

Liberty University John W. Rawlings School of Divinity

Universal Leadership Model

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Doctor of Ministry

by

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**Thesis Project Approval Sheet**

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## THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

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The Great Commission is the call of Jesus to His people to go out into the world and make disciples. The universal leadership model presents an opportunity for disciples/leaders to step up and fulfill the Great Commission. The church should be involved in discipleship training, outreaches, and supporting the issues that are aligned with Christian ideology and important to people in the communities they serve. An effective universal leadership model should include diversity, training, desired change, accountability, and effectiveness of change. In so doing, the church can then find parishioners within the church who may be transformed into disciples/leaders, and communities will become stronger because of the immersion of disciples into our communities. The researcher utilized a 50-question anonymous survey taken by 161 participants. The questionnaire was presented electronically to Christians and non-Christians over the age of 18. The data gathered should encourage leaders to lead from the top, re-evaluate disciple/leadership training programs, and to develop leaders with a heart for fulfilling the Great Commission.

Word Count: 165

Key Words: Great Commission, universal leadership model, training leaders, discipleship

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## **Chapter 1**

### **Introduction**

Jesus delivered the Great Commission providing people of the earth with the good news. During the three years of ministry, He walked and nurtured His disciples, preparing them for the task that was ahead. Further, He created disciples, equipped them for leading his flock through discipleship programs to fulfill the Great Commission. Below is an annotation of the books and sources that will contribute to the research topic.

Leaders play an essential role in making any organization a sustainable place by promoting its growth. Church leaders play a crucial part in empowering disciples and inspiring them to live by Christian values. However, today's globalized societies pose significant difficulties that may interfere with successful missionary work and the attraction of new church members. The modern social environment is multicultural, comprised of majority and minority groups, marginalized and privileged individuals who hold distinct values. However, traditional leadership and discipleship methods are not adapted to changing socio-cultural factors.

The present researcher explored factors defining failures and success in evangelizing present-day communities in the United States, focusing on variables of leadership practices and methodologies used by ministry leaders for community evangelization. The researcher studied the creation and integration of a holistic discipleship vision into community outreach and support programs (as well as the establishment of partnerships with various community organizations). The definition of holistic is considered the examination of a singular phenomenon or group composed of interconnected parts. In terms of this research, holistic discipleship is considered a representation of discipleship strategies that consider the socio-cultural environmental factors (e.g., demographic of the community), and behavioral and

inner values of the leader. The researcher argued that a holistic discipleship strategy was effectively based on the variables of leadership and community outreach.

Effective leadership and community outreach strategies increase the numbers of church members, the rate of regular attendance, improve the quality of relationships with congregates and disciples while strengthening community and church ties. However, modern socio-cultural secularization and declining church attendance globally<sup>1</sup> is problematic for the church to meet outreach goals. Thus, leaders should provide congregates and disciples with the necessary resources to develop authentic spiritual experiences. Moreover, church leaders should stay organizationally secure and responsive to general developmental trends in society. Desired goals are attainable through an appropriate approach to leadership, disciple relationship building, and outreach.

The researcher verified or refuted the abovementioned statement through the empirical evaluation of a suggested evidence-based model. The researcher aimed to guide the ministry throughout the training and encouragement of disciples to fulfill the Great Commission. The aim was to design community support and prevention programs to meet community needs.

In the present chapter, an overview of the ministry context and the problem and purpose statements are presented. The chapter includes the underlying assumptions informing the researcher's approach to the investigation and collection of data, study limitations, and delimitations. Finally, a thesis statement is presented to contextualize the research purpose.

### **Ministry Context**

The congregation community selected for the study was situated in an affluent, highly diverse socio-demographic characteristics community. The community predominantly

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<sup>1</sup> John Hayward, "Church Growth via Enthusiasts and Renewal," *ResearchGate*, July 2010, [https://www.researchgate.net/publication/228934751\\_Church\\_Growth\\_via\\_Enthusiasts\\_and\\_Renewal](https://www.researchgate.net/publication/228934751_Church_Growth_via_Enthusiasts_and_Renewal).



consisted of White individuals, whereas Blacks and Hispanics constituted the largest minority groups. A small percentage of community dwellers were foreign-born immigrants who mostly derived from Asian and South American countries, and some were non-English speakers.

The congregation culture embedded traditional Christian rituals and events, including baptism and worship through sermons, songs, sacraments, and so forth. Noteworthy, individual and group prayer was the central spiritual practice in the church and was core to its culture. As for congregation leaders, they performed many traditional practices centered on the spiritual formation of congregates, counseling, and teaching. Shepherdship, which is a manner of leadership in the Christian church (John 10:27), was considered central among those practices as it was most consistent with the leadership approach implemented by the ministry: a people-oriented and God-oriented shepherd leader. By using their competence and expertise on the subject, the pastors aim to guide congregates through the process of Bible reading, discussing, and embracing the truth.

The most common style of leadership approach implemented by the ministry in the selected community was charismatic. Setley and Gautsch described this leadership approach as based on personal charisma and the ability to inspire followers to action by provoking an emotional response.<sup>2</sup> It is also valid to note that within the general Christian church context, charismatic leaders always possess extensive knowledge of the Gospels, exercise unshakable moral righteousness, and are motivated by compassion. All these qualities and competencies were essential to effectively perform stewardship and shepherding. Although church leaders, included in the study sample, did not pose themselves as authoritative figures, congregates still perceived them as individuals with expert and referent power. Therefore, the researcher

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<sup>2</sup> David M. Setley and Douglas Gautsch, "Leadership and the Church: The Impact of Shifting Leadership Constructs," *International Journal of Business and Social Research* 5, no. 12 (2015): 17.

believed their relationships with the ministry within the chosen congregation culture were based on the traditional leader-follower model.

Evangelization and community outreach activities occurred every day in the selected ministry context. For instance, church leaders regularly met with children and teenage students to communicate with them, provide counseling, and teach Scriptures. Moreover, the church leaders stayed dedicated to serving the vulnerable populations and, with the help of volunteers, regularly distributed groceries to those in need. In this way, the ministry both participated in regular community outreach programs often launched by non-religious organizations and carried out activities to communicate the Gospel and make disciples.

### **Problem Presented**

The problem that this project addressed was the failure to evangelize new, multicultural communities successfully and attain a sustainable growth in the number of the church congregates. Currently, many American churches are either declining or plateaued, and congregations shrinking in size is a widespread trend. Within a period of a few decades, the number of unchurched adults in the United States increased by 92%.<sup>3</sup> This data is in line with those provided by Easum and Tenny-Brittian, who claimed that less than 17% of U.S. citizens attended church regularly.<sup>4</sup> In this regard, the problem of barriers to church growth was of significant concern; thus, the researcher addressed these issues while considering the social and cultural factors characterizing the present-day world.

The main factor defining the size of the congregation in various communities is the overall approach used by leaders of ministries to build relationships. As non-profit organizations, church leaders experience “a back-door problem,” which involves congregates

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<sup>3</sup> Ed Stetzer and Mike Dodson, *Comeback Churches: How 300 Churches Turned around and Yours Can Too* (Nashville: B & H Pub. Group, 2007), 26.

