the leadership development of ethnic leaders especially those able to lead across cultures is relatively weak. Finally, leaders are also encouraged to engage in tertiary studies while in leadership. Several leaders have acquired their leadership understanding by growing up at Sunrise Baptist Church.

The effective development of leaders and the development of a coherent leadership ethos can be easily traced to the leadership of the current senior pastor. (Pastor Harrison believes it would go back to the previous senior pastor.) Pastor Harrison's passion for effective leadership has been transferred to the senior leaders and onto other leaders. There is clearly a generational dimension to leadership at Sunrise Baptist Church where the leadership ethos is passed onto the upcoming generation of leaders. The process has taken many years and is now a stable feature of church life. In many ways, this leadership ethos is now self-sustaining as the influence is also exerted by the new leaders and is also an expectation of the church community. The style of leadership advocated by the senior pastor at Sunrise Baptist Church seems to emerge from his self-awareness of how he learnt to be a leader, namely, from the example of his senior pastor, by engaging in leadership; and supplemented by tertiary study and life-long learning.

The leaders of Sunrise Baptist Church have also benefitted from the influential support of the church council chair who has been a strong advocate of leadership development. Through his support, several leaders were exposed to transforming events, such as, mission trips and leadership conferences conducted away from the Sunrise Baptist, that have impacted them beyond what may have been achieved within the local church context.

#### **4.5.2. How do the leadership practices of senior pastors and others influence the development of leadership in multi-ethnic churches?**

Pastor Harrison's impact has permeated throughout the church directly and indirectly to other leaders. Harrison is perceived as an inspirational and capable leader who embodies authentic Christ-like values. His influence occurs through being a visible role model; his availability to his leaders for informal conversations and formal mentoring; and his genuine interest in their leadership, ministry and personal well-being. When Pastor Paul was asked how he had been impacted, he stated that Pastor Harrison communicates encouragement: "I guess just his encouragement. Everything [he does is] . . . communicated with a view to encouragement."

Pastor Harrison's willingness to share leadership has enabled a leadership community to develop that multiplies his influence. Leaders also reported observing other leaders to aid their development; and met regularly with other leaders for support, input and feedback. Clearly, the leadership community reflects the leadership values of the senior pastor especially his love for the church and its community; his authenticity, holistic care, and desire to improve their leadership. These values are being inculcated in the next generation of leaders at Sunset Baptist Church.

## **CHAPTER 5 – RIVER BAPTIST CHURCH CASE STUDY**

River Baptist Church is located in an ethnically-diverse community in an Australian capital city. Seven interviews were conducted. The leaders interviewed have diverse and rich backgrounds and various roles in the church. Three are pastors, one is a pastoral intern, and another is training to be a pastor. Four are aged under 30 years. Two of the leaders became Christians in recent years. An introduction to River Baptist Church follows and a snapshot of each person interviewed.

### **5.1. Introducing River Baptist Church**

Pastor Adam commenced as pastor at River Baptist Church in 1988. It was a small struggling church with less than 15 attending that had lost meaningful connection with its local community (Pastor Adam, personal communication, February 26, 2016). Upon his appointment, Adam sought ways to serve the local community and to help the church to be more outward looking. Building a childcare centre in response to community needs proved to be a significant step forward for the church. It grew numerically and in cultural diversity over the following years. It culminated in a major building program incorporating a 1,000 seat auditorium with several meeting areas, a commercial cafe and administrative facilities. The new property shares property boundaries with a Buddhist Temple and Islamic Mosque. In 2016 about 1,000 persons identified with River Baptist Church. A pastoral team of four serves the church. Pastor Adam estimates that the congregation would identify with about 50 of the 190 ethnic groups in the local community (personal communication, February 26, 2016).

According to Pastor Adam, River Baptist Church is intentionally a multi-ethnic church with only one diverse congregation. Pastor Adam rejected the practice of multiple ethnic congregations within the church structure; believing they worked against the value of pursuing ethnic harmony. Therefore, the leadership of River Baptist Church strives to ensure that ethnic diversity is valued and practiced throughout church life. The pastoral leaders vigorously pursue ethnic diversity

among leadership and ministry groups such as the welcome, youth and worship teams (Pastor Adam, personal communication, February 26, 2016).

## **5.2. Leader Summaries**

### **Adam (Senior Pastor)**

Senior pastor Adam grew up in South Asia and was in his late 60s when interviewed. He has been the senior pastor of River Baptist Church for nearly 30 years. Pastor Adam is the creator and champion of the church's multi-ethnic vision.

### **Barry (Pastor)**

Pastor Barry has served for 11 years on the pastoral team at River Baptist Church and is the likely successor to Pastor Adam. He has an Anglo background with strong cross-cultural experience, extensive theological and ministerial training and is mentored by Pastor Adam. Pastor Barry seems to be a high capacity leader with a diverse range of church responsibilities. Barry identified his life's mission with Jesus's words in Matthew 28:18-20 that inspire him to help people of all ethnic backgrounds to become followers of Jesus Christ.

### **Calvin (Pastor)**

Pastor Calvin is in his early 20s; a second-generation Australian with Asian parents. Calvin has grown up at River Baptist Church and has been a pastor for 5 years. Pastor Calvin is passionate about being a leader: "So to me, leadership is something to be taken very seriously and is something that is exciting and fruitful."<sup>55</sup> He struggles being a young leader and identified himself with the same challenge faced by the Apostle Timothy (1 Timothy 4:12). He identified caring as a significant part of his leadership that is motivated by his own life's experiences.

### **David (Pastoral intern)**

In his early 20s, David is an intern pastor undertaking theological training. He is a second-generation Australian with Asian parents. River Baptist Church is the first church he has attended. He is mentored by Pastors Adam and Barry. David is very

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<sup>55</sup> The following extracts are taken from the interview transcripts conducted on 25 and 26 February, 2016.

focused on living out the Christian values in both his personal life and church leadership.

**Esther (Ministry leader)**

Esther is a middle-aged, retired high school teacher with mid-level management experience. Esther has attended River Baptist Church for 20 years and is a lay-church leader of an age-group ministry. She has a lifetime calling to be a leader serving others. Esther has an Anglo background with cross-cultural experience in her roles in schools and church.

**Fraser (Ministry leader)**

Fraser is a lay-church leader working towards pastoral accreditation. He is in his late 20s and is a second-generation Australian with parents from Western Europe. Fraser's divorce was a life changing event.

All my goals vanished. All my plans gone. And it made me put in perspective what is it, that I'm actually hinging or relying on . . . and so that was a turning point for me. Through that time, through that sorrow, through that heartache, that's the moment, the first time that I really sensed God's love as opposed to this idea of God's displeasure in my failures. I sensed his love in an incredible way.

Fraser's new perspective included a greater awareness of God's love, the value of family and less enchantment with temporal possessions. He also acknowledged a great sympathy for those experiencing life's difficulties.

**Gayle (Ministry leader)**

Gayle is in her late 20s and has been an active lay leader for seven years. She is a second-generation Australian with parents from Western Europe. Becoming a Christian as a young adult changed Gayle's worldview and life goals.

### **5.3. Introducing Senior Pastor Adam**

#### **5.3.1. Background.**

Pastor Adam grew up in a multicultural setting in South Asia. He is of South Asian ethnicity and is married to a Polynesian. He trained as a teacher and taught in Asia

before joining Operation Mobilisation (OM); a mission focusing on helping young people share the Gospel in international settings. Pastor Adam led an OM multi-ethnic team that visited over 30 countries over several years. These mission trips required considerable courage as he was physically assaulted on several occasions and hospitalised. Pastor Adam then pursued missionary training in the United States and Australia and accepted appointment as a missionary and trainer with New Tribes Mission. In the late 1980s, Adam accepted his first appointment as a Baptist pastor in Australia and commenced as senior pastor at River Baptist Church in 1988. He continued his theological and ministerial training; culminating in a Doctor of Ministry award (Pastor Adam, personal communication, February 26, 2016).

### **5.3.2. The nature and purpose of River Baptist Church.**

The interview with Pastor Adam surfaced several strongly held values about the role of the church in an ethnically-diverse community. He believes the church is meant to be a caring family of all peoples regardless of their origins or circumstances. He recalled the following Scriptures that guide his understanding: “So in Christ Jesus you are all children of God through faith. . . . There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus” (Galatians 3:26-28). Accordingly, Pastor Adam believed that River Baptist Church should reflect the diversity of its local community and positively contribute to harmony among different ethnicities, genders, socio-economic status and so forth.

Pastor Adam is committed to the sharing of the Gospel in their community in both word and deed. He desires that everyone become a follower of Jesus Christ: “The central aim of the church is simply making disciples of all nations. That’s the whole thing. Nothing else.” In the interview, Pastor Adam stressed the significance to him of the global challenge of impacting people of all nations. He recalled key Bible passages such as Isaiah 56:7 (“My house will be called a house of prayer for all nations”) and Revelation 7:9 (“I looked, and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and before the Lamb”). Adam’s attitude to the pursuit of ethnic diversity within the church has modified over the years as he states: “I don’t know the number of ethnic groups in the church . . . it’s not really my focus, it used to be at



one time, I was more concerned about diversity . . . our focus [now] is not ethnic diversity, but eternal destiny.”

### **5.3.3. Leadership style.**

Overall, Pastor Adam described his leadership style as an influencer; consistent with servant leadership: “Leadership [is] servanthood. I always say to my leaders that leadership is not a position; it’s an influence.” Pastor Adam has refocused his leadership in recent years as he approaches retirement.

I’m thinking more in the sense of getting alongside other people and getting other people prepared to lead the ship and other people take some part. So that’s what I’ll be doing in the last few years of my ministry here . . . [will] be more of developing leaders.

Pastor Adam has encountered different conceptions of leadership during his time at River Baptist Church that reflect different cultural values. Rather than accommodate these disparate views he addressed them to ensure that a common view of servant leadership was maintained.

People may have different perceptions [of leadership] definitely. Some of our people come from parts of the world that have a very high view of a leader, and they have high respect for a leader. They also expect the leader to lead, because of their perception of leadership; they expect a certain kind of care from the leader, dress code, the leader wears a suit and tie. . . . So I’m always trying to break down that perception, I always try to say maybe we just have to “be”, it’s not what you wear that makes you a leader, it’s what you are, that kind of stuff.

### **5.3.4. Intentional leadership.**

Pastor Adam stressed several times that his intentional leadership has created a church culture that meaningfully incorporates people of diverse backgrounds into the existing church community. He frequently referred to taking specific steps: to ensure all visitors were welcomed at services and ministry events; to encourage and provide pathways for all to contribute to church life; to empower leaders from the non-

dominant groups; and to ensure that this diversity was showcased in visible leadership roles.

### **5.3.5. Leadership calling.**

Pastor Adam expressed a strong conviction that God appointed him to this role:

“I really prayed about it and God made it very clear [about] the direction.”

Accordingly, Adam sees his role as the primary leader at River Baptist Church, which requires him to be the champion and keeper of these values, of making disciples of all nations.

I guess my main thing is I want to make sure that they catch the vision of this whole thing about our ministry of making disciples of all nations. That’s the main thing. The only thing is making disciples. If they get it, they have got it . . . it took lots of time for some people. . . . Well I did a lot of preaching, and also giving vision for people. I’m a visionary. My idea is that I do all of the vision work, more than other people in the church, because I see that as a privilege as well as a responsibility. . . . I don’t like status quo. I want to take people somewhere, give them something to do, a direction, and that’s a main goal that I have. . . . So I guess in that sense I’m the captain leading the ship.

### **5.3.6. Leadership values.**

Pastor Adam is guided by the high value he sees in every person within the church or local community, regardless of their background.

I think if you value every person, I think that is very important. . . . I think the problem with a lot of churches is that the leadership is always white. So straight away you say we are the people who know what to do, we are the experts in church, you guys don’t know. You are strangers in our land. We have the monopoly on Christianity and things like that. . . . So I just want to make sure that people who walk into the church really feel valued, that they will have a contribution to make, and it doesn’t matter which country they come from, every person is important. . . . So I think we need to value people, so that means bringing people into some sort of responsible position in the church.

### **5.3.7. Leadership development.**

It was apparent from Pastor Adam's answers to questions about his growth as a leader that primarily he learns from other practitioners of church leadership. He explained:

I have read so many books on leadership . . . John Maxwell, Rick Warren or Bill Hybels, Howard Hendricks, a lot of those guys . . . I like to listen to other people; I like to pick other people's brains.

Pastor Adam has adopted a development strategy that reflects his learning style. It began with identifying young leaders of potential within the church and ensuring they had access to him so he could personally provide feedback and support, and by providing them with ministry responsibilities with increasing challenge. When asked, "So how do you put them on that leadership pathway and keep them moving along in leadership development?", Pastor Adam replied:

I think picking [out] people who are potentially leaders and then challenging them about full-time leadership and things like that, and I say to my leaders . . . you have to start looking at others that you think would be good leaders. . . . The best way is home-grown leaders who come through us, and be trained under my leadership. . . . My strategy, from the very beginning, was to have home-grown leaders . . . you import somebody from another place it takes a long time to catch the vision, so I've always been praying that God brings the [right] people into the church. . . . I believe that God is doing [that] . . . I started moving them into leadership positions to start them developing because I believe that is the best way for a multi-ethnic church to grow.

### **5.3.8. Conclusion.**

Pastor Adam's capacity to lead a struggling church to become a successful pioneering multi-ethnic church has its origins in his passion to see the Gospel communicated with all people without discrimination. Adam grasped very challenging opportunities to lead others in the venture, and he sought out mentoring from effective church leaders, primarily through their writings. Pastor Adam has

established and maintained the vision of River Baptist Church and equipped leaders to support his leadership.

## **5.4. Interviews with Leaders at River Baptist Church**

### **5.4.1. The nature and purpose of River Baptist Church.**

The next section of this report of River Baptist Church focuses on the leadership development of six leaders who were appointed during Pastor Adam's tenure. The views of the leaders interviewed strongly reflected those of Pastor Adam that River Baptist Church is an inclusive and caring community or family whose purpose is to reach out to all people in its community. Pastor Barry firmly believes in the significance of the church in the Australian community: "The church is the light of the world through Christ, so we offer community like no one offers community and I think many people who come to our church could well feel isolated were it not for the church." From this perspective, Pastor Barry believes that River Baptist Church intentionally reflects the inclusiveness of God's love for all people, especially "God's love to reach all nations". He also described River Baptist Church as "definitely multi-generational and to some degree we're also multi socio-economic, and ideally I'd love to see that develop further".

Pastor Calvin's starting point was the nature of River Baptist Church as the body of Christ; reflecting the ministry values of Jesus. Calvin sees the overriding value as an inclusive love for all.

A big part of that is loving Jesus and reflecting that, and that means having that welcoming warmth to all people as Jesus did and so that's one thing that I see very much reflected here. And when people come and visit our church on Sundays, they often say, you know, it's a warm and welcoming bunch of people because people who don't look anything like you, don't talk anything like you, will still come up to you as if they've known you all of their life and say "Hi". I think that is very important. To sum it all up it's to live like Jesus did and do what Jesus did.

David emphasised the disciple-making dimension of River Baptist Church but also stressed its responsibility to contribute to the reconciliation of nations.

The Great Commission tells us to reach people of all nations, but it doesn't tell us we have to do church with people of all nations. I think Jesus tells us to make disciples [of all nations] . . . We're saying that the world is fractured and part of God bringing the fractured world into his order is not just caring for the poor, looking after the orphans, it's actually reconciling split nations in a sense.

Esther also described River Baptist Church's practice of ministering to all people, without discrimination, was vital for River Baptist Church if it was to be known in the community as a welcoming church. Both Fraser and Gayle stressed the accepting and caring character of River Baptist Church. Gayle described the impact of the church upon herself.

I just decided one day I'm going to walk in and have a look and I saw people that were actually committed and living their lives for Christ. That was a very big witness for me because they weren't living it perfectly, they weren't pretending, and you could see them warts and all but they were still living their lives for Christ. So as time wore on God revealed Himself to me and this is where I became a Christian so I got saved here.

Fraser had a similar experience.

So I thought I'm going to start going and basically started coming [and] immediately [was] surrounded by people who actually supported me through my divorce . . . [with] an incredible amount of care. They supported me through it and were an encouragement to me and so that's how I started coming and it got to the point where . . . I actually had friends who were closer to me than cousins.

When asked the key value motivating River Baptist Church, both Fraser and Gayle believed that caring was the dominant motivation expressed within the church, local community and in a project in Cambodia.

#### ***5.4.1.1. Care in the church.***

*Fraser:* I think from what I sense; it's very clear that the passion . . . here is [to be] multi-ethnic, but putting that aside, I would think the biggest driver is just the caring for people. Just caring, a lot of people [here have] mental

illnesses, they can feel comfortable here and they're cared for and I think that comes through.

*Gayle:* A guy who was a cross-dresser just walked into the church and he was accepted, he was fine, and Pastor Adam actually took him out for a hot drink afterwards and said tell me about your life. And it turns out this guy had been sexually abused by a youth pastor, and so Pastor Adam was encouraging him to go and report it to the police which he did. . . . We had a guy who was homeless come for ages . . . just looking at him on the outside he was very smelly, dirty, not all there in the head, but he was so accepted here at church, everybody loved him.

#### ***5.4.1.2. Care in the local community.***

*Fraser:* I think there is a commitment to get involved in community . . . borne out of the caring. . . . "JustCare" started because they wanted to care for the community, whether it's providing uniforms for families who couldn't do it, or food. . . . The [church] community helps outreach to the kids in the skate park with things like "Skate".

#### ***5.4.1.3. Overseas care.***

*Gayle:* But not only the community, overseas as well, we've got Cambodia, we were helping. We had a mission trip here in 2008 where a lot of us went over to Cambodia and helped out.

*Fraser:* Pedal for Poverty charity [was] started [by] Pastor Barry . . . that was specifically to raise funds each year for Cambodia, and because of that they started a school and a Water of Life centre.

### **5.4.2. River Baptist Church as a multi-ethnic church.**

Pastor Barry, Pastor Calvin and David conveyed very strong support for River Baptist Church as a multi-ethnic church. Barry chose to accept a pastoral appointment at River Baptist Church because of the multi-ethnic church vision. Barry argued against the pragmatic practice of churches narrowly focusing on reaching out to people like themselves in the community. He argued from Matthew 28:18-20 that the biblical imperative for River Baptist Church is to intentionally

reach out to all ethnic groups. He argued for a dual focus of reaching out both locally and globally.

*Barry:* I think that concept of simply reaching people that you know, is flawed fundamentally in that the gospel is for all nations . . . so at a biblical level that's just bunk. . . . We could be in "Woop Woop" and I would still intentionally seek to reach people of all cultures. . . . It means having a leadership that reflects our multi-ethnic flavour, our biblical mandate, and that is reflected in every area in our ministries. . . . So from the leadership down we are intentional about growing, developing and having leaders of all nations.

David also chose to attend River Baptist Church for its multi-ethnic character.

Diversity is the standout thing. Diversity is so obvious in this place. . . . I came from a Catholic background, the first time I walked into this place, I saw flags, there's no stained glass windows, you see these flags. What is this saying? What kind of message is this sending? Then you see a lot of people around and you see that diversity coming together, and that's really the key. It's the way that diversity works well in this place. I think that's one of the key standout features.

David also accepts the biblical mandate to be a multi-ethnic church. He argued for the role of the church to demonstrate the possibility of ethnic harmony.

I think the other key reason [to be a multi-ethnic church] is the clear apologetic impact of doing that as well, because what we're saying is that the world is fractured and part of God bringing the fractured world into his order is not just caring for the poor, looking after the orphans, it's actually reconciling split nations.

Pastor Calvin has experienced the benefits of a multi-ethnic church all of his life.

It [is] very interesting just talking . . . to people from different cultures to understand things. . . . I think perspective is huge, huge, huge. To be able to have this wide perspective of different things, different areas, even with the Scriptures themselves because we're living here. . . . Even just myself as youth pastor, with our youth leadership team . . . we've got such a beautiful spread of nationalities within that and it's fantastic and I've seen the benefit

of that through simple things. For example, I've seen one of our youth leaders go and talk to the parents of one of the teenagers and for the parents, English wasn't their first language . . . so next thing you know he's talking to them in [their language].

Pastor Calvin believes that the leadership of River Baptist Church strongly pursues these values. It begins with intentionality.

Being really intentional about it . . . [because] naturally it will just not happen. It's something we are vocal about, something that we affirm not just in what we say and how we say it but in what we see and what is visual. Obviously you would have seen our auditorium. It's got flags all across the walls. These are things that are very much intentionally there to say this is something that we are [care] about. This is something that we affirm; people being in harmony together regardless of the history of their nations or whatever it may be. It's us as individuals. As Christians we're brought [together] to be brother and sister and therefore let's do that.

The lay ministry leaders, Esther, Fraser and Gayle, did not express the same depth of feeling about being a multi-ethnic church. While speaking favourably about the ethnic diversity of River Baptist Church, they spoke more strongly about its broader inclusiveness, especially about its caring capacity.

### **5.4.3. Views of leadership.**

#### **5.4.3.1. *Hierarchical leadership.***

David identified the pastoral team as the dominant leadership group at River Baptist Church:

So the pastor is the guy up there preaching and things like that. We have a general idea everyone is leading; we have a general idea that God is our overall leader but they would see more the person at the end of the day who is doing the job is the one who the badge gets attached to. . . . Without that person who is formally in that vocational position there is no way that anything else gets seen as leaders, everything stops, and it's very top down.



David believes this hierarchical model is accepted because it has been effective for many years.

One of the benefits of this church is we have been established for a lot longer, so anybody who comes into this church will . . . see a strong unity in the leadership here, whether it's Adam, Barry or Calvin who are the formal pastors, and then the teams of people that work around, the deacons and people like myself because there's definitely a strong unity. . . . I don't think there would be a person in this church who wouldn't turn around and say those are the leaders of this church which is a good thing.

#### **5.4.3.2. Leadership as a calling.**

Like Pastor Adam, the leaders interviewed spoke of a divine "calling" to be a leader. For Esther, leadership is also a calling from God: "So being a leader, I feel inspired to lead. I feel led by the Lord. I sometimes think now 'Are You leading me in this way? Is this what I'm meant to be doing?'" For David the desire occurred when he became a Christian.

When I became a Christian, I was willing to serve. I came in and said I am willing to serve. What ministry opportunities are there? I saw youth as a great opportunity. I put my hand up, and they were able to say yes.

Gayle believes her calling into leadership was accompanied by divine enabling. Gayle acknowledged that leaving a science career where she was highly competent has been very difficult but has experienced the truth of the Scriptures that God empowers leaders.

When I was being asked to join . . . youth leadership . . . my immediate reaction was I can't do it. I'm actually very frightened of public speaking, and there's preaching involved . . . I was freaking out. I hate public speaking, but what has kept me going is Galatians 2:20, "I no longer live, but Christ lives in me". . . . It's no longer what I'm doing, it's Christ working through me. . . . So every time when I do get freaked out, I'm still scared, but it's something that helps me keep my focus, even though I can't handle it. Christ is living through me.

Pastor Calvin expressed a similar experience of God's enabling.

But not once did I say I can't do this, it can't be done, like how could God use me, and things like that . . . actually God can do anything. At the end of the day I'm not the one leading this ministry; He is. All I'm trying to do is be a servant.

#### **5.4.3.3. *Ethnic diversity of leadership.***

Ethnic diversity in leadership is consistent with a view of an ethnically diverse church. Intentional ethnic diversity was pursued from the beginning of Pastor Adam's leadership at River Baptist Church (Pastor Adam, personal communication, February 26, 2016). Pastor Barry explained that the implementation of this strategy had biblical authority.

It means having a leadership that reflects our multi-ethnic flavour, our biblical mandate, and that is reflected in every area in our ministries. . . . So from the leadership down we are intentional about growing, developing and having leaders of all nations.

Pastor Calvin stated that this approach was practiced in his ministry area of responsibility.

The fact that [River Baptist Church] is so warm and welcoming . . . because . . . there are people from so many nationalities that are all on the same page together. Even just myself as youth pastor, with our youth leadership team, we don't have a lot of new leaders but we've got such a beautiful spread of nationalities within that and its fantastic.

Pastor Calvin and David believe that the visible ethnic diversity of leaders at River Baptist Church helps visitors feel welcomed and respected, and helps remove barriers to contributing in church life.

*Pastor Calvin:* So if you come on Sunday morning, our band will reflect the multi-ethnic nature of that. So if you're a person from Cambodia and you walk in, you may or may not see a Cambodian but you'll see another Asian, almost guaranteed on the stage every Sunday, or some Africans.

*David.* It's about when those guys come into the church they see that people like them are involved in ministry here and it makes it easier to assimilate and integrate people effectively.

#### ***5.4.3.4. The challenge of pursuing ethnically-diverse leadership.***

The pursuit of ethnic diversity among leaders remains an ongoing challenge at River Baptist Church. Esther, a leader of an age-group ministry, lamented the lack of ethnic diversity on their team.

Actually I think we tend to be Anglo. Actually there's one person that has put their name up and we were thinking, this is really good because he's got Indian background. But he often doesn't come to meetings, but you want that representation and that makes it good, but I don't understand why he forgets or doesn't come or whatever.

It was noticeable that the only female pastor at River Baptist Church was rarely mentioned in the interviews. When Pastor Barry was asked about the place of women in leadership at River Baptist Church and whether he could envisage any of the current female leaders being appointed to the pastoral team in the future, he commented:

It could be. . . . We don't have a problem with them leading. I mean it's just worked out that way. We have women deacons in our church, but I don't think they are ready for the role [because they are] struggling to fit into the role, because of other responsibilities. They just happen to be men [at the moment].

David has observed ethnic differences in willingness to accept leadership roles in the church, especially among younger people. He explained that many are “sensitive people . . . a lot more cautious to step up into [leadership] positions. . . . You find that the young people from those backgrounds are hesitant to step into leadership because they assume it's the elders who should be in leadership. And you've got to break down those ideas.”

#### ***5.4.3.5. Limitations of pursuing ethnically-diverse leadership.***

David also argued for increasing the diversity of the church's leadership beyond ethnicity: “Being diverse doesn't just mean being ethnically diverse, it also means being diverse age-wise and gifting-wise.” Pastor Barry also argued for River Baptist Church to reach out to other groups in the community who are marginalised in society.

#### 5.4.3.6. *Servant leadership style.*

Servant leadership permeates River Baptist Church according to those interviewed. It is an approach to leadership that acknowledges that Jesus Christ is the ultimate leader of the church and the ideal role model for leaders. Pastor Barry explained:

A leader is an influencer, it's not a position, and hello, I follow Jesus as the model so he was the ultimate example of servant leadership . . . the holistic picture of Jesus . . . [his] compassion, mercy, grace. . . . So I think Jesus is the model of servant leadership. So for me what servant leadership and being a leader of River [Church] is about, is really about under God, loving people. And that's expressed in teaching, pastoral care, whatever.

Pastor Calvin clearly identified Jesus Christ as the source and role model of his leadership. Calvin sees his appointment as God's calling that has helped him to cope with his inexperience.

I was 19 years old when they first said . . . come on board as youth pastor and I was just like OK. . . . But not once did I say I can't do this, it can't be done, like how could God use me, and things like that . . . actually God can do anything. At the end of the day I'm not the one leading this ministry; He is. All I'm trying to do is be a servant and all I'm trying to do is facilitate what He is doing and so that is a passage that I've actually got written up on the big white board in my office. . . . Just as a reminder that even though things might be difficult at times . . . because of a lack of experience, I look at that and go that's OK because God can use that lack of experience and do great things.

Jesus Christ is a very strong role model for Pastor Calvin's leadership.

To be a leader, to me I see that based on how I see Jesus lead and it is leading not from the top but from the bottom. Servant leadership is a role that says I am not going to ask a person to do a thing unless I am willing to do it myself. I don't want to be the youth pastor that sits here and says hey can you guys go and clean up the vomit over there. I want to be the youth pastor who says hey does anybody have a mop, I'm going to clean that up.

Pastor Calvin believes that leadership is a demanding role. He believes that in following the example of Jesus, he must make a 24/7 commitment to serving others.

I think also leadership isn't something you can turn off, but something that will carry through every day. You're always called to be an example, and not just as a pastor but as a Christian. And that's a thing that for me is very important to say that whether I'm at church or not is irrelevant as to how I'm going to behave and how I'm going to act. When I'm at the shops and I'm really tired or in a bad mood, that's irrelevant, I'm still called to be an example for grace. There are still people that are going to be watching and looking, and even if they're not, I need to be faithful to them.

Gayle identified Pastor Adam as the inspiration and example of servant leadership at River Baptist Church.

I used to go to a . . . church and there the leader is almost like a celebrity. . . . But coming here . . . what I see is the servant leadership. That's what I see constantly, where it doesn't matter who you are, what position you are, even Pastor Adam being a senior pastor, he's happy to talk to a one-year-old who comes up to him, and that's what I didn't see in the big church we used to go to. . . . He'll quietly just clean up any messes that are in the auditorium, things that he could have asked anybody else to do, he doesn't, he just does it all himself. And that's trickled through to everybody else I see in leadership where there's "I'm here to serve rather than to [be served], and not just serve, but build up other leaders around me." It's not "I'm going to hold on to this power and I'm not going to give it to anybody else." It's "I'm going to serve and serve everyone, but at the same time encourage everyone else to be leaders with me as well."

For Esther, leadership is a calling from God to be a servant. Esther wants to be a leader who adapts her style to the needs of the people she encounters. Esther was quick to identify her insecurity as a leader but continues as a leader because of her calling.

You're seeing [me in my] own home, a confident woman, but I'm not always like that. I suffer self-esteem issues . . . I often don't feel as good as the next person, but I always try my hardest, that's why I have to be perfect, because I'm never going to be as good as somebody else, and that's a really hard lesson to learn.

Esther also stressed the servant role within her leadership group.

This group that I lead, it's with a team, and as a team we've become quite tight which is really good because that's support. One of our number is suffering very badly at the moment because their grandchild is very ill. She's only a few months old. Another is suffering with a bad knee. I've said well you can come and stay here after you've had your knee surgery, so that's one aspect. But we just mix, it's nice.

#### **5.4.3.7. *A shared vision of leadership.***

Pastor Barry believes that servant leadership, as modelled by Jesus Christ, is the dominant leadership style practised at River Baptist Church: "I think we . . . as leaders seek to model that, to model our lives on Jesus, as good as we can." Pastor Calvin believes that his understanding of leadership is held by other River Baptist Church leaders.

I don't think my view is so different. I think that all of us across the board have the same mentality, that integrity is everything and that leading by example is a must and servant leadership is a must; that we need to be willing to do whatever we are asking others to. And from our youth leadership team, that is something that I intentionally verbalise and expect of them. . . . I'm held to the same [standard] as you guys are held to. We're going to do this together so we have mutual accountability and we'll pull each other up if need be on anything.

Both Pastor Adam and Pastor Barry acknowledged they had encountered different leadership conceptions at River Baptist Church. Pastor Adam indicated, that over the years, he has had to address varying cultural views of leadership. Pastor Barry has also noticed different views: "Obviously some views are more democratic in nature, communal decisions. Others are more hierarchical. It depends what country you're from." Pastor Barry found resolution in seeking a "Christ culture"; informed by the Scriptures.

I think again this is where Christ culture is so helpful because we say well what's the biblical model, and the biblical model seems to be some sort of diaconate or eldership who lead you spiritually and organise the practical. . . . I think it's helpful being a Baptist Church . . . [to have a] . . . Christ culture

because though we don't consult the church about changing a light bulb, on the large major decisions we will bring that to the church.

Clearly, a shared view of being a leader emerges at River Baptist Church. Fraser captured these sentiments in his comments about the leaders at River Baptist Church.

They're all quite passionate and definitely servant leadership without doubt. They're all willing to give up the time. They're all willing to get their hands dirty. There's no elitists.

#### **5.4.4. Views of leadership development.**

A consistent pattern emerged from responses about how leadership development occurs at River Baptist Church. First, there is no formal leadership training at River Baptist Church. Second, the underlying belief seems to be that leaders will develop as they engage in leadership in a supportive environment; coupled with formal study options. The following observations are drawn from the interviews.

##### ***5.4.4.1. Confidence comes from knowing that God selects and empowers his leaders.***

Pastor Adam expressed a strong conviction that God appointed him to the role. "I really prayed about it and God made it very clear [about] the direction." David expressed similar sentiment about being appointed as a leader: "For me personally as a leader, I understand myself in God's big picture, to know that there are certain things in life I need to do as a leader." Gayle stressed God's support in her role: "So every time when I do get freaked out, I'm still scared, but it's something that helps me keep my focus, even though I can't handle it. Christ is living through me."

##### ***5.4.4.2. Development occurs as leadership is undertaken.***

Pastor Barry, David and Fraser singled out the significance of personal learning as leadership is undertaken.

*Pastor Barry:* I've done heaps and heaps of on-the-job training. I'm regularly used in preaching and Adam's given me heaps of feedback. . . . I think for me the way I'm going to continue to grow as a leader is by giving me more responsibility. That's really what it comes down to, and then . . . I can ask questions on-the-job while Adam's still around. . . . Yes, I can always do

more training stuff, but really that's what it comes down to. Give me more opportunity to lead.

*David:* So my training has come through doing that stuff. There's no greater training than actually working directly with people. . . . For me I'm the type of person who would develop as I'm doing stuff. If someone says to me you need to develop and be a better preacher, then all right give me an opportunity to preach. If someone says to me you need to develop pastoral care, then give me an opportunity to start doing that. So for me it's developing those skills I need to be effective. So if I'm going to be a leader who God uses to spread the gospel, I need to talk to people about the gospel.

*Fraser:* I think being put in a position . . . where I'm doing those things. There were times I was feeling uncomfortable because I was unsure of what I was doing, but there was support there, and there was also the sense that it was okay to make a mistake. It wasn't the end of the world. I think doing it, and doing it again, and feedback. I thrive on feedback. So I'll actually go and seek [feedback] . . . what did I do well, what didn't I do well, what needs to be fixed. I really thrive on that.

#### ***5.4.4.3. Development occurs by observing others in leadership.***

Pastor Barry has assisted the development of many leaders at River Baptist Church and has noticed the impact of role models.

They're watching the leaders . . . [and] . . . what's really fantastic, is a number of them have been here for a reasonable period of time so they've kind of grown up understanding culture, and that's been helpful. . . . [It's] so much better to have a church who have leaders who know the culture than to employ a leader who doesn't.

Pastor Calvin learns best by observing leaders at River Baptist Church and leaders in other settings.

I think the standouts [in leadership development] would be moments of seeing other people lead well. To see other leaders, be it from church or otherwise, who are really willing to lead as a servant leader, because I see that and I see the impact of that, and they say you know what, I want to



replicate that, I want to do that, because it's not being run as a CEO of a large corporation just saying "do it". It's saying "Hey, if you can't handle it, let me know and I'll step in with you and let's journey" and that's very important.

Pastor Calvin especially noted the impact of observing the leadership of Pastor Adam.

Pastor Adam and I, we've known each other since forever. He's known me since I was born and that's because I've grown up here. So there's a lot here he [needs] to explain to other people but he doesn't necessarily need to explain [to me].

Pastor Adam's conversations . . . and seeing how that all works and so anytime there's a meeting with other people coming here and seeing how things work I'm generally present in that. When we're at a newcomer's morning tea and he's talking to them about why we are intentional multi-ethnic, I am present in that. If we are going out, I am present in that. When it comes to morning services to speak on things, I'm generally alongside [him] there in that as well.

Pastor Calvin concluded:

What I find is you need good role models to see how they do it and so having bad role models in your life is also good because you know what not to do. But having the role models that we do have here at church, having them there and you can ask them questions, and you can see how they deal with certain issues. Even when I first started youth ministry, Pastor Barry was the youth pastor, so he would be quite open [and say] "I did this and [it] was not a good thing to do".

#### ***5.4.4.4. Development occurs through mentoring.***

Pastor Adam seems to adopt mentoring as his key training strategy.

I meet with them on a regular basis, so when they're preaching and things like that, we get together and they will just say to me this is what I'm preaching, what do you think about this?... And also if they have problems they bring that to me and we will sit together and ask them how are you going handle it, and give them more and more responsibility.

Pastor Barry described the benefit to him of being mentored by Pastor Adam.

I've been very fortunate sitting under Adam. He's mentored me. So that's involved a lot of things. . . . He's given me help with books on leadership. . . . A lot of it has been personal mentoring with Adam, and I've been fortunate. I've had hours and hours of his time. It's hard to think now of every single [occasion], so it's very much the [biblical] model where you have Paul and Barnabas or Timothy and Paul [doing] on-the-job training.

Pastor Calvin described how he seeks out mentoring and also offers it to other leaders.

This is something that I've been doing for multiple years now, which is to continue to train and better myself. . . . So as often as I can I will be meeting with Pastor Adam or Barry, and I'll just talk to them about things. . . . So Mike [a youth leader] was totally keen. We met up and we talked it through and just ran through a bunch of things. He was really encouraged by that and it was great.

#### ***5.4.4.5. Development occurs in a supportive church environment.***

According to the leaders, River Baptist Church is very understanding, caring and supporting of its leaders.

*Fraser:* There were times I was feeling uncomfortable because I was unsure of what I was doing, but there was support there. There was also the sense that it was okay to make a mistake, it wasn't the end of the world.

*Pastor Barry:* I think because people understand that you're from another culture, they're actually quite forgiving. It's just that you need to keep showing actions of love. So if I'm still loving and gracious even if I stuff up, just being gracious and kind, people are pretty understanding. . . . Because you're gracious and kind, people forgive.

*Gayle:* I saw people that were actually committed and living their lives for Christ. . . . They weren't living it perfectly, they weren't pretending, and you could see them warts and all but they were still living their lives for Christ.

#### **5.4.4.6. *Development is supported by formal study.***

All of the pastoral team and lay leaders interviewed have undertaken additional study to contribute to their development. The most common were theological and ministerial training with attendance at occasional church conferences. None had undertaken courses addressing cross-cultural competence, and it did not appear that other courses undertaken included significant cross-cultural issues. Gayle made the strongest comment supporting external study: “Something that works for me is reading. Seeing and [doing] are good because you can see the reactions of . . . people, but also I learn a lot through reading and studying.” David was concerned about the balance between informal and formal learning: “In Jesus’s day, he didn’t just do things ad hoc, it wasn’t just Peter and you guys come here. [Rather] this is how you [do it], there was formal training . . . it can be a bit too ad hoc at times.”

#### **5.4.5. *Development of cross-cultural expertise.***

The cross-cultural experience of the interviewees at River Baptist Church was extensive. Four are second-generation Australians, including two pastors. Two of these pastors grew up in South-Asian families, and the two lay leaders had European parents. Pastor Barry’s parents are Anglos, who moved countries many times during his childhood because of work commitments. Barry also spent two years visiting countries with an international mission agency. Esther believes her cross-cultural expertise developed during 30 years of teaching in multi-ethnic schools. In addition, five of the six interviewed have been actively involved in River Baptist Church for more than a decade.

Several attitudes and practices were identified that were necessary to navigate through the cultural diversity of River Baptist Church.

##### **5.4.5.1. *Respect all cultures.***

Pastor Barry tries to work within cultures as much as possible, even when it appears to be different to a biblical understanding, for example, the ways of handling conflict. Pastor Barry believes it is imperative to model God’s grace in order to have a long-term influence as a change agent when seeking to create a Christ culture. When asked what are the main elements of a Christ culture, Pastor Barry replied:

It's the funny little things, obviously love thy neighbour . . . means giving . . . dealing with conflict, fellowship, food, all of those things [that] draw people together . . . it's things that unite us and that's the cross of Jesus and his death for us and all of those things and his teachings . . . some of those areas . . . you can be flexible . . . We teach the scriptures, but of course life's not . . . black and white so there are flexible issues of course.

#### **5.4.5.2. Engage with the culture.**

Pastor Barry believes that God prepared him for the challenge of ministering across cultures: "It's a joy and not at all fearful. And probably for me that's because my upbringing has always been [cross-cultural]. . . . I mean God prepares you, so it's just very natural for me." Pastor Barry stated that cross-cultural expertise comes from engaging closely with other cultures: "So all my life I've lived in cultures, done culture, and so I think that's fundamental because that's how you become much more culturally aware." David expressed a similar experience: "The only way you can do it is if you are living with those ethnicities and work with them. That's always the best training." Pastor Barry's experiences in making cultural-based mistakes were liberating.

I think because people understand that you're from another culture, they're actually quite forgiving. It's just that you need to keep showing actions of love. So if I'm still loving and gracious even if I stuff up, just being gracious and kind, people are pretty understanding. I can't really think of a single time where there has been a big hoo-haa.

#### **5.4.5.3. Hold beliefs lightly.**

Several leaders interviewed stressed the importance of being open to learn from other ethnic groups. They also stressed being confident in one's beliefs, as a prerequisite to engaging with other worldviews. Pastor Adam and Fraser encouraged an openness to personal change as other cultural beliefs and practices are encountered. Pastor Adam warned about cultural superiority: "My way of doing is the best" and advocated coming with an attitude of "Let's just learn what other cultures do." Fraser was very conscious of some unlearning he needed.

I quickly worked out, as much as I love [my] . . . culture, there are a lot of other ways, some better in many respects. . . . So for instance, the hospitality

side and hosting . . . [we ] . . . generally go all out. But there is a negative side . . . in his keeping up appearances . . . almost judgmental, their house isn't clean enough, that sort of idea, which can be very destructive and excluding of people, make someone feel very uncomfortable when they come to see you because everything is so in place, it's like where do I sit, what do I touch.

Barry likened his attitude to the learning phase of a beginning driver.

In order to have an L plate . . . is first of all, I'm not going to know everything; . . . we can kind of have a little bit of spiritual arrogance. So I think it's always understanding that cultures do things differently and just because my culture does things a certain way, it doesn't mean it's the right way and therefore I always . . . have to do two things, one is the Christ culture [question], so what is the Christ culture for us all? And secondly, what can I learn from that culture? . . . but if I didn't go along with my L plates I could have made some big boo boos. So fortunately, with your L plates on, you'll ask questions, lots of questions, so you can come prepared. . . . It's just constantly learning and not assuming.

#### **5.4.6. Selection of leaders.**

Leadership development at River Baptist Church begins with the intentional selection of leaders to meet the diversity requirements. David explained the need to seek out potential leaders and the danger of relying upon volunteers to ensure leadership diversity.

This church is intentional about that because we will never have a ministry, we will never . . . just rely on volunteers. If you take a ministry like our youth, it's intentional about deliberately selecting leaders . . . who are diverse and represent different backgrounds. . . . We need to purposely train diversely and sometimes that means looking outside the box.

#### **5.4.7. Impact of the senior pastor.**

The influence of Pastor Adam has been very profound on all interviewed. His personal impact on their lives is tangible. His caring for them was singled out by all, as was his encouragement, availability and wise advice. His impact has come via his personal contact, conversations, and by observing his leadership in action. Pastor

Adam is clearly an admired role model of servant leadership in a multi-ethnic setting as indicated by the following comments.

Gayle commented on Pastor Adam's caring:

The influence he's had, and the caring is incredible. I don't think anyone who has walked out of a meeting with Pastor Adam would feel uncared for. And he remembers. Brilliant memory for names, for what's happened, he'll follow up. He notices if someone's missing on a Sunday. I don't know how. He knows and he's really good.

Gayle also commented on Pastor Adam's cross-cultural capacity:

I think his understanding of different cultures, the way different cultures operate, even, not just different cultures, it's the understanding of how hurt people see things and how much care they need and how to help them but without making them dependent on you. That's what I find very good.

Fraser commented on Pastor Adam's wisdom:

But then as [he] starts explaining his reasons of why, it just shows this whole totally different angle, this depth of thought. . . . He's considered the impact of what would happen from a lot of angles. As he explains that, you just start to really see it and it's like wow. He's got an absolute point. I didn't even think of that. . . . I've noticed Pastor Calvin does the same.

Pastor Barry identified four ways that Pastor Adam's mentoring had helped his leadership. He is now more intentional in his leadership; a more loving, caring and compassionate person of people of all nations; more competent to engage in cross-cultural leadership; and a better preacher. Pastor David has known Pastor Adam for about 20 years since Adam helped his family through a family tragedy. He was also very influential in Pastor David becoming a Christian about 10 years later and has personally contributed to his ongoing spiritual development. Pastor David also noted that Pastor Adam's support gave him freedom to develop his personality as a leader. When Esther was asked how Pastor Adam impacted her in the 20 years at River Baptist Church, she replied:

Brilliantly. He is the best teacher; he is so so good. He'll have object lessons like he brought a piece of fruit and he cut it up and I thought you're speaking my languages. . . . He's also very one-to-one if you're in need and when I

was having this awful episode [at work]. So he's really good like that, very approachable.

Esther also acknowledged his support during her treatment for cancer.

## **5.5. Summary: Leadership Development at River Baptist Church**

The following summary of the interviews at River Baptist Church is structured according to this study's research questions. The questions provided a focus to help understand how leadership develops in this multi-ethnic church.

### **5.5.1. How are leadership and leadership development viewed in multi-ethnic churches?**

#### **5.5.1.1. *View of leadership.***

A shared view of being a leader emerges at River Baptist Church. A leader has a sense of Divine calling to the role. They see leadership as an expression of being dependent on God. Therefore, the leaders choose to act under the direction of the Scriptures and rely on God's help to undertake their challenging ministry. Since the leaders sensed being called by Christ to leadership, they remain Christ-focused; adopting his mission and following his example as servant leaders. They adopt Christ's intentionality as a leader; strategically seeking to assist and empower others both in the church and community.

Leadership at River Baptist Church is considered a service role. It is a caring for anyone regardless of their background. The leaders frequently referred to themselves as servant leaders. They sought to be humble; willing to undertake any tasks, especially those tasks that seem too demeaning to do. They believed that leaders should sacrificially help others rather than seek personal honour. Consistent with this view of servant leadership and humility, the leaders adopted a teachable attitude as they sought to learn in all situations to improve their leadership.

The leadership role adopted by the senior pastor shares the same ethos as the leaders at River Baptist Church. There appears the same emphasis on Divine calling and servant leadership. The primary emphasis of senior pastor Adam's leadership is clearly upon River Baptist Church and its relationship with its local community. The

senior pastor considered that it was his role to lead a transformation of River Baptist Church during his initial years of appointment as it had clearly lost connection with its local community and was at risk of proceeding to extinction. The principal differences in the leadership role of the senior pastor seems to be a greater responsibility for (1) the corporate culture of the church and (2) supporting church leaders.

#### ***5.5.1.2. View of leadership development.***

The seven interviews at River Baptist Church indicated a consistent understanding of leadership development at River Baptist Church. Leadership development is Christ-focused. It occurs as one engages in leadership tasks within a very supportive, nurturing, leadership community within an affirming church environment.

#### ***5.5.1.3. Leadership development is intentional.***

Leadership development begins with the strategic identification of potential leaders. The potential leaders are invited to accept leadership roles and provided with mentoring and support to develop their capacity.

#### ***5.5.1.4. Christ-centred leadership development.***

Leadership development at River Baptist Church is undertaken in response to Christ's call to make leaders/disciples. The process at River Baptist Church tries to adopt a similar development strategy that Jesus used: to seek out and develop leaders who become his followers and adopt his values.

#### ***5.5.1.5. In situ leadership development.***

In practice, leadership development at River Baptist Church occurs as one engages in leadership tasks within the church. The tasks or roles are strategically chosen by the pastoral team to provide increasing challenge as an incentive to develop individual leadership capacity. The leaders interviewed reported that Pastor Adam had empowered them by providing challenging leadership opportunities within the church and then supporting them generously with his affirming feedback. In situ development is supplemented by external training events, for example, church conferences, theological and ministerial training.



#### ***5.5.1.6. Leadership learning community.***

The leadership community comprises the pastoral team, ministry leaders and those being mentored into key leadership roles. The pastoral team forms the core of the community of leaders. The pastoral team has a very strong leadership culture and a purpose of developing future leaders. The leadership community exists primarily as a network of relationships rather than an organisational unit with meeting protocols. The network is built on a combination of intentional mentoring and informal connections.

#### ***5.5.1.7. Senior pastor leads leadership development.***

The senior pastor motivates and models leadership development. Pastor Adam leads the leadership community through his personal interactions with senior leaders. He adopts vigorous vision casting, mentoring and the intentional development of prospective church-wide leaders. Adam strategically identifies potential leaders and opens for them responsible leadership responsibilities within the church. He couples a strategy of providing significant challenge with his generous support to empower them for the task and takes a genuine interest in their lives. In doing so, he has passed on to them his vision for River Baptist Church. Accordingly, the leadership community has a common set of values relating to the nature and mission of the River Baptist Church that reflect those of Pastor Adam. Other members of the core leadership have adopted similar development strategies. All seek to publicly model servant leadership and actively mentor other leaders.

#### ***5.5.1.8. Supportive church community.***

The church community has developed into an inclusive caring community with a purpose of making disciples of all people under Pastor Adam's leadership. Based on the interviews, it appears that the church community seems to hold and reinforce the values espoused by Pastor Adam and the pastoral team. The importance of leadership is firmly held; with servanthood as the core requirement for Christian leadership.

### **5.5.2. How do the leadership practices of senior pastors and others influence the development of leadership in multi-ethnic churches?**

The leaders who were interviewed reported the substantial influence of Pastor Adam upon them personally and their leadership at River Baptist Church. Pastor Adam impacts the development of these leaders by being highly visible as a leader, and being authentic, transparent, generous and warm. Specifically, Pastor Adam:

- inspired others through the sharing of his vision for the church and leadership;
- established a shared view of the church, leadership and leadership development;
- lived as an authentic leader who engages in leadership development;
- acted as a role model of an effective leader in a variety of settings where he demonstrates the values of the church and leadership;
- was available for formal and informal conversations about leadership;
- gave time generously to meet with leaders as a mentor;
- established real spiritual friendships with the leaders;
- shared his leadership resources with them; and
- established a church culture that supports leaders and their development.

Finally, over time, other leaders have served a similar function as Pastor Adam with new leaders as his practices and values spread throughout the leadership community.

## **CHAPTER 6 - HILLS BAPTIST CHURCH CASE STUDY**

Hills Baptist Church is located on the outskirts of a Queensland city. It is a young church with a very experienced and capable senior pastor. Seven leaders were interviewed: the senior pastor, three pastors, and three other leaders. An introduction to Hills Baptist Church follows and a snapshot of each person interviewed.

### **6.1. Introducing Hills Baptist Church**

Hills Baptist Church commenced in 2009. Pastor Samuel is the founding pastor. At the time of the interviews about 400 regularly gathered to worship on Sundays. In 2016, the church moved into its own premises that includes seating for about 1,000. Hills Baptist is led by a pastoral team of 12, supported by approximately 80 lay leaders. Church governance is exercised by a church board and an official church membership. There are also administrative and management teams.

Hills church has four church services: a multi-ethnic service in English, a Samoan service, and Burundi service each Sunday and a monthly Indian service. The main ethnic groups numerically are Samoan, Maori, Indian, Anglo and African (Source Pastor Samuel). Pastor Samuel describes the style of the church as Pentecostal-Baptist. The multi-ethnic service adopts a contemporary style of worship. According to Pastor Samuel, there is a unity in the organisation and management of the church even though there are several congregations (or in Pastor Samuel's terminology "ministry groups"). The unity is maintained by having in common: one leadership team; the same mission-focus and core values; a united budget; and one ministry strategy that is supported by a common approach to leadership.

The initial leaders relocated to Australia. The team was primarily of Samoan background. Since establishing in Australia, the diversity of the various leadership groups has widened. Ethnic leaders are developed within ethnic ministry areas. Anglo Australians have been added to the management and ministry areas. However, given the recent commencement of the church, most of the extended leadership team remains Pacific Islander.

Hills Baptist Church is a member of the Hills International Network of about 30 churches. Network churches are autonomous, leader-led with congregational governance. The churches operate in similar ways, sharing a common mission and core values, especially the importance of servant-leadership and sharing of resources. The network has a strong multicultural emphasis that includes churches from Australia, New Zealand, USA and West Samoa. Hosanna churches operate in the following Australian states: Queensland, New South Wales and Victoria. Strong relationships exist among the network leaders. The network churches meet biennially.

## **6.2. Leader Summaries**

### **Samuel (Senior Pastor)**

Senior pastor Samuel is a passionate follower of Jesus Christ. He uses his leadership capacity to direct a rapidly growing church and an international church planting movement (i.e., starting new churches). Pastor Samuel commenced both the Hills Church and the Hills International Network of churches.

### **Barnabas (Pastor - Prayer & Worship ministries)**

Pastor Barnabas is a designated pastor at Hills Baptist Church with responsibilities in the prayer and worship ministries. Barnabas is middle-aged with a Samoan and New Zealand background. Barnabas has been a friend of Pastor Samuel for many years and came with the initial church planting team. He communicates a passionate relationship with God and looks forward to being in the next church planting team. Barnabas finds it easy to relate to other cultures and has been involved in cross-cultural ministry in numerous settings both in New Zealand and Australia for more than 20 years. Barnabas believes he is spiritually gifted as a leader and aspires to develop to be like his mentor, Pastor Samuel. For Pastor Barnabas, participation in a multi-ethnic church is a natural consequence of his life's journey.

### **David (Leader in Youth and Creative ministries)**

David is a young leader in his early 20s. He is a son of Samuel, the senior pastor of Hills Baptist Church. His mother is also on pastoral staff. David identifies with a Samoan ethnic background. He is a leader in the youth ministry and the creative departments of the church. David has grown up in a rich multicultural home and

church environment and believes he learned from his parents how to connect with people of other cultures. David is highly motivated to be a follower of Jesus and to develop as a servant leader influencing others towards Christ. David has recently completed a degree in business and management.

**Timothy (Pastor - Indian ministry)**

Pastor Timothy is aged mid-40s and comes from an Indian background. He is a bi-vocational pastor with responsibility for the Indian ministry. Timothy is also a long term close friend of Pastor Samuel and came with the team to help commence churches. Pastor Timothy sees himself as a passionate follower of Jesus Christ and has great confidence in God's plans for the church and himself. He is an experienced leader, tested by hardship, but without theological training.

**Mary (Leader in Administration ministry)**

Mary is in her mid-30s and culturally identifies as a New Zealander with a Samoan background. Mary came to Australia recently but was a member of Pastor Samuel's previous church. Mary loves her role in various administrative and support roles in the church that gives her many interactions with people of other ethnic groups. Mary finds that her love for people makes her comfortable with all cultures.

**Elizabeth (Leader in Administration Worship ministries)**

Elizabeth is in her early 30s with two young children and is married to one of Pastor Samuel's sons. Elizabeth also came with the church planting team. Elizabeth identifies being Samoan rather than a New Zealander. She loves her role in the church's administration and worship ministries as they provide opportunities to care for people. Elizabeth believes that she has navigated the cross-cultural complexities of the church by showing respect to all and a having a willingness to learn.

**Lydia (Pastor - Administration, Preaching & Teaching ministries)**

Pastor Lydia grew up in the church of Pastor Sarah, the wife of Pastor Samuel. Lydia first met Pastor Samuel when she was 16. Lydia came to Australia with the church planting team. Lydia identifies ethnically as a Samoan-Chinese. Pastor Lydia has several responsibilities in the church's administration, preaching and teaching ministries. Lydia is a member of the church's major decision-making team. Lydia believes her cross-cultural expertise has primarily developed through life's

experiences. She has a very positive attitude to facing leadership and cross-cultural challenges.

## **6.3. Introducing Senior Pastor Samuel**

### **6.3.1. Background.**

Pastor Samuel is a passionate follower of Jesus Christ. He has a great commitment to the disciple-making model of Jesus Christ and the mission strategy of the New Testament church. Pastor Samuel has been a senior pastor in New Zealand and Australia for 25 years. His has demonstrated a high level of leadership capacity in developing a church planting network. Pastor Samuel is also the founder of both the Hills Church and Hills network of about 30 churches located in several countries.

### **6.3.2. Nature and purpose of Hills Baptist Church.**

Pastor Samuel is committed to the mission of the church. For several years, Samuel has led a movement commencing churches throughout Australia and other countries. Pastor Samuel is convinced that the church is key to the success of the Christian movement as he states:

It's really to do with the bottom line [i.e.] the Great Commission.<sup>56</sup> But one very strong thing with the Hills movement is the theory of planting churches. Networking with these churches [that] we plant. So, we're very strong on that. . . . From that we are very multicultural. . . . We are very strong on partnership with these churches [that] we started. We don't just start [them] and let them go. . . . There's a lot of support, including financial support so that we are very strong on that. . . . We can quickly help [them to] grow. So, those are the key principles . . . church planting, multicultural, partnership.<sup>57</sup>

Pastor Samuel believes that churches should be open communities without the restrictive barriers sometimes practised in the community or in some churches. In particular, Samuel argues that churches should reach out and welcome people of all cultures. He is also convinced that churches should be interdependent supporting

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<sup>56</sup> The "Great Commission" refers to the instruction of Jesus Christ to his disciples to take his teachings to all people.

<sup>57</sup> The following extracts are taken from the interview transcripts conducted on various dates in May 2016.

each other's mission ventures. To this end, Pastor Samuel has led a missions-oriented network of churches that harnesses the resources across the Hills network to commence new churches and support their leaders.

Pastor Samuel's perspective on developing multi-ethnic churches seems to have developed from his cross-cultural experiences. He acknowledges two ethnic backgrounds: Samoan and English. He has lived in Samoa and New Zealand many years before coming to Australia in 2008.

*Pastor Samuel:* I was multicultural. I think it's to do . . . with my physical genes. I'm not full-blooded Samoan. I'm part English and part Samoan. So, I was a multicultural person. Something that God put there.

*Interviewer:* So, you feel like God has designed you for this role.

*Pastor Samuel:* Yes, and I know that my mandate is for the multicultural church, not just the one group here. That's very clear.

*Interviewer:* Has God placed any particular cultural group on your heart?

*Pastor Samuel:* Just anybody. Open to anybody.

Pastor Samuel believes he has a God-given mandate to lead a movement of multi-ethnic churches. He described Hills Baptist as a cross-cultural church with ministries to various ethnic groups. While Hills has Samoan and Indian congregations, they also have ministries to Maori, and families from several African countries. Pastor Samuel explains:

A multicultural church is basically a church with many cultures. Not just one group, but more than one people group. . . . Also it means that we don't just target one group. We go for whoever turns up and wants to come here. . . . All these groups are another ministry and [they] operate exactly how we operate. It's not a multi-congregational model or a multi-ethnic one. Ours is a multi-ministry one.

As indicated in his statement, Pastor Samuel does not have an agenda to reach out to specific ethnic groups. Samuel adopts a strategy of promoting cultural openness in the church and welcomes all groups who wish to be part of the church network.

Pastor Samuel's view of the church can be described as a network of teams. Within the Hills church, there are several teams ranging from sporting to administration teams. Also, some teams focus on specific ethnic groups. Individual churches are also viewed as teams that are networked together based on a common mission, values, views about leadership and styles of operation. The purpose of the network is to provide mutual support as they pursue the common mission, especially its role in church planting. Mutual support includes training, sharing of advice, financial support, teaching and mentoring.

### **6.3.3. Leadership view.**

#### **6.3.3.1. *Intentional leadership.***

According to Pastor Samuel, leaders are mission-focused. Leadership is about intentional change as Samuel explains:

[Leadership is] . . . basically you know where you're going, and you must have people follow you, otherwise you are just going for a walk. The key thing is you know where you're going. . . . Especially that's me, I've got to know where you're heading the church.

Pastor Samuel has a high view of leaders. He believes all leaders are called and empowered by God to the role. The calling is not to an office but a practical role as a servant leader of the church. Pastor Samuel sees his role as an *apostle*: "I am more of an apostle to the nations, so that's really my strength and my calling and my anointing. I can pastor . . . but my main one is an apostle." Pastor Samuel sees his role as being like that of the Apostle Paul, especially in church planting, developing leadership and providing teaching. Samuel describes his role as:

Planting churches, growing churches, growing organisations, connecting people, putting people in structure and order, and moving in the power of God, the supernatural power of God. . . . I'm a very apostolic person with strong leadership, strong church planting, church growth, and networking of people and organisational leadership-type of role. Connecting nations. . . . we have [Hills] churches all over the world now.



### **6.3.3.2. Relational leadership.**

Pastor Samuel seeks to exercise his leadership through relationships. First, Samuel sees Jesus Christ as his leader. So out of his relationship with Christ, Samuel aims to be led by Christ in his leadership in the Hills church and the network. He frequently studies the Gospels and the Book of Acts to gain a better standing of how to lead the mission of the church.

In terms of my personal topics that I'm thinking [about], is the whole area of God's power and the Holy Spirit, like [in] the Gospels and the Book of Acts, and looking at the work of Paul as an apostle. . . . I'm very interested in Paul's life. Theologically, I'm really into the early church and Paul's missionary life.

Pastor Samuel expends considerable time and energy in meeting with leaders in Hills church and other network leaders. Samuel's agenda is to build meaningful relationships with leaders so he can mentor their development from within the relationship.

### **6.3.3.3. Team leadership.**

Pastor Samuel's perspective on a team approach is also applied to leadership. All the church leaders are members of "Team Hills". In the church of about 400, there are 80 designated leaders. Leaders are valued. They meet regularly with the senior pastor and others for relationship-building and training. Team Hills meets every two months and is usually open to anyone considering leadership in the church. Other leadership groups meet more frequently. Pastor Samuel is convinced of the strategic value of multiplying leadership throughout the church. He describes the church as a "factory of leaders".

We always open [Team Hills meetings] to everyone in the church. . . . It's almost like we have so many leaders because we have lots of sports teams [and] junior groups. They all . . . have a similar type of operation. We have a factory of leaders, so it helps a lot when we need leaders.

### **6.3.4. Cross-cultural leadership.**

Pastor Samuel stated that leadership at Hills Baptist Church comes from “different people from different cultures”. Samuel seeks to add to the diversity of the church leadership but without sacrificing church values.

More leaders from other cultures are added to the leadership team. Always good to involve other leaders from other cultures in your leadership team in a multicultural church. However, we don’t just do that for the sake of seeing a multicultural leadership. We have to select them to meet a need and to make sure they qualify for the position.

Most cross-cultural leadership occurs in two settings. First, the leaders of ministries meet in various settings to undertake collaborative planning. Second, the leaders of the Sunday multi-ethnic service relate to each other and the diverse members of the congregation. Pastor Samuel also serves as a link person, bridging across cultural boundaries in the church.

[I] always have time to go and sit with [different] groups to explain [matters] further. [Often they are] . . . full of second-hand information. . . . If they need [help] . . . we also go and be with them, which we have done right through the year. Different layers of communication help a lot.

#### **6.3.4.1. Cultural views of leadership.**

The multi-ethnic dimension of Hills Church, and within the network, has generated some tensions in the exercise of leadership as Pastor Samuel indicates: “I’ve noticed that with the . . . people . . . they always have conflicts and they always [leave]. And the . . . [people], they . . . have the same in terms of [what] they think.” Samuel believes his role is to preserve the values of servant leadership by ensuring that leaders operate within a healthy church context, having the same mission and direction: “I think if you have a very healthy situation, it helps a lot to solve that problem. It’s still a problem, but people are quick to connect . . . [to these values].” Secondly, Pastor Samuel intervenes when the leadership values are under threat. Samuel explained how he tries to minimise leadership tensions:

I think that’s why it’s so good to have a good system. . . . People understand . . . how we operate. . . . When anything like that happens, it’s very easy. It’s not a shock [to] the system because they understand how the church operates.

They understand the [church] constitution, especially the key leaders. [We say,] “Do you know that it’s the leadership that comes up with this?” . . . We do make sure [we have] a proper process of teaching [and] getting people to understand . . . [so] they are not shocked by the decision that is made.

#### **6.3.4.2. Culture building.**

Pastor Samuel believes that building a shared culture is an essential leadership role. He has intentionally developed a common culture at Hills that can accommodate people from many cultures. He talked about adopting a “Jesus culture” where the teaching, personal example and ministry style of Jesus becomes the church norm. His tools include extensive Bible teaching to explain the Jesus model of ministry and the mission strategy of the Apostle Paul that provides a common language and strategy throughout the church and the network.

*Pastor Samuel:* Our strength as a multicultural church and a multicultural movement is that we tell everybody . . . when you come here we use [the] Jesus model. We use Jesus culture. You can [keep] whatever from the old culture that is in line with the Jesus culture; anything else we don’t do that here. . . . Everybody here has got one culture and is not Samoan law, it’s whatever the Bible says.

*Interviewer:* Do you have a way of . . . explaining the Jesus culture?