<sup>4</sup> William M. Easum and William Tenny-Brittian, *Effective Staffing for Vital Churches: The Essential Guide to Finding and Keeping the Right People* (Grand Rapids: Baker Books, 2012), 11.

who “go out the back door, never to return, and this typically is without discussion or notification.” Furthermore, according to Setley and Gautsch, this problem is primarily due to the utilized leadership approach that substantially shapes follower perceptions and either strengthens their motivation or discourages them from engaging in church activities and culture more.<sup>5</sup> It is clear that to maintain long-lasting, trustful, and meaningful relations with congregates and disciples, one should keep a positive leader-follower dynamic, which is possible to create by using leadership skills and qualities that go beyond expertise.

In common understanding, leadership means the motivational force stimulating followers to achieve shared goals and objectives by inspiring them to change their behaviors. Nevertheless, the definition of leadership may indicate that to improve the quality of relationships among the church, disciples, and congregates. However, this concept is ideally expanded to include a view on leadership as an enabling function. This new view which slightly deviates from the traditional leader-follower and servant leadership paradigms.<sup>6</sup> Such an approach equates leadership to mentorship, which implies the development of a knowledge sharing system needed to empower others to act and mobilize resources. As reported by Elkington et al., “mentoring is a lifelong relationship, in which a mentor helps a protege develop his or her God-given potential.”<sup>7</sup> In other words, mentoring implies that a person with more considerable expertise and knowledge assists less experienced individuals who want to grow in the same field of performance.

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<sup>5</sup> David M. Setley and Douglas Gautsch, “Leadership and the Church: The Impact of Shifting Leadership Constructs,” *International Journal of Business and Social Research*, 5, no. 12 (2015): 17-25.

<sup>6</sup> Rob Elkington et al., "Leadership as an Enabling Function: Towards a New Paradigm for Local Church Leadership in the 21st Century," *In Die Skriflig/In Luce Verbi* 49, no. 3 (2015): <https://doi.org/10.4102/ids.v49i3.1911>.

<sup>7</sup> *Ibid.*, 17.

Because this type of leadership requires mentors to invest much time in relationships with mentees, it may be hard to adopt. Nevertheless, the advantages of mentoring disciples can outweigh all implementation costs. The benefits of this training and empowerment practice include “increased support, professional friendships, networks, personal development, confidence, inspiration, contact with role models,” and others.<sup>8</sup> Such an approach to leadership can be more promising in terms of evangelizing communities; through the provision of continual support, it can encourage disciples’ greater engagement in Christian service and missionary work.

Another factor that may interfere with the growth of churches is an obsolete vision of community outreach programs. Church leaders have been transformational agents in society and were involved in the design and realization of various prevention and community support programs. Traditionally, church leaders regarded caring for sick and needy individuals as one of the core values within the body of Christian services. Moreover, leaders approached distinct social-economic problems, usually within the context of racial and ethnic disparities. However, this strategy seemed no longer appropriate and might even lead to counterproductive outcomes.

Research evidence from Dunaetz and Priddy indicated that excessive ministry engagement in local community outreach endeavors usually does not result in enormous church growth, whereas the development of a church culture based on personal and corporate prayer is associated with the better attraction of new church members.<sup>9</sup> One could say that the belief that more outreach activities are needed to help unchurched individuals find Christ is rooted deeply in the minds of many church leaders, yet when outreach is not in line with

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<sup>8</sup> Elkington, et al., “Leadership,” 17.

<sup>9</sup> David R. Dunaetz and Kenneth E. Priddy, “Pastoral Attitudes that Predict Numerical Church Growth”, *Great Commission Research Journal* 6, no. 1 (2013): 248.

evangelism practices, it may even interfere with church growth.<sup>10</sup> Nevertheless, outreach is essential to establish relationships with community dwellers and local organizations and, therefore, is valuable. However, it is pivotal to re-evaluate the overall approach to program development and participants if two of the church's primary goals include making disciples and growing while serving those in need.

Overall, to foster growth and cohesion, church leaders should view communities wed as vibrant and multiculturally rich areas. Although caring for vulnerable populations remains an essential part of missionary work in the present-day environment, church leaders must focus on communities to promote their welfare. Therefore, the concept of holistic discipleship fits in the new vision of community outreach programs.

Moon defined holistic discipleship as a way through which "the ultimate God addresses intimate needs in ordinary areas of life; areas of 'non-poor' poverty are exposed, and disciple-makers consider the community growth process from relief to sustainability."<sup>11</sup> Not only does discipleship mean rendering services to unprivileged and marginalized social groups, but it also covers the community in all its diversity while considering all possible vulnerabilities. Discipleship implies a positive social change, a pursuit of the city welfare from within the urban structures.<sup>12</sup> Additionally, it primarily focuses on educational, volunteering, prevention, and support programs.<sup>13</sup> The placement of the community interests and welfare at the forefront is a way to overcome the stigma of religion and a negative

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<sup>10</sup> Dunaetz and Kenneth E. Priddy, "Pastoral Attitudes," 249.

<sup>11</sup> Jay Moon, "Holistic Discipleship: Integrating Community Development in the Discipleship Process," *Missio Nexus*, January 1, 2012, <https://missionexus.org/holistic-discipleship-integrating-community-development-in-the-discipleship-process/>.

<sup>12</sup> George J. Van Wyngaard, "Conceptual Considerations for Studying Churches' Engagement with Urban Fractures and Vulnerabilities," *HTS Teologiese Studies/Theological Studies* 73, no. 3 (2017): 2.

<sup>13</sup> National WMU, "Holistic Discipleship," *WMU*, June 9, 2016, <http://www.wmu.com/?q=article/national-wmu/national-wmu/holistic-discipleship>.

perception of Christianity as a counterculture. In this way, a perfect vision of a social change through discipleship can include the development of an inclusive, favorable, and spiritual community environment with the help of engaged, passionate believers and support from church leaders.

The third factor interfering with church growth is the general demographic trend in the United States. Since the modern social environment is multicultural and everchanging, church leaders should re-evaluate and modify their approaches to such fundamental practices as leadership and missionary work. Leaders must meet the interests and needs of the contemporary communities and all culturally diverse individuals within the community. Multicultural competence is an essential component of successful, effective ministry and missionary work.

The significance of evolving multicultural competence and demographically diverse social environment is critical. Researchers defined cultural competence as sensitivity toward multicultural peculiarities in diverse individuals, the awareness of general multicultural differences, and the ability to interact with people from diverse backgrounds effectively.<sup>14</sup> Since cultural competence affects the quality of relationship building, church leaders can undergo cross-cultural training. This training has a purpose to increase the effectiveness of interactions with people from diverse backgrounds through acknowledging disparities in values, views, and attitudes that can induce cross-cultural uncertainty and conflicts.<sup>15</sup>

One of the most apparent benefits of a cross-cultural approach originates from that many individuals in multicultural communities do not attend church because they do not

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<sup>14</sup> Chi-Yue Chiu et al., "Cross-Cultural Competence: Theory, Research, and Application," *Journal of Cross-Cultural Psychology* 44, no. 6 (2013): 843.

<sup>15</sup> Hsiu-Ching Ko, "Cross-Cultural Leadership Effectiveness: Perspectives from Non-Western Leaders," *Management and Organizational Studies* 2, no. 4 (2015): 1.

accept the way the Christian teaching is presented to them there.<sup>16</sup> The church leaders cannot compromise their values to meet the secular preferences of all social groups. Nevertheless, the leader can modify their manners of communication to appeal to more individuals. The cross-cultural approach can be of help in attaining this objective. Moreover, the Evangelical Lutheran Church in America stated that the mission of the Christian church is inherently cross-cultural.<sup>17</sup> The practice of multicultural competence can create disciples from diverse backgrounds and inspire them to act and serve.