*Pastor Samuel:* Different cultural groups have different cultural values. . . . Whenever those values and worldviews are in line and match up and flow with the Word of God is good to us. And whatever does not suit [us] . . . [we say] you can do that outside the church life, [but] in here we have our core values. We have our mission and our components [for] building the church. . . . Each year we say [to the church] . . . this is our culture. . . . So, that’s how we connect all cultures and we have leadership of different people from different cultures. So, that’s what I mean by teaching Jesus culture. We accept everybody. We use whatever the Word of God says . . . for example, Jesus said, “If you want to be great, serve one another.” [So] we call our main team the Servant Team. If you want to be on one of those teams, we are here to serve. But you serve based on how we do things, not on how your culture does things. And everybody is happy because they know no one is favoured

over the other. There are no Acts 6<sup>58</sup> situation and all that. There's lots of Acts 4 [here] where everybody shared all their things instead of one culture complaining that they are overlooked.

### **6.3.5. Leadership motivation.**

Pastor Samuel's participation in leadership for over 25 years has required a consistently high-level of motivation. Samuel explained how he maintains his passion for leadership by being intentional in his daily devotional life, by looking to see God's hand in the life of the church, and dreaming about the future. He explains:

I think basically the passion for God is really the key. It's kind of hard to answer that question because I'm so excited about God. I think that's the answer. I'm so excited because I'm very strong in my own personal devotions and every morning I have to spend a good time with God and [receive] much revelation and it makes me excited. I think that's the answer. Then the reality of . . . seeing the miracles of God and the hand of God makes me [say], "Oh beautiful". The bottom line is I think it is my relationship with God that makes me keep going. And then having big dreams for the future.

### **6.3.6. Selection of leaders.**

Pastor Samuel plays a pivotal role in the selection of church leaders. Rather than a nomination process, Samuel leads an identification strategy in conjunction with the wider leadership community (i.e., Team Hills). He seeks out people who are demonstrating sufficient ability to be appointed as leaders. The leadership appointment process, that has been accepted by the church members, is explained to all new church members. Pastor Samuel believes the appointment process has strong biblical foundations and so helps avoid some of the cultural traps in selecting leaders.

We appoint our leaders. We go through our pastoral team and our main administration team. . . . We look at people that are suitable for a position and

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<sup>58</sup> Acts 6 refers to a cultural conflict in the early Christian church over the distribution of food to widows (Acts 6:1-7).

[go] to our normal process and then we commission them. Even the [appointment of] church secretary and treasurer. . . . We don't vote.

New leaders are intentionally sought to help lead ethnic ministries. The process Pastor Samuel follows is “mainly by talking with the leader of the cultural group about the needs they have. Then look for potential leaders. This is a good way of growing his or her leadership team to help him carry the load.” Pastor Samuel explained the challenge of wanting to bring ethnic leaders into leadership responsibilities because of the ever-present demands but also needing to ensure that new leaders have the capabilities for effective leadership.

However, we don't just do that for the sake of seeing a multicultural leadership. We have to select them to meet a need and to make sure they qualify for the position

### **6.3.7. Leadership development.**

#### **6.3.7.1. Personal development.**

Pastor Samuel places great value on his own personal development. Samuel is committed to holistic health and invests in both his spiritual and physical well-being. He incorporates a range of inputs from academic study<sup>59</sup>, leadership conferences, mentors and his own personal study.

The first thing I do [is to] have a mentor . . . He is always on my back, to check me out. . . . It's so important to have a mentor. Someone that you are accountable to with your development. . . . For me personally . . . [I attend] Malyon College<sup>60</sup>. I attend a few conferences to do what I need, and I do my own personal study.

Pastor Samuel's initial church leadership was undertaken without training. He relied upon his own study of the Bible for inspiration and guidance that seems to have influenced his subsequent view of leadership and leadership development.

Back in 1992, I was just a youth leader at the local Assembly of God, and the Baptist guys came and asked me if I wanted to restart this church . . . I came with no training, not even a leader of my church. I hadn't even been to Bible

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<sup>59</sup> Pastor Samuel completed his Masters degree in Ministry during this project.

<sup>60</sup> The theological college of Queensland Baptists

College at that time. So I just said, “Jesus, how do you do church?” . . . This really came from my background when I became a pastor with no training, and then I decided to go and read how Jesus did church, and ever since I’ve been using that. I call it the “Jesus model”.

#### **6.3.7.2. *Developing leaders.***

Pastor Samuel believes that he has developed a church culture that honours leaders and encourages their development. Samuel has also developed a common perspective about leadership and leadership development. He sees leadership development occurring as leaders engage in leadership with the support of mentors and internal training. Everyone is encouraged to consider leadership and the church provides many leadership opportunities. As leaders develop, they are appointed to more challenging roles in the church. Some specialist leadership training is provided, for example, small group leadership skills. Pastor Samuel encourages a common leadership culture throughout all church ministries at the various leaders’ meetings, intensive training courses and retreats. These leadership values and practices are also reinforced when individual leaders meet with senior leaders.

It was noteworthy that Pastor Samuel relies heavily upon leadership training provided within the church setting. Also, the development of cross-cultural expertise was rarely mentioned in the interview. When asked about the place of external training such as theological training for leadership development, Pastor Samuel replied, “[It’s] valuable in all areas of ministry. Leaders need to keep on learning to match the changing needs of society and to increase their knowledge and skills for the ministry.” Pastor Samuel believes that expertise in cross-cultural ministry comes primarily from learning from others and from the experience of engaging in ministry: “[It comes] through ongoing training, practical hands-on ministry in a cross-cultural church environment, where values, principles, etc. are [being passed] on to new generations.”

### **6.4. Interviews with Leaders at Hills Baptist Church**

The next section of this report of Hills Baptist Church focuses on understanding the leadership development of six leaders.

### **6.4.1. The nature and purpose of Hills Baptist Church.**

Several perspectives on the nature and purpose of Hills Baptist Church surfaced in the six interviews. Pastor Timothy, Mary and Elizabeth stressed that Hills was, primarily, a place to belong where family-type connections are formed. Example comments included:

*Pastor Timothy:* The first thing which captured me [at Hills] was love. As soon as you enter the door there is so much love and affection in the place. You feel like a family, that is what I feel . . . I'm very connected to Pastor Samuel and of course the other team when I stayed with them [when I arrived].

*Mary:* Giving people hope, giving people a sense of belonging, giving people somewhere to come and to feel like they are welcomed, that they are loved, and to point them to Jesus.

Pastor Barnabas viewed Hills Baptist Church as part of a movement of churches pursuing God's broader plan to impact all people's lives. Pastor Lydia and David preferred to identify the church's role in the community as its foremost responsibility.

*Pastor Lydia:* I think Hills Church is about making a positive and a godly impact in the community with families. . . . That's done in very different ways, expressed in very different ways, different programs, different activities. But for me, our main focus is we're there for the people to bring them closer to Jesus, to help them.

*David:* Well our vision is to be the lighthouse to the nations basically. I think the aim of our church at the moment as a whole is really connecting people to Christians and then growing the current Christians and the new Christians and getting them connected to Christ and then lastly to get them to do the same [with others].

Underlying these varying perspectives was a common foundation that Hills Baptist Church is focused on building family-style relationships with all people with the purpose of drawing all people into a closer relationship with Christ and into loving relationships with each other.

#### **6.4.2. Hills Baptist Church as a multi-ethnic church.**

The leaders interviewed believed that Hills Baptist Church is truly a multi-ethnic church. Elizabeth's comments are representative of the other leaders interviewed.

It's quite a multicultural church. It's not just catered for one culture. And the good thing about it is we . . . cater for everyone. So, there's a service for Indians and now we've just started the African service as well, and then Samoan and English. So, it's open to anyone. It's not just based on one culture even though the Pastor is Samoan. It's good because it's open to different cultures. It's good like we've had a really good mix come in. . . . It's what makes us as people.

According to the leaders interviewed, the origins of Hills Baptist as a multi-ethnic church lie with the values of Pastor Samuel rather than an articulated goal of the church. These leaders believe that Samuel's personality and stress on building relationships with all people has permeated the values and practices of Hills Church and the wider Hills movement. Pastor Barnabas believes the cultural diversity of the church was a result of God's work in the church rather than a specific ministry intention.

*Pastor Lydia:* I think we've always wanted to be multi-ethnic. I think Pastor Samuel is very much an inclusive type of a person and our leadership is like that too. I'm like that. I like to include everyone and I think that comes across as well to our whole church that everyone is included. . . . Because we are mainly Samoan, we attract a lot of Pacific Island people and a lot of Pacific Island groups. . . . We sort of didn't have a written "Who are we aiming towards" . . . when we first started. We just went first to our families and friends. If our children were in sports, we would talk to the people that were there and it could be anyone. So that's how we actually first drew people and so we never really thought about culture. . . . We bring them along with us, and it just happened to be people in our own culture or other Pacific Island groups.

*Pastor Timothy:* I think that's the aim of Pastor Samuel. . . . I've seen other Samoan pastors, but I think Pastor Samuel is more multicultural. He connects really well with the Indians and any culture. He connects really well, unlike



the other pastors. . . . He can connect. He can talk. . . . He can come to you and he's a humble man.

*Mary:* We've always been a multicultural church [even] back in NZ. It's just normal. That's the best way to go, to have everybody welcome.

*Elizabeth:* I think it's just the relationships that we've built along the way and the connections that we've made with people. We're just made to get along with anyone, any colour and race.

David welcomes the cultural diversity of the Hills church but observed that it's largely absent at the youth and young adult levels. It was also noticeable that none of the leaders interviewed expressed a theological perspective on the importance of being a multi-ethnic church.

### **6.4.3. Views of leadership.**

A leader is considered as a God-appointed service role in the church to help others to achieve their potential. Serving as a leader is considered both a vital and demanding role that requires constant renewal of personal motivation.

#### ***6.4.3.1. Leadership as service.***

There was wide consensus among the leaders interviewed that the role of the leader at Hills Baptist Church is to benefit others through their leadership influence.

*David:* A leader is someone who serves. I think that's the main thing, and serves for a purpose. So I think the [Bible] verse that always comes to mind is "Even the Son of Man came not to be served but to serve us". I think being a leader is serving alongside people and . . . moving towards their end-purpose or leadership or whatever you want to call it. I think that would be my definition of a leader; someone who serves for others.

*Pastor Lydia:* I think the first thing that comes to me about being a leader is serving the people and not just serving them, but influencing people with the love of God. I think that's my main thing, it's about influence.

*Elizabeth:* Making a difference in people's lives. Just being that person where someone can actually come to [you] and not hold anything back. . . . I'm that sort of [person]. . . . I just like to connect with people.

*Mary:* But just trying to make everyone [on the team] aware of what our vision is as a church. Where we're going. . . . That we need to love on people because sometimes people can sometimes annoy people . . . but we are all learning to deal with each different personality and just to love people and just accept them for who they are. . . . [Our team is] a point of contact for people to be of assistance. We are there to help, to administer, to show, and to facilitate what needs to be done through the church. But my main objective is to be a helper. That's what I love to do, I love to help.

#### **6.4.3.2. *The challenge of leadership.***

Being a leader is regarded as a privilege, a blessing and a great responsibility.

Leadership is also considered difficult and requires risk-taking.

*Mary:* [Leadership] . . . it's not a small feat. I mean it's a big responsibility. I don't take it lightly. But I'm still learning. I mean this leadership role that I'm in, it's not something that I thought I'd be in, but God works in mysterious ways and takes the humble and makes them, and I know God is still working in me. I've still got a long way to go but I see it as a privilege and a blessing that I'm able to lead and facilitate my team of lovely workers to help facilitate and organise things at church [through] our Helps Ministry. It's challenging sometimes. You need to try and make sure that the goal is to do what we're supposed to do. But also at the same time, try to [manage] with the different personalities and traits of each person. . . . I'm not able to make everyone happy, but I have to try and work around each person's individual personality, their strong points. I have to work with that and that's what I'm still learning to do even now.

*Pastor Lydia:* We've had our moments [in leadership]. The highs are high and the lows are low, especially when we first came . . . but in the end we get over those hurdles. All I can say is leadership has not been an easy road. Have you ever read that book *Leadership Pain* by Samuel Chand. I recommend it to any new leader. At the end of every chapter he says

something like “The extent of your leadership can only go to the extent of your pain”. . . . It’s a book that’s brought so much understanding [to me].

#### **6.4.3.3. *Effective leadership.***

According to the leaders interviewed, a leader is most effective when:

- The leader believes that God has appointed them to the role.

*Pastor Timothy:* My main calling is to lead people . . . through my calling, but still under the leadership of the senior pastor, which he has allowed me to graciously do it, and leading people to Christ, which is the spiritual part. Basically, I’m fulfilling my calling through this leadership role.

- The leader passionately believes in what they are seeking to achieve that is translated into a credibility where beliefs, words and actions are aligned; they model their message.

*Pastor Lydia:* I think my main thing is walking what I preach. I can never preach above what I don’t do. So, I influence others through the way I live and then my main message for me personally is love. That’s my main one and that’s how I hopefully want to influence [others]. . . . The message . . . when I preach it’s always on the grace side.

*David:* Well first of all I have to start with myself. If I’m not walking with integrity or if I’m not living while I’m trying to encourage . . . then that’s the perfect place to start. Then I move on. . . . I’ve kind of done it the same way Jesus [did]. He gathered his disciples, started with one, two, and then slowly, formed a group, not an exclusive group . . . people with similar characteristics. In terms of leadership, we were fortunate . . . to have a small team to start with, so it was much easier to try and direct people into the direction that we wanted to go. So definitely start with myself and then bring one person along, and slowly build that culture, and then after a year, two years, you start to notice the momentum and fruits.

- Leaders seek to live transparent lives.  
*Pastor Timothy:* The main thing people see from my experience [is] your life; how you're leading your life and your passion for the Lord.
- Leadership is exercised personally from within relationships.  
*Elizabeth:* Sometimes I generally will go out for coffee, start building that relationship. . . . So, if I know that that's an area that they are into, then I tap into that area, like Rugby. [I] get into a conversation about that or anything. Sometimes they're not into coffee so I find another area that they are into.
- Leaders accept their responsibility to lead.  
*Mary:* I like to be the person behind the scenes, and I like to run around and do whatever I'm told to do. But in this role, I have to take charge and I have to say okay I need you to do that. . . . I don't want to seem like I know it all, because I don't, but just trying to stay humble. But also at the same time, I have to learn to take charge.

The leaders interviewed believed that this leadership ethos has biblical authority and is adopted by most leaders at Hills Baptist Church. Pastor Lydia who came with the original team commented:

I think our leadership, it's quite solid because we all knew each other from back home and then we built on that here. So I'd say that most of us would have that same heart. But we would express it in different ways because we all have different giftings and personality. I think the foundation [is] we are here to serve, [to] impact and influence people.

David a younger leader also observed:

I think initially when we moved [here], some people because of different maturity levels or . . . different understanding of leadership . . . grasped the idea a little bit better than others.

#### **6.4.3.4. Leadership motivation.**

The standout feature about the leaders' continuing motivation was the different responses that seem to reflect individuals' personalities, life stages and experiences.

Pastor Barnabas is motivated by seeking to please God. Pastor Lydia and Mary are very conscious of God's assistance that keeps them motivated and to face the challenges of leadership. Lydia commented: "I always run to God, and His Word. I take it, I believe it and I focus on it." Mary mentioned the significance of Philippians 4:13, "For I can do everything through Christ, who gives me strength" (*Holy Bible, NLT*).

Mary, Elizabeth and David find incentive in the people they serve. David explained: "At the moment, it's definitely helping people meet the new people. I think if I strip it all back, especially when I'm having a really bad day, that usually picks it up for me." For Elizabeth, it's making a difference in people's lives: "Just being that person where someone can actually come to. . . . I'm that sort of [person] . . . I just like to connect with people."

Pastor Lydia and Mary identified the support and encouragement from their friends and other leaders. Lydia explained the role of her friends: "I have this thing called *Lifetime friends* and there's four of them. They're all in leadership and one pastors their own church. . . . I have them with me through thick and thin. We've been friends for over decades, so they're lifetime friends."

David is encouraged by seeing his contribution in the bigger picture of church life and leadership: "So I understand that it's a journey of cycles, either you're up or you're down, or you're back to go up the wave. So, I understand the process of [church life]." Similarly, Elizabeth found motivation through knowing that she is fulfilling her God-given purpose in church life and is developing in that role: "Having goals, knowing my purpose, and me as a mum just growing myself as well, and also as a leader. . . . I love people. I love to talk to people all the time." Pastor Barnabas, an experienced pastor, provided a different perspective in that he maintains his motivation levels through prayer, personal sacrifice and meditating on God's word.

#### **6.4.4. Views of leadership development.**

All leaders interviewed had undertaken some leadership development through courses conducted at Hills Baptist Church. The Church has conducted the John

Maxwell leadership training program<sup>61</sup> by a trained church leader. Two leaders other than Pastor Samuel have studied leadership at tertiary institutions. Little in-house training has occurred recently due to the focus on the Church's building program. The church also provides leadership input at the regular leaders' meetings.

Most leaders interviewed found their greatest development occurred as they exercised leadership.

*Pastor Lydia:* I think the biggest thing that has caused me to grow is the pain, the struggles, because that's where I've really learnt a lot. If I think about the leadership dynamics in our group, where people have different views of things because they have different giftings. So, one of the areas that I think I've grown a lot is understanding where the other person is coming from and not being quick to think, "Do you get the picture?" Because a lot of times we're thinking people think the same way we think but they don't. They have their own. So, I think that's one of the big growing areas. Especially when we come here we don't have our families. We don't have the comfort of where we grew up and everyone we know there. All we have here is each other. . . . My biggest growth and development is my own life experiences.

*Elizabeth:* [Leadership] has stretched me quite a bit. So, it's taught me a lot about patience and dealing with different people, because they all come from different backgrounds. So, it's trying to learn from their backgrounds, and even for myself, like a self-confidence thing, so it's helped me build my confidence as well. . . . Within the church they give you opportunities where you can jump in and take part. . . . It's actually quite good, like for your self-development thing.

*Mary:* We've had a lot of training back in NZ, how to deal with leadership and stuff. But I find most of my training was the hands-on, actually being in the forefront, like the reception area, administration, where I have to actually interact with people. That's my training as I'm actually in it and I'm interacting with people as I'm learning, because that's how I grow.

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<sup>61</sup> For more information see: <http://www.johnmaxwell.com/>

The senior pastor has contributed to the development of the leaders interviewed through his wise advice and as a role model of effective leadership. (Details are provided in a later section of this chapter.) Other avenues of leadership development included learning through:

- Negotiating experiences of failure.

*Mary:* Whatever mistakes I have made along my journey, I take that, learn from it, take the good and the bad, and move on.

*David:* Definitely all the failures, as any leader would tell you. . . . I noticed a few things that I was responsible for started going down and I had to really evaluate why was this happening. . . . That's when it really hit me and convicted me, challenged me to really step up my game. . . . That was a really hard lesson but a lesson that definitely [helped].

- Observing the practices of parents.

*David:* Definitely my environment. So, for example, Pastor Samuel, my dad, he models what it means to work hard but also enjoy the process, enjoy the journey. So yes, definitely my environment.

- Attending church leadership conferences e.g., Hillsong conference.

- Personal study of the Scriptures, especially biblical characters.

*David:* I think in terms of behaviour, I usually look to Proverbs and Ecclesiastes. . . . In terms of my faith, more to the spiritual side, usually Hebrews. . . . The long-term view of our journey, yes definitely the NT and more recently in 2016, the Book of Acts. Really getting to know how the early church [did] things, how they built relationships. . . . I've learnt so many things: how human nature does not change and God does not change. So those two things. If we understand that . . . the same truths are still applicable today.

- Supportive mentors.

*David:* One of them has been my mentor. . . . She's now a certified John Maxwell [trainer]. . . . I've been sitting under her leadership [since 2011] and she's really modelled the way. The same as my dad, as well as shown

me the way, served alongside me. So, I think from observing, watching and actually doing the practice alongside my mentor, that's really helped bigtime. That's definitely made a big difference.

- Observing the leadership of Samuel as senior pastor (Considered later in this chapter).
- Exercising personal leadership in facing life's difficult experiences.  
*Pastor Timothy:* The last 4 years [have been] a huge thing for me because family is very close to me. . . . I never thought this [marriage breakdown] would happen to me and to my children. . . . Sometimes the Lord allows . . . pain into my life. . . . I really think the Lord has placed his hand [on me] so that . . . His plans and purposes that need to be built. So, that pain that really brought me to this [point], but it's not just because [of what] happened I want to be in all this. [I have seen God's hand]. . . . I think [of] my friend who I led to the Lord years ago. He's become a pastor. He was a Hindu. . . . [He] became a pastor. He's planting churches.
- Having an attitude of seeking growth.  
*Pastor Timothy:* God wants us to grow, and as you grow God will give you more. . . . I'm going to grow, so that means I've got to give myself to that place . . . the time and the opportunity to do this so that's my [aim] . . . because [at some time] there's going to be [a need and I want to be] . . . ready to take on [that challenge]. . . . So, that's [what I] try to be [as] a leader.

#### **6.4.5. Leadership support.**

Leaders at Hills Baptist Church meet regularly in different forums. The leaders' meetings are reported to have a strong agenda of affirmation, relationship building and equipping. It seems that individual support also occurs through the informal network of relationships. Few leaders mentioned having regular leadership appointments with their leaders. Mary, in particular, valued her weekly and monthly meeting with her supervising leaders because of the trust and support that were communicated to her. Pastor Lydia gains support from leaders from the broader Hills network.



#### **6.4.6. Development of cross-cultural expertise.**

The cultural backgrounds of the leaders are primarily Samoan except for Pastor Timothy whose parents were Indian, and Pastor Lydia whose background is Samoan-Chinese. About half of the leaders interviewed spent most of their lives in New Zealand. Two identified themselves as New Zealanders. Several leaders acknowledged that they socialise primarily in the New Zealand-born Samoan community in Brisbane. Others are mixing with a substantial range of ethnic groups other than Samoans, including Anglos, Asians, Filipinos, South Africans and Maori. All leaders have substantial personal experience in living, relating and ministering across cultural groups. However, Pastor Timothy admitted that while he feels accepted in the church and by the church leadership he has not felt included in the Samoan community.

##### **6.4.6.1. Cross-cultural challenges.**

Only one leader mentioned any difficulties arising from the cross-cultural setting. David, the youngest leader interviewed explained two difficulties that he has encountered in providing leadership across cultures. Different views about appropriate fundraising in the church were encountered, and secondly, a conception of leadership that was linked with age. David explains:

[It] caught me real off guard. I was really shocked at how there could be an issue over [fund raising]. Something that we in the western world think is absolutely crazy. Another ethnic group might think it's the norm. . . . Some ethnic groups that we come across automatically assume that because of age, they should have a higher status in terms of leadership and that they should be [leaders], regardless of leadership ability. They should be deemed to have [more influence] . . . so that was really annoying. . . . You could clearly see that the system wasn't really working well. So, that was really another area that was frustrating.

Pastor Timothy encountered some communication difficulties that he attributed to personal rather than cultural factors: "I haven't seen . . . much conflict. Among the Indians . . . we had some conflicts but I think it is not to do with that culture but just people."

#### 6.4.6.2. *Developing cross-cultural expertise.*

When asked what helped them to develop their cross-cultural expertise, several practices and attitudes were mentioned. The most common related to the confidence to engage with people of other cultures without fearing making mistakes.

*Pastor Lydia:* I think mistakes are good . . . I try to learn from my mistakes and do the best I can to avoid making mistakes . . . [mistakes are inevitable], we're not perfect.

*Mary:* Some people would find certain things that are done in the church that they came from, [but] it didn't happen [here]. So, I have to apologise and say to them, "I'm sorry you feel that way, in this church we're still growing, we're still learning."

*Elizabeth:* Trying to learn. Sometimes with cultures, it's trying to learn their customs and stuff like that. So, trying [not to] cross over the boundaries sometimes. Like for example with our Samoans, when we come to sit at a dinner table . . . we don't expect them to get up. We have to actually bring a bowl of soap to the table with a towel. . . . It's that sort of stuff, trying to learn what not to do and what to do.

Leaders mentioned several other ways that their cross-cultural confidence and expertise grew:

- Open to connecting to people of other cultures and learning from them.

*Elizabeth:* Well it's just like for us, it's trying to learn different cultures that come in and trying to make sure we don't say something that's offensive or whatever, because it might not be offensive in our culture but it will be to them so trying to adapt to that sort of stuff. . . . And the main thing is respect, trying to learn their culture and what is respect to them. . . . My son [was] born here in Australia and I'm from New Zealand. But we've actually loved it [here]. It's made us who we are today, not just sticking to our one culture.

*Pastor Lydia:* There was a time when we had a few Sudanese. . . . I found that culture was really quite different and it was a huge learning curve.

I think that's when I probably became more culturally sensitive and more culturally aware of trying to understand how the different cultures work.

- Having a personality and attitude that facilitates cross-cultural communication.

*Pastor Lydia:* I think part of it is [that] I am wired that way. That's what makes it easier for me. I'm not a shy person. I can speak confidently in front of people only because I know that's [my] gifting . . . [that's] how God made me. I'm kind of an extrovert. That's my personality.

*Mary:* I was born and raised in NZ. I just find it comfortable being around people. [It] doesn't matter which culture or ethnic background people are from. I'm a very people person. I like to find out where people are from. What their interests are. That's how I interact with people.

- Learnt from their parents about being hospitable to all people.

*Mary:* Just growing up and watching how my parents were with people. [They were] so loving towards people. They were very people-oriented. I think maybe that's how it influenced my life growing up; being a people-person, watching my parents how they were giving, loving, always accommodating and they just love to feed people. Our house is like a bed and breakfast hotel, a hospital. A special place for everybody to come and hang around in and that really motivated me. . . . If my parents can make a difference in someone else's life through the love of people, then I'd love to be like that. I'm nowhere near how my parents were in those days, but I'd like to take something from their legacy and what they left me and I pray I can do the same for my children.

- Learnt by observing how other leaders engage cross-culturally.

*David:* I think again I'm fortunate enough to sit under pastors. . . . We get to go visit other churches, and you get to observe how other things are done and then you get to see what works and what doesn't work. . . . I think being really exposed to so many different ethnic groups and the way they run church. You're more aware of what's out there and then you

can bring it all in and form a hybrid version. . . . Viewing a lot of churches online through their podcasts or their video streaming.

- Saw evidence of their personal effectiveness and ministering across cultures.

*Mary:* We were always complimented on our smiles and how happy and cheerful we are and it made people feel welcome. [It] made people feel like this is a lovely place to be in.

- Benefited by focusing on the presence of God in gatherings.

*Pastor Timothy:* [I'm thinking about] how we can bring the presence of the Lord [here]. That's my focus. So, there's no room much to get into conflicts and things. That's what I do.

- Not easily offended by the views of others in the church. When Pastor Timothy was asked about his connection with the dominant ethnic group in the church he demonstrated great maturity in his response.

*Pastor Timothy:* Sometimes a bit hard because they have their own strong [Samoan] community and probably because as Indian . . . I'm not like [them having] fun all the time. . . . All of them know me, they're nice, beautiful people. I connect with them at church and other meetings.

*Interviewer:* Will they invite you to their functions, family functions . . . or do you feel like you're still on the outer?

*Pastor Timothy:* The thing is, when I stayed with Pastor Samuel, I really connected [with them]. I was definitely [accepted] . . . but now [since I'm in my own home] I'm distant a bit. So I'm not being invited much. But we make sure to invite [them] when we have family together.

*Interviewer:* So that doesn't offend you that you're not invited?

*Pastor Timothy:* No. Because I just say hello at church. . . . It's like I think we know [each other] . . . so we don't feel offended. I think we understand each other very well. . . . I probably sound different. . . . People say I am clearly flexible. I don't really get easily offended. . . . It gets easier I think.

None of the leaders interviewed identified undertaking any formal cross-cultural training.

#### **6.4.7. Selection of leaders.**

Leadership selection strategies were rarely raised in the interviews even when prompted. The current leadership relies heavily on the team that migrated to Australia and has been extended slightly through family connections. It seems from the interviews that the leadership identification and development process is still in its infancy given that the church commenced in 2009. David, a leader in the youth and young adult ministries, and a recent graduate of a business and management degree, provided several insights:

- Most new leaders are recruited from the young adult age group.
- There is limited ethnic diversity among existing leaders in the youth and young adult areas.
- The pool of ethnic diversity among the youth and young adults who attend Hills Baptist Church is limited. Most of the ethnic diversity is among the older age groups in the church.
- The identification process does not seek leadership diversity. Rather, the focus is upon selecting leaders who demonstrate leadership capability. So far this approach has surfaced leaders almost exclusively from the dominant ethnic group as David explained:

I think we're really intentional about bringing other ethnic groups into [leadership]. . . . I don't think we have ever been closed to that avenue. But I think in terms of leadership, the way we recruit leaders . . . is we look at . . . their leadership ability. . . . But . . . I don't think we've come across many suitable youth leaders [from other ethnic groups]. . . .

. . . . We have had other ethnic groups but they might be [in the] 40s or 50s. So we are being really open and intentional. . . . At the moment it's currently the youth leaders looking and observing, and I think the main one is through Connect Groups.<sup>62</sup> So, you'll notice in any group . . . a

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<sup>62</sup> Mid-week Bible study groups

leader starts to arise, starts to develop faster than others . . . [or] if someone . . . [is] an awesome communicator.

#### **6.4.8. Impact of Pastor Samuel as senior pastor.**

Pastor Samuel, as the senior pastor of Hills Baptist Church, has had very significant and influential relationships with the leaders interviewed. Family connections are strong with Samuel being the father of David and the father-in-law of Elizabeth. For example Elizabeth commented:

My in-laws have been everything for us at the moment, because my mum lives in NZ. So these are my . . . parents. They're my husband's family but [they've] become my family. . . . [Pastor Samuel has] been a real pillar for us as kids. He's a man of a vision. . . . That's who my husband looks up to. [Pastor Samuel is] a driving force in our family. He's got the dreams and he's imparted it to the kids. My son . . . values his grandad.

Pastor Lydia considers Pastor Samuel as a spiritual parent having known him since becoming a Christian as a teenager.

Pastor Samuel has [had] a huge impact on my life because I've been with him for over 20 years. So, that's over half of my life. I suppose in my whole Christian life, Pastor Samuel and [his wife] Sarah have been spiritual parents where I've been nurtured. . . . I've been under their care and I've been with them all this time. . . . He still impacts in a big way. I think [he's still] a spiritual dad and [I] always go to him for guidance and things like that. I've learned a lot observing them. And when you've been with a person for that long, you've pretty much seen him, like the good, the bad and the ugly. His words carry a lot of weight.

Mary considers Pastor Samuel much more than a mentor.

[He's been] such a big influence. He's been such a role model and he's a pastor that is a father figure. He's so humble. He's so giving and open. . . . He's very down to earth and we can talk to him about a lot of issues that we face. Before I met my husband, I was already in church under Pastor Samuel and Pastor Sarah's guidance, and in the end, I met my husband through church. So, throughout the whole journey I have been with Pastor Samuel

and Sarah. . . . So, they've been our mentor. They've been our guide, our spiritual parents.

Pastor Barnabas has been a friend of Pastor Samuel since 1985 and conveyed it was an honour to be with him. Pastor Timothy used the phrase "very connected" to describe his relationship with Pastor Samuel.

I'm very connected to Pastor Samuel and of course the other team [members] when I stayed with them [on coming to Australia]. . . . I see him as not just Pastor, [but] as a leader. I see him in the . . . role [of] apostle. But he's a man I can connect and talk to. I even [had] . . . pastors who wanted me to [go back]. . . . I said I'm not going. . . . Even when we landed here he really touched my heart. He always [says], "Let's get back to the Word of God."

Pastors Barnabas and Timothy, and David are greatly influenced by Pastor Samuel's leadership style. They see Samuel's leadership built upon a spiritual foundation of obedience to God, the Scriptures and worship, and they seek to live in a similar way. The leaders reported learning from Pastor Samuel how to:

- Work hard.

*David:* My dad, he models what it means to work hard but also enjoy the process, [to] enjoy the journey.

- Do leadership and ministry.

*Pastor Timothy:* I'm learning from Pastor Samuel . . . to see how he runs the church. I'm learning from him . . . how he conducts the meetings at home. . . . How he organises. . . . A lot of people come and ask me, "How's Pastor . . . doing this?" "How is [this] happening?" . . . A lot of leadership teams they learn from him, they try to apply [what they see].

- Connects with people of other cultures.

*Pastor Timothy:* He connects really well with the Indians and any culture. . . . Some of the pastors struggle to connect with other cultures. . . . Pastor Samuel [is] multicultural. He can connect. He can talk.

- Values people in other cultures and helps connections across cultures.  
*Pastor Timothy:* All pastors could be sitting at the table and he knows you are Indian; there [were] no Indian [leaders] at that time. He say, “Come sit next to me.” So, I’m along with the pastor. I’m served. So, they start accepting me. . . . I was staying in his house, so I really got connected with all of them. . . . In church, he makes sure, he’s very good like that, he connects you. . . . He’s using his influence to connect you [to others].

Both pastors Barnabas and Timothy are inspired by Pastor Samuel’s commitment to use his God-given leadership capacity to advance the Christian church.

## **6.5. Summary: Leadership Development at Hills Baptist Church**

The following summary of the interviews at Hills Baptist Church is structured according to this study’s research questions. The questions provided a focus to help understand how leadership develops in this multi-ethnic church.

### **6.5.1. How are leadership and leadership development viewed in multi-ethnic churches?**

#### ***6.5.1.1. View of leadership.***

Leadership at Hills Baptist Church is considered an important task in church life. Leaders sense they are appointed by God to serve his purposes. Their role is defined by the Scriptures to be a helping role that emerges out of their relationship with Jesus Christ. Leaders are to serve by helping others to come into relationship with Christ and to achieve their God-given potential. Their mission perspective is motivated by love for others; not seeking honour through leadership. Leadership is also considered a difficult role requiring dependence on God to be successful and the exercise of biblical authority. Successful leadership also requires personal credibility, integrity and transparency. Leadership achieves its best result when exercised as a team. (It was significant that terms such as “servant leadership” and “authentic leadership” were not mentioned in the interviews.)

Leadership is expected to reflect the cultural diversity of the church. Differences in cultural expectations of leaders have been observed within the church. The church’s



pursuit of a Christ culture, as defined by the Scriptures, attempts to develop a unified leadership perspective.

The leadership role of the senior pastor is very significant at Hills Baptist Church. The senior pastor is referred to as “an apostle” with a multifaceted role to lead and direct the church in his apostolic mission in establishing and developing churches in many cultures. There was a very strong acceptance and respect for Pastor Samuel in this role by the leaders interviewed.

Hills Baptist continues to be led by Pastor Samuel. He espouses a clear purpose for the church, with accompanying values and practices. He lives out these values in visible ways. A robust church culture has developed over the six years, that supports the purpose of the church and nurtures development of leaders. Hills Baptist Church seems to be a healthy church environment that is consistent with biblical values of love, honour, respect directed both to God and to others in the church, and the wider community. This culture seems to have permeated emerging leaders and the broader congregation. This culture originating from Pastor Samuel, has greatly contributed to the development of leaders. Distinguishing features of the church leadership include:

- The supreme value of a relationship with Jesus Christ that is informed by the study of the Scriptures.
- The church is a place to belong and to establish supportive and nurturing relationships.
- A desire to be part of a larger movement of God.
- A commitment to reach out in love and acceptance to people of all cultures and backgrounds.
- A willing acceptance of Pastor Samuel as the overall leader. It is a multifaceted leadership role that encompasses elements of being a visionary leader, a strategic leader, mentor and spiritual advisor.
- A valuing of leaders where leadership is viewed as service rather than a self-seeking role.
- A commitment to personal development, including both ministry and leadership capacities, so as to contribute to God’s purposes.
- Accompanying the desire for development is a commitment to renew personal motivation and resources to ensure continuation in ministry.

#### ***6.5.1.2. View of leadership development.***

To understand leadership development at Hills Baptist Church requires recognising two cohorts of leaders. First, there are the foundation leaders who with Pastor Samuel left New Zealand in 2008 to commence churches in Australia. The second group of leaders are those appointed since Hills Baptist Church commenced in 2009. The first cohort were leaders with Pastor Samuel in his previous church. It was in this setting that leadership was affirmed and developed. Pastor Samuel passed on his views about church and leadership, and modelled these values. This cohort of leaders, led by Pastor Samuel, were greatly influential in establishing church and leadership values, and practices at Hills Baptist Church.

It is the intention of Pastor Samuel that both the foundation and newly emerging leaders will develop leadership capacities within the nurturing environment of the church. Pastor Samuel believes that, through the experience of leadership supported by various forms of input and encouragement, participants in church life will develop to be effective leaders. The learning process encompasses: providing input through preaching, training courses, leaders' meetings; observing other church leaders; accepting challenging leadership roles; and one-to-one mentoring.

Based on interviews with the leaders, it seems that Pastor Samuel's expectations have been met. A common view of leadership exists where leaders have a strong sense of calling and a commitment to serve others rather than seek personal honour. This servant attitude is motivated by love of others irrespective of ethnic backgrounds, and is expressed practically by helping influence people towards Christ and into relationships with others. There is also a common view of the importance of personal development as leaders and how this process occurs. Primarily, leadership development occurs as leaders engage in leadership with a positive attitude and by learning from other leaders through observation and by intentional mentoring.

The development of cross-cultural expertise includes the above principles. It also requires a humble attitude of learning from people of other cultures. It demands a courageous engagement where making culturally-based mistakes does not restrict or debilitate their leadership. The initial cohort of leaders brought with them to Hills Baptist Church cross-cultural expertise developed from living in rich multicultural environments in Polynesia. However, it should be acknowledged as indicated in the

interviews, that not all leaders and pastors who have lived in these countries have developed cross-cultural expertise.

### **6.5.2. How do the leadership practices of senior pastors and others influence the development of leadership in multi-ethnic churches?**

The leaders who were interviewed reported the substantial influence of Pastor Samuel upon them and their leadership at Hills Baptist Church. Samuel has impacted the development of these leaders by:

- identifying them as leaders;
- appointing them into leadership roles and strategically increasing their leadership responsibilities to enhance their development;
- facilitating their acceptance as leaders in the church;
- supporting their leadership through friendship, training and mentoring;
- teaching leadership at leaders' meetings;
- preaching church values in broader congregational settings;
- being a visible role model of how to undertake effective leadership in a multi-ethnic setting;
- encouraging personal responsibility to develop as a leader; and
- modelling a dynamic relationship with God.

Pastor Samuel has also assisted the development of these leaders, indirectly, by leading Hills Baptist Church to be a healthy multi-ethnic church with a culture where leaders are identified, nurtured and honoured. Without doubt, the multidimensional facets of Pastor Samuel's influence and relationship with the leaders can be traced to the cultural complexities at Hills Baptist Church.

### **6.5.3. Other leadership development observations.**

Two additional observations can be drawn from the interviews about the leadership development at Hills Baptist Church. First, the force of Pastor Samuel's influence seems to derive from the great respect and admiration that he holds among leaders. His devotion and obedience to God, and his visionary capacity inspire many leaders to accept his leadership. However, it was noticeable in the leader interviews that biblical justifications for aspects of church life were rarely mentioned in contrast

with the leaders' responses at the other churches. It was not clear whether this pattern has a cultural explanation, or results from a lack of theological training among the leaders, or can be explained by the relative youth of the church and the distraction of the building program over the last 18 months. At the time of the leadership interviews, Pastor Samuel was the only leader who has undertaken theological training at college or university levels<sup>63</sup>. The long-term significance of relying upon internal development is difficult to gauge.

Second, the identification and development of new leaders from the minority ethnic groups within the English-speaking congregation is problematic. While the senior leadership has made progress in identifying key leaders from the two ethnic communities for their congregations, there has been a pattern of relying upon leaders from the majority Polynesian community for the English service. The senior leadership group faces the dilemma of maintaining an appropriate balance between a timely appointment of leaders of minority ethnic groups and ensuring their leadership suitability.

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<sup>63</sup> Subsequently, two pastors have commenced theological study.

## **CHAPTER 7 – UNDERSTANDING THE STORY OF CROSS-CULTURAL LEADERSHIP DEVELOPMENT IN MULTI- ETHNIC CHURCHES**

This chapter presents an analysis of the cross-cultural leadership development at the three multi-ethnic churches. The analysis focuses on the first two research questions, namely: (1) how are leadership and leadership development viewed in multi-ethnic churches? and (2) how do the leadership practices of senior pastors and others influence the development of leadership in multi-ethnic churches?

From the cross-case analysis of the three case study churches, a common story of cross-cultural leadership development emerges. This chapter indicates the common themes present in each case and highlights any differences that emerged and their significance to the issues of this study. The findings are expressed as a unified description of the themes that emerged from the three churches. This description indicates that cross-cultural leadership development in multi-ethnic churches can be viewed as the powerful influence of Jesus Christ upon cross-cultural leaders operating through a framework comprising the senior pastor, a leadership community, and the church culture. These findings contribute to the next chapter in addressing the final research question that focuses on developing a theoretical understanding of the findings as they have emerged from the study about leadership development in three multi-ethnic churches.

Tables 7.1–7.5 summarise the key views conveyed in the interviews. They provide a simplified perspective of the similarities and differences expressed. Although similar views were sometimes stated in different words, similar views are aligned across the table where possible. The tables usually begin with the views of the senior pastor. Gaps in the tables indicate that the theme did not emerge during the interviews.

### **7.1. The Significance of Jesus Christ: A Common Story**

The story begins with describing the common theological perspective at the three churches, namely, the significance of Jesus Christ who has greatly impacted the

leaders’ motivations, their views of the nature of the multi-ethnic church, leadership and leadership development. The leaders’ understandings of Jesus Christ have had an enormous influence upon their leadership and the cross-cultural leadership development strategies adopted at the three churches as shown in Table 7.1.

Table 7.1

*The Significance of Jesus Christ: A Summary of Views*

Sunrise Baptist Church	River Baptist Church	Hills Baptist Church
<i>View of the senior pastor</i>	<i>View of the senior pastor</i>	<i>View of the senior pastor</i>
<ul style="list-style-type: none"> <li>the aim of the church and leaders is to present Christ to the community and make disciples of Jesus</li> </ul>	<ul style="list-style-type: none"> <li>wants everyone to become followers of Jesus</li> <li>should be no ethnic divisions among believers because of Christ</li> </ul>	<ul style="list-style-type: none"> <li>Jesus is his leader</li> <li>a passionate follower of Jesus</li> <li>building a church with a “Jesus culture”</li> <li>looks to Jesus for example of leading the church</li> </ul>
<i>Views of church leaders</i>	<i>Views of church leaders</i>	<i>Views of church leaders</i>
<p>Jesus &amp; the church</p> <ul style="list-style-type: none"> <li>common focus on Jesus</li> <li>Jesus is the centre and head of the church</li> </ul>	<p>Jesus &amp; the church</p> <ul style="list-style-type: none"> <li>the body of Christ</li> <li>to reflect the values of Jesus, i.e. a “Christ culture”</li> </ul>	
<p>Jesus &amp; leadership</p> <ul style="list-style-type: none"> <li>Jesus is the ultimate role model “servant leader”</li> <li>leaders are followers of Jesus and depend on him</li> <li>leaders develop through relationship with Jesus and help followers of Christ to develop</li> </ul>	<p>Jesus &amp; leadership</p> <ul style="list-style-type: none"> <li>model the leadership of Jesus, i.e. servant leader</li> <li>main role is to make disciples of Jesus</li> <li>are empowered by Jesus</li> <li>develop leaders following the example of Jesus</li> </ul>	<p>Jesus &amp; leadership</p> <ul style="list-style-type: none"> <li>follow Jesus’s example and train disciples</li> <li>be strengthened by Jesus</li> </ul>
<p>Jesus &amp; mission</p> <ul style="list-style-type: none"> <li>leaders help the community to know that Jesus loves them, and to help them to come to Jesus</li> </ul>		<p>Jesus &amp; mission</p> <ul style="list-style-type: none"> <li>help people to connect to Jesus</li> </ul>

The summary in Table 7.1 indicates that the leaders of the three churches focus strongly on Jesus Christ. Most leaders share a common view of Jesus Christ that significantly influences their identities, values, relationships among themselves, and motivates their leadership practices. Their perspective is that Jesus Christ is the Son

of God, the authoritative head and source of the life of the church. Jesus Christ is the servant leader worthy to be emulated. It is Christ who calls them to a life of sacrificial followership and leadership. It is Jesus Christ who promises to support and empower them in the leadership task.

The interviews indicated that the values of three senior pastors about the significance of Jesus Christ were very similar, especially Christ's relationship to the church and its mission. Only the senior pastor at River Baptist Church highlighted the role of Jesus in removing ethnic divisions. The leaders at River Baptist and Sunrise Baptist Churches also expressed similar beliefs about Jesus Christ as their senior pastors as indicated in Table 7.1. Jesus Christ impacted their views of the church as his body, the nature of leadership as servant leadership, and the necessity to model upon Jesus when undertaking leadership and leadership development. The significance of Jesus Christ is further explained in the following sections of the framework. The following excerpt from the interviews is indicative of the leaders' views on the significance of Jesus Christ to their leadership.

I came with no training. . . . So I just said, "Jesus, how do you do church?" . . . then I decided to go and read how Jesus did church, and ever since I've been using that. I call it the "Jesus model". (Senior Pastor Samuel, Hills Baptist Church)

However, most leaders at Hills Baptist Church did not convey in the interviews the same values about Jesus Christ as their senior pastor. While there was agreement that the church helps people connect to Christ, the profound influence of Jesus upon their style of leadership was notably missing in the interviews, except for one leader who is the son of the senior pastor. The implications of this finding for developing leaders in multi-ethnic churches is discussed later in this chapter.

## **7.2. View of Leadership: A Common Story**

A comparison of the views at the three churches indicates a shared understanding of the leader as being a servant leader, modelled on Jesus Christ. The following statement, summarised in Table 7.2, provides a unified explanation about how the leaders perceive leadership at the three churches.

Table 7.2

*The Nature of Leadership: A Summary of Views*

Sunrise Baptist Church	River Baptist Church	Hills Baptist Church
<p><i>View of the senior pastor</i> A leader</p> <ul style="list-style-type: none"> <li>· is a follower of Christ before being a leader</li> <li>· intentionally influences others</li> <li>· is effective when acting as an authentic servant leader</li> <li>· is a role model of a disciple of Jesus</li> </ul>	<p><i>View of the senior pastor</i> A leader</p> <ul style="list-style-type: none"> <li>· is appointed by God</li> <li>· intentionally influences others</li> <li>· gains influence by being a servant leader and an authentic Christian</li> <li>· is a disciple maker</li> <li>· places high value on each person</li> </ul>	<p><i>View of the senior pastor</i> A leader</p> <ul style="list-style-type: none"> <li>· is called and empowered by God</li> <li>· starts with a relationship with Jesus, then led by him</li> <li>· is an intentional influencer</li> <li>· is effective by being a servant leader, operating out of relationships</li> <li>· is mission focused</li> </ul>
<p><i>Views of church leaders</i> A leader</p> <ul style="list-style-type: none"> <li>· is called by God to be an influencer, a hands-on role serving others (servant leader)</li> <li>· a follower and representative of Jesus Christ</li> <li>· aims to (1) help all people move closer to God and others, and (2) develop all people</li> <li>· an influential role model</li> <li>· looks to Jesus for faith, inspiration, role model of ministry and character</li> <li>· shares leadership with others</li> <li>· is given freedom to lead</li> <li>· is strongly supported by the senior leaders, especially the senior pastor</li> </ul>	<p><i>Views of church leaders</i> A leader</p> <ul style="list-style-type: none"> <li>· is an influencer, modelled on the servant leadership of Jesus Christ</li> <li>· appointed to official roles in the church organisation with accompanying authority</li> <li>· called, led and empowered by God, especially through the Scriptures</li> <li>· Ethnic diversity of leadership is vigorously pursued, resulting in a growing diversity</li> </ul>	<p><i>Views of church leaders</i> A leader</p> <ul style="list-style-type: none"> <li>· is appointed by God to serve others to achieve their potential, according to the Scriptures</li> <li>· is effective when knows appointed by God, seeks God's empowerment, stays motivated, authentic and transparent follower of Christ, takes initiatives, undertaken personally with love, acts out of relationships</li> <li>· is an important role, a privilege, a blessing, a great responsibility, difficult</li> <li>· is open to all</li> </ul>

### 7.2.1. Origin of leadership.

Leadership, as the activity of leaders, in these churches is considered a God-ordained role and activity. Leaders believe they have a divine calling to the role. Leaders value their role and treat it with great respect. Given its divine origin, leaders accept



that the Christian Scriptures, often referred to as the *Holy Bible*, must direct their leadership regarding its nature, purpose and execution.

Whenever I had difficulties [or] I'm feeling discouraged, I recall [God saying] "Come to my ministry". God has fulfilled his promise in the past and that gives me much encouragement to carry on. (Pastor Vanessa, Sunrise Baptist Church)

### **7.2.2. Nature and purpose of leadership.**

Leaders of the three churches believe that their role is a natural expression of being a follower of Christ. They submit to Jesus's leadership as the head of their church and adopt his mission, values and style of leadership. At Sunrise and River Churches, Jesus Christ is considered the ideal role model of leadership, a leader worthy of emulation. This understanding of Jesus Christ, as the role model of leadership, was shared by the senior pastor at Hills Baptist Church but, as indicated earlier, was not as evident in the interviews with other leaders at the church.

Following the example of Jesus Christ, a leader is essentially an influencer. Leaders perform a helping role that adopts personal influence rather than positional authority to achieve Christ's purposes for the church. This point of view was frequently referred to as *servant leadership* which has helped minimise differing leadership conceptions arising from ethnic understandings. The commonly expressed characteristics of servant leadership were:

- an holistic identity as called followers of Jesus Christ;
- the significance of leadership (i.e., God-given role to act as Christ's representative);
- a motivation emerging from love of others without discrimination;
- a willingness to help others to see their potential realised;
- the exercise of influence from the basis of service rather than positional authority;
- leadership effectiveness depending on humbly seeking God's help; and
- leadership development coming from a focus on Jesus Christ and learning from other leaders.

It's obviously [the] Jesus's model, "The first shall be last, the last shall be first", and so putting others before yourself. . . . I got rostered on to look after toilets, but that's very much something that's done in the Jesus model. (Ian, Sunrise Baptist Church)

The ultimate goal of leaders, even though they exercise diverse ministry and administration roles in their churches, is to be servant leaders. Leaders who follow the example of Jesus by helping individuals to develop and exercise their unique potential. This goal involves sharing leadership with others, especially by enlisting and equipping other leaders. Leaders invest their energies to assist anyone regardless of ethnicity or religious beliefs.

I think the first thing that comes to me about being a leader is serving the people, and not just serving them, but influencing people with the love of God. (Pastor Lydia, Hills Baptist Church)

### **7.2.3. Effective leadership.**

The leaders at the three churches believed that effective leadership commences by being intentional. Leaders take the initiative to act as followers of Jesus Christ, to be guided and empowered by the leadership example of Jesus, and directed by the Scriptures. Effective leadership requires personal humility. It is a dependence on God's calling and empowerment rather than a reliance upon personal ability. They acknowledged a need to develop their leadership capacity to increase their effectiveness. They exercise their influence out of personal relationships, rather than using the authority associated with an institutional office, such as pastor or elder. Even though leaders are appointed to official positions, their influence in the church arises from a servant attitude seeking the best for others, even when it is costly to themselves. Effective leaders are not self-serving, but instead share leadership with others. They intentionally cast this vision of church leadership enlisting and developing other leaders so that the church's ministry is enhanced. Specific references to the significance of Jesus Christ were far fewer at Hills Baptist Church.

[Leadership] . . . it's a big responsibility. I don't take it lightly . . . but God . . . takes the humble . . . I know God is still working in me. I've still got a long way to go but I see it as a privilege and a blessing that I'm able to lead my team of lovely workers. (Mary, Hills Baptist Church)

#### **7.2.4. Ethnic diversity of leadership.**

The leaders at the three multi-ethnic churches believed it desirable that leadership reflect the ethnic diversity of the congregation and its local community. However, the leaders of the three churches had differing views about intentionally adding ethnic leaders to the church's leadership to enhance the ministry of the church. The pursuit of a diverse leadership was greatest at River Baptist Church which reflects their desire to demonstrate ethnic harmony as a church. River Church has a clear strategy and practice of developing a leadership team that mirrors the ethnic diversity of the congregation and its local community. The leadership make a special effort to ensure that its ethnic diversity is visible at church functions.

It means having a leadership that reflects our multi-ethnic flavour. . . . So from the leadership down we are intentional about growing, developing and having leaders of all nations. (Pastor Barry, River Baptist Church)

At Sunrise Baptist Church, ethnic pastors were sought to lead the ethnic congregations. Also, potential leaders who are second-generation Australians are identified to help the church's ministry. However, there is limited effort to develop ethnic leaders who can lead across cultures. While Hills Baptist Church describes itself as a multicultural church, it has not intentionally sought out ethnic leaders to develop. All leaders at Hills are appointed on the basis of merit and needs of the church.

#### **7.2.5. Leadership community.**

Strong leadership groups operate at the three multi-ethnic churches. While the structure and degree of formality vary at each church, their basis remains the same. As Table 7.3 indicates, the leadership groups across the three churches share similar characteristics. Each leadership community is unified through shared values about Jesus Christ, the church and leadership, and is built on real relationships rather than artefacts of their roles within the organisational structure. The leadership communities are open to new leaders. Potential leaders are identified, encouraged to accept responsibilities and participate in the leadership community. The ethnic

diversity of the leadership communities varies significantly with River Baptist Church indicating the most diversity and Hills Baptist Church the least.

Table 7.3

*A Leadership Community: A Summary of Views of Church Leaders*

Sunrise Baptist Church	River Baptist Church	Hills Baptist Church
<ul style="list-style-type: none"> <li>• led by the senior pastor</li> </ul>	<ul style="list-style-type: none"> <li>• led by the senior pastor</li> </ul>	<ul style="list-style-type: none"> <li>• led by the senior pastor</li> </ul>
<ul style="list-style-type: none"> <li>• adopts shared values: theological, leadership, leadership development, and ethnic diversity</li> </ul>	<ul style="list-style-type: none"> <li>• adopts shared values: theological, leadership, leadership development, and ethnic diversity</li> </ul>	<ul style="list-style-type: none"> <li>• adopts shared values: theological, leadership, leadership development, and ethnic diversity</li> </ul>
<ul style="list-style-type: none"> <li>• based on strong relationships with Jesus Christ and each other</li> </ul>	<ul style="list-style-type: none"> <li>• based on strong relationships with Jesus Christ and each other</li> </ul>	<ul style="list-style-type: none"> <li>• based on strong relationships with Jesus Christ and each other</li> </ul>
<ul style="list-style-type: none"> <li>• comprises all leaders and open to new leaders <ul style="list-style-type: none"> <li>○ several groups operate under the pastoral team</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• comprises all leaders and open to new leaders <ul style="list-style-type: none"> <li>○ least formally organised</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• comprises all leaders and open to new leaders <ul style="list-style-type: none"> <li>○ core group from NZ</li> </ul> </li> </ul>
<ul style="list-style-type: none"> <li>• ethnically diverse <ul style="list-style-type: none"> <li>○ ethnic leaders sought and assisted</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• ethnically diverse <ul style="list-style-type: none"> <li>○ ethnic leaders sought and assisted</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• least ethnically diverse <ul style="list-style-type: none"> <li>○ ethnic leaders must be proficient</li> </ul> </li> </ul>
<ul style="list-style-type: none"> <li>• takes responsibility for church-wide leadership development: <ul style="list-style-type: none"> <li>○ promotes shared values</li> <li>○ provides opportunities for cross-cultural leadership development</li> <li>○ acts as role models of cross-cultural leadership</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• takes responsibility for church-wide leadership development: <ul style="list-style-type: none"> <li>○ promotes shared values</li> <li>○ provides opportunities for cross-cultural leadership development,</li> <li>○ acts as role models of cross-cultural leadership</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• takes responsibility for church-wide leadership development: <ul style="list-style-type: none"> <li>○ promotes shared values</li> <li>○ limited opportunities for cross-cultural leadership development</li> <li>○ acts as role models of cross-cultural leadership</li> </ul> </li> </ul>

There are several variations among the leadership communities at the three churches. Sunrise Baptist Church, which is the largest of the three churches, has several leadership communities operating with the pastoral team as the core group connecting the others. The leadership community at River Baptist Church is less formally organised than the other churches, but the personal relationships may be even stronger. The core leadership group at Hills Baptist Church comprises many of the original leaders who relocated to Australia.

Each leadership community is led and strongly influenced by the senior pastor who was, and continues to be, involved in leadership appointments, mentoring and support. The interviews demonstrated that the leaders reflect similar values and practices as those of their senior pastors. These leaders indicated that they promote leadership, identify new leaders, ensure leaders are strategically placed in roles to develop leadership, form new relationships with them, provide encouragement, mentoring and support, and seek to be helpful by being role models of Christian leadership.

Finally, the profound leadership influence of the three senior pastors has been replicated and multiplied among leaders within each leadership community. As these leaders develop and mentor others, the leadership communities have become self-regenerating communities. Evidence of the continuity of leadership is emerging. For example, several children and teenagers have grown up in the three churches and are now in leadership. Also, several leaders have parents who are also leaders in the church.

The first thing which captured me [at Hills] was love. . . . You feel like a family, that is what I feel . . . I'm very connected to Pastor Samuel and of course the other team [members] when I stayed with them. (Pastor Timothy, Hills Baptist Church)

#### **7.2.5.1. Summary.**

The leaders interviewed expressed great respect for their leadership role. They seek to be visible, authentic servant leaders like Jesus Christ. The leaders seek to act with credibility, integrity and transparency. The leaders, especially at Sunrise and River churches, believe they gain their influence by adopting the goals, values and practices of Jesus Christ. The leaders referred to their leadership style as servant leadership. The leaders form into leadership communities that the senior pastors lead. They are built upon shared values and strong supportive relationships that usually reflect the values and practices of their senior pastor. Some differences in perspectives were noticeable, such as the significance of Jesus Christ as the role model for leadership. Also, the extent of ethnic diversity of each leadership community seems attributable to the intentionality in developing leaders from the minority ethnic groups in the congregation.

### **7.3. Leadership Development: A Common Story**

Leadership development in the case study churches shared very similar values and practices as indicated in the summary provided in Table 7.4. There are several differences, mostly in emphasis, that are acknowledged.

#### **7.3.1. Shared view of leadership.**

As indicated in the previous section, a common view of leadership emerged at the three churches. Leadership is highly valued. The leaders consider their roles as consistent with a Christian perspective of leadership. Fundamentally, leadership is as an activity of the followers of Jesus Christ. Therefore, leaders look to Jesus, who is the head of the church, to be informed about leadership through his teaching and example. Accordingly, leadership is viewed as a form of godly influence that seeks to assist others in their development.

All of us . . . have the same mentality, that integrity is everything . . . leading by example is a must. . . . Servant leadership is a must; that we need to be willing to do whatever we are asking others to do. . . . [It] is something that I intentionally verbalise and expect of [our youth team]. (Pastor Calvin, River Baptist Church)

Table 7.4

*Leadership Development: A Summary of Views*

Sunrise Baptist Church	River Baptist Church	Hills Baptist Church
No structured course	No structured course	No structured course
Led by the senior pastor	Led by the senior pastor	Led by the senior pastor
<i>View of the senior pastor</i>	<i>View of the senior pastor</i>	<i>View of the senior pastor</i>
<ul style="list-style-type: none"> <li>• committed to own leadership development</li> <li>• expects leaders to come from the church</li> <li>• does not advocate formal leadership training</li> <li>• expects leaders to pursue development and follow his example</li> <li>• strategy based on own learning: learn as you lead, observe leaders, mentoring, external study</li> <li>• seeks out ethnic leaders but must be competent</li> </ul>	<ul style="list-style-type: none"> <li>• committed to own leadership development</li> <li>• prefers leaders from the church</li> <li>• leadership development strategy based on his experiences</li> <li>• identifies young potential leaders and provides feedback and support</li> <li>• provides strategic ministry responsibilities</li> <li>• encourages leaders to follow his example in developing others</li> </ul>	<ul style="list-style-type: none"> <li>• holistic growth</li> <li>• learns without formal training</li> <li>• development strategy: <ul style="list-style-type: none"> <li>○ culture that honours leaders and encourages development</li> <li>○ everyone encouraged to be a leader</li> <li>○ expect leaders to come from the church</li> <li>○ strategic leadership opportunities provided</li> <li>○ engage in leadership with support</li> </ul> </li> </ul>
<i>View of the church leaders</i>	<i>View of the church leaders</i>	<i>View of the church leaders</i>
Own development	Own development	Own development
<ul style="list-style-type: none"> <li>• common expectation to develop</li> <li>• primary aim to grow closer to God through his Word</li> <li>• engage in cross-cultural leadership, observe the senior pastor and other leaders, seek input, meet regularly with supervising leader</li> </ul>	<ul style="list-style-type: none"> <li>• grow in Christ-centred leadership: called to be disciple and leader, and follow the example of Jesus's leadership in developing others</li> <li>• engage in leadership with support</li> <li>• learn in community</li> <li>• external study</li> </ul>	<ul style="list-style-type: none"> <li>• engage in leadership plus observing leaders, mentors, supportive network of relationships</li> <li>• helped by internal training, conferences, Bible study</li> </ul>
<i>Developing others</i>	<i>Developing others</i>	<i>Developing others</i>
<ul style="list-style-type: none"> <li>• expected to identify and develop emerging leaders</li> <li>• build relationships and share life</li> <li>• seek out potential second generation ethnic leaders</li> </ul>	<ul style="list-style-type: none"> <li>• intentional leadership development: identify, deploy strategically, provide support</li> <li>• engage with potential leaders, build relationships, learn about them, especially their culture</li> <li>• ethnic leaders are valued and vigorously pursued</li> </ul>	<ul style="list-style-type: none"> <li>• engage with potential leaders, build relationships, learn about them, especially their culture</li> <li>• do not intentionally seek out ethnic leaders</li> </ul>
Structured supervision	Limited structured supervision Supportive church community	Limited structured supervision

### 7.3.2. Intentional leadership development.

Based on the interviews at the three case study churches, it seems that future leaders are expected to develop from within the congregation. Accordingly, leadership development is valued at each church with a substantial allocation of resources. Prospective leaders are identified, encouraged to accept a role, invited to join the leadership community and to commit to developing their leadership. Structured support is provided to promote their development through strategic opportunities to exercise leadership, supplemented by mentoring and encouragement from other leaders.

The expectation is . . . to be developing leaders . . . almost with the intention to replace ourselves. . . . We get pulled up . . . if our efforts are more into doing the work [ourselves] than doing the work with the people. (Pastor Reed, Sunrise Baptist Church)

### 7.3.3. Contributors to leadership development.

The principal contributors to the leadership development strategy are the senior pastor, other church leaders acting as a community, and the congregation. The **senior pastor** at each church strongly supports and leads leadership development. Each provided the initial impetus and subsequently developed the leadership values and practices that endure today. The senior pastors continue to be actively involved in leadership development at all levels in the church. They provide teaching and leadership input to the whole church, the leadership community, and to individuals. They mentor leaders and act as role models of the church's values. They are role models of pursuing leadership development. Each has a passion for learning and are capable, independent learners. Each has pursued postgraduate theological and ministerial education over many years. They continue to pursue other forms of development via conferences, reading and have been mentored by others. The interactions of the senior pastor with all leaders in the church varies among the congregations. The senior pastor at River Baptist Church appeared to be more engaged with leaders at the grassroots level than the other senior pastors, which may be a consequence of church size. However, each senior pastor is available to all leaders.



Pastor Samuel has [had] a huge impact on my life . . . I've been with him for over 20 years. . . . Pastor Samuel and [his wife] Sarah have been spiritual parents. . . . [I] always go to him for guidance. . . . His words carry a lot of weight. (Pastor Lydia, Hills Baptist Church)

The **leadership groups** are the second contributor to leadership development. Each church has a strong leadership community that has its genesis in the senior pastor who continues to be closely involved in leadership matters. The leaders, both individually and corporately, provide training, individual mentoring, and ongoing support for each other. The community of leaders builds on real relationships among the leaders. It is a safe environment where risk-taking is nurtured, and failure is considered integral to the learning process. However, the strong ties among leaders have not stifled the welcoming of others into the leadership community.

The senior leadership [group] is very, very significant . . . because it practices what it preaches. Because I think [they are] just such genuine people who really love and care . . . and [are not] judgmental. . . . [They] reach out and embrace others. (Salina, Sunrise Baptist Church)

What I find is you need good role models to see how they do it. . . . You can ask them questions, and you can see how they deal with certain issues. (Pastor Calvin, River Baptist Church)

The **congregation members** are the third contributors to leadership development. The churches use both formal and informal avenues to affirm leaders and to communicate the values expected of everyone, including church leaders. A key value expressed by the churches, according to the leaders interviewed, is for continuing leadership development.