Lastly, the researcher argued that the best way to explore communities, identify their needs and vulnerabilities, ensure sustained service, and establish trust was through partnership development and networking. Church leaders can benefit from networks by using rich sources of information provided by their partners or by gaining access to other resources needed to attain shared missionary and community improvement goals.<sup>18,19</sup> In other words, networking decreases costs facilitates experience development, and accelerates the fulfillment of various objectives.

With partnerships, the church leader's ability to address a greater variety of community vulnerabilities increases. For instance, previous research findings and experiences of some churches indicated that in collaboration with healthcare, social organizations, and

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<sup>16</sup> Marg Perry, "How Can the Life, Ministry and Teaching of the Apostle Paul, Address the Development of Cross-Cultural Leadership Practice That Is Biblically-Based, and Informed by Relevant Secular Theory?" *Journal of Contemporary Ministry*, no. 4 (2018): 107.

<sup>17</sup> Evangelical Lutheran Church in America, "*Talking Together as Christians Cross-Culturally: A Field Guide. Revised Edition*," ELCA, 2009, 11, [http://download.elca.org/ELCA%20Resource%20Repository/Talking\\_Together\\_As\\_Christians\\_Cross\\_Culturally\\_A\\_Field\\_Guide.pdf](http://download.elca.org/ELCA%20Resource%20Repository/Talking_Together_As_Christians_Cross_Culturally_A_Field_Guide.pdf).

<sup>18</sup> Kärin Butler, Primuth, "How Networks are Shaping the Future of World Mission," *Mission Frontiers*, March 1, 2017, <http://www.missionfrontiers.org/issue/article/how-networks-are-shaping-the-future-of-world-mission>.

<sup>19</sup> Phill Butler and Clyde Cowan, "Partnership: Accelerating World Evangelization in the 90's," *Mission Frontiers*, May 1, 1997, <http://www.missionfrontiers.org/issue/article/partnership-accelerating-world-evangelization-in-the-90s>.

interprofessional specialists, leaders may establish an active church and community-based program for the prevention of such problems as diabetes,<sup>20</sup> substance abuse,<sup>21</sup> youth violence,<sup>22</sup> and so forth. Similarly, by engaging disciples and organization leaders with different specializations, the church leader may attend to various emotional, educational, spiritual, and other needs of local people and even provide a crisis relief response. In this regard, a distinct advantage of partnering and networking is the establishment of competence trust: People become more drawn to programs knowing that those programs are carried out by competent volunteers or qualified specialists.<sup>23</sup> A positive effect of church networking is the leader promoting social capital through bonding and strengthening ties among people.<sup>24</sup> Such an approach allows increasing efficacy of efforts and leads to higher engagement in the church by community residents.

### **Purpose Statement**

Based on the problem discussed and analyzed, one might suggest that to be “a truly missional church involves deep reflection on culture and discovering creative ways of communication and church practice that both adapt to the culture and challenge it.”<sup>25</sup> Thus, not only should church leaders aim to involve in communities more, but they should also

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<sup>20</sup> Tricia S. Tang et al., "Outcomes of a Church-based Diabetes Prevention Program Delivered by Peers," *The Diabetes Educator* 40, no. 2 (2014): 223.

<sup>21</sup> Knowlton Johnson et al., "Mobilizing Church Communities to Prevent Alcohol and Other Drug Abuse," *Journal of Community Practice* 7, no. 2 (2000): 2.

<sup>22</sup> Susan Morrel-Samuels et al., "Community Engagement in Youth Violence Prevention: Crafting Methods to Context," *The Journal of Primary Prevention* 37, no. 2 (2016): 190.

<sup>23</sup> Joyce Hoelting, "Building Trust in Communities," *University of Minnesota Extension*, 2017, <https://extension.umn.edu/vital-connections/building-trust-communities>.

<sup>24</sup> Wilma Gallet, "Social Connectedness: The Role of The Local Church in Building Community," *Research Gate*, 2016, [https://www.researchgate.net/publication/312618350\\_Social\\_connectednessthe\\_role\\_of\\_the\\_local\\_church\\_in\\_building\\_community](https://www.researchgate.net/publication/312618350_Social_connectednessthe_role_of_the_local_church_in_building_community).

<sup>25</sup> Timothy Keller, *Serving a Movement: Doing Balanced, Gospel-centered Ministry in Your City* (Grand Rapids: Zondervan, 2016), 30.



develop a profound understanding of trends dominating individuals' lives within certain urban areas and use this knowledge to become closer and more helpful to them.<sup>26</sup> The present researcher explored the way contemporary church leaders approached such fundamental practices as leadership and missionary work today. Additionally, this researcher thoroughly analyzed the cultural and social context in which contemporary churches in the United States function by answering the following questions:

1. Which approaches do church leaders undertake to respond to present-day community trends?
2. Do these methods and approaches help to meet the interests and needs of the contemporary communities and all individuals who dwell in them?
3. What leadership and disciple-making models are the most promising in terms of community evangelization and church growth?
4. How efficient are those leadership and community interaction models in identifying the interests and serving the needs of diverse communities and establishing trustful, lasting, and meaningful relationships with them?

The goal of the present research was the evaluation of an evidence-based leadership model that incorporated the vision of leadership as mentorship, holistic discipleship, multicultural competence, and networking. To multiply disciples and carry out missionary work successfully in the present-day environment, church leaders should consider contemporary demographic and broader cultural trends by incorporating the understanding of the community in their communication practices. The ministry leaders can use the leadership model to attain those goals and, over some time, stimulate the growth of the church.

The significance and relevance of the study are due to a general decline of the Christian church in western culture. Some regions, such as Africa, Asia-Pacific, and Latin America, show an increased interest in Christianity. As stated by Jenkins, not only are non-western churches growing more rapidly than the western ones, those churches are frequently

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<sup>26</sup> Dino Rizzo, *Serve Your City: How to Do It and Why It Matters* (Calgary: ARC Resources, 2018), 26.

more successful in missionary work.<sup>27</sup> The researcher believed in the need to obtain more in-depth insight into the factors defining the spread of Christianity in different social and cultural contexts to devise appropriate and practical strategies that would promote Christian values within the mainstream western culture. By studying community evangelization failures in the United States and similar advanced economies, it may be possible to reveal which methodology for disciple-making and evangelization is the most applicable to those environments to find a better way to empower disciples and churches to carry out missionary work.

Today, “there is a significant gap between becoming a ‘member’ [of a church] and living a meaningful, relevant, active life as a real disciple, faithfully responding to the call left by the Master.” The main reason for this gap existing is the dominance of secular, post-religious, and postmodern trends in the urban communities, especially in advanced economies. For instance, Gonçalves stated that for a significant time in cultures based on consumerism, personal choice and individualism were of the utmost importance, and all objects and ideas, including religion itself, were lifestyle accessories.<sup>28</sup> People in consumerist societies may experience religion superficially and lack significant ties with religion. Such a trend poses significant challenges in disciple-making efforts. Nevertheless, the author observed a positive postmodern trend that included a widespread interest in consumption to satisfy personal needs and a search for spiritual and community experiences.<sup>29</sup>

Through the leadership framework developed in the present research project, the researcher captured and considered as many common societal and cultural trends as possible.

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<sup>27</sup> Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (Oxford: Oxford University Press, 2011), 87.