People understand that you're from another culture. They're actually quite forgiving. It's just that you need to keep showing actions of love . . . people are pretty understanding . . . because [if] you're gracious and kind, people forgive. (Pastor Barry, River Baptist Church)

The fourth contributor to leadership development came from **outside the church** communities. At both Sunrise and River Baptist churches, pastoral leaders are expected to pursue ministerial qualifications. All leaders are encouraged to attend church-related conferences; again, more evident at Sunrise and River Baptist

churches. A major building program at Hills Baptist Church over the last two years seems to have preoccupied leaders. Many leaders were directly involved and so had reduced opportunities for formal leadership development.

Seeing and [doing] are good because you can see the reactions of . . . people, but also I learn a lot through reading and studying. (Gayle, River Baptist Church)

A significant external training event at Sunrise Baptist Church is not evident at the other churches. One senior leader enables other leaders to attend challenging and stimulating events such as world-class conferences or mission trips that expose the leaders to new strategies, different perspectives, or challenging life circumstances that are outside their previous experiences. These developmental events are chosen to be transformational; aiming to create radically new values and perspectives.

[It] was my first time to visit Africa. . . . It changed my view of what the church could be. . . . [The church] could be . . . creating a significant difference to how local society works. . . . It had never occurred to me that churches had leaders and that leaders could make a significant difference. (Matthew, Sunrise Baptist Church)

#### **7.3.4. Content of leadership development.**

The content of leadership development, namely, the knowledge, skills, attitudes and practices are similar across the three churches. The theological beliefs are the same. Each church emphasises the significance of Jesus Christ and the authority of Scripture. Each views the church as the body of Christ and seeks to reflect the same beliefs, values and practices that Jesus demonstrated. Each church teaches the significance of leaders and the necessity of leadership development.

Beyond these basic Christian beliefs, church-specific content is conveyed to leaders such as their mission, vision and values, especially their leadership concept and associated practices. While there are significant differences in leadership terminology across the three churches, there is substantial agreement that leaders are to adopt the same beliefs, values and practices of Jesus Christ; frequently described as servant leadership.

Hills Baptist Church significantly departs from the other two churches with its strong emphasis on commencing new churches, referred to as “church planting”. The content of its leadership development includes church planting practices. It stresses willingness to leave Hills Baptist Church to relocate with a church planting team. This value was embedded in the original team that relocated to Australia to commence Hills Baptist Church.

### **7.3.5. Process of leadership development.**

The learning crucible at the three churches is identical. Each senior pastor is convinced, based on their own learning experiences, that cross-cultural leadership is best developed in situ as one engages in authentic cross-cultural leadership tasks. Accordingly, the expectation at each church is that leaders learn to lead across ethnic groups by leading in an actual cross-cultural church setting. Development occurs when leaders engage with others from other ethnic groups and learn to communicate effectively. The process continues by building Christ-centred relationships through valuing the other person’s culture and life journey. Cross-cultural leadership capacities grow as leaders promote spiritual growth and participation in church life and mission. Leaders receive guidance from various sources, such as observing other cross-cultural leaders, mentoring from cross-cultural leaders, reflecting on the Bible and the example of Jesus. Leadership development also occurs as leaders engage with the feedback from their participation.

I think the biggest thing that has caused me to grow is the pain, the struggles, because that’s where I’ve really learnt a lot. . . . My biggest growth and development is my own life experiences. (Pastor Lydia, Hills Baptist Church)

The use of strategic leadership learning tasks is evident at the three churches. Leaders are encouraged and enabled to accept increasingly challenging roles in the church to develop or broaden their leadership capacity. Each church has sufficient flexibility to strategically appoint leaders to positions that will increase their learning opportunities.

I think being put in a position . . . where I’m doing those things. There were times . . . I was unsure of what I was doing, but there was support there. . . . I thrive on feedback . . . what did I do well, what didn’t I do well, what needs to be fixed. (Fraser, River Baptist Church)

### **7.3.6. Long-term development.**

It is evident at both Sunrise and River Baptist Churches that leadership development is part of a wider church development strategy. The creating of a leadership development culture and a supportive church culture at both churches has developed hand-in-hand over 30 or more years. While Hills Baptist Church is only eight years old, this pattern is emerging as the founding leaders brought with them a leadership culture that was developed in their previous church and transplanted to the new church in Australia.

The stories of both Sunrise and River Baptist churches, and emerging at Hills Baptist Church, show how a leadership development strategy embedded within a supportive church culture has taken many years to develop. Indicative of the time required is that at each church, children have grown up in the church, experienced the church and leadership culture and are now leaders in the church, appreciative of the church ethos. A long-term senior pastor in each church has enabled the continuity of development, even to the point of working towards a succession plan for their leadership.

## **7.4. Impact of the Senior Pastor: A Common Story**

Clearly, the three senior pastors have had a profound influence on the development of these churches, especially their views of leadership and leadership development as indicated in Table 7.5.

Each senior pastor provided pioneering leadership. Pastor Adam led the revitalisation of River Baptist Church and its transformation into a multi-ethnic church with one ethnically-diverse congregation. Pastor Harrison led Sunrise Baptist Church's adaption to reach out to its ethnically-diverse local community. Sunrise became a large multi-ethnic church, comprising three congregations conducted in English and three others using ethnic languages. Pastor Samuel at Hills Baptist Church led a church planting movement (referred to as Hills Network), in addition to a young and vibrant multi-ethnic church with English, Samoan and Indian congregations. The Hills network churches comprise African and Islander churches. Pastors Adam and Harrison, of River and Sunrise Baptist Churches, have led their churches for 20–30 years. Pastor Samuel led a New Zealand church prior to coming

to Australia, from which many of the initial leaders came to commence Hills Baptist Church. The influence of the senior pastors continues and permeates through their churches; establishing a visible and united church culture, based on shared values. Their style of leadership inspires and empowers other leaders, resulting in an effective leadership community.

[Pastor Harrison is] a legend. He’s a massive influence, and he wouldn’t even know the influence that he has probably. Just from observing him and things like that. . . . The way he leads the staff team, the way he leads the church, the way he serves us. He’s a massive inspiration. (Ian, Sunrise Baptist Church)

Table 7.5  
*The Impact of the Senior Pastor: A Summary of Views*

Sunrise Baptist Church	River Baptist Church	Hills Baptist Church
<i>Impact</i>	<i>Impact</i>	<i>Impact</i>
<ul style="list-style-type: none"> <li>• led revisioning to be a multi-ethnic church</li> <li>• established:               <ul style="list-style-type: none"> <li>○ new church culture</li> <li>○ leadership style and development strategy</li> <li>○ effective leadership</li> <li>○ leadership community</li> <li>○ ethnically diverse pastoral team</li> <li>○ provides inspiration at all levels</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• led church revitalisation and established multi-ethnic church vision</li> <li>• established:               <ul style="list-style-type: none"> <li>○ new church culture</li> <li>○ leadership style and development strategy</li> <li>○ effective leadership</li> <li>○ leadership community</li> <li>○ ethnically diverse pastoral team</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• started and leads the church and network of churches</li> <li>• established:               <ul style="list-style-type: none"> <li>○ new church culture and leadership style</li> <li>○ effective leadership</li> <li>○ leadership with limited ethnic diversity</li> </ul> </li> </ul>
<i>Leadership style</i>	<i>Leadership style</i>	<i>Leadership style</i>
View of the senior pastor	View of the senior pastor	View of the senior pastor
<ul style="list-style-type: none"> <li>• leads as he wants others to lead</li> <li>• inspires through teaching and modelling</li> <li>• leads the cross-cultural leadership team</li> <li>• greater focus on supporting senior leaders</li> </ul>	<ul style="list-style-type: none"> <li>• a visionary</li> <li>• leads change</li> <li>• establishes church-wide values</li> </ul>	<ul style="list-style-type: none"> <li>• adopts an “apostle” role, leading the church to reach out to other ethnicities</li> <li>• views self as a multicultural person and a mandate to lead a multi-ethnic church</li> <li>• adopts strategy of Jesus and New Testament leaders</li> <li>• seeks to add ethnic leaders but must be qualified</li> <li>• keeper of church and leadership values</li> </ul>

(Continued)

Sunrise Baptist Church	River Baptist Church	Hills Baptist Church
<p>View of other leaders</p> <ul style="list-style-type: none"> <li>• servant leader</li> <li>• visionary</li> <li>• team-oriented</li> </ul>	<p>View of other leaders</p> <ul style="list-style-type: none"> <li>• caring pastor</li> <li>• encourager</li> <li>• intentional</li> <li>• relational</li> <li>• servant leader</li> <li>• wise</li> </ul>	<p>View of other leaders</p> <ul style="list-style-type: none"> <li>• personally identifies, appoints, supports leaders and their acceptance</li> <li>• intentional: preaching, teaching, mentoring of shared values</li> <li>• develops parent-type of spiritual relationships</li> <li>• humble, down to earth</li> </ul>
<p><i>Basis of influence</i></p> <ul style="list-style-type: none"> <li>• cross-cultural leadership capacity</li> <li>• availability</li> <li>• servant heart (humility)</li> <li>• care and respect of all</li> <li>• personal affirmations</li> </ul>	<p><i>Basis of influence</i></p> <ul style="list-style-type: none"> <li>• cross-cultural leadership capacity</li> <li>• availability</li> <li>• personal care, contact and conversations</li> <li>• depth of wisdom</li> <li>• teacher and role model</li> </ul>	<p><i>Basis of influence</i></p> <ul style="list-style-type: none"> <li>• leadership capacity</li> <li>• models relationship with God and leadership role</li> <li>• personal care</li> </ul>
<p><i>Contribution to leadership development</i></p> <ul style="list-style-type: none"> <li>• established and supports process</li> <li>• models cross-cultural leadership and development</li> <li>• willing to share leadership</li> <li>• mentors leaders</li> <li>• expects leadership growth</li> <li>• prefers leaders from the church community</li> <li>• allows leaders to develop as they lead</li> </ul>	<p><i>Contribution to leadership development</i></p> <ul style="list-style-type: none"> <li>• established and supports process</li> <li>• models cross-cultural leadership and leadership development</li> <li>• mentors leaders</li> <li>• prefers leaders from the church community</li> <li>• allows leaders to develop as they lead</li> </ul>	<p><i>Contribution to leadership development</i></p> <ul style="list-style-type: none"> <li>• identifies, honours and encourages development</li> <li>• models cross-cultural leadership and leadership development</li> <li>• mentors leaders at Hills and in the network</li> <li>• prefers leaders from the church community</li> <li>• allows leaders to develop as they lead</li> <li>• promotes holistic view</li> </ul>

### 7.4.1. Views about the role of the senior pastor.

The three senior pastors described their roles in different ways as indicated in Table 7.5. Pastor Harrison stressed the authentic dimension, whereas Pastor Adam identified the visionary role incorporating being a change agent. Pastor Samuel pointed to his strategic role. In addition, leaders of the churches highlighted different dimensions of their senior pastor as indicated in Table 7.5. While acknowledging these differences in perception, the actual leadership tasks and their impact seemed very similar, with the exception of Pastor Samuel’s network leadership.

The only thing is making disciples. . . . I’m a visionary. . . . I do all the vision work, more than other people in the church. . . . I don’t like status quo. I want

to take people . . . [in] a direction. . . . I'm the captain leading the ship.  
(Pastor Adam, River Baptist Church)

#### **7.4.2. The basis of the senior pastor's influence.**

The substantial influence of the three senior pastors is linked directly to the leaders' admiration of their senior pastor. The leaders are inspired to emulate their senior pastor's leadership. The leaders at the three churches admire their senior pastor's:

- spiritual maturity: their love for God and his Word that is translated into obedience and worship;
- mission focus: reaching out with the Gospel to other ethnic groups;
- cross-cultural leadership ability: to inspire the church with vision, ability to lead across cultures; and their collaborative practices;
- mentoring availability;
- willingness to allow leaders to exercise their leadership;
- pastoral care that is holistic (e.g., family, health, work); and
- personal qualities such as humility and authenticity.

[Pastor Harrison] has modelled the way to do things. . . . He is a very humble man. . . . He is very servant-hearted. . . but he's a strong leader. (Pastor Naomi, Sunrise Baptist Church)

#### **7.4.3. Origin of the leadership development strategy.**

Each leadership development strategy and practice is founded upon the senior pastor's own learning experiences and beliefs. The senior pastors believe they developed as leaders by engaging in leadership, supplemented by input from other sources, such as mentors, ministerial and postgraduate study, personal reading, conferences, and their own study. There are some slight variations in their backgrounds that seem to reflect circumstances and opportunities. Pastor Harrison at Sunrise Baptist Church was influenced more by his initial mentor than the other senior pastors. Pastor Samuel at Hills Baptist Church had no formal ministerial or theological training before commencing pastoral leadership. He relied upon his personal learning before starting formal study. None of the senior pastors has undertaken specific training to develop their cross-cultural expertise, rather, relying

upon their own experiences. It seems that each senior pastor is highly motivated to improve, very self-aware of their strengths and limitations, and continues to be a lifetime learner.

Part of my own training [was] an apprenticeship-type model where you're studying at the same time. . . . So in terms of a philosophy . . . if you can put people, as part of the journey, alongside someone [with] mentoring, work on-the-job and the study, I think that's the dynamic approach [to actually learn] (Pastor Harrison, Sunrise Baptist Church)

#### **7.4.4. Beliefs about leadership development.**

The following statements provide a summary of the beliefs held strongly by the three senior pastors that have guided their implementation of the leadership development strategy in their churches. These beliefs are evident in both the way they engage in their own development and as they assist others.

- Leaders and leadership are part of God's plan for the church.
- Leaders need to be active followers of Jesus Christ.
- Leadership development is necessary and needs to be intentional.
- The best leaders develop from within the congregation.
- Leaders learn best in situ (i.e. cross-cultural church leadership roles).
- Leadership development requires a positive and supportive environment, supplemented by input from mentors, observing other leaders and formal study.
- Within-church development provides a preferable, individualised approach to leadership development.
- Leadership development should be available to all who aspire to be leaders.

#### **7.4.5. Senior pastors' involvement in leadership development.**

After 20–30 years of leadership in their churches, the three senior pastors still oversee the leadership development process in the life of the church. The three senior pastors seek to be role models of effective Christian leaders. Each is involved, to varying degrees, in helping all leaders in the church. They provide input through



preaching, teaching, training, and mentoring. They actively participate in the collaborative process of identifying potential leaders, and the strategic deployment of leaders to ensure their continuing development. Typical strategies adopted by the senior pastors include:

- providing holistic caring and encouragement;
- providing strategic opportunities for leadership development;
- being available for wise advice and personal support to all leaders;
- presenting a visible, authentic model of relationship with God;
- exercising leadership in a godly way consistent with the Scriptures (including cross-cultural expertise and leadership); and
- facilitating the acceptance of leaders by the church.

The three senior pastors have different priorities on developing ethnic leaders that appear to be linked to their purpose for being a multi-ethnic church. Pastor Adam believes that being a diverse multi-ethnic church is a scriptural mandate, whereas Pastors Harrison and Samuel believe multi-ethnic churches are a necessary response to the changing cultural landscapes of Australian churches. Accordingly, Pastor Adam believes that identifying and equipping ethnic leaders is absolutely essential. Pastor Harrison sought out ethnic leaders to pastor the ethnic congregations, and encourages the identification of second-generation Australians who can lead across cultures.

[Being a] multi-ethnic church [was] . . . an outcome [of our] . . . mission to . . . the local community. . . . If we were in an all-white situation, we wouldn't want to be a multicultural church. (Pastor Harrison, Sunrise Baptist Church)

The senior pastors at Sunrise and River Baptist churches have in recent years focused more on the senior leaders of the church. Perhaps, this reflects their life stage as both are in their mid-60s.

Today I don't have as much hands-on with as many people as I once did and my focus is much more on working [with] . . . key leaders, more vision casting. I'm still reasonably hands-on. . . . I want to pastor primarily leaders, but I do have a responsibility to pastor the crowd and I do that through

preaching, being in the lobby before and after, [and doing] the one-on-one.  
(Pastor Harrison, Sunrise Baptist Church)

It was noteworthy that Pastor Samuel, the senior pastor at Hills Baptist Church, exercises a parent-type of care for many of his leaders. This type of care was not evident at the other two churches. Pastor Samuel also acknowledged that he does not provide pastoral care for all leaders, due to time restrictions with his broader mandate to support and develop leaders at other network churches.

## **7.5. Implications of the Differences**

The similarities among the three multi-ethnic churches are substantial. They share similar values about Jesus Christ, and the nature of the church and its mission. The senior pastors greatly impact the shared values and practices of the leaders and the wider church. Leadership is understood as servant-based. Leaders are encouraged to develop their leadership and to operate as a community. A common development process is practised at each church where leaders are expected to learn as they undertake their leadership role accompanied by the support from the leadership community.

The three churches represent different models of multi-ethnic churches. River Baptist Church promotes inclusiveness with only one congregation. Sunrise Baptist Church encourages community among different ethnic congregations. Hills Baptist Church has a similar congregational structure as Sunrise Baptist Church, but Hills also participates in a church planting network. The churches also vary in their ethnic composition and have different majority ethnic groups. The senior pastors have different ethnic backgrounds. The leadership groups also vary ethnically, with some significantly more diverse than others. The three churches also vary in their active pursuit of an ethnically-diverse leadership.

The three churches vary in their locations, congregation size and structures, the number of leaders, and ages of the churches. The senior pastors range in age and tenure at the church. Shared views also vary, for example, Hills Baptist Church emphasises church planting. The leaders at Hills did not emphasise Jesus Christ as the leadership role model to the same extent as the other two churches. Hills Baptist Church has the least emphasis on external study for leaders, least emphasis on

identifying and equipping ethnic leaders, and the least evidence of transference of the senior pastor's values to the leadership community. River Baptist Church strongly emphasises ethnic inclusiveness. Sunrise Baptist Church provides greater support for first-generation migrants than the other case study churches through their language-based ethnic church services.

Discussing the significance of these differences and any potential implications for understanding cross-cultural leadership is complicated. Firstly, the varying ages of the three churches and tenures of the senior pastors. Hills Baptist Church is the youngest being only 8 years old, compared with 62 and 31 years at Sunrise and River Baptist churches respectively. Accordingly, Hills Baptist Church has had the least time for embedding shared values in the leadership and wider church communities, and their implementation. The impact of the recency of Hills Baptist Church is mitigated by the strength of its leadership community, which existed prior to the church's commencement in Australia.

The strength of the leadership development strategy enacted at the three churches has successfully developed the cross-cultural leadership capacities required for each context. The development strategy effectively transmitted the shared values and practices throughout the leadership community. Furthermore, the unique values of each church, such as River Baptist Church's emphasis on inclusiveness and Hills Baptist Church's emphasis on church planting, are notable.

However, this development process can reinforce values that may be considered counter-productive in developing multi-ethnic churches. For example, the leadership at River Baptist Church believes that at the heart of the Gospel is reconciliation, first between humanity and God, and then within each other. The effectiveness of the Gospel can be seen in the breaking down of divisive barriers which can have an ethnic basis. The church is seen as a product of this barrier-breaking Gospel. This view of the Gospel held by River Baptist Church requires a vigorous strategy of reaching across ethnic barriers and developing a capable and ethnically-rich leadership community to lead the church. While the interviews of leaders at Hills Baptist Church would suggest agreement with this Gospel perspective, they have not arrived at the conviction of actively developing an ethnically-diverse leadership community. While practising openness to ethnic leaders, the practices of leadership

identification, based on merit and need, have resulted in most leaders being selected from the majority ethnic group. It might be concluded that this practice seems contrary to the aim of the Gospel in developing a unified, richly-diverse ethnic community of followers of Jesus Christ.

The varying emphases on Jesus Christ as the premier role model of a Christian leader seems to have influenced how leadership is undertaken in these churches. Key to understanding Jesus's ministry and leadership is recognising his counter-cultural practice of ministering to those who were not members of the dominant or influential religious or political groups of his day. Jesus ministered to the poor, the sick, the disabled, women, and those who were not Jewish; practices that were often contrary to his contemporaries. Similarly, Jesus trained fishermen and a despised tax collector as leaders; none were theologically trained. Jesus's leadership and ministry truly reflected the true heart of the Gospel of being good news to those in need.<sup>64</sup>

The call to follow Jesus as a leader implies adopting a leadership style like his, that intentionally looks wider than a leader's ethnic or social group. Jesus's strategy demonstrates the power of the Gospel to reach across all social divides, especially ethnic barriers. The pursuit of diversity may seem counter-intuitive as it can seem to be more difficult, less efficient and less socially acceptable. However, unless Jesus's example is followed, the largest ethnic group is likely to dominate the leadership group, indicating a privileged group and the good news of the Gospel might be at risk of being misunderstood.

This raises the issue of how effective leadership development can incorporate a process of critical reflection to ensure that it remains aligned with biblical principles. The experiences of Sunrise Baptist Church may provide a helpful strategy where external stimuli are welcomed to inform or challenge the shared values and practices. For example, several leaders were exposed to other world settings that stimulated personal transformation through its confronting quality. External study, especially at a postgraduate level, provided opportunity to encounter a variety of perspectives and the opportunity to critically evaluate existing values and practices. Pastor Harrison

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<sup>64</sup> Luke 4:18-19

referred to the coupling of experienced-based learning and external study as the “dynamic approach” to learning.

## **7.6. Summary**

The purpose of this summary is to highlight the findings presented in this chapter that address the overall research question: “How does leadership develop in multi-ethnic churches?” The three case study churches provide informative answers to the specific questions: (1) how are leadership and leadership development viewed in multi-ethnic churches? and (2) how do the leadership practices of the senior pastors and others influence the development of leaders in multi-ethnic churches?

Leadership is defined at the three churches by looking to the servant leadership of Jesus Christ. Leaders seek to adopt Jesus’s leadership values of service, sacrifice, and concern for all without prejudice, especially those in need. As leadership is the activity of leaders, they act intentionally as influencers; motivated by love rather than the power linked to authority. Leaders encourage others into leadership, contribute to their development, and welcome them into the leadership community. However, the ethnic diversity of the three leadership communities varies substantially, even though it is an expressed value.

There is no structured cross-cultural leadership course at any of the three churches. Rather, leaders are expected to learn in-situ, that is, to develop context-specific cross-cultural leadership capacities as they engage in cross-cultural leadership in the church. Leadership development is an intentional strategy where leaders are identified, invited to accept strategic leadership roles, offered personal support, and welcomed into the leadership community. Leadership development is enhanced at two of the churches through leaders undertaking external study courses, and at one church, the exposure to intentional transformational events. Leadership development at the three churches is supported by a church-wide culture of expectation and encouragement of leadership development.

Each senior pastor has profoundly influenced the development at each of their churches to become a vibrant multi-ethnic church. Their pioneering, strategic and visionary leadership has seen the development of church directions, effective leadership operating as a community, a leadership development strategy, and church-

wide shared values. Their profound leadership influence began as followers of Jesus Christ that shaped them from the inside out. The senior pastors are considered exemplary models of cross-cultural leadership. Church leaders willingly model their leadership upon their senior pastor because of their admiration for them. However, the leaders at Hills Baptist Church, for an unknown reason, have not adopted the stated view and practice of their senior pastor of developing leaders from other ethnic groups.

The leaders at the three case study churches clearly multiply the leadership influence of their senior pastor. Leaders have adopted very similar leadership values and practices as they perform their appointed roles. However, the extent of modelling on the leadership of Jesus Christ varied between the churches. Also, the ethnic diversity of each leadership community reflected the intentionality of developing ethnic leaders who were not necessarily members of the majority ethnic group.

## **7.7. Conclusion**

Finally, the three case study multi-ethnic churches show that effective cross-cultural leadership development can be understood as the powerful influence of Jesus Christ upon willing servant leaders as they engage in multi-ethnic leadership within a supportive context of shared values, led by a senior pastor focused on Jesus Christ, supported by a community of leaders and endorsed by the church congregation.

Chapter 8 returns to the third research question and provides an explanation based on the findings drawn from the three multi-ethnic churches. The chapter also provides an explanation of how leadership development can be approached in multi-ethnic churches aspiring to maximise their ethnic diversity, so they can function more effectively in their divine calling.

# **CHAPTER 8 – A FRAMEWORK FOR CHRIST-CENTRED CROSS-CULTURAL LEADERSHIP DEVELOPMENT IN MULTI-ETHNIC CHURCHES**

This final chapter addresses the culminating research question: “What theoretical understanding of leadership development emerges from the study and how does it extend existing knowledge of leadership development in multi-ethnic churches?”

This chapter integrates the findings discussed in the previous chapter and proposes a cross-cultural leadership development framework (see Figure 8.1) that explains how cross-cultural leaders develop in multi-ethnic churches.

This chapter concludes by focusing on the application of these findings. It includes feedback received at five presentations to church leaders as part of the member checking and outcome validation process (see section 3.4.3). Their feedback provides substantial evidence of the utility of this framework for multi-ethnic churches. Several recommendations are suggested that may assist the Baptist Union of Queensland, and other Australian Baptist associations, in its role in promoting leadership development in multi-ethnic churches. This chapter also includes a statement of limitations of this study and provides several research suggestions that may confirm, enhance and extend these findings. The chapter concludes with personal reflections relevant to my dual role as a senior pastor of a multi-ethnic church and trainer of multi-ethnic church pastors.

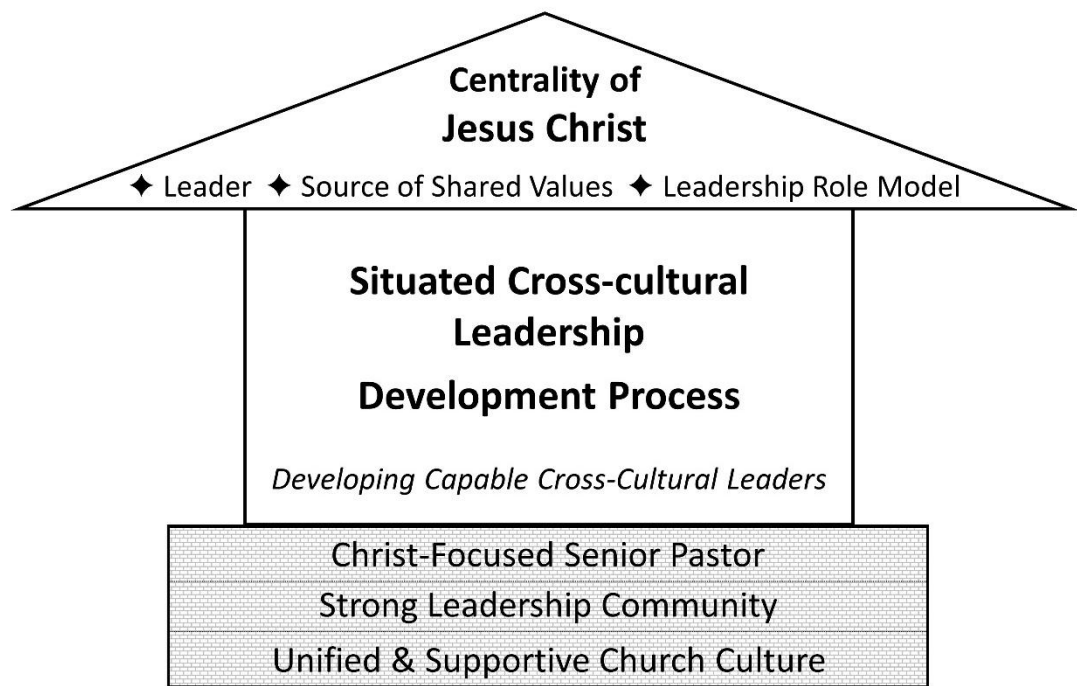


Figure 8.1 Key elements of the cross-cultural leadership development framework.

## 8.1. A Christ-Centred Cross-Cultural Leadership Development Framework

This strategic framework titled: “A Christ-Centred Cross-Cultural Leadership Development Framework” helps explain how the development of cross-cultural leaders occurs in multi-ethnic churches. The framework shows that effective cross-cultural leadership development can be explained as the powerful influence of Jesus Christ upon willing servant leaders as they engage in cross-cultural leadership with the support and direction of a Christ-focused senior pastor, assisted by a community of cross-cultural leaders, and endorsed by a church congregation.

Figure 8.1 presents the five essential elements of the framework that are vital in enabling the effective development of cross-cultural leaders in multi-ethnic Baptist churches. The five elements in this framework are: (1) a shared view of the centrality of Jesus Christ; (2) a situated cross-cultural leadership development process; (3) a Christ-focused senior pastor; (4) a strong cross-cultural leadership community; and (5) a unified and supportive church culture.

The framework provides an integrated understanding of the key elements that emerged from this analysis that seem to influence the effective development of cross-cultural leaders. It is a contextual perspective that provides a multi-level



explanation including both individual (e.g., the senior pastor) and organisational factors (e.g., church culture). As a framework, it describes possible interactions among the key elements rather than causal relationships. The framework applies to a multi-ethnic church comprising several ethnic groups seeking to bring the Good News of Jesus Christ to all ethnic groups, and that values its ethnic diversity for its contribution to its life and mission. Cross-cultural leadership refers to leaders who intentionally lead across ethnic groups rather than solely within an ethnic group. It is a group of leaders within the broader leadership of a multi-ethnic church.

The overall purpose of this strategy is to develop Christian leaders who live consistently within the teaching of Scripture and are capable of cross-cultural leadership in the specific context of their Baptist church. The aim includes the holistic transformation of leaders who develop to be authentic leaders through an inside-out development process (e.g., Korthagen, 2016) that ensures the integration of the church's shared values and leadership practices. The purpose of the strategy implies values that lead to the pursuit of an ethnically diverse leadership reflecting the character of the church community. In short, the framework aims to develop leaders who are worthy representatives of Jesus Christ reflecting his values and practices in their setting.

The strength of this framework arises from a common story that emerged from the analysis of the interviews at the three multi-ethnic churches examined in this study. Each church was reported by denominational officials to be healthy and effective, where leadership development was a high priority. This framework also highlights insights that surfaced to address the challenges in developing a diverse ethnic leadership community.

### **8.1.1. The centrality of Jesus Christ to the cross-cultural leadership development framework.**

This section begins by explaining the enormous impact of Jesus Christ to this cross-cultural leadership development framework as indicated in the three case study multi-ethnic churches. As illustrated in Figure 8.2, Jesus Christ is the inspirational centre of the three multi-ethnic churches. According to the leaders, Jesus influences every aspect of church life including leadership and its development.

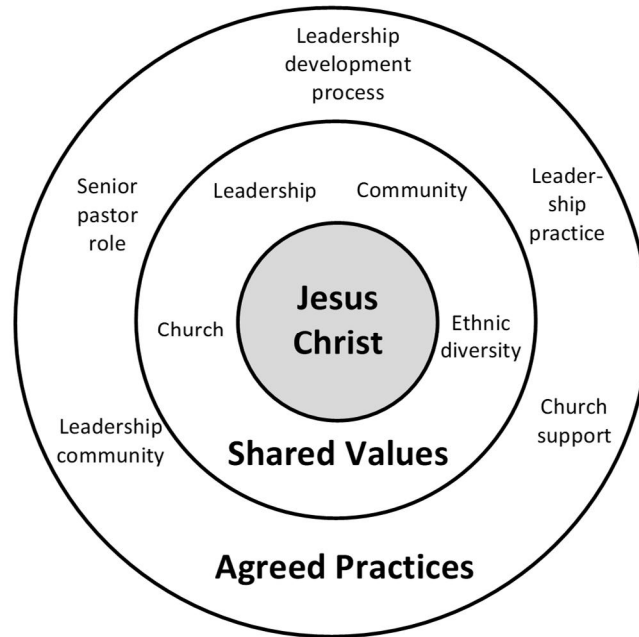


Figure 8.2. Influence of Jesus Christ in the cross-cultural leadership development framework.

At each of the three multi-ethnic churches, the church leadership shared a common view of Jesus Christ as the focal point of church life. The shared view of Jesus Christ includes recognising him as the Son of God; the authoritative head and source of life of the church. Jesus Christ is the ultimate source of shared values and practices about church life, leadership and leadership development. As the ultimate leader of the church, the leaders believe that Jesus calls them to follow his example, to a life of sacrificial followership and leadership. The leaders believe that Christ directs them to follow his example in caring and developing a new generation of followers. Leaders also believe that Jesus Christ promises to support and empower them in the leadership task as conveyed in the Great Commission.<sup>65</sup> For many leaders, it has been a difficult journey in developing as effective cross-cultural leaders. Their chief support came out of their mature relationship with Jesus Christ which seems essential to the success of this strategy given its emotional demands.

Leaders believe that Jesus informs the church primarily through his teaching and example of leadership. For example, the shared value of ethnic diversity reflects the openness and example of Jesus Christ as he ministered to the poor, the sick, children and alienated, and so, becomes the premier role model of leadership in a socially

<sup>65</sup> Matthew 28:18-20

diverse community.<sup>66</sup> Jesus is also the role model of leadership development based on his development of his followers who became the first church leaders.<sup>67</sup>

This study has revealed that Jesus Christ greatly influences leaders' identities, values and relationships among themselves, and motivates their leadership practices. The strategic leadership of Jesus significantly influences the role of the senior pastor and other leaders-of-leaders. Following the example of Jesus, senior pastors develop a leadership team and commission them to become strategic leaders expanding the mission of Christ.

Jesus Christ becomes, through the actions of the Senior Pastor, the focus of the cross-cultural leadership development framework. Leaders are called to leadership with the goal of developing their character and capacity to be like Jesus Christ. Leadership development occurs in the context of a relationship with Jesus Christ and being moulded by him through his teaching and example. Jesus empowers leaders to be his representatives, reflecting his values and continuing his mission to humanity.

The synchronic description of the three case study churches upon which this framework is built limits understanding of the dynamics that drove their development over many years. Understanding the role that Jesus Christ plays helps provide a diachronic view that keeps the following elements in perspective and helps to avoid the prescriptive trap.

Appendix D provides further details of each element of the cross-cultural leadership development framework.

### **8.1.2. A situated leadership development process.**

Cross-cultural leadership development occurs as a situated learning process in each of the case study churches. The necessary learning is acquired as leaders engage in cross-cultural leadership tasks in a context where specific leadership capacities are required. The leaders are active participants in a social learning process of engaging with people of other cultures and learning together with other leaders. The critical

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<sup>66</sup> Mark 7:24-30; 10:13-16; Luke 4:18-19; 7:21-23; 10:25-37

<sup>67</sup> Mark 3:13-19; 6:7-13

components of the situated cross-cultural leadership development process are captured in Figure 8.3.

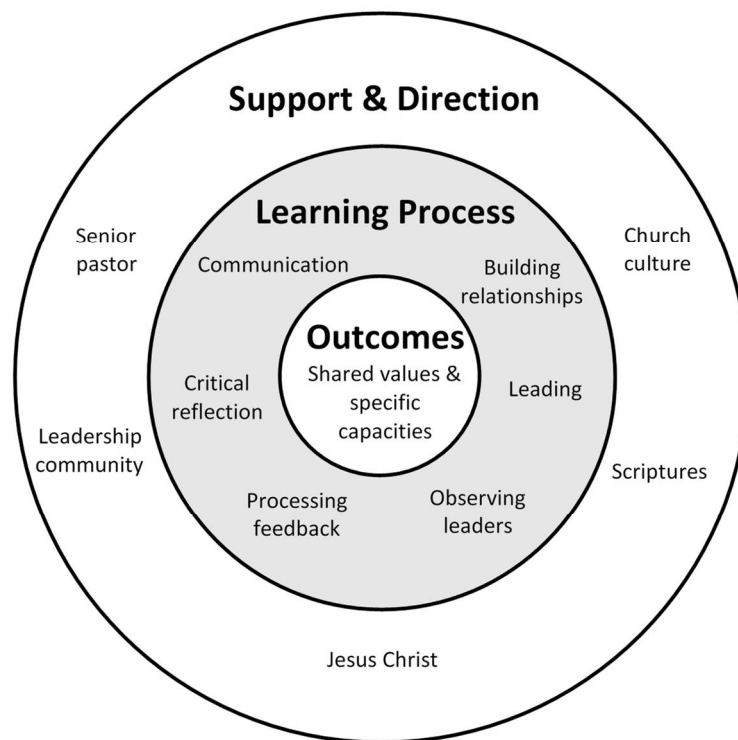


Figure 8.3. Situated cross-cultural leadership development process.

The outcomes of shared values and specific leadership capacities are pictured at the centre. The leadership outcomes are the result of the learning process indicated in the shaded ring. The development process typically comprises several processes. The process logically begins with connecting to people of other ethnic groups and building relationships with them. The espoused shared values of Jesus Christ provide a platform for dialogue. The challenge of cross-cultural communication and understanding cultural differences helps build mutual respect and understanding. From within these relationships, leaders seek to influence others as Jesus did. Leaders learn how to lead by incorporating lessons from Jesus Christ and other leaders, coupled with feedback from their own leadership. The final process is critical reflection based on external data, for example, the Scriptures or further study. In reality, these six processes often occur simultaneously.

This framework assumes that cross-cultural learning occurs best as leaders engage in their assigned cross-cultural leadership tasks. It is a “workplace learning” perspective where motivated individuals learn the leadership conceptions needed to

undertake actual cross-cultural leadership tasks required by the multi-ethnic church. It is a form of “learning-by-doing” or “active learning”. Leaders also learn through mimetic processes such as observing other cross-cultural leaders engaged in similar tasks and receiving advice from other capable leaders in their setting. The process is an emergent learning strategy where the values and practices required by their leadership role “emerge” or are learnt as leaders perform their ministry task. The emergent strategy seems well suited for diverse multi-ethnic settings where prescribing prerequisite leadership capabilities is not feasible due to ethnic complexities.

This situated cross-cultural development strategy is a “hothouse” or furnace-type of developmental journey. Leaders are under substantial pressure to perform effectively which is a common challenge in cross-cultural leadership situations as Kim (2015) explains:

Communication across cultures is inherently stressful as it challenges our taken-for-granted assumptions. . . . The experiences of interactional incongruity and accompanying stress inherent in intercultural encounters, in turn, provides us an impetus for new learning and adaptive change in our cultural habits. (p. 4)

Leaders need both direction and support as they navigate these formative cross-cultural learning experiences. Input and support come primarily from Jesus Christ as the head of the church as indicated previously. The leaders learn together, learn from each other, and support one another as they undertake a developmental journey as a community. The agencies providing support for cross-cultural leaders are indicated in the outer ring of Figure 8.3.

The strength of this approach to leadership development is the effective transmission of values and practices, initially from the senior pastor and subsequently multiplied by the leadership community. The case studies demonstrate that problematic views, such as the inadequate valuing of ethnic diversity among leaders, can also be conveyed from leader to leader unless there is a critical reflection mechanism to confront the status quo, such as comparing current values and practices with the teaching and example of Jesus Christ.

### 8.1.3. A Christ-focused senior pastor.

This study has revealed that the senior pastor provides the primary leadership for the development of cross-cultural leaders in a multi-ethnic church. It is a Christ-focused leadership that guides the senior pastor's personal development and how they develop the leadership potential of others as displayed in Figure 8.4.

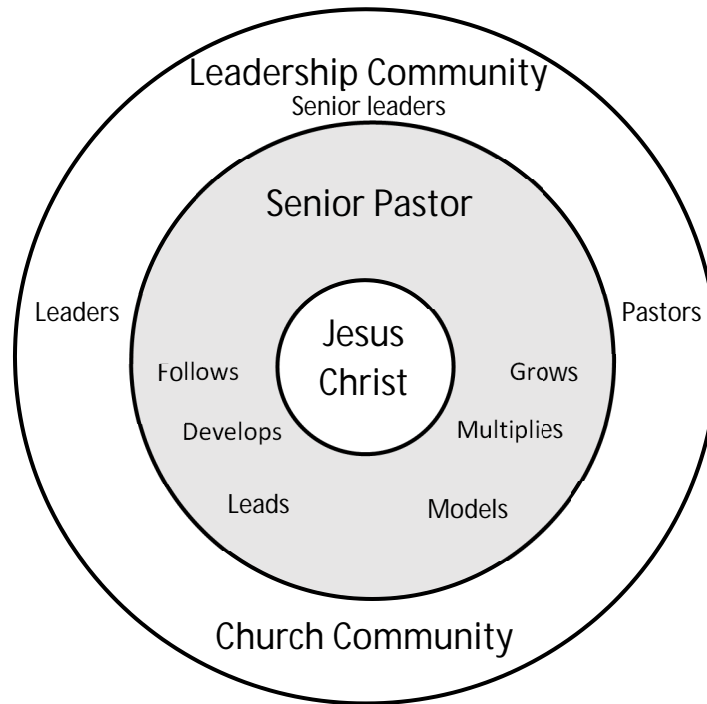


Figure 8.4 The influence of a Christ-focused senior pastor.

In this framework, the senior pastor is the driving leadership force in the development of cross-cultural leadership development at the church. The framework is based on the senior pastor's values and leadership development experiences, especially of a situated development process. As Figure 8.4 illustrates, cross-cultural leadership development begins with the senior pastor's identity and personal transformation. The senior pastor is foremost a follower, a disciple of Jesus Christ. As a follower of Jesus Christ, the senior pastor exercises their calling as a leader. The senior pastor pursues leadership development primarily by modelling on Christ's leadership and secondly, on other New Testament leaders such as the Apostle Paul. The senior pastor's leadership effectiveness is linked directly to their authenticity as a Christ-focused leader.

The senior pastor helps initiate the church's cross-cultural ministry. They involve themselves in front-line cross-cultural ministry as a response to the example of Jesus Christ and the Gospel. As they engage in cross-cultural ministry, they seek to develop their leadership capacity in the cross-cultural setting of the church community. Their hands-on participation develops their understanding of ministry and leading across ethnic boundaries, and helps to establish their personal and ministry values. Consequently, their authenticity as a cross-cultural leader is strengthened among church leaders and enhances their leadership influence. As the senior pastor undergoes a cross-cultural transformation, they continue their developer role in leading other leaders and church in the same transformation.

Senior pastors multiply their influence in the next stage by initiating a process of cross-cultural leadership development among the senior leaders at their church, often referred to as council members, elders, or pastors. Senior pastors ensure that Jesus Christ not only influences themselves, but also other leaders and the congregation as indicated in Figure 8.4. Senior pastors assist leaders and the church to be impacted by Christ through the Scriptures and their teaching. Senior pastors invite leaders to be like him or her in the same way that the Apostle Paul indicated to the Corinthian Christians: "You should imitate me, just as I imitate Christ" (1 Corinthians 11:1, NLT).

Imitating Christ (and the Apostle Paul) points to the act of mimesis or the process of imitation. It is not an act of mimicry or mirror-image copying. It is a creative life expressed in a local context of an immutable principle conveyed by Christ as indicated in the Scriptures. From a learning perspective, imitation does not bring ontological change in a leader. Instead, the motivation and capacity for imitation arise out of the transformation process that has begun in the lives of Christians. Imitation, therefore, has its ontological origin in Christ being formed in leaders and has a teleological perspective in that they participate in the transformation process with the aim to become like Christ by choosing to imitate him. Therefore, this training process reflects an inside-out paradigm of personal change as suggested by Korthagen (2016) that focuses on the outworking of the core identity of Christians. Paul's call to imitate Christ does not negate the importance of biblical truth as his

numerous letters indicate. Paul's teaching goes beyond knowledge transfer, to its application to living a life consistent with the Scriptures.

The call to "imitate" has profound application to the goals and process of cross-cultural leadership development. It calls for authentic senior pastors to be worthy role models of leadership in the manner displayed by Jesus Christ. Not only does the goal inspire and provide direction for senior pastors, it also provides a valuable way for inspiring other leaders to translate knowledge into practice as they observe how effective Christian leadership occurs in their cross-cultural setting.

The senior pastor broadens the initial leadership group to include other church leaders by encouraging the senior leadership group to emulate the senior pastor's role by: (1) inviting others into leadership roles; (2) developing other leaders; (3) growing the leadership community; and (4) providing support for new leaders. The senior pastor's hands-on participation in leadership development does not end.

Concurrent with the initial leadership development, the senior pastor works towards developing a church culture that is consistent with the values of the Kingdom of God.<sup>68</sup> The principal values include the Lordship of Jesus Christ; the authority of the Christian Scriptures; the nature and purpose of the church and its need to be effective; the significance of leadership; and the necessity of leadership development. Of fundamental importance in multi-ethnic churches is the shared valuing of ethnic diversity. Flowing out of these values is a church culture where members of the congregation support the development of leaders of other represented ethnicities.

Several key terms have emerged in describing the leadership style required by senior pastors as they lead their church's cross-cultural leadership development according to this framework. They include pioneer, servant, builder, strategist and advocate. While Crossan, Vera and Nanjad's (2008) *Transcendent leadership* is a broad meta-framework that can integrate other leadership styles, it does not capture the driving "force" of the senior pastors' leadership. The determining factor of the leadership style of the senior pastor is the impact of Jesus Christ. Their singular focus on Christ influences their leadership identity, the value placed on their role in the church, the

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<sup>68</sup> Luke 8:1; Acts 1:3



purpose of their leadership, their leadership values, and how their leadership is undertaken. In terms of leadership nomenclature, their style can be described more accurately as Christ-focused leadership as it incorporates other perspectives such as authentic, servant, spiritual, strategic, and transformational leadership that Jesus demonstrated.

#### **8.1.4. A strong cross-cultural leadership community.**

A standout feature of this framework is the contribution of the community of leaders. The data of this study indicate that strong leadership communities operate at the three case study churches. The leadership community comprises all leaders in the church including the senior pastor. They are built upon strong relationships that bind the church leaders together. They share common values about Jesus Christ, the church and its mission.

Leaders are called to exercise their leadership in relationship, firstly with Jesus Christ, and secondly, with each other. These leadership communities parallel that of Jesus Christ who formed several leadership groups: groups of 3, 12 and 70.<sup>69</sup> The leadership community is a microcosm of the broader church community. In the same manner that leaders demonstrate the values of Jesus Christ, the leadership community models the values required of Christ's body, the church. The composition of the leadership community should reflect Christ's valuing of all people regardless of their social backgrounds, especially those not considered valuable in a cultural setting. The leadership community needs to model Jesus's example of openness to other cultures and convey his teaching about the worth of all people and his command to take the Gospel to all ethnic groups.<sup>70</sup> Strong relational bonds among the leaders must be developed as they enable relationally-based mutual support that can assist them to navigate intense cross-cultural leadership challenges. The inevitable tensions of disappointment and failure are mitigated by the strong relational bonds that exist among the leaders. Therefore, the development of strong relationships with Jesus Christ and others becomes a high priority, worthy of investment; a view consistent with Peter Senge's insight in 1997:

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<sup>69</sup> Mark 3:14; 5:37; Luke 10:1

<sup>70</sup> Matthew 28:18-20

Our responses may lead us, ironically, to a future based on more ancient — and more natural — ways of organizing: communities of diverse and effective leaders who empower their organizations to learn with head, heart, and hand. (p. 32)

The senior pastor, with the aid of the senior leaders, directs the leadership community through its inception and ongoing development. The senior pastor continues to point the leadership community to Christ and to emulate Jesus as leader in developing other leaders. The senior pastor shares leadership with the leadership community as it matures. The senior pastor guides the formation of shared values drawn out of a common focus on Jesus Christ and participation in cross-cultural leadership. Therefore, the effectiveness of the cross-cultural leadership development framework relies upon building deep, Christ-centred relationships among the senior pastor and leaders. These relationships are fostered through holistic care and encouragement.

The leadership style of the members of the leadership community reflects that of the senior pastor. It is a Christ-focused style where leaders intentionally model the example of Jesus, as servant leader, and adopt his goals and values. Exercising leadership becomes an intentional act; vital for the well-being of the church. The leadership practices are focused on serving others as Jesus did so that God's plans are realised for all individuals in the church and the community. It is leadership motivated by love of God and others, seeking to influence others to achieve their God-given potential. Servant leadership is effective when leaders are dependent, authentic representatives of Jesus Christ. The leadership style of the senior pastor and other leaders may differ in the scope of their strategic leadership function. While the senior pastor has an overall strategic responsibility, members of the leadership community exercise a similar strategic function within and across ministry areas.

The leadership community multiplies the influence of the senior pastor and senior leaders. The leadership community strengthens the church by promoting the shared theological and leadership values. It takes increasing responsibility for the leadership development of others by adopting the situated development process. The leadership community strongly supports fellow leaders and encourages their development. The leadership community actively seeks out potential leaders, provides strategic

opportunities to exercise and develop leadership, and to provide support by being cross-cultural role models, mentors, and encouragers. In a multi-ethnic church, it is vital for leaders to look beyond their ethnic connections to develop and incorporate others into the multi-ethnic leadership community.

### **8.1.5. A unified and supportive church culture.**

A situated cross-cultural leadership development process requires a specific church culture to be effective; a culture based on a unified common focus on Jesus Christ. The congregation pursues, as their first priority, their relationship with Jesus Christ, as the Lord of the church, who is their primary role model of Christian living. The congregation is also united in adopting shared values such as the nature and mission of the church, especially the priority of reaching out to all represented ethnic groups. The church agrees on the significance of leadership and supports leadership development within the church context. The church's culture serves to reinforce these agreed values and provides rich learning opportunities for cross-cultural leadership development.

The senior pastor leads the development of a church culture that transcends the various ethnic cultures present. It is a church culture that provides the shared values and practices out of which leaders can lead in a harmonious and coordinated manner. This culture can be viewed as an expression of the Kingdom of God, based on the beliefs, values and practices identified in the Christian Scriptures.<sup>71</sup> The church culture can also be referred to as “the Jesus culture” (e.g., Pastor Barry, personal communication, February 25, 2016).

The culture develops throughout the church by members accepting the senior pastor's teaching and modelling of the new values. The culture also emerges through the guided interactions among people of different backgrounds within the church community as proposed by Casmir (1999) and Kim (2015). The aim is to develop a set of mutually-agreed theological and leadership values that are necessary for the effective operation of the church without losing the benefits of its ethnic diversity.

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<sup>71</sup> e.g., Matthew 4:17

A significant element in the newly defined church culture is the desire to pursue wholeheartedly its God-given mission. This desire is reflected in an ongoing process of strategic alignment of its resources to maximise the church's effectiveness. Pursuing its mission also requires the valuing of leaders and leadership development, and to engage in a process of church-wide improvement. According to senior pastors, these developments may take many years to come to fruition.

With the approval of the Baptist church community, the senior pastor takes the primary leader role in developing a church culture based on agreed theological and leadership values. The senior pastor shares this responsibility with the leadership community as it gains influence within the church. However, the influence of the senior pastor and the wider church community is not unidirectional. As the church community develops a Christ-centred culture, it reinforces the shared values and practices among the leadership community. The church then becomes a self-supporting context of cross-cultural leadership development.

## **8.2. Feedback from Presentations**

The validation process (section 3.4.3) provided feedback from five presentations about the proposed cross-cultural leadership development framework. Appendix B provides details of the presentations, participants' comments, questions raised by participants, the PowerPoint presentation, the participant feedback survey, and the details of the leadership training workshop.

Most participants at the validation presentations indicated that they strongly agreed with the proposed cross-cultural leadership development framework; none disagreed with any of its aspects. Most participants replied that it is was very helpful to their understanding of leadership and leadership development. Strongest support was expressed for understanding the significance of Jesus Christ to the effectiveness of the framework (19 of the 29 replies). Similarly, there was strong agreement with identifying Christ as the motivation and model of cross-cultural leadership development. Sixteen participants found the focus on Christ very helpful. When leaders were asked to indicate what challenged them in the framework as an area for personal development, the focus on Christ was indicated most often (9), followed by the role of the senior pastor (7), and the leadership community (7).

Most leaders who attended the leadership training workshop indicated they needed a stronger personal focus on Jesus Christ to develop their cross-cultural leadership (7 of 9 replies). When asked, “What do you need to do to be a more effective cross-cultural leader in a multi-ethnic church?”, the leaders replied:

- Focus on Jesus Christ, and lead like Jesus would.
- Imitate Jesus and lead like Christ.
- Focus on Jesus so I can become a leader like Barnabas<sup>72</sup>; intentionally connecting with others.
- Focus more on Jesus as that will help me to have a better insight into other people.
- Stay connected to Jesus so that I bear spiritual fruit in my life.<sup>73</sup>
- Grow in my obedience to Jesus. I struggle reaching out to others. I need to use God’s power in reaching out to others.
- Keep looking to Jesus. Be open to how Jesus leads me.
- Take more initiative in talking with people who are different to me.
- Need an attitudinal change. I need to challenge my inherent conservativeness.

In summary, feedback from the participants at the five presentations indicates substantial agreement with the cross-cultural leadership development framework developed in this study. The findings seem to reflect the data collected at the three case study churches, and the interpretations based on them. Therefore, the validation process leads to the conclusion that cross-cultural leadership development in multi-ethnic churches can be viewed as the powerful influence of Jesus Christ operating through a framework that comprises a situated leadership development process, led by a Christ-centred senior pastor, assisted by a strong cross-cultural leadership community, with a unified and supportive church culture.

### **8.3. Implications for the Baptist Union of Queensland**

The recent rise of multi-ethnic churches among Queensland Baptists (QB) reflects changes in Queensland’s cultural landscape. QB face the challenge of establishing new understandings to support these styles of churches. The following

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<sup>72</sup> Acts 11:22-26

<sup>73</sup> John 15:4-5

recommendations may also apply to other Australian Baptist associations and Christian churches as they face similar challenges.

*Recommendation 1*

*Develop a knowledge base about establishing effective multi-ethnic churches and developing cross-cultural leaders.*

It is vital to learn lessons from intentional multi-ethnic congregations. Leadership initiatives could come from QB's Malyon College through their specialist centres, for example, the Malyon Leadership Centre. Compiling case studies of multi-ethnic churches, such as provided in this study, is one effective method for developing a knowledge base founded on local experience.

*Recommendation 2*

*Develop the competency of QB support personnel to assist the development of senior pastors aspiring to lead multi-ethnic churches.*

Lessons from this study suggest that equipping QB consultants and training staff could follow the framework identified in this study. First, leadership derives from following Jesus Christ and looking to him how to lead. Second, equipping QB support personnel is a transformational process that occurs by engaging in guided cross-cultural leadership experiences in a multi-ethnic setting with advice and support from peers, and learning from outstanding role models.

*Recommendation 3*

*Provide leadership in establishing and supporting a leadership community of senior pastors that may nurture their development as influential cross-cultural leaders in their churches.*

Leadership commences by communicating a compelling vision for intentional multi-ethnic churches and establishing a network of senior pastors with the same desire. The aim is for senior pastors to build personal competency and credibility as multi-ethnic leaders through a process that mirrors the strategy that they will be encouraged to adopt in their church setting. It is a long-term process of building relationships with other senior pastors, by engaging in multi-ethnic ministry, and applying these lessons in their leadership of the church. The network becomes a community of leaders, where lessons are shared and support given.

#### *Recommendation 4*

*Educate QB churches about the changing ethnic composition of churches and how to maximise the benefits of ethnic diversity.*

A multipronged approach is likely to create the most influence across churches. First, QB could present an inspiring vision of becoming an intentional multi-ethnic church, the steps required, and the support available. Second, QB could resource pastors to educate their church. Other options to inform churches include articles in the QB magazine and presentations at QB gatherings. However, a lesson from this study is that the transformation of values about multi-ethnic ministry requires a long-term strategy that commences with the senior pastor and senior leaders, before focusing on the church. Again, it will be the church's participation in diverse ethnic settings that will bring the most significant change.

#### *Recommendation 5*

*Assist senior pastors and multi-ethnic churches to stay focused on Jesus Christ.*

Ultimately, the most significant contribution that QB can make in the development and support of multi-ethnic churches is to assist pastors, leaders and congregations to stay focused on Jesus Christ and to be faithful to him. A lesson from the study suggests that the renewal of this fundamental value starts and flows from the senior leaders, as they follow Christ and then transmit this value through their leadership relationships.

## **8.4. Limitations of this Research**

The methodological limitations of this study were addressed in section 3.5 relating to the nature of case study methodology, the criteria for selecting the case study churches, and the possible bias in the selection process of interviewees. Reflecting on the overall effectiveness of the study suggests three significant limitations that may impact the richness of the research conclusions.

The quality of the data about leadership development of leaders from the minority ethnic groups at the three churches was limited due to several factors. First, there were relatively few minority ethnic leaders appointed in the churches. Second, as the interviews were conducted by the researcher, a member of a majority ethnic group, I

was unsure whether the ethnic leaders were willing to fully disclose the barriers they encountered as leaders. In addition, interviews were conducted in English, so I was not always completely sure that accurate communication occurred. Finally, as the interviews were conducted only with leaders, it was not possible to surface all the barriers to leadership participation and development encountered by ethnic members of the congregation.

A second limitation was a decision to rely upon Baptist consultants' advice in the selection of the case study churches. An alternative strategy, that focused on specific criteria related to multi-ethnic churches, may have produced a more illuminating dataset. In hindsight, criteria could have included the ethnic diversity of church leadership, the leadership identification process, and the leadership development strategy adopted by the church.

The third limitation was the single visit to the churches to conduct interviews. This process provided a broad snapshot perspective of the journey of each church. A more productive understanding could have surfaced if repeat interviews occurred in conjunction with the churches' endeavours to develop a competent ethnically diverse leadership team.

## **8.5. Areas for Further Research**

While this study contributes to understanding leadership development in multi-ethnic churches, the research data are limited to the experiences of three unique Baptist churches. Further research can extend the knowledge base gained from this study by examining different types of multi-ethnic churches determined by size, ethnic composition, church configuration and governance, ranges of church health, and views about leadership development. From this expanded knowledge base, alternative frameworks of multi-ethnic leadership and development might be explored.

Since the leadership of the senior pastor is essential in this framework, it would be advantageous to study how best to support those who want to develop as influential leaders of multi-ethnic churches, especially those who have limited cross-cultural leadership experience, or are members of a minority ethnic group in the church.



The situated leadership development process can appear to be a mysterious “black box” learning environment. Increasing the knowledge base about learning in this way could include pursuing the following questions: What specifically happens in cross-cultural leadership experiences? How can the learning process be enhanced? How does leadership support happen during these times? Are the experiences of the minority ethnic leaders the same as those from the majority groups and do they need identical support? How do leaders overcome language barriers? Moreover, how do leaders manage the pressures of the “furnace” experience of the situated leadership development process?

This study has highlighted that leadership modelling is key to the successful development of leaders in the proposed cross-cultural leadership development framework. Enhancing the efficacy of modelling could be pursued by exploring how the senior pastor transmits the impact of modelling to all emerging leaders, and understanding the factors that enhance or inhibit the process.

The knowledge base could be strengthened by identifying processes that help maintain a Christ-focus throughout the church on an ongoing basis; and other shared values and leadership practices, especially those strategies that are effective in diverse multi-ethnic settings.

Since ethnic diversity of the leadership of a multi-ethnic church is regarded by this study as advantageous, it is necessary to identify strategies that avoid the “natural” tendency to look to the majority ethnic group for potential leaders. Other practical issues that could be explored include how to support multi-ethnic churches that include ethnic groups resisting the initiative, or having a range of migrant generations and language fluencies, or when extreme differences seem to exist between ethnic groups.

Powerful learning principles emerged from the data of the three case study churches, which suggests they may have broader application to other churches and related settings. Additional research could examine how this framework may apply to developing leaders in other church-related settings that are rich with diversity (e.g., gender, age, social backgrounds).

The outcomes validation process (8.2) surfaced additional questions included in Appendix B.3.2. Answers to these questions will substantially strengthen the knowledge base that leaders of multi-ethnic churches, and those aspiring to be, will be able to access.

## **8.6. Personal Reflections**

At the heart of this study was a desire to be a more effective pastoral leader of a multi-ethnic church. Looking back on the research experience provides opportunity to reflect on the principal lessons I have learnt and the commitments I need to make about my future leadership.

Several surprises stand out! First, are the similarities in the shared values and practices at the three churches that arise from a common belief in the significance of Jesus Christ. Their leadership is consistent with the leadership of Jesus Christ. Their attitudes encourage my commitment to be a Christ-centred leader.

The second surprise is the extremely high level of influence that the senior pastors have in their churches. Each senior pastor led the transformation of the church culture to be more consistent with the values and practices of the Kingdom of God. They expanded my horizons about what a senior pastor can achieve if I am indeed a follower of Jesus Christ. I need to grasp all the dimensions of my leadership role, especially its transformational and strategic functions. I am struck by the power of the personal example of the senior pastors that seems as important, or even more so, than their communication capacity. As a leader, I need to commit to leading by example, by engaging in challenging ministry and leadership contexts, and being a visible role model of cross-cultural leadership so that others can learn from my experience.

The third surprise came out of the interviews where leaders expressed their understanding of being servant leaders. These leaders are able to traverse their uncertainties and challenges in leading a multi-ethnic church by maintaining a loving perspective as a servant of others who are ethnically different to them. I also need to lead by serving those who are different to me.

The fourth surprise is the presence of strong leadership communities at each church. I am not surprised that leaders need to support other leaders. However, the leaders in each church are part of a strong community of leaders where unconditional friendship and support are exchanged. I need to invest in developing deep, Christ-centred relationships with leaders, and to see this as an essential investment of time and energy.

The fifth surprise emerging from the study is the reliance on in-house leadership development. The evidence I encountered in this study encourages me to keep engaging in multi-ethnic ministry and learning from the experience. This perspective confronts my willingness to engage in a difficult task, even to “fail”.

The sixth surprise is how effective this framework is in developing leaders despite the level of challenge and difficulty experienced. It requires a high level of interaction with those of other ethnicities, and is very time-consuming. The furnace experiences truly did transform leaders from the inside out. I do wonder what the learning outcomes might be without the support structures at the three churches. As a senior pastor, I need to ensure that my leaders are surrounded by a leadership community that supports and encourages their relationship with Jesus Christ as they develop as leaders.

## **8.7. Concluding Summary**

While the rise in multi-ethnic churches is a welcome addition to the Christian landscape in Australia, they bring many new challenges, especially the development of leaders capable of leading a church comprising many ethnic identities. Hills, River and Sunrise Baptist churches have provided valuable insights into understanding how effective cross-cultural leaders can be developed.

Based on this research, a framework is proposed to understand how cross-cultural leadership develops, and to guide the transformation of leaders in multi-ethnic churches. At the core of this framework is the shared view of Jesus Christ that powerfully influences willing servant leaders as they engage in cross-cultural leadership in their church, with the support and direction of a Christ-focused senior pastor, assisted by a community of cross-cultural leaders, and endorsed and encouraged by the church congregation.

Finally, it has been a privilege to investigate leadership development in multi-ethnic churches and to contribute to a better understanding of this growing and important dimension of church life that will only grow in greater significance in the future. It has been a privilege to engage with dedicated leaders, who are following the example of Jesus in reaching across cultural barriers so that multi-ethnic churches can more effectively communicate the Good News of Jesus Christ to all people.

*Soli Deo Gloria.*

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# **APPENDICES**

Appendix A Interview schedules

Appendix B Validation process and resources

Appendix C Ethics approval and documentation

Appendix D A cross-cultural leadership development framework

# **APPENDIX A – INTERVIEW SCHEDULES**

## **Senior Pastor Interview Questions**

### **BASIC DETAILS**

How long attended this church?

How long the senior pastor at this church?

Previous leadership experience?

Member of which ethnic group?

### **CHURCH DETAILS**

Size

Congregation structure

Pastoral & leadership structure

Ministry structure

### **Other cross-cultural experience**

Cross-cultural experience: Friends, work, leadership, overseas travel?

### **NATURE OF THIS MULTI-ETHNIC CHURCH (MEC)**

What is the purpose of this church?

(mission statement, vision)

What makes this church a MEC?

What values categorise this MEC?

How does being a MEC contribute to the broader mission of the church?

### **INDIVIDUAL LEADER**

#### **Training**

Formal training

Leadership

Theological

Multicultural

In-church training

Formal or informal?

#### **Motivations**

Why involved in a MEC?

Why involved in MEC leadership?

### **Church culture**

What aspects of this church encourage, support, challenge your cross-cultural leadership?

How does this happen? Stories?

What aspects of this church make cross-cultural leadership difficult?

How does this happen? Stories?

### **NATURE OF LEADERSHIP**

#### **View of church on leader & leadership**

What does the word “leader” mean here?

Who are the leaders here?

What does a leader look like here?

What do leaders do here?

Are there different views here about who is a leader?

Are there different views here about what a leader does?

How do they vary across culture, gender, age groups etc.?

What does the word “leadership” mean to you?

What does leadership look like here?

Who makes things happen here?

Leadership: Is it a team or individual role?

What makes cross-cultural leadership work at this church?

How is your view of leadership the same or different to others at the church?

How do they vary across culture, gender, age groups etc.?

#### **Personal role as leader**

Role details:

within cultural groups?

cross-cultural groups?

How do you explain your role?

What are the expectations of your role?

Do you encounter different expectations of your role? What?

What is the purpose of your leadership?

### **The exercise of leadership**

How do you try to influence others?