<sup>28</sup> *Ibid.*, 278.

<sup>29</sup> *Ibid.*, 284-286.

Therefore, church leaders who would implement it afterward would become able to respond to existing cultural and societal challenges more efficiently. Ministries could use such components of the suggested model as mentorship, multicultural competence, and holistic discipleship integrated with outreach to develop sustainable, trustful relationships with disciples and congregates by strengthening community ties.

### **Basic Assumptions**

The exponential growth in membership is crucial because it helps to ensure churches' economic stability and viability. Nevertheless, ministries should focus on disciple-making to improve the quality of the church-community relationships. There seem to be strong links among evangelism, discipleship, and church leadership. Disciples are change agents within the community as they spread the teachings of Christ through their deeds and words. In turn, church leaders play an essential part in inspiring the missional activities of disciples. Therefore, effective leadership is a foundation for both disciple-making and evangelism. Moreover, leaders, as individuals, have the power to influence others, and they play a pivotal role in shifting from the obsolete views on communities and missionary work to the new and more modern ones. Thus, the present researcher focused on the responsibilities and practices that leaders implemented to stimulate church growth. Therefore, the intervention was based on the analysis of various leadership concepts, theories, models, and practices that mainly targeted church leaders' behaviors and knowledge.

### **Limitations and Delimitations**

#### **Limitations**

Due to time constraints, only 152 individuals were interviewed. This sample pool was enough to attain both informational and theoretical saturation in the given qualitative research project. In other words, it was expected that answers collected from the intended number of respondents were enough to reveal consistent patterns in data sets and that a complete set of

constructs that comprised the chosen theoretical framework was adequately represented in those answers.<sup>30</sup> Therefore, because the depth of analysis and accuracy of research design were the main contributors to the quality of qualitative research rather than the size of the sample, these were paid considerable attention to attain adequate findings of trustworthiness and reliability.

The researcher employed convenience and purposeful sampling techniques. Convenience sampling recruited community and congregation members in the research. Purposeful sampling was ideal for selecting pastors and church leaders with enough expertise to answer the formulated research questions, as well as a willingness to engage in a thorough discussion of issues raised in the present paper. Although the researcher aspired to make the convenience sample representative of the whole community/congregation population by including demographically and multiculturally diverse individuals, an optimal level of generalizability of research findings would remain difficult to attain because the researcher would not have access to reliable and accurate information about socio-demographic characteristics of the selected population.

At the same time, purposive sampling that implies “the deliberate choice of a participant due to the qualities the participant possesses” excludes any chance of generalizability.<sup>31</sup> Therefore, the inability to generalize research findings was a major limitation of the given study. Nevertheless, the researcher used the purposeful technique to attain the necessary data saturation within the qualitative study framework. The interviews with recruited experts were comprehensive and informative to meet the formulated research objectives more efficiently than convenience sampling.

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<sup>30</sup> Benjamin Saunders et al., “Saturation in Qualitative Research: Exploring Its Conceptualization and Operationalization,” *Quality & Quantity* 52, no. 4 (2017): 1894.

<sup>31</sup> Ilker Etikan, Sulaiman Abubakar Musa and Rukayya Sunusi Alkassim, “Comparison of Convenience Sampling and Purposive Sampling,” *American Journal of Theoretical and Applied Statistics* 5, no. 1 (2016): 2.

Additionally, self-reports were the primary collection tools in the study and were associated with a significant risk of biasing. The subjectivity of respondents' answers was just one of the factors that might have affected the reliability of findings. Some participants might have been insufficiently motivated to provide thoughtful feedback and invest efforts in the discussion. However, the researcher minimized response bias at the stage of obtaining informed consent from study participants by educating them on study objectives and the expected manner to answer the research questions. Further, it should be noted that the mentor for this research noted that the identification of individual leader characteristics was not a focus. Future researchers may consider the use of the Relational Wisdom 360 tool (see <https://rw360.org>) developed by Ken Sande. This tool measures the emotional intelligence of the individual. For this study, the perspectives of leadership characteristics from a team perspective were provided.

### **Delimitations**

Although the strategies used by the ministry could be adequately evaluated merely from within the organization, a fairer assessment of relationships that a church had with community dwellers and disciples could be carried out only from the outside. Therefore, there were two core populations of interest in the present research project: church leaders ( $n = 3-5$ ) and congregates/disciples ( $n = 25-27$ ). As for the focus of the study, the researcher focused on the perceptions of respondents in the sample groups of church leadership and discipleship, and outreach practices within the context of evangelism and multiculturalism. Existing practices and models were compared with the proposed ones and evaluated based on such criteria as the feasibility of implementation and impacts on church growth and quality of relationships with disciples and congregates. In particular, accountability, responsiveness to interests, and needs of diverse individuals, mentor availability, and informational support were included in the assessment framework as the measures of relationship quality.

## **Thesis Statement**

Church leaders can ignite the interests of unchurched individuals to the Christian teachings by understanding individuals living in the communities better and adopting church leadership and disciple-making models accountable for current social and cultural trends better. Therefore, the broad topic of the present research was church growth and evangelization in the multicultural context. A thesis statement was tested in detail within the identified theme: the application of the leadership model that viewed multicultural competence as one of its core values. Disciples could incorporate mentorship/leadership as a primary tool for disciple-making and communicate a vision of holistic discipleship as part of community outreach programs to evangelize communities more effectively than current leadership and disciple-making practices.

Better disciple empowerment may lead to more sustainable church growth over time. Empowerment means the sharing of power with others to enable others to perform certain activities independently yet effectively. Empowerment refers to providing an interested party with access to necessary resources, multilateral support, constructive feedback, and motivation for growth and further involvement in meaningful activities leading to the attainment of desired changes. Throughout history, the empowered discipleship always played a crucial role in the development and success of the church. Thus, the contemporary ministry may contribute to the further thriving of the church by drawing from previous experiences, finding the right approach to multiplying disciples in the present-day context, and encouraging them to fulfill the Great Commission.

## Chapter 2

### Conceptual Framework

The problem of effective leadership has become particularly topical for modern churches. According to a recent study by Jones,<sup>32</sup> the drop in the number of church memberships observed over the past few decades has been staggering. The report indicated a stupendous drop of 70% in the number of church members since the 1990s.<sup>33</sup> Thus, there is an evident trend in contemporary American society, which shows a drop in the number of churchgoers. The described tendency may show several alterations in society, including reduced valuation of spirituality and the importance of Christian values, a shift in the understanding of the role of spiritual growth in people's lives and other crucial changes<sup>34</sup>.

### Literature Review

Aikman, David. *Jesus in Beijing: How Christianity is Transforming China and Changing the Global Balance of Power*. Washington, DC: Regnery Publishing, 2006.

The author shared his interest in writing the book back in 1970 when he was working in Hong Kong as a reporter. Many Chinese people from the south and overseas came to visit the country. Most from Hong Kong were churchgoing Christians who snatched any information concerning the status of other believers in China. By then, the nation was staggering as it was pulling itself together after the chaos of the Cultural Revolution battle. The visitors played a crucial role in bringing Christian revival in China from their remarkable stories. Traveling extensively across China, a

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<sup>32</sup> Timothy Keller, *Serving a Movement: Doing Balanced, Gospel-Centered Ministry in Your City* (Grand Rapids, MI: Zondervan, 2016): 7.

<sup>33</sup> Craig Ott and Gene Wilson, *Global Church Planting: Biblical Principles and Best Practices for Multiplication* (Baker Books, 2010): 18.