In each congregation?

A common or individual strategy?

Tell a story when your cross-cultural leadership went well

Why do you think it went well?

Tell a story when your cross-cultural leadership did not go well

Why do you think it didn't go well?

## **NATURE OF LEADERSHIP DEVELOPMENT**

### **Church-wide**

How do leaders develop here?

What leadership development strategies are in place?

What is the rationale, purpose behind the strategy?

How have you seen leadership development occur here? Stories?

What church environment best supports leadership development in a MEC setting?

What hinders leadership development?

What is your view of how leadership development best occurs in a MEC setting?

## **LEADERSHIP DEVELOPMENT**

### **Development of personal cross-cultural leader expertise**

In what ways have you developed as a cross-cultural leader?

Talk about how your expertise has developed

What was helpful? (Stories?)

How was it helpful?



What was not helpful (Stories?)

How was it not helpful?

Who was helpful?

Why were they helpful?

Who was not helpful?

Why were they not helpful?

What steps have you taken to develop your leadership in a MEC setting?

### **Support over time**

Looking back to when you started in cross-cultural leadership, what helped you to develop as cross-cultural leader?

Do you need the same or different support now?

### **Personality**

What aspects of your personality have positively contributed to your cross-cultural leadership?

What aspects of your personality have negatively impacted your cross-cultural leadership?

### **Handling cross-cultural issues & difficulties**

How do you handle cross-cultural difficulties?

Language issues

Different values

Different views of leadership

Different expectations

What has been the biggest challenge for you as a leader in a cross-cultural setting?

Tell story

How did you try to handle it?

What was the outcome for you?

### **Motivation**

What helps you stay motivated?

What discourages you?

### **Areas for improvement**

What areas of your cross-cultural leadership would you like to do better?

What would it take to develop in this area?

### **Cross-cultural competence**

What attempts have you made to learn about the other cultures at the church (or community)?

### **Theological input**

Which scriptures or theological ideas have impacted your cross-cultural leadership?

How have they changed you? Stories?

What experiences (+/-) have really impacted your cross-cultural leadership?

How have they changed you? Stories?

Who has really impacted your cross-cultural leadership?

How have they changed you? Stories?

# **Leader Interview Questions**

## **BASIC DETAILS**

How long attended this church?

How long a leader at this church?

Previous leadership experience?

Member of which ethnic group?

## **Other cross-cultural experience**

Cross-cultural experience: Friends, work, leadership, overseas travel?

## **NATURE OF THIS MULTI-ETHNIC CHURCH (MEC)**

What is the purpose of this church?

What makes this church a MEC?

What values categorise this MEC?

How does being a MEC contribute to the broader mission of the church?

## **INDIVIDUAL LEADER**

### **Training**

Formal training

Leadership

Theological

Multicultural

In-church training

Formal or informal?

### **Motivations**

Why involved in a MEC?

Why involved in MEC leadership?

### **Church culture**

What aspects of this church encourage, support, challenge your cross-cultural leadership?

How does this happen? Stories?

What aspects of this church make cross-cultural leadership difficult?

How does this happen? Stories?

## **NATURE OF LEADERSHIP**

### **View of church on leader & leadership**

What does the word “leader” mean here?

Who are the leaders here?

What does a leader look like here?

What do leaders do here?

Are there different views here about who is a leader?

Are there different views here about what a leader does?

What does the word “leadership” mean to you?

What does leadership look like here?

Who makes things happen here?

Leadership: Is it a team or individual role?

What makes cross-cultural leadership work at this church?

How is your view of leadership the same or different to others at the church?

How do they vary across culture, gender, age groups etc.?

### **Personal role as leader**

Role details:

Within cultural groups?

Cross-cultural groups?

How do you explain your role?

What are the expectations of your role?

Do you encounter different expectations of your role? What?

What is the purpose of your leadership?

### **The exercise of leadership**

How do you try to influence others?

In each congregation?

A common or individual strategy?

Tell a story when your cross-cultural leadership went well

Why do you think it went well?

Tell a story when your cross-cultural leadership did not go well

Why do you think it didn't go well?

## **NATURE OF LEADERSHIP DEVELOPMENT**

### **Church-wide**

How do leaders develop here?

What leadership development strategies are in place?

What is the rationale, purpose behind the strategy?

## **LEADERSHIP DEVELOPMENT**

### **Development of personal cross-cultural leader expertise**

In what ways have you developed as a cross-cultural leader?

Talk about how your expertise has developed

What was helpful? Stories?

How was it helpful?

What was not helpful? Stories?

How was it not helpful?

Who was helpful?

Why were they helpful?

Who was not helpful?

Why were they not helpful?

What steps have you taken to develop your leadership in a MEC setting?

### **Support over time**

Looking back to when you started in cross-cultural leadership, what helped you to develop as cross-cultural leader?

Do you need the same or different support now?

### **Personality**

What aspects of your personality have positively contributed to your cross-cultural leadership?

What aspects of your personality have negatively impacted your cross-cultural leadership?

### **Handling cross-cultural issues & difficulties**

How do you handle cross-cultural difficulties?

Language issues

Different values

Different views of leadership

Different expectations

What has been the biggest challenge for you as a leader in a cross-cultural setting?

Tell story

How did you try to handle it?

What was the outcome for you?

### **Motivation**

What helps you stay motivated?

What discourages you?

### **Areas for improvement**

What are your expectations of leadership development here? Met?

What areas of your cross-cultural leadership would you like to do better?

What would it take to develop in this area?

### **Cross-cultural competence**

What attempts have you made to learn about the other cultures at the church (or community)?

### **Theological input**

Which scriptures or theological ideas have impacted your cross-cultural leadership?

How have they changed you? Stories?

What experiences (+/-) have really impacted your cross-cultural leadership?

How have they changed you? Stories?

Who has really impacted your cross-cultural leadership?

How have they changed you? Stories?

### **Influence of others**

How does the senior pastor contribute to your development as a cross-cultural leader?

Directly

Indirectly

Which other pastors and leaders contribute to your development as a cross-cultural leader?

How have they helped you?

Directly

Indirectly

## **APPENDIX B – VALIDATION PROCESS AND RESOURCES**

Appendix B is a report based on five presentations of the study's findings from which feedback was sought to gauge the findings' validity as indicated in sections 3.3.3 and 3.4.3. Included in Appendix B are a summary of the presentation details in Table B1; a summary of the findings (section B.2); the participants' comments (B.3); questions raised by participants (B.3.2); the PowerPoint used for the formal presentations (B.4); the Participant's Feedback Survey (B.5); and a report of the leadership training workshop held at a local multi-ethnic church (B.6).

### **B.1 Validation Process**

This dimension of the validation process aimed to achieve two objectives. First, it sought to gain an indication of the accuracy of the study's interpretation of the participants' comments. This information is provided to aid the reader to gauge the credibility of the findings. This information was gained primarily through the participant's feedback survey (see B.5) completed at the end of the presentation (i.e., member checking). The second aim of the validation process was to assess the utility of the findings from the perspective of leadership practitioners and developers of cross-cultural leaders (i.e., outcomes validation). Due to the study's application orientation as indicated in section 3.3.3, the survey questions enabled the participants to indicate their views about the proposed cross-cultural leadership development framework regarding their agreement with the findings and its helpfulness to them as leaders and developers of cross-cultural leaders.

The feedback process accompanied a presentation of the study's findings. Brief details of each of the five presentations are provided in Table B1. Presentations were made at two of the case study churches. Unfortunately, circumstances prevented a presentation at Hills Baptist Church. A presentation was also given at Malyon College as part of their research seminars. Malyon is the theological education arm of Queensland Baptists (QB). Those attending included several teaching staff and postgraduate students. Feedback was sought from the participants, but only four completed the survey. A presentation was made to an open meeting of QB pastors



and leaders. The ten leaders who attended were from multi-ethnic churches. The final presentation was part of a training workshop for leaders at a local multi-ethnic church.

The format of presentations 1-4 was similar and followed the PowerPoint presentation (see B.4). The presentations varied in depth according to the available time which ranged from 20-60 minutes. Presentations were followed by a time for questions and discussion of the findings. The presentation at the pastor and leader gathering was more extensive reflecting the time allocation. It was more interactive, followed by a lengthy discussion about multi-ethnic church issues. The final presentation which is outlined in section B.6 was a leadership training workshop setting.

Table B.1

*Details of Presentations of the Study's Findings*

Presentation Order	Location	Format	No. present	No. of replies
1	River Baptist Church	Presentation (30 mins) Q & A (30 mins)	7	7
2	Sunrise Baptist Church	Presentation (30 mins) Q & A (40 mins)	15	11
3	Malyon College	Presentation (20 mins) Q & A (25 mins)	15	4
4	Pastors' & leaders' gathering	Presentation (60 mins) Discussion (30 mins)	8 pastors 2 leaders	7
5	Church leaders training "The future of multi-ethnic churches"	Workshop (3 hours)	11	9

## **B.2 Summary of Findings**

### **B.2.1 Presentation feedback: Summary of findings.**

The following summary is drawn from the feedback from the cross-cultural leadership development strategy presentations. Feedback was received through a survey (see B.5) that comprised both open and closed questions. Also, comments made during the presentations or during the following discussions were recorded (B.3).

**Summary: Responses to closed feedback questions.** Most participants, as shown in Table B2, indicated that they strongly agreed with the proposed cross-cultural leadership development framework; none disagreed with any aspect of the strategy. Most participants also replied that it is was very helpful to their understanding of leadership and leadership development. The strongest support was expressed for understanding the significance of Jesus Christ to the effectiveness of the strategy (19 of the 29 replies), Similarly, there was strong agreement with identifying Christ as the motivation and model of cross-cultural leadership development. Sixteen found the focus on Christ as very helpful. Leaders were also asked to indicate what was challenging to them from the strategy as an area for personal development. The focus on Christ was indicated most often (9), followed by roles of the senior pastor (7), and the leadership community (7).

**Summary: Responses to the open-ended feedback questions.** The explanation of the study's findings about leadership and leadership was considered helpful (6 of 23 responses); confirmed leaders' personal understandings (3); highlighted the importance of Jesus Christ (3); and showed that building relationships with other cultures is important (3). The study's results encouraged leaders to keep developing as leaders (4), and to engage with their church's leadership community (4). Two leaders were looking for alternative leadership development models more suited to their setting. Also, leaders wanted to know more about how difficulties were addressed in multi-ethnic churches (5).

Leaders also indicated a desire to invest personal time in the leadership of others (7), through mentoring (3), offering encouragement (3), and to building relationships with other leaders (2). Leaders reported they wanted to be more intentional in seeking leaders from other ethnic groups (3), and to focus more on being an influential role model of cross-cultural leadership (3).

Table B.2

## Cross-Cultural Leadership Development Strategy: Feedback Results

Key Points	RESPONSES																								
	Very Helpful					Challenging					Strongly Agree With					Disagree With					Not Clear (Needs more work)				
	S <sup>a</sup>	R	P	M	Σ	S	R	P	M	Σ	S	R	P	M	Σ	S	R	P	M	Σ	S	R	P	M	Σ
<b>Overview (Figure 1)</b> Big picture. How the four elements fit together	6	4	4	1	15	3	2	0	1	6	2	4	2	1	9	0	0	0	0	0	2	0	0	1	3
<b>The Cross-Cultural Leadership Development Process (Learning on the Job)</b> Aim of transformation; Learning “on the job” with support	6	4	4	0	14	2	2	1	1	6	3	4	4	2	13	0	0	0	0	0	1	0	0	1	2
<b>The Role of the Senior Pastor</b> Model of leadership; Multiplies leadership; Builds new church culture; Adopts a Christ-focused leadership	5	5	5	1	16	2	0	4	1	7	5	4	3	2	14	0	0	0	0	0	0	0	0	0	0
<b>The Role of the Leadership Community</b> Leader as followers of Christ, Christ-focused; Community of leaders, Takes responsibility for leadership development	4	5	4	2	15	3	1	3	0	7	6	4	4	3	17	0	0	0	0	0	0	1	0	0	1
<b>The Church Culture Needed</b> Unified values; Supports leaders; Committed to mission and effectiveness	5	3	5	1	14	1	1	2	0	4	3	1	5	3	12	0	0	0	0	0	3	1	0	0	4
<b>The Focus on Jesus Christ</b> Jesus the motivation and model of leadership and development	6	5	4	1	16	3	3	2	1	9	5	5	5	4	19	0	0	0	0	0	1	0	0	0	1
No. of replies	11	7	7	4	29	11	7	7	4	29	11	7	7	4	29	11	7	7	4	29	11	7	7	4	29

Note <sup>a</sup> Group codes: **S** Sunrise Baptist Church, **R** River Baptist Church, **P** Pastors' Gathering, **M** Malyon College Gathering

In summary, the leaders indicated that the presentation had motivated them to the following actions:

- Invest time in the leadership development of others (7 of 23);
- Keep developing as a leader (4);
- Engage in a church leadership community (4);
- Build relationships with those from other cultures (3);
- Be more intentional in seeking leaders from other ethnic groups (3); and to
- Seek to be a more influential role model of cross-cultural leadership (3).

### **B.2.2 Church leadership workshop feedback: Summary.**

Most leaders who attended the workshop indicated they needed a stronger personal focus on Jesus Christ to develop their cross-cultural leadership (see B.6).

### **B.2.3 Summary: Based on participant feedback.**

The feedback from the participants at the five presentations indicates strong agreement with the cross-cultural leadership development framework developed in this study. From a practical perspective, leaders found it very helpful in understanding cross-cultural leadership and leadership development at their church. The strongest support from leaders was in understanding the significance of Jesus Christ to their leadership and development.

The feedback from the five presentations suggests that the study's findings accurately reflect the data collected at the three case study churches, and the interpretation based on them. These reports lead to the conclusion that cross-cultural leadership development in multi-ethnic churches can be viewed as the powerful influence of Jesus Christ operating through a framework comprising the senior pastor, leadership community, church culture, and a situated leadership development strategy.

## **B.3 List of Replies from Participants**

### **B.3.1 The cross-cultural leadership development strategy: Feedback survey.**

#### **Question 1**

**How does this information help your understanding of leadership and leadership development at your church?**

**Summary.** The responses were diverse. The most common responses were that the participants found the presentation helpful either by giving them a new perspective to their leadership (6 of 23 responses) or in confirming their understanding (3). Other common responses referred to the importance of Jesus Christ to their leadership (3), and the building relationships with people of other cultures (3).

#### **Listing of all replies from leaders**

Helpful explanation (6).

- Helps with knowing [the] key elements that make it work.
- Very helpful considering how it could be done somewhere else.
- Clear picture of what works.
- It gives an interesting new perspective. I was sceptical at first, but I found the presentation [is] reasonably persuasive.
- Your diagrams are helpful, not sure about this question apart from the relational [aspect].
- Helpful.

Confirms personal understanding (3).

- Affirms numbers of aspects, and challenges other ongoing focus.
- Confirms my understanding but doesn't take away the challenge of the practical reality.
- It reinforces and challenges [me] to keep going. It also fills out and adds to what we have learnt to date.

Highlights importance of Jesus Christ (3).

- As a Korean group leader, the most important thing is that I imitate Christ's leadership, then I can become a good leader for the group.
- Christ is the model, imitate Christ.
- Continue to have Christ at the centre.

Building relationships with other cultures is important (3).

- Encouragement to prioritise building of relationships with [people of] other cultures.
- A key learning is that we have an unconscious bias for the majority group. Mono-ethnic activities should be avoided.
- The importance of selecting and developing leaders outside the walls of my own cultural world.

Other

- Excellent. The essential problem/challenge is how do you integrate different monocultural communities.
- It takes a particular leader and church culture to effectively conduct this ministry.
- It's a process worth investing in [for] those who are already here.
- Principles can be applied regardless of cultural context.
- Raised a question. I would like to dialogue e.g., what of the homogeneous principle?
- Very interesting to compare with other experiences.
- We need a culture change to see the same thing happen.
- I'm struggling to link the model to my situation in some areas.

## Question 2

**What do the results encourage you to do about your leadership?**

**Summary.** The 22 responses were again quite diverse. Four leaders stated they wanted to keep developing as a leader. Similarly, two leaders wanted to be more influential role models. Other leaders saw the need to engage in the church's leadership community (4). Three leaders were encouraged to intentionally seek out leaders from other ethnic groups.

## **Listing of all replies from leaders**

Keep developing as a leader (4).

- To continue to nurture my own relationship with Christ.
- Keep observing and learning.
- Stay in the forge.
- Talk [and] interact more with people of other cultures.

Engage in a leadership community (4).

- Be more relational. Leadership community: practice and effort.
- Build a stronger sense of community.
- Meet together more often in non-church settings, getting to know each other personally.
- Need to reflect on it but increasing the community aspect/dimension.

Be more intentional in seeking leaders from other ethnic groups (3).

- Be more intentional about seeking young ethnic leaders to mentor or and [to] encourage.
- Be more proactive in choosing leaders who vary in ethnicity.
- Intentionally look for “other-cultures” potential leaders.

Focus more on being an influential role model of cross-cultural leadership (3).

- In my role, I can model authentic mature Christian behaviour. I can encourage others to do the same. In time the culture will change.
- Keep doing it, don't be afraid to be influential and intentional.
- What you model is important.

Keep developing leaders (2).

- Continue to develop and train them intentionally.
- Keep investing in leaders from all congregations.

## Other

- Accept the [cultural] differences, but measure it [against the] the Bible.
- Keep going with our multicultural church.
- Will continue to share the importance of a unifying different culture and encourage greater theological focus.
- Lordship: Jesus Christ is the Lord. Christ is the centre, not the pastor or people.
- Wish I was 30 years younger! (Not really).
- Helpful.

## Question 3

### **What do the results encourage you to do to help the leadership of others?**

**Summary.** There was a strong response by the participants to help other leaders. The participants recognised the need to be personally engaged with other leaders (7 of 23), and to see it as an investment of their time and energy in the development of leaders (5). The personal interactions were seen as mentoring (3), offering encouragement (3), and helping leaders to focus on Jesus Christ (2).

### **Listing of all replies from leaders**

Show personal interest in other leaders and build relationships with them (7).

- Be careful to listen carefully.
- Learn one another's culture more intimately.
- [Show] respect.
- Servanthood (serve them).
- [Be] helpful.
- Work more out of community.
- Relationship [and] community

Invest in other leaders e.g., time, energy (5).

- Invest in more intentional relationship building with key and potential leaders.



- Should encourage me to invest more time, but I don't know if I have the energy.
- Be available.
- Invest in them.
- Encouragers [me]to keep working on identifying and “bringing on” whatever potential leaders we have here.

Engage in intentional mentoring (3).

- Engage in mentoring more intentionally.
- Be more personal [and] develop more mentoring relationships.
- We emphasise mentoring.

Be an encourager (3).

- Encourage and give permission.
- Encourage growth and communication.
- Continue to welcome and develop others.

Intentionally seek out leaders, especially from other ethnic groups (3).

- Be more intentional about seeking young ethnic leaders to mentor and encourage [them].
- Be more proactive in choosing leaders who vary in ethnicity.

Help them to focus on Jesus Christ (2).

- Be Christ-focused.
- Focus on the development of their relationship with Jesus.

Other

- Be purposeful in the selection of senior pastors and match with churches.
- Emphasise the importance of leaders developing leaders who develop leaders “cross-culturally.”
- Think about how to develop young leaders.
- There are many variances i.e., cultural approaches to leadership etc.

## **Question 4**

### **What seems missing?**

**Summary.** Clearly, the participants had further questions about leading in a multi-ethnic church. Two comments focused on the applicability of this framework for different multi-ethnic settings. Five participants wanted input about how multi-ethnic churches addressed difficulties. A further five comments focused on broader multi-ethnic church issues.

### **Listing of all replies from leaders**

How difficulties in multi-ethnic churches are addressed (5).

- Details on the barriers of cross-cultural leadership
- Issues of dysfunctional leadership. Support the senior pastor [to] handle problems [of] lay leaders.
- More stories about cultural clashes.
- Stories of hurdles and how they were overcome. We know they exist and how they overcame them. How they did it would be helpful and make the rest of the presentation even more authentic.
- Some ways in which [the] hurdles were overcome by these churches.

Addressing other issues faced by multi-ethnic churches (5).

- Future trends and where to for multi-ethnic churches.
- Generational differences in multiculturalism.
- How to transition? [Needs] another research project. How to determine contextual appropriateness.
- Perhaps include fundamental steps in making a church a multi-ethnic church.

Need for alternative leadership training models (2).

- Is there a model for struggling mono-ethnic [church] communities to follow to become more diverse?
- [Problem of a transient congregation] I think the research relates to [a] community where there is more stability than what there is in our context

#### Other (7)

- Clearer picture is expected.
- I think a greater distinction between leadership practices of multi-ethnic churches versus practices of non-multi-ethnic churches.
- Specific elements of training could be further explored.
- I'm still not sure about the appropriateness of multicultural leadership development metrics.
- Theological assumptions of the congregation.
- It's very helpful and supportive for me. The clear picture [makes it] easy to understand the issues.
- Labelling the Figures 1 and 2 in the handout.

#### **Question 5**

##### **Any other feedback?**

- Various affirming comments (7).
- Valuable for anyone working in multi-ethnic context.
- Figures with arrows a bit confusing.
- Lots of data to process in [a] short time.

#### **Comments from the Malyon College presentation.**

**Summary.** Most participants did not complete the feedback survey. The reasons are unclear, however this group probably had the least leadership involvement in multi-ethnic churches. The four replies indicated support for the leadership development process. Two respondents expressed concern about the nature of the development that occurred among leaders. Two participants identified the significant role of the senior pastor in framework.

**Listing of all replies from the participants: Written feedback and comments during the discussion.**

Support for the leadership development process (3).

- Like the idea of the leadership development process.
- Yes. I agree with [the] internship/mentoring model.
- Timely and important issue.

Concerns about the efficacy of the situated development model (2).

- Is on the job learning necessarily transformational?
- Was the [on-the-job] training actually “transformational” leadership?

Key role of the senior pastor (2).

- I see the vision of the senior pastor [as the] key unifying [factor].
- [What does this model] say to all the churches that don't have a strong leader or [unsure] how to handle strong personality factors.

Other (6)

- Clan issues: people related to power holders.
- What is the definition of leadership or leadership team? Who is in it?
- Still struggle to understand how [the leadership community] works.
- This was new data about migration. Didn't know it. Why hasn't QB informed us?
- Very challenging.
- Question: What is the new information?

### **Comments made at the pastors' gathering.**

**What is the biggest challenge for you arising from this presentation?**

(Question presented at the end of the meeting)

**Summary.** The pastors and leaders identified the biggest change for them arising from the presentation and discussion centred around how they would lead its implementation. In particular, four leaders identified the challenge of developing an implementation strategy, and a further two about modifying the proposed

framework for their setting. A different response was offered by two pastors/leaders that their challenge was developing as a helpful cross-cultural leadership role model.

### **Listing of all replies from leaders**

Developing an implementation strategy (4).

- Working out which element(s) he can strengthen in the church.
- Deciding what to do next.
- How to build relationships with people of other cultures.
- Reinventing the church again, as he had done several times the last 19 years.

Adapting the framework for a local context (2).

- How to develop a strategy that can accommodate a church with a transient congregation.
- How to enable a leadership community when leaders leave a significant distance from the church.

Being an effective leadership role model (2).

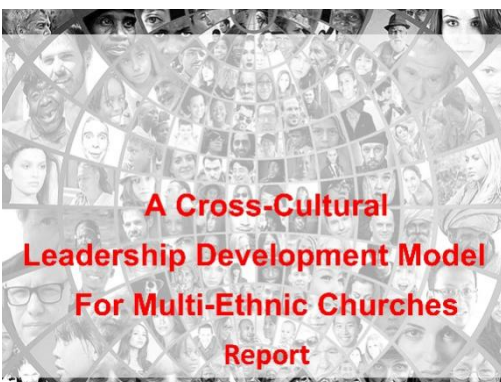
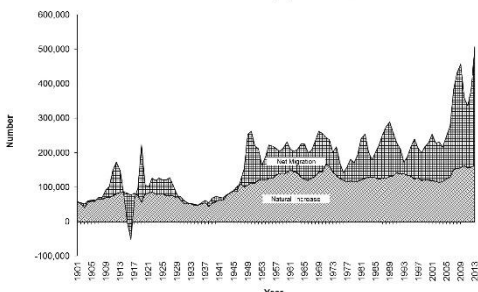



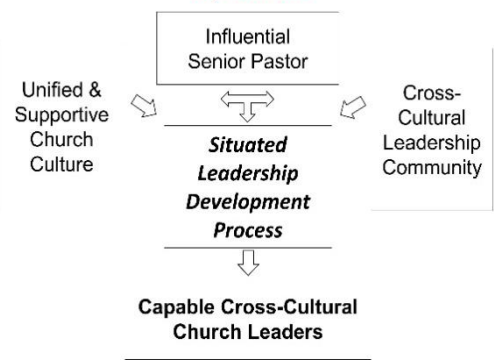
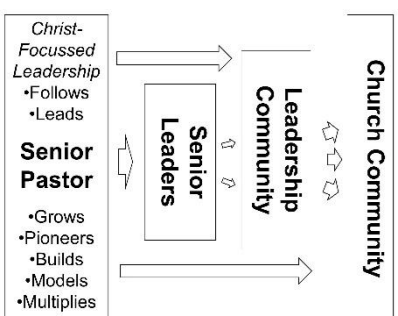
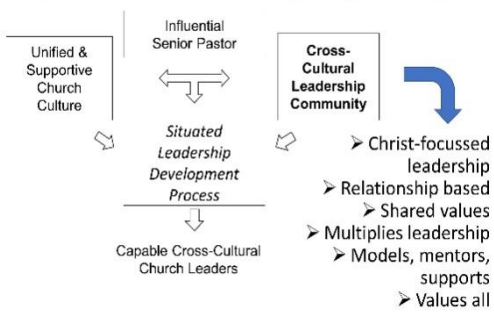
- Live in a way that others can imitate.
- Living the example.

### **B.3.2 Questions raised by the participants at the presentations.**

- How are difficulties addressed in multi-ethnic churches, e.g., dysfunctional leaders, cultural differences?
- How do cross-cultural leadership communities really work?
- How do the leadership practices vary between multi-ethnic churches and mono-cultural churches?
- How do you integrate different ethnicities into one church culture?
- How do you transition to a new senior pastor since a multi-ethnic church seems very dependent on the senior pastor?

- How does the multi-ethnic church and those appointed to leader roles view leadership?
- How does this model apply to other multi-ethnic church settings, e.g., struggling multi-ethnic church, small multi-ethnic church, transient congregation?
- Is the model dependent on a particular type of senior pastor and church culture?
- Is the situated learning strategy really transformational?
- What is really new about this perspective on leadership development as it sounds similar to previous views?
- What steps do multi-ethnic churches typically go through as they develop?

## B.4 PowerPoint Presentation

 <p style="text-align: center;"><b>A Cross-Cultural Leadership Development Model For Multi-Ethnic Churches Report</b></p>	<p><b>Australia: Total Population Growth Showing the Natural Increase and Net Migration Components, 1901-2013</b> Source: ABS 1986 and ABS Australian Demographic Statistics, various issues</p> 
<p style="text-align: center;"><b>3 Case Study Churches</b></p> <p>River Baptist Church (Syd) 1 Diverse Congregation</p> <p>Sunrise Baptist Church (Melb) 1 Church Many congregations (Multi-ethnic &amp; Ethnic) 1 Leadership/pastoral team</p> <p>Trinity Baptist Church (Bris) 1 Connected Church Many congregations (Multi-ethnic &amp; Ethnic) 1 Leadership/pastoral team Multicultural network</p>	<p style="text-align: center;"><b>How Does Cross-Cultural Leadership Development Happen?</b></p>   <ul style="list-style-type: none"> <li>➤ Learning in the furnace</li> <li>➤ On the job training</li> <li>➤ Situated leadership development</li> </ul>
<p style="text-align: center;"><b>Situated Leadership Development</b></p> <p style="text-align: center;">Leaders Doing Cross-cultural Leadership Together</p> 	<p style="text-align: center;"><b>Key Elements</b></p> 
<p style="text-align: center;"><b>A Very Influential Senior Pastor</b></p> 	<p style="text-align: center;"><b>Key Elements of a Cross-Cultural Leadership Development Strategy</b></p>  <ul style="list-style-type: none"> <li>➤ Christ-focussed leadership</li> <li>➤ Relationship based</li> <li>➤ Shared values</li> <li>➤ Multiplies leadership</li> <li>➤ Models, mentors, supports</li> <li>➤ Values all</li> </ul>

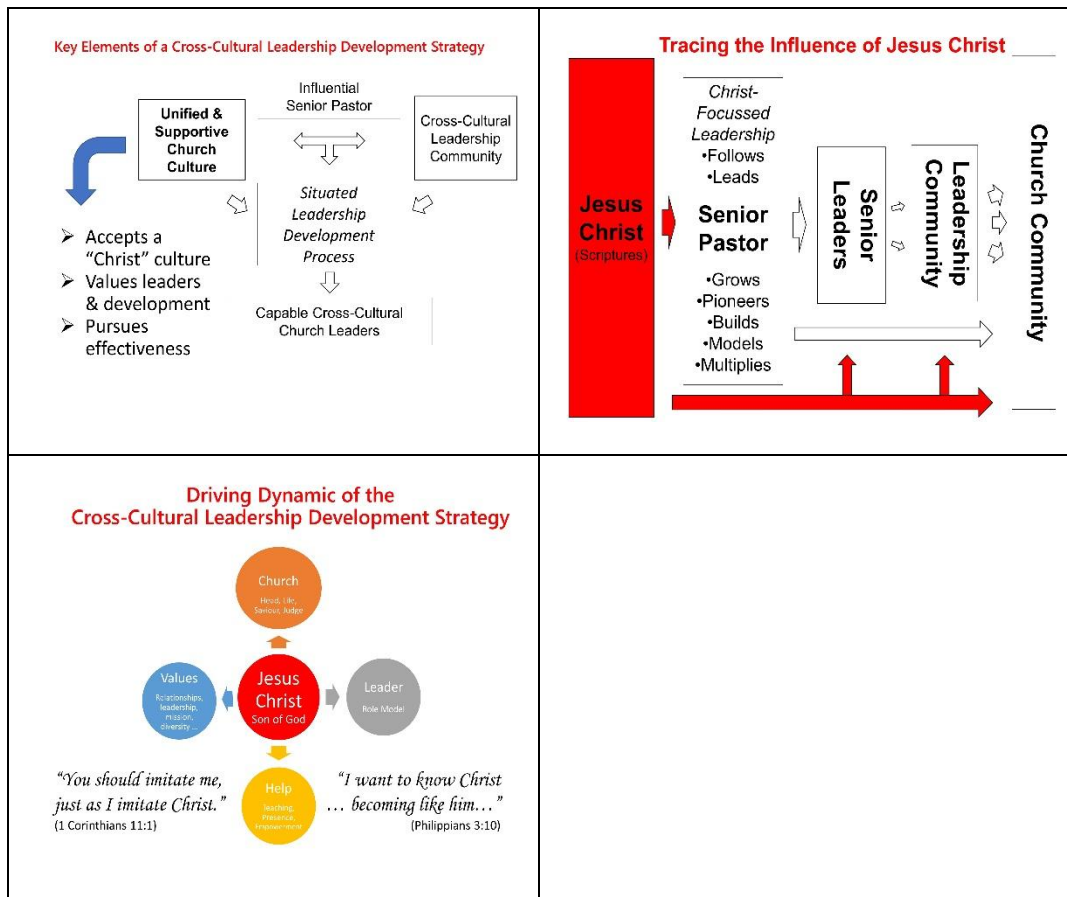


Figure B.1. PowerPoint presentation.



## B.5 Feedback Survey

Table B.3

*Cross-Cultural Leadership Development Strategy: Feedback Survey*

### Cross-Cultural Leadership Development Strategy: Feedback Survey

Key Points	YOUR RESPONSE (Tick as many boxes as you wish)				
	Very Helpful	Challenging	Strongly Agree With	Disagree With	Not Clear (Needs more work)
<b>Overview (Figure 1)</b> Big picture. How the four elements fit together					
<b>The Cross-Cultural Leadership Development Process (Learning on the Job)</b> Aim of transformation; Learning “on the job” with support					
<b>The Role of the Senior Pastor</b> Model of leadership, Multiplies leadership; Builds new church culture; Adopts a Christ-focused leadership					
<b>The Role of the Leadership Community</b> Leader as followers of Christ, Christ-focused; Community of leaders, Takes responsibility for leadership development					
<b>The Church Culture Needed</b> Unified values; Supports leaders; Committed to mission and effectiveness					
<b>The Focus on Jesus Christ</b> Jesus the motivation and model of leadership and development					
How does this information help your understanding of leadership and leadership development at your church?					
What do the results encourage <b>you to do</b> about your leadership?					
What do the results encourage <b>you to do</b> to help the leadership of others?					
What seems missing?	Any other feedback?				