<sup>34</sup> Marg Perry, "How Can the Life, Ministry, and Teaching of the Apostle Paul, Address the Development of Cross-Cultural Leadership Practice That Is Biblically-Based, and Informed by Relevant Secular Theory?" *Journal of Contemporary Ministry*, no. 4 (2018): 112.

further explanation of how “Jesus came to Beijing” was given as well as the early years of the church after the Cultural Revolution. More was highlighted concerning China’s Jerusalem and the roles played by the Catholics, artists, writers, and academics in Christianity. The development since 2003 pointed out in the book provided significant insights into the research topic in establishing healthy strategies for spiritual growth.

Andrews, Edward D. *The Evangelism Handbook: How All Christians Can Effectively Share God’s Word in Their Community*. Christian Publishing House, 2017.

Every Christian must participate in discussing their beliefs based on their talents and gifts. The greatest act of love that Christians carry out to their neighbors is to bring those neighbors to Christ. Within the heart of every true Christian is a burning desire to love God with their whole being. In line with God’s will, leaders should preach repentance of sins as God is patient, not wishing anyone would perish without knowing Him. Basing his argument on Romans 10:14, the author showed how vital evangelism is to every Christian. No one can know the truth unless someone preaches it to them. Faith comes from hearing God’s Word, and without it, no one can be a follower of Christ unless he or she believes in Him first. He asserts that every Christian ideally is evangelized. The book contributed to the research topic in emphasizing the importance of developing disciples through studying the Scriptures with new believers.

Bosch, David J. *Witness to the World: The Christian Mission in Theological Perspective*. Oregon: Wipf and Stock Publishers, 2006.

The primary objective of the book was to acquaint theological students, pastors, missionaries, and interested church members with the issues facing church-in-mission today. He further stated that the book followed an argument with reasonable ease for



theological students in the early stages of their studies. By limiting the subject of evangelism to some fundamental questions about missions, missiological issues including the relationship between the “younger” and “older” churches, cross-cultural communication of the gospel, the evaluation of non-Christian religions, is discussed. The numerous questions concerning missions are narrowed down to one – What does it imply to be the Church of Christ in today’s world? The topics covered helps one to discover his viewpoint on his theological persuasions about missions. The book addresses the issue of contemporary theology of missions and the biblical foundation of missions, which will significantly contribute to the research topic.

Chiu, Chi-Yue, Walter J. Lonner, David Matsumoto, and Colleen Ward. “Cross-Cultural Competence: Theory, Research, and Application.” *Journal of Cross-Cultural Psychology* 44, no. 6 (2013): 843-848.

The researchers make it possible to consider the area of church leadership from a specific point of view. They indicate that church communities are multicultural societies that include diverse individuals with various peculiarities. Thus, the significance of multicultural competence for the given sphere was discussed.

Furthermore, the authors provide their audience with some aspects that are integral components of church leadership. This information indicates that the given article is suitable for those people who want to succeed in the sphere of church leadership.

These data are credible because the authors support their ideas with additional research. In addition to that, Chiu, Lonner, Matsumoto, and Ward have a rich background in writing relevant works, which was supported by numerous journal articles that cover this topic.

Christopherson, Jeff, and Mac Lake. *Kingdom First: Starting Churches that Shape Movements*. Nashville, TN: B&H Books, 2015.

The authors discuss requirements for individuals who plan to involve in church planting, drawing specific attention to the knowledge of theology and missionary skills. Both Christopherson and Lake are members of relevant religious bodies, which allows them to present useful information on how churches work from inside. The researchers mention that it is impossible to establish the kingdom of God superficially or purposefully; God decides who and when should start new churches. However, the possible positive outcomes of diminishing the role of personal comfort for promoting blessing and influencing the decision are considered. Thus, the authors stipulate that if an individual wants to be a part of a God-honoring movement, they should sacrifice something significant for them.

Coleman, Robert E. *The Master Plan of Evangelism*. Baker Books, 2006.

The book has challenged and instructed an untold number of people in reaching out to the world for Christ. Endorsed by Billy Graham, the question of what Christ's strategy of evangelism was explored. The set of principles and a sketched scheme presented by Robert helps in giving guidelines for advancing evangelism, widening the circle of faith. Problems encountered in evangelistic methods, which hinder Christians from fulfilling the high commission of Christ, were outlined. Moreover, the importance of including more people who will continuously and contagiously transform others by leading them to Christ was presented. The book also concentrates on how the Lord Jesus Christ molded his disciples for them to be equal to the task. The aim is for Christian efforts to be aligned with Jesus' strategy and will of evangelizing while he walked on the earth. In the book, Jesus is considered as the perfect example to be followed since he had no mistake having been tempted and tried in all aspects yet was without sin or blemish. The book will be instrumental in the

research topic in proposing a useful evangelism model based on Jesus Christ's example.

Drost, Paul. "Church Planting: A Strategic Method for Increasing Missional Effectiveness in the Assemblies of God." Ph.D. diss., Assemblies of God Theological Seminary, 2015. The dissertation states that the number of churches is growing worldwide, which is a sign of the effectiveness of the Assemblies of God (AG). The AG fulfills the Great Commission by sending missionaries to remote areas and planting new churches. The author proves that the strategy above is a compelling and biblical way of making religion more influential now. Furthermore, Drost indicates that the increasing number of churches fails to meet the growing population trends. That is why the researcher emphasizes the necessity to increase the number of churches since it will enhance both the economic and social status of church members and the whole community. Drost bases his dissertation on relevant literature and statistical data from approximately 8,000 churches, which makes the findings credible and reliable.

Dunaetz, David R., and Kenneth E. Priddy. "Pastoral Attitudes that Predict Numerical Church Growth." *Great Commission Research Journal* 6, no. 1 (2013): 241-256. Dunaetz and Priddy are credible authors that specialize in religion and its significant affairs. Even though Priddy has only contributed to the given article, Dunaetz has created multiple works that discuss practical theology, the role of the church in the modern world, the mission, and other essential topics. Their collaborative article mentions that pastoral attitudes can have different or even opposite impacts on numerical church growth. Thus, the authors prove that personal and corporate prayer are productive while preaching and outreach imply negative consequences to numerical church growth. Thus, this article describes the current problem and offers

crucial guidelines for church leaders to solve it if they want their establishments to grow.

Easum, William M., and William Tenny-Brittian. *Effective Staffing for Vital Churches: The Essential Guide to Finding and Keeping the Right People*. Grand Rapids, MI: Baker Books, 2012.

The veteran pastors and church growth consultants mention that church health and growth significantly depend on a working staffing strategy. The researchers have sufficient experience and competency to find, analyze, and generate relevant information. Based on statistical data, Easum and Tenny-Brittian argue that few US citizens attend church regularly, which is caused by weak leadership roles. According to the authors, adequate staffing means that church leaders should attract people to church, retain, disciple, and send them back to the world. In addition to that, the book presents a comprehensive insight into the issue because it considers a financial side. Thus, the given piece of literature is essential for the present research because it introduces growth guidelines for various congregations irrespective of their size and accompanying challenges.

Elkington, Rob, Darryl Meekins, Jennifer M. Breen, and Suzanne S. Martin. "Leadership as an Enabling Function: Towards a New Paradigm for Local Church Leadership in the 21st Century." *In Die Skriflig* 49, no. 3 (2015): 1-14.

The researchers focus on leadership and its significance for church figures. They stipulated that the phenomenon under analysis should meet the current requirements. Thus, the article says that leadership is similar to mentorship, which means that a leader should both motivate subordinates and share knowledge with them. This role becomes even more significant when it comes to God-related issues because experience and faith are everything that can influence an individual. In addition to

that, the scholars offer theory-based activities that are helpful for church figures to enhance their leadership skills and abilities, which will contribute to their higher impact on the congregation.

Gallet, Wilma. "Social Connectedness: The Role of the Local Church in Building Community." *Pointers: Bulletin of the Christian Research Association* 26, no. 4 (2016): 1-5.

Gallet specializes in social studies and investigates what social phenomena or events affect individuals. In the article, she has conducted a literature review and mentioned that representatives of various social groups lack a sense of belonging in the modern world, which is detrimental for their physical and mental well-being. Thus, the scholar considers the local church as a social entity that can provide such people with necessary support and connectedness. It is not an attempt to diminish the spiritual role of the church. On the contrary, the present article indicates that the church and its leaders can provide society with a high number of benefits, including the satisfaction of religious needs, improving social life, and others.

Gonçalves, Kleber D. "Transforming Discipleship: Opportunities in Following the Master in a Postmodern World." *Journal of Adventist Mission Studies* 12, no. 2 (2016): 277-289.

Gonçalves specializes in covering many religious topics, including the mission of the church, challenges of modern Christianity, and others. In turn, this article considers the issue of discipleship and its role in the present world. As distinct from many other scholars, Gonçalves draws attention to the essential difference between disciple-making and numerical growth. The author emphasizes that Christian discipleship is significant in the modern world because this phenomenon tells about the effectiveness of church activity. Furthermore, crucial challenges regarding disciple-making are

described. The researcher also presents some guidelines that help overcome these problems. Thus, there is no doubt that the given article is essential in the modern world since it helps church leaders comprehend that they should draw specific attention to increase and improve their discipleship.

Hayden, Eric W. *Spurgeon on Revival: A Pattern for Evangelism Today*. Oregon: Wipf and Stock Publishers, 2018.

The book shows that now more than ever, there is an urgent need for a revival of true religion. Based on the denominational statistics which have discovered that there are many closed churches, diminishing memberships, and an alarming decline of Sunday school scholars, lack of baptisms, and regular conversions, the claim is elaborated. Therefore, the above is a wakeup call for Christians to allow God to use them in bringing a revival of true Christianity to remedy the situation. C. H. Spurgeon is cited in the book as he tells of a little “backwoods” Christian community in the U.S that had a decline and bought a new chandelier for the whole village. The church was crowded on the first Sunday after the building was installed, but the following one was just the usual few. Unlike old times, churches are no longer able to draw people’s attention, especially in the film industry. The book will contribute to the research topic since it focuses on Revival pointing out that the Church has a vital role to play evaluating effective evangelism strategies.

Hayward, John. “Church Growth via Enthusiasts and Renewal.” *ResearchGate*. Accessed December 11, 2019.

[https://www.researchgate.net/publication/228934751\\_Church\\_Growth\\_via\\_Enthusiasts\\_and\\_Renewal](https://www.researchgate.net/publication/228934751_Church_Growth_via_Enthusiasts_and_Renewal).

The scholar analyzes the current state of religion in society and mentions that ongoing secularization often results in church decline. Against this background, Hayward

attempts to develop effective ways of how this situation is addressed to lead to church growth. Two possible solutions were presented, and they include attracting enthusiasts and making existing parishioners participate in church life more actively. In this case, the author offers specific policies and actions that should be taken to address the situation under consideration. Thus, the given article is useful for modern church leaders in the way that it demonstrates that it is normal when they face a decline. At the same time, Hayward provides such church figures with advice on how to overcome the problems.

Hirsch, Alan, and Dave Ferguson. *On the Verge: A Journey into the Apostolic Future of the Church*. Grand Rapids, MI: Zondervan, 2011.

The book stipulates that the church should meet the changing requirements of the modern world. Now, many people tend to believe that church is something outdated that fails to reflect the contemporary vision of reality. That is why the authors indicate that appropriate changes will improve the situation. Hirsch and Ferguson state that some of the religious leaders understand this and reorganize their thoughts and activities. The researchers present credible information because Ferguson provides visionary leadership for a global network of reproducing churches, while Hirsch is a thought-leader and strategist for many churches from the Western world. Thus, the two mention that a new kind of church is emerging where religious leaders will manage to eliminate any disagreements within the given industry.

Hollinghurst, Steve. *Mission Shaped Evangelism: The Gospel in Contemporary Culture*. Hymns Ancient and Modern Ltd, 2010.

The book presents an England church planting report which observes church plants that send a great diversity of 'fresh expressions' in response to cross-cultural mission situations in the UK. The book examines what happens to the gospel when it is

enculturated or the likelihood of it being already present in the culture before the missionaries arrive. Many missioners involved in mission thinking are influenced by David Bosch's work, where the author argued that the mission had been shaped historically by shifts between epochs of history. In other words, the Christian mission can be nothing else but incarnational, responding to its culture, time, and place. Many missiologists have considered the incarnational approach mainstream is owing to the Mission-shaped Church report. The author emphasizes the importance of home evangelism that should be an expression of cross-cultural mission. Therefore, it is the key to recognize some approaches to evangelism that are not 'mission-shaped.' The book will assist in research by providing guidelines for establishing effective ways of developing discipleship strategies that will equip disciples to make other disciples.

Hull, Bill. *The Disciple-Making Church: Leading a Body of Believers on the Journey of Faith*. Baker Books, 2010.

The book does not ignore the lost art of discipleship in this instant-access generation. Churches have grown regarding attendance, but not spiritually. Throughout, an open biblical call to follow other people's footsteps as they follow Christ. In other words, readers are urged to come back to the original plan of discipleship that was lost along the way. Practical thoughts and tools in the book help bring things into perspective for churches to embark on true discipleship in line with the will of Jesus Christ.

Additionally, a definition of disciple-making is contextualized using a biblical perspective, focusing on the attributes of the church that is committed to making disciples. An analysis of the first church in Jerusalem, the mission, and the disciplining church was provided. The book concludes by giving a reflection of the principles of a growing church regarding leadership, spiritual, and population growth, which will significantly contribute to the research topic.



Jenkins, Philip. *The Next Christendom: The Coming of Global Christianity*. 3rd ed. Oxford: Oxford University Press, 2011.

Jenkins is famous as one of the leading religious scholars in the world due to some of his essential books that try to predict the future of Christianity. In the given piece of literature, however, he investigates the state and role of churches in the countries of the Global South. Christianity is gaining power in Asia, Africa, and Latin America, which could not but result in the supposition that this part of the world brings some changes to religion. The author stipulates that churches are growing more rapidly and are more successful in missionary work in these countries in comparison with western churches. Thus, the given book is useful for numerous US church leaders because it indicates that they should adopt an international working experience.

Johnson, Knowlton, Tim Noe, David Collins, Ted Strader, and Gregory Bucholtz. "Mobilizing Church Communities to Prevent Alcohol and Other Drug Abuse." *Journal of Community Practice* 7, no. 2 (2000): 1-27.