## B.6 Church Leaders' Workshop

A church leaders' training event was conducted in early November at the request of a local Brisbane multi-ethnic church. The workshop was titled "The future of multi-ethnic churches". The aim was broader than the previous presentations. The goal of the workshop was to equip the church leaders to critically reflect on the development of their church in terms of being an effective multi-ethnic church as part of their process for planning for 2018. The workshop covered various topics, such as, the purpose of multi-ethnic churches from a biblical perspective; models of multi-ethnic churches in Australia; how to increase the effectiveness of a multi-ethnic church and overcoming barriers to development; and the contribution of cross-cultural leadership development. The findings of the study were presented less formally than in the previous presentations as it was tailored to the audience of leaders that comprised several ethnic backgrounds and a range of English capacities.

The workshop was conducted on a Saturday morning for three hours. The 11 participants were leaders at the church with a range of ethnic backgrounds (Anglo Australian, Chinese, Greek, Fijian, Nepalese, New Zealand). At the conclusion of the workshop, the participants were asked to respond to the question "What do you need to do to be a more effective multi-ethnic church leader at this church"? A summary of the nine responses is provided below. Responses indicated a clear trend that focusing more on Jesus Christ would strengthen their leadership.

- Focus on Jesus Christ, and lead like Jesus would.
- Imitate Jesus and lead like Christ.
- Focus on Jesus so I can become a leader like Barnabas;<sup>74</sup> intentionally connecting with others.
- Focus more on Jesus as that will help me to have a better insight into other people.
- Staying connected to Jesus so that I bear spiritual fruit in my life.<sup>75</sup>
- Grow in my obedience to Jesus. I struggle reaching out to others. I need to use God's power in reaching out to others.
- Keep looking to Jesus. Be open to how Jesus leads me.
- Take more initiative in talking with people who are different to me.
- I need an attitudinal change. I need to challenge my inherent conservativeness.

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<sup>74</sup> Acts 11:22-26

<sup>75</sup> John 15:4-5

# APPENDIX C – ETHICS DOCUMENTATION

## OFFICE OF RESEARCH

Human Research Ethics Committee

PHONE +61 7 4631 2690| FAX +61 7  
4631 5555 EMAIL ethics@usq.edu.au

2 October 2015

Rev Greg Peckman

Dear Greg

The USQ Human Research Ethics Committee has recently reviewed your re-conditions placed upon the ethical approval for the project outlined below. You are deemed to meet the requirements of the *National Statement on Ethical Conduct in Human Research (2007)* and full ethical approval has been granted.



Approval No.	<b>H15REA199</b>
Project Title	An investigation into leadership development in selected multi-ethnic Baptist Churches
Approval date	2 October 2015
Expiry date	2 October 2018
HREC Decision	<b>Approved</b>

The standard conditions of this approval are:

- (a) conduct the project strictly in accordance with the proposal submitted and granted ethics approval, including any amendments made to the proposal required by the HREC
- (b) advise (email: ethics@usq.edu.au) immediately of any complaints or other issues in relation to the project which may warrant review of the ethical approval of the project
- (c) make submission for approval of amendments to the approved project before implementing such changes
- (d) provide a 'progress report' for every year of approval
- (e) provide a 'final report' when the project is complete
- (f) advise in writing if the project has been discontinued.

For (c) to (e) forms are available on the USQ ethics website:  
<http://www.usq.edu.au/research/ethicsbio/human>

Please note that failure to comply with the conditions of approval and the *National Statement (2007)* may result in withdrawal of approval for the project. You may now commence your project. I wish you all the best for the conduct of the project.

**Annmaree Jackson**

Ethics Coordinator



# Participant Information for USQ Research Project Senior Pastor Interview

## Project Details

Title of Project: An investigation into leadership development in selected multi-ethnic Baptist churches.  
Human Research Ethics Approval Number: H15REA199

## Research Team Contact Details

### Principal Investigator Details

Rev Greg Peckman  
Email: [gpeckman@gmail.com](mailto:gpeckman@gmail.com)  
Mobile: 0432 320 546

### Supervisor Details

Dr Dorothy Andrews  
Email: [Dorothy.Andrews@usq.edu.au](mailto:Dorothy.Andrews@usq.edu.au)  
Telephone: (07) 4631 2346

## Description

I would like to invite you to take part in this research project which I am undertaking as part of my Doctor of Education.

Developing leadership is essential in helping churches to pursue their mission. This project seeks to find more effective ways to develop leaders in churches that are culturally diverse. An essential part of the project is to learn from the experiences of churches that are already equipping leaders from different cultural backgrounds.

I request your assistance because you have been recommended by Queensland Baptist Regional Consultants as a multi-ethnic church where leadership is developed.

## Participation

Participation in this project is voluntary. It will involve:

- Giving permission for me to undertake the project at the church.
- Being interviewed by me (interview about 60 mins; there may be follow-up interview). The interview will not happen today. It will take place at a time and venue that is convenient to you.
- Facilitate interviews by me of up to 10 persons from your congregation.

Examples of questions I will ask you as Senior Pastor

- How do you recognise potential leaders?
- How do you develop them?

Examples of questions for members of the congregation

- What does it mean to be a leader at this church?
- How do you become a leader here?

Your participation in this project is entirely voluntary. If you do not wish to take part you are not obliged to. If you decide to take part and later change your mind, you are free to withdraw from the project at any stage. You may also request that any data collected about you be destroyed. If you do wish to withdraw from this project or withdraw data collected about you, please contact the Research Team (contact details at the top of this form).

Your decision whether you take part, do not take part, or to take part and then withdraw, will in no way impact your current or future relationship with the University of Southern Queensland, Queensland Baptists, or your church. Please notify me as the researcher, if you decide to withdraw from this project.

### **Expected Benefits**

It is expected that this project will directly benefit you when I give you feedback on what I have learnt from the churches involved. I am also hoping that the findings will benefit other multi-ethnic churches associated with Queensland Baptists.

### **Risks**

There are no anticipated risks beyond normal day-to-day living associated with your participation in this project.

But before you agree to participate in this project please consider any negative consequences of being involved. The interview will take about an hour as well as time talking with me as the researcher. Sometimes thinking and talking about the sorts of issues raised in the interview could create some uncomfortable or distressing feelings.

If you need to talk to someone about any uncomfortable or distressing feelings arising from the interview please contact immediately Lifeline on 13 11 14. You may also wish to consider consulting your General Practitioner (GP) for additional support.

### **Privacy and Confidentiality**

All comments and responses will be treated confidentially unless required by law.

I will record the interview to help me write down your answers after the interview. I will be the only person who listens to the recording. I am required to keep the recordings for 5 years in a secure location. I will not use these recordings for any other purpose unless I gain your permission beforehand.

Any data collected as a part of this project will be stored securely as per University of Southern Queensland's Research Data Management policy.

The name of your church, your name or the names of anyone from your church will not be included in any reports from this project. No information that you provide about yourself or your church will be given to Queensland Baptists or the University of Southern Queensland.

#### **Consent to Participate**

We would like to ask you to sign a written consent form (enclosed) to confirm your agreement to participate in this project. Please return your signed consent form to a member of the Research Team prior to participating in your interview.

#### **Questions or Further Information about the Project**

Please refer to the Research Team Contact Details at the top of the form to have any questions answered or to request further information about this project.

#### **Concerns or Complaints Regarding the Conduct of the Project**

If you have any concerns or complaints about the ethical conduct of the project you may contact the University of Southern Queensland Ethics Coordinator on (07) 4631 2690 or email [ethics@usq.edu.au](mailto:ethics@usq.edu.au). The Ethics Coordinator is not connected with the research project and can facilitate a resolution to your concern in an unbiased manner.

**Thank you for taking the time to help with this research project. Please keep this sheet for your information.**



# Participant Information for USQ Research Project Member of Congregation Interview

## Project Details

Title of Project: An investigation into leadership development in selected multi-ethnic Baptist churches.  
Human Research Ethics Approval Number: H15REA199

## Research Team Contact Details

### Principal Investigator Details

Rev Greg Peckman  
Email: [gpeckman@gmail.com](mailto:gpeckman@gmail.com)  
Mobile: 0432 320 546

### Supervisor Details

Dr Dorothy Andrews  
Email: [Dorothy.Andrews@usq.edu.au](mailto:Dorothy.Andrews@usq.edu.au)  
Telephone: (07) 4631 2346

## Description

I would like to invite you to take part in this research project which I am undertaking as part of my Doctor of Education.

Developing leadership is essential in helping churches to pursue their mission. This project seeks to find more effective ways to develop leaders in churches that are culturally diverse. An essential part of the project is to learn from the experiences of churches that are already equipping leaders from different cultural backgrounds.

I request your assistance because your church has been recommended by Queensland Baptist Regional Consultants as a multi-ethnic church where leadership is developed.

## Participation

Participation in this project is voluntary. It will involve:

- Being interviewed by me (about 30 mins). The interview will take place at a time and venue that is convenient to you.
- You may request the assistance of an interpreter if you prefer.
- The interview will be facilitated by your senior pastor

Here are some of the questions I will ask you.

- What does it mean to be a leader at this church?
- How do you become a leader here?

Your participation in this project is entirely voluntary. If you do not wish to take part you are not obliged to. If you decide to take part and later change your mind, you are free to withdraw from the project at any stage. You may also request that any data collected about you be destroyed. If you do wish to withdraw from this project or withdraw data collected about you, please contact the Research Team (contact details at the top of this form).

Your decision whether you take part, do not take part, or to take part and then withdraw, will in no way impact your current or future relationship with the University of Southern Queensland, Queensland Baptists, or your church. Please notify me as the researcher, if you decide to withdraw from this project.

### **Expected Benefits**

It is expected that this project will directly benefit your church when I give you feedback on what I have learnt from the churches involved. I am also hoping that the findings will benefit other multi-ethnic churches associated with Queensland Baptists.

### **Risks**

There are no anticipated risks beyond normal day-to-day living associated with your participation in this project.

But before you agree to participate in this project please consider any negative consequences of being involved. The interview will take about an hour as well as time talking with me as the researcher. Sometimes thinking and talking about the sorts of issues raised in the interview could create some uncomfortable or distressing feelings.

If you need to talk to someone about any uncomfortable or distressing feelings arising from the interview please contact immediately Lifeline on 13 11 14. You may also wish to consider consulting your General Practitioner (GP) for additional support.

### **Privacy and Confidentiality**

All comments and responses will be treated confidentially unless required by law.

I will record the interview to help me write down your answers after the interview. I will be the only person who listens to the recording. I am required to keep the recordings for 5 years in a secure location. I will not use these recordings for any other purpose unless I gain your permission beforehand.



Any data collected as a part of this project will be stored securely as per University of Southern Queensland's Research Data Management policy.

The name of your church, your name or the names of anyone from your church will not be included in any reports from this project. No information that you provide about yourself or your church will be given to Queensland Baptists or the University of Southern Queensland.

### **Consent to Participate**

We would like to ask you to sign a written consent form (enclosed) to confirm your agreement to participate in this project. Please return your signed consent form to a member of the Research Team prior to participating in your interview.

### **Questions or Further Information about the Project**

Please refer to the Research Team Contact Details at the top of the form to have any questions answered or to request further information about this project.

### **Concerns or Complaints Regarding the Conduct of the Project**

If you have any concerns or complaints about the ethical conduct of the project you may contact the University of Southern Queensland Ethics Coordinator on (07) 4631 2690 or email [ethics@usq.edu.au](mailto:ethics@usq.edu.au). The Ethics Coordinator is not connected with the research project and can facilitate a resolution to your concern in an unbiased manner.

**Thank you for taking the time to help with this research project. Please keep this sheet for your information.**



# Consent Form for USQ Research Project Interview

## Project Details

Title of Project: An investigation into leadership development in selected multi-ethnic Baptist churches.

Human Research Ethics Approval Number: H15REA199

## Research Team Contact Details

### Principal Investigator Details

Rev Greg Peckman  
 Email: [gpeckman@gmail.com](mailto:gpeckman@gmail.com)  
 Mobile: 0432 320 546

### Supervisor Details

Dr Dorothy Andrews  
 Email: [Dorothy.Andrews@usq.edu.au](mailto:Dorothy.Andrews@usq.edu.au)  
 Telephone: (07) 4631 2346

## Statement of Consent

**By signing below, you are indicating that you:**

- Have read and understood the information document regarding this project.
- Have had any questions answered to your satisfaction.
- Understand that if you have any additional questions you can contact the research team.
- Understand that the interview will be audio recorded.
- Understand that you can request a copy of the transcript of the interview at no cost and that you can make any changes to it whether they be corrections, additions or deletion of statements.
- Understand that you are free to withdraw at any time, without comment or penalty.
- Understand that you can contact the University of Southern Queensland Ethics Coordinator on (07) 4631 2690 or email [ethics@usq.edu.au](mailto:ethics@usq.edu.au) if you do have any concern or complaint about the ethical conduct of this project.
- Are over 18 years of age.
- Agree to participate in the project.

Participant Name

Participant Signature

Date

**Please return this sheet to a Research Team member prior to undertaking the interview.**

University of Southern Queensland

Organisation Consent Form



TO: Principal Researcher: Pastor Greg Peckman

From: ..... Senior Pastor

Church: .....

Full Project Title: An investigation into leadership development in selected multi-ethnic Baptist churches.

- I have read the Participant Information Sheets. The nature and purpose of the research project has been explained to me. I understand and give permission for the project to be undertaken at ..... Baptist Church.
I understand the purpose of the research project and the church's involvement in it.
I understand that we may withdraw from the research project at any stage and that this will not affect our status now or in the future.
I understand that while information gained during the study may be published, the church or individuals will not be identified.
I understand that interviews will be audio recorded.
I understand that the audio recordings will be transcribed and retained. The transcription and digital recording will be labelled with non-identifying information. Access to the digital recording is limited by USQ policies. The digital recording and transcripts will be stored for the required period of 5 years after the conclusion of the study.
I understand that all participants will need to give personal permission to participate in the study. No one from this church will be required to participate in the study.
I understand that there are no financial costs, nor payments for participating in the study.
I understand that participants under the age of 18 will require parental or guardian consent to be involved in research.
I confirm that I am over 18 years of age.

Name of Church Representative:

Signed:

Date:

If you have any concerns or complaints about the ethical conduct of the project you may contact the University of Southern Queensland Ethics Coordinator on (07) 4631 2690 or email ethics@usq.edu.au. The Ethics Coordinator is not connected with the research project and can facilitate a resolution to your concern in an unbiased manner.

Thank you for taking the time to help with this research project.

Please keep this sheet for your information.

**APPENDIX D – FRAMEWORK FOR A CROSS-  
CULTURAL LEADERSHIP DEVELOPMENT  
STRATEGY IN MULTI-ETHNIC CHURCHES**

## **FRAMEWORK OVERVIEW: 5 MAJOR ELEMENTS**

### **A. The centrality of Jesus Christ in the cross-cultural leadership development framework**

- Ø Jesus Christ is the focus and centre of church life
- Ø Jesus call his followers into leadership
- Ø Jesus inspires, empowers and equips his leaders to: (1) be like him in character, relationships and leadership, and (2) continue his mission to humanity
- Ø The leadership development strategy is based on Jesus's teaching and example, and seeks to achieve his plans

### **A. A situated leadership development process**

- Ø implements a situational development process
- Ø aims for holistic transformation of leaders
- Ø promotes shared views about theology, leadership, leadership development
- Ø provides opportunities to learn cross-cultural leadership in the church context (in situ)
- Ø supported by exemplary role models and a cross-cultural leadership community
- Ø allows for significant incubation period for leader development

### **B. A Christ-centred senior pastor**

- Ø focused on Jesus Christ as Lord and role model of life and leadership
- Ø has experienced personal cross-cultural transformation
- Ø provides strategic leadership: promotes shared values, initiates leadership development strategy, establishes a cross-cultural leadership team
- Ø acts as a role model, mentor and provides teaching
- Ø influence gained from being an authentic and effective cross-cultural leader
- Ø continues to pursue personal transformation as a lifetime learner
- Ø supported by the senior leadership group

### **C. A strong cross-cultural leadership community**

- Ø focussed on Jesus Christ as Lord and role model for leadership
- Ø led by the senior pastor
- Ø incorporates all church leaders, open to new leaders, particular leaders of all ethnic groups
- Ø built on deep relationships
- Ø promotes shared values
- Ø takes responsibility for church-wide leadership development
- Ø provides support and mentoring
- Ø provides exemplary cross-cultural leadership role models who are visible and accessible

### **D. A unified and supportive church culture**

- Ø focused on Jesus Christ as Lord and the role model for the Christian life

- Ø adopts shared values of: the significance of Jesus Christ, the nature and mission of the church, the benefits of ethnic diversity, leadership, leadership development and effective leadership practices
- Ø practices aligned with the values of Scripture
- Ø provides a rich learning context for cross-cultural leadership development
- Ø committed to church effectiveness, improvement and adaption

# **A CROSS-CULTURAL LEADERSHIP DEVELOPMENT STRATEGY FOR MULTI-ETHNIC CHURCHES**

## **FRAMEWORK DETAILS**

### **1. The Centrality of Jesus Christ in the Cross-Cultural Leadership Development Framework**

Jesus Christ, as the Lord and life of the church, impacts each element in the cross-cultural leadership development framework.

#### **1.1. The strategic cross-cultural leadership development process**

- 1.1.1. Aims to help leaders:
  - a. develop shared values about Jesus Christ
  - b. transform into the image/likeness of Jesus Christ
  - c. develop to be godly leaders like Jesus Christ
  - d. look to Jesus as the primary role model of leadership
  - e. depend on Jesus Christ in their leadership for support, guidance and wisdom
- 1.1.2. The cross-cultural leadership development strategy is guided by:
  - a. the teaching of Jesus Christ
  - b. the example of Jesus Christ as leader
  - c. the example of Jesus Christ as a developer of leaders
- 1.1.3. The cross-cultural leadership development strategy incorporates critically reflective interactions with the teaching and example of Jesus Christ

#### **1.2. The impact of Jesus Christ on the leadership community**

The leadership community comprises leaders who:

- 1.2.1. are followers of Jesus Christ
- 1.2.2. are in relationship with Jesus Christ
- 1.2.3. seek to develop to be like Jesus Christ, especially his compassion for all people
- 1.2.4. are called by Jesus Christ into leadership
- 1.2.5. model their leadership on that of Jesus Christ e.g., servant leader, influential leader, a strategic leader, disciple-making leader
- 1.2.6. aim to be influential leaders based on being authentic followers of Jesus Christ
- 1.2.7. seek to help others to become followers and leaders of Jesus Christ

- 1.2.8. look to Jesus for wisdom, guidance and direction
- 1.2.9. are connected to each other, based on shared values about Christ and a shared relationship with him

### **1.3. The impact of Jesus Christ on the senior pastor**

The senior pastor shares the same characteristics as leaders in relation to Jesus Christ with the addition that they follow his example of leading the first disciples, for example,

- 1.3.1. establishes the church leadership team e.g., pioneering leader
- 1.3.2. leads the leaders and the church e.g., visionary and strategic leader

### **1.4. The impact of Jesus Christ on the church culture**

- 1.4.1. Jesus is the focus and centre of church life
- 1.4.2. The church shares values about Jesus Christ:
  - a. the centrality and leadership of Jesus Christ
  - b. the author of Scripture
  - c. the significance of the church as the body of Christ
  - d. leaders and the church continue the mission of Jesus Christ
  - e. leadership and leadership development modelled on the teaching and example of Christ

## **2. A Situated Leadership Development Process**

A situated leadership development strategy is used to develop cross-cultural leaders.

### **2.1. An intentional development strategy built on situated learning development principles that is supported by:**

- 2.1.1. shared views e.g., about Jesus Christ, leadership
- 2.1.2. a unified and supportive church culture
- 2.1.3. a very influential senior pastor
- 2.1.4. a strong and supportive cross-cultural leadership community

### **2.2. A leadership community built upon shared leadership values:**

- 2.2.1. the centrality of Jesus Christ, the author of Scripture, the significance of the church and its mission
- 2.2.2. the nature of the church leader
- 2.2.3. leadership practices
- 2.2.4. effective leaders

### **2.3. A cross-cultural leadership development strategy that:**

- 2.3.1. aims for holistic transformation, modelled on the example and teaching of Jesus Christ as conveyed in the Scriptures
- 2.3.2. develops a dependency on God as guided by the Scriptures



- 2.3.3. adopts a situated development process (i.e., in situ) based on an emergent learning process where context-specific capabilities are developed
- 2.3.4. is supported by biblical input, role models, mentors, teaching and feedback supported by exemplary role models and the leadership community
- 2.3.5. provides input and opportunities for critical reflection
- 2.3.6. adopts an inside-out model of personal change
- 2.3.7. builds a cross-cultural leadership community
- 2.3.8. motivates leaders at all levels to take personal responsibility for their own development by engaging in intentional leadership process
- 2.3.9. enables strategic leadership placements for developmental purposes
- 2.3.10. integrates within a wider church development strategy
- 2.3.11. includes the inculturation of specific content in the leadership development process:
  - a. the significance of Jesus Christ: the church as his body, as head of the church, and its primary role model of leadership and leadership development
  - b. the necessity of capable leaders for the effective functioning of the church
  - c. church directions and values
  - d. the agreed leadership style and expectations
- 2.3.12. is led by the senior pastor and supported by the leadership community
- 2.3.13. allows sufficient time for change to occur i.e., allows for significant incubation period for leader development

**2.4. A cross-cultural leadership framework that comprises:**

- 2.4.1. experiences of cross-cultural leadership in the church (i.e., in situ)
- 2.4.2. interaction with the Scriptures so that leaders can further their knowledge of Jesus Christ that will help their development
- 2.4.3. The senior pastor who:
  - a. initiates shared views of leadership, leadership development and supportive church culture (initially among the senior leadership group)
  - b. models cross-cultural leadership and cross-cultural leadership development
  - c. provides input as teacher, mentor, encourager
  - d. establishing a leadership community beginning with the senior leaders and broadening it to include other leaders
- 2.4.4. The senior leadership group who:
  - a. supports the leadership of the senior pastor
  - b. ensures the alignment of church resources

- c. acts as role models, mentors, encouragers
- 2.4.5. The leadership community who:
  - a. promotes the shared views of the church community
  - b. provides opportunities for leadership and its development
  - c. encouragers and provides support for leadership development
- 2.4.6. The church congregation who reinforces shared values and supports leaders
- 2.4.7. External sources who provide additional opportunities for input and critical reflection:
  - a. Formal: e.g. tertiary study
  - b. Informal: e.g., seminars, workshops, conversations

### **3. A Christ-focused Senior Pastor**

#### **3.1. The senior pastor becomes an effective cross-cultural leader by:**

- 3.1.1. learning to be a follower of Jesus Christ
- 3.1.2. focusing on Jesus Christ as the premier role model of leadership (also on the early church leaders e.g., Apostle Paul)
- 3.1.3. adopting a Christ-focused leadership style that incorporates elements of servant, visionary, strategic and transformational leadership styles
- 3.1.4. developing personal values about the nature of the church and its mission, leadership, leadership development
- 3.1.5. participating in cross-cultural leadership to intentionally develop personal leadership
- 3.1.6. developing as an exemplary role model of cross-cultural leadership
- 3.1.7. pursuing continuous learning to keep developing as a cross-cultural leader

#### **3.2. The senior pastor multiplies their leadership by:**

- 3.2.1. acting as a strategic Christ-centred leader
- 3.2.2. developing and leading a cross-cultural leadership development strategy
- 3.2.3. building a leadership community by starting with the senior leadership by establishing deep relationships with church leaders based on a shared relationship with Jesus Christ and through holistic caring and encouragement
- 3.2.4. gaining influence by being an authentic and effective cross-cultural leader who reflects the values of Jesus Christ
- 3.2.5. challenging leaders to be like him in the same way that the Apostle Paul said: “You should imitate me, just as I imitate Christ” (1 Corinthians 11:1, *NLT*)
- 3.2.6. engaging in intentional leadership development with the core leadership by providing support and input e.g., being a highly visible role model, teaching, mentoring, and the strategic identification of leaders
- 3.2.7. developing shared values such as: the significance of Jesus Christ, the nature of leadership, understanding of leadership and the importance of leadership development
- 3.2.8. enabling strategic leadership opportunities in the multi-ethnic ministry of the church
- 3.2.9. broadening the initial leadership group to include other leaders by encouraging the initial leaders to emulate the senior pastor’s role by (a) inviting others into leadership roles, (b) developing other leaders, (c) growing the leadership community, and (d) providing support for new and existing leaders

### **3.3. The senior pastor establishes a new church culture by:**

- 3.3.1. encouraging everyone in the church to be followers of Christ
- 3.3.2. developing shared values such as: the Lordship of Christ, the authority of the Scriptures, the nature of the church, leadership and leadership development, and the value of cultural diversity
- 3.3.3. encouraging church-wide support for leaders and leadership development
- 3.3.4. leading a strategy of church-wide development that incorporates the cross-cultural leadership development strategy

## **4. A Strong Cross-Cultural Leadership Community**

### **4.1. The leadership community:**

- 4.1.1. comprises all leaders at the church; at all levels (including the senior leadership group and the senior pastor) and is open to new leaders
- 4.1.2. is based on strong relationships with Jesus Christ and each other
- 4.1.3. recognises they are called by Christ into leadership as a community
- 4.1.4. parallels the community of the early Apostles and disciples of Christ
- 4.1.5. reflects the diversity of the early church, especially its ethnic diversity

### **4.2. The leadership community comprises leaders who:**

- 4.2.1. are followers (or, disciples) of Jesus Christ
- 4.2.2. recognise they are called by Christ into leadership
- 4.2.3. focus on Jesus Christ as Lord and role model of leadership
- 4.2.4. act as Christ's representatives
- 4.2.5. adopt the church's shared values

### **4.3. The leadership community takes responsibility for church-wide leadership development by:**

- 4.3.1. promoting shared values
- 4.3.2. providing support, mentoring, and role models of cross-cultural leadership
- 4.3.3. providing opportunities for leadership and its development e.g., identification of leaders (including ethnic leaders), strategic deployment of leaders for developmental purposes
- 4.3.4. encouraging and providing support for leadership development

### **4.4. The leadership community promotes shared views on:**

- 4.4.1. the significance of Jesus Christ
- 4.4.2. how to be an effective follower of Christ

- 4.4.3. the necessity and the practice of a church culture that harnesses cultural diversity as an asset to the church
- 4.4.4. the nature of leadership as servant leaders of Christ
- 4.4.5. leadership practices that are consistent with the teaching and example of Jesus Christ
- 4.4.6. the leadership development strategy that:
  - a. aims to develop Christ-like leadership that is focused on Christ's goals for the church
  - b. engages in strategic leadership development activities based on a situated development strategy based on an emergent learning process
  - c. promotes empowerment by Jesus Christ

## **5. A Unified and Supportive Church Culture**

### **5.1. A supportive congregation that:**

- 5.1.1. adopts and reinforces shared values: theological, leadership and leadership development
- 5.1.2. commits to: (a) its mission, (b) being effective, (c) improving, and (d) being adaptive to its local context
- 5.1.3. provides the cross-cultural context for learning leadership, role models of cross-cultural leadership, leaders for the church, and financial support for leaders
- 5.1.4. aligns its interdependent elements and processes (e.g., pastoral staff, leadership, congregation participants, facilities and resources, ethnic diversity; and processes like: leadership appointments and leadership development) to ensure they are mutually supportive of each other, and to maximise the church's effectiveness

### **5.2. A united church culture with shared theological values about:**

- 5.2.1. the centrality and leadership of Jesus Christ
- 5.2.2. the authority of Scripture
- 5.2.3. the significance of the church as the body of Christ
- 5.2.4. the mission priority of the church
- 5.2.5. the contribution of cultural diversity

### **5.3. A united church culture with shared leadership values**

- 5.3.1. The leadership values have been adopted and promulgated by the senior pastor, the senior leaders, the leadership community, and the wider church
- 5.3.2. A church-specific conception of leadership. It is a Christ-centred view of leadership; a merging of the servant leadership and spiritual leadership styles
- 5.3.3. Leadership is the collective influence of appointed leaders and others
- 5.3.4. The formulation of the leadership values has its origin in the senior pastor who is inspired by (a) the example and teaching of Jesus Christ, and (b) the nature and mission of the church; both as revealed in the Scriptures
- 5.3.5. Leadership is open to all in the church

### **5.4. A united church culture with shared values about effective cross-cultural leaders**

Effective cross-cultural leaders:

- 5.4.1. are inspired by Jesus Christ and model their leadership upon him as revealed in the Scriptures

- 5.4.2. intentionally exercise their leadership as followers of Christ
- 5.4.3. seek guidance and empowerment by the Holy Spirit
- 5.4.4. demonstrate the character of Christ (e.g., humility, servanthood, authenticity, dependence on God)
- 5.4.5. embed themselves within the relationship structure of the leadership community
- 5.4.6. pursue leadership development
- 5.4.7. help (serve) others to develop their God-given unique potential (i.e., transformation)
- 5.4.8. share leadership with others through inspiring, enlisting, equipping and deploying leaders, and acting collaboratively
- 5.4.9. show great respect to all people
- 5.4.10. come from all ethnic groups comprising the congregation

### **5.5. Shared leadership development values**

- 5.5.1. The significance of the leadership of Jesus Christ as the church's role model and the ultimate source and empowerment of all leadership
- 5.5.2. The importance of leadership and leadership development in the church that leads to substantial investment in leaders
- 5.5.3. A leadership development process built on theological and educational values tailored to the church's context

## **6. Shared Values of the Cross-Cultural Leadership Development Strategy**

Values shared by the senior pastor, leadership community and church.

### **6.1. Shared theological values**

- 6.1.1. The centrality and leadership of Jesus Christ
- 6.1.2. The authority of Scripture
- 6.1.3. The significance of the church as the body of Christ
- 6.1.4. The mission priority of the church to all people, especially the disadvantaged
- 6.1.5. The role of leaders as a God-ordained activity
- 6.1.6. The benefits of ethnic diversity

### **6.2. Shared leadership values**

- 6.2.1. A leader is foremost a follower (or disciple) of Jesus Christ
- 6.2.2. Leadership is the practice or influence of appointed leaders and others, acting individually and collectively

- 6.2.3. A church-specific conception of leadership. It is a Christ-centred view of leadership; a merging of the servant leadership and spiritual leadership styles that is applied to a specific church context
- 6.2.4. All in the church are encouraged to exercise leadership both in formal and informal capacities

### **6.3. Shared values about effective cross-cultural leaders**

Effective cross-cultural leaders:

- 6.3.1. are inspired by Jesus Christ and model their leadership upon him as revealed in the Scriptures (also model on the early church leaders e.g., Apostle Paul)
- 6.3.2. intentionally exercise their leadership as followers of Christ
- 6.3.3. seek guidance and empowerment by the Holy Spirit
- 6.3.4. demonstrate the character of Christ e.g., humility, servanthood, authenticity, dependence on God
- 6.3.5. embed themselves within the relationship structure of the leadership community
- 6.3.6. pursue leadership development
- 6.3.7. share leadership with others through inspiring, enlisting, equipping and deploying leaders, and acting collaboratively (especially those from minority ethnic groups in the church)
- 6.3.8. help (serve) others to develop (i.e., transformation) their God-given unique potential (especially those from minority ethnic groups in the church)
- 6.3.9. value all people (especially those from minority ethnic groups in the church)

### **6.4. Shared leadership development values**

- 6.4.1. The importance of leaders, leadership and leadership development in the church that leads to substantial investment in those who provide leadership
- 6.4.2. The significance of the leadership of Jesus Christ as the church's role model and the ultimate source and empowerment of all leadership
- 6.4.3. A leadership development process built on theological and training values tailored to the church's context
- 6.4.4. The placing leaders in strategic roles for developmental purposes
- 6.4.5. The senior pastor leads the cross-cultural leadership development strategy through (a) teaching and example, (b) developing a leadership community that multiplies their leadership, (c) enlists the church community to support leaders and leadership development
- 6.4.6. A leadership development framework that:



- a. aims to develop Christ-like leadership that is focused on Christ's goals for the church
- b. engages in strategic leadership development activities based on a situated development strategy based on an emergent learning process supported by role models and mentors
- c. integrates within a wider church development strategy