This peer-reviewed article delves into the possible benefits that church communities can offer to society. The authors have conducted essential research to analyze the present data and develop reliable conclusions. It is mentioned that the collaboration of churches, healthcare establishments, and social organizations creates appropriate programs. In turn, these programs can address numerous health care and social issues, including substance abuse, diabetes, and others. The article is essential since it emphasizes the positive consequences of religious concepts. In the modern world, there exist numerous disputes regarding the possible involvement of the church in everyday life. Thus, the researchers prove that church congregations should cooperate with various social entities since the given connection will result in multiple advantages for both the whole nation and separate individuals.

Keller, Timothy. *Serving a Movement: Doing Balanced, Gospel-Centered Ministry in Your City*. Grand Rapids, MI: Zondervan, 2016.

Keller is a pastor and author of best-selling books, which allows him to be well acquainted with church practice and express it clearly and concisely in the given text. This work addresses the role of the church in modern society. The author stipulates that Christians should focus on the peace and prosperity of their city or community, rather than on establishing small groups of like-minded people. Based on credible literature review and the author's experience, the book discusses the requirements that should meet the missional church in the modern world. They include planting new churches, meeting the needs of the city or community, connecting people to God and culture, and many others. Thus, the book helps delve into the true nature of modern religion.

Ko, Hsiu-Ching. "Cross-Cultural Leadership Effectiveness: Perspectives from Non-Western Leaders." *Management and Organizational Studies* 2, no. 4 (2015): 1-15.

The researcher has interviewed non-Western vital managers to determine the components that are necessary for establishing and maintaining leadership in multicultural communities. They include core competencies, leadership strategies, and personal characteristics. The obtained data are based on real-life examples, which contribute to the enhanced credibility of this journal article. Even though Ko only draws attention to cross-cultural leadership in the business world, his findings are useful for church figures. It usually happens that congregations are communities that include people with diverse backgrounds, values, and views. Consequently, the author emphasizes that church leaders can benefit significantly from undergoing cross-cultural training and incorporating its concepts into their activity. Finally, the author's focus on

the non-Western world presents an innovative insight into the topic under consideration for US citizens.

Ott, Craig, and Gene Wilson. *Global Church Planting: Biblical Principles and Best Practices for Multiplication*. Baker Books, 2010.

The global growth of Christianity in the late 20<sup>th</sup> and early 21<sup>st</sup> centuries is astonishing. Millions of people from Latin America, Asia, Africa, and even unexpected places like China welcomed in new congregations. The subject of church planting has received much attention in the past years. Without church planting, the authors state that evangelism is an incomplete approach as far as fulfilling the Great Commission is concerned. Unfortunately, about thirty percent of humankind does not have a local church to spread the good news and nurture new believers. Church planting, therefore, remains to be a significant challenge in evangelism and discipleship. From the above reasons, the authors identify the task and reasons for church planting, developmental phases, the strategic and the critical factors for consideration. The factor mentioned above will provide insights relevant to the research topic. Among the critical factors include the personal life of church planters who make up the planting team, developing planters, servants, and leaders, as well as partnerships and resources required. The topic of church planting found in this book is beneficial to this paper.

Payne, John. *Discovering Church Planting; An Introduction to the Whats, Whys, and Hows of Global Church Planting*. London: IVP Books, 2009.

Payne has rich experience in the sphere of church planting and is currently an Associate Professor in Christian Ministry at Samford University. That is why his ideas are worth considering and present useful information for those who are interested in modern religious affairs. The researcher emphasizes the significance of

planting new churches across the globe to make the world more religious. In this case, Payne presents his personal experience, literature review, and training requirements to explain the most effective planting guidelines. He also comments on some issues that are crucial for every leader who wants to involve in a global church planting movement. In addition to that, the author stipulates that evangelism is the most useful way of establishing new churches.

Perry, Marg. “How Can the Life, Ministry, and Teaching of the Apostle Paul, Address the Development of Cross-Cultural Leadership Practice That Is Biblically-Based, and Informed by Relevant Secular Theory?” *Journal of Contemporary Ministry*, no. 4 (2018): 105-119.

The author bases her work on research activities and personal experience. Since Perry has worked in both churches and international organizations, she had sufficient knowledge to address cross-cultural leadership concepts and make them meet church settings. In other words, the researcher emphasizes the role of understanding biblical concepts in creating leadership qualities in multicultural communities. The given article is also essential since it addresses crucial problems for the modern church and offers ways of their solution. For example, while the church cannot meet the secular requirements of its parishioners, it can alter its manner of communication to deliver its message to a higher number of people. Thus, Perry provides church leaders with helpful information regarding effective leadership strategies based on scripture.

Piper, John, and David Mathis. *Finish the Mission: Bringing the Gospel to the Unreached and Unengaged*. Wheaton, IL: Crossway, 2012.

Both Piper and Mathis have rich experience in pastoral activities and have written a high number of books and articles on the given subject. Their piece of literature presents a new and modern insight into the mission of the church. Piper and Mathis

emphasize that it is essential to understand this mission to address the globally changing world. The idea that gospel and mission are inseparable was proved. The authors base their work on biblical concepts, placing God's opinions above all others. Thus, the given book is useful for the present research because it tries to explain how it is possible to make modern people more religious. Some leadership concepts were noted as significant for achieving the goals mentioned above.

Plueddemann, James E. *Leading across Cultures: Effective Ministry and Mission in the Global Church*. InterVarsity Press, 2012.

Since Acts Chapter 2, people live in the most exciting era of world missions. The body of Christ has multiplied, and the growth is still spreading than ever before due to the active missionaries who are going and serving everywhere. However, there are many dangerous possibilities of cross-cultural tensions being presented by the globalization of the church, particularly regarding leadership values. Church leaders, therefore, ought to work together with people with radically different assumptions about leadership. Based on the above, James asserts that the hope for the body of Christ depends on effective cultural leadership. Leaders in today's generation must learn to learn new skills and have the willingness to discard some of the approaches despite being successful in monocultural leadership. The book presents ideas that enhance collective understanding, collaboration, and practical ministry leaders across the world. Each of these ideas will contribute to the research topic since they target missionaries, mission pastors, youth pastors, students, and professors interested in leadership advocating for togetherness in sharing the gospel all over the world.

Roberts, Philip. *Mobilizing a Great Commission Church for Harvest: Voices and Views from the Southern Baptist Professors of Evangelism Fellowship*. Oregon: Wipf and Stock Publishers, 2011.

The Bible provides bright ideas that the primary responsibility of the church is taking part in the Great Commission. Evangelism is a vital topic for ministry was emphasized. Christianity and the possibility of salvation for everyone on the earth die if the ministry is ignored. God chose the church as His instrument to evangelize. Thus, evangelizing is a task that rests upon all Christians. The book discourses the concept of how people of God can be collectively involved in spreading the good news – the ultimate gift from God of eternal life to everyone. Topics addressed include pastors' roles, mobilization, and developing a Great Commission church. Some of the most relevant topics in the book that can be instrumental in the research topic but not limited to these include disciple-making, practical methods for reaching college students, mobilizing students for outreach, and servanthood evangelism as a bridge to the Gospel.

Setley, David M., and Douglas Gautsch. "Leadership and the Church: The Impact of Shifting Leadership Constructs." *International Journal of Business and Social Research* 5, no. 12 (2015): 17-25.

The scholars analyze leadership and trace this phenomenon back to Biblical times and Ancient Greece. They mention that there exist numerous leadership styles, and many church figures apply a charismatic one. The peculiarities of this style are investigated and explained. The authors indicated that specific leadership approaches are determinant for the size of the congregation and its participation in church life. Further, Setley and Gautsch mentioned that modern churches face a problem that people leave the church group without notification, and the researchers connect this phenomenon to the poor leadership of church figures. Thus, the article presents crucial information that proves that church leaders can either attract or discourage parishioners to participate in church life more actively.

Sills, M. David. *Reaching and Teaching: A Call to Great Commission Obedience*. Chicago, Illinois: Moody Publishers, 2010.

The book quoted the words of Christ when He was giving the Great Commission that missions go beyond evangelism. Every Christian has directed the command to become a disciple-maker. Paul the Apostle put these words into practice when he spread the gospel and established churches as his priority. Setting an excellent example, Paul the Apostle tirelessly worked to ensure the growth of these churches in depth and maturity. He revisited them, wrote letters to address concerns, answered questions, and challenged mistakes. Saint Paul was always in constant prayers and would always mention them. Much of his time was spent in mission beyond evangelism, like when he spent almost three years teaching in Ephesus. Apart from him, Paul had a network of other church leaders who were more into mission beyond evangelism. The missiological methods of the Apostle to the Gentiles in equipping disciples would contribute to the research topic in outlining all that is expected from Christians about missions and evangelism.

Spurgeon, Charles Haddon. *The Soul-winner: Or How to Lead Sinners to the Saviour*. Fleming H. Revell Company, 1895.

The book encompasses Mr. Spurgeon's short course of lectures he intended to deliver to college students. Terming the course "Soul Winning," a collection of his utterance to other categories of people on the same theme. In the first to the sixth chapter, college lectures addressed to Sunday-school teachers and open-air presents were discussed. The rest of the book consists of sermons about soul winning as an urgent call to the believers of Christ. The reading gives a significant contribution to the research topic by defining every Christian as a soul-winner. In supporting Simon Peter and Paul, the Apostle, the book affirms that soul winning is the chief business

for not only Christian ministers but also every true believer. Further instructions about soul winning and how to induce people for the task, obstacles encountered, qualifications, and encouragements to every soul-winner are provided.

Stetzer, Ed, and David Putman. *Breaking the Missional Code: Your Church can become a Missionary in your Community*. B&H Publishing Group, 2006.

The book shows how dynamic pastors, particularly across North America, are groundbreaking strategies of reaching their communities. The ability to connect with communities encouraged by these strategies has led to explosive growth. Cultural codes are broken, and people are hearkening to the biblical call with a burning desire for the Lord. Other pastors, despite efforts of applying these strategies, are becoming frustrated since people respond in different ways. The book addresses the issue as to why the models adopted are working effectively to some pastors and churches as compared to others. In highlighting the importance of having a profound understanding of the surrounding culture, the book provides excellent insights that are beneficial if addressed in the research topic. Moreover, the book gives guidelines on establishing effective strategies among people living in unique cultural settings. A keynote to churches is provided in that they should pay close attention to reaching out to people nearby before reaching out to other places.

Stetzer, Ed, and Mike Dodson. *Comeback Churches: How 300 Churches Turned around and Yours Can Too*. Nashville, TN: B&H Books, 2007.

Stetzer is a prominent church planter, pastor, and researcher, which allows him to have a sharp insight into the state of religion in the modern world. In co-operation with Dodson, the two mention that many successful churches tend to decline and lose their disciples over time. They back their ideas with precise statistical data, which makes this source credible and reliable. Since the given situation can affect almost



every church, the researchers investigate how it is possible to overcome these difficulties. Thus, they have analyzed cases of 300 churches that have managed to achieve some successful results after a period of stagnation. Consequently, the given book can be both a practical guide for pastors and church leaders on how to overcome difficulties and a source of motivation for them to develop religion.

Stockstill, Larry. *The Remnant*. Charisma Media, 2008.

The Remnant provides a framework of assisting what he calls the dysfunctional church. The framework provides insights that the research topic would consider worthwhile in establishing successful discipleship programs. A discussion of the Scriptures, texts about the untaught church and examples of healing and multiplying the unfruitful church were provided. Moreover, he gives ten commandments of ministry, which are: prayer, Bible study, integrity, purity, example, relationships, philosophy, faith, spiritual warfare, and lastly, wisdom. Larry asserts that a person's gift is amplified in the church world by education, aggressiveness, innovation, entrepreneurship, connections. He points out that a person must not assume to operate in the anointing based on a perception that ministry is exciting alone. Instead, anointing operates in brokenness on the cross and focuses on Jesus. Additionally, the anointing submits to correction from others, and is not only transparent but also operates in peace and relaxation. This book will help to clarify the real essence of a ministry that heals the community and the congregation.

Van Wyngaard, George J. "Conceptual Considerations for Studying Churches' Engagement with Urban Fractures and Vulnerabilities." *HTS Teologiese Studies / Theological Studies* 73, no. 3 (2017): 1-7.

The author tries to investigate how churches respond to urban change and vulnerability. He has conducted extensive research and organized numerous

questionnaires to gather and analyze the required data. Van Wyngaard stipulates that churches should meet the changing needs of society. It means that they should provide their services to both people who seek it and representatives of unprivileged social groups who are not sure about involvement in church activities. In this case, the church will manage to cover society in its diversity, which will imply positive consequences both for the church and the community within which it operates. Thus, the article is essential for modern church leaders because they should understand that their principal goal is to identify social trends and meet them to create a better society.

Wagner, C. Peter. *Strategies for Church Growth: Tools for Effective Mission and Evangelism*. Oregon: Wipf and Stock Publishers, 2010.

Being well acquainted with the subject at hand, Peter writes without hiding other people's viewpoints and is sensitive to those with different opinions. The book gives readers an overview of missions and church growth. Wagner starts by saying that strategies for church growth bring together various principles of missions and evangelism. No time in human history has the world had such a large population which means the harvest is plentiful. In as much as many people are acknowledging the sovereignty and the lordship of Christ, there is an urgent call to reach the lost in obedience to Christ's command. The source concisely brings together the research of the church growth movement that contributes to the evangelistic technology. Church growth is relevant to the research topic; the book discusses the growth of the church about the underlying biblical principles of successful evangelistic strategies.

Walls, Andrew F. *Missionary Movement in Christian History: Studies in the Transmission of Faith*. New York: Orbis Books, 2015.

The book brings together a selection of pieces written throughout twenty years, most of which intended for oral delivery. One theme is divided into three movements. The

first one is a reflection of the Christian faiths' nature from a historical transmission perspective. Insights from the book are relevant to the research topic as far as a historical transmission viewpoint regarding evangelism and discipleship is concerned. The culture, conversion, and coherence in the sense that the gospel was a prisoner yet to others a liberator of culture. The section gives a comparison of the first chapter of the book of Romans with the contemporary missionary movements. The second one views the process of transmission regarding Africa, a place considered to be unique in Christian history. The section examines the missionary movement, the Evangelical Revival, and Africa regarding Christianity History. Lastly, the third one focuses on the movement from the West as a model of what took place after the transmission of faith.

Fanning, Don. "The Great Commission." *Eruditio Ardescens* 1, no. 2 (2014): 2.

The article stresses that God has always been concerned with reconciling the fallen humankind back to Him and the price paid by Jesus on Calvary for our sins is unimaginable. The best thing and gift ever given to humankind is the sacrifice of Jesus Christ for the atonement of sin and redemption. The article discusses in depth the commands Christ gave His disciples before ascending to heaven. The author highlights the importance of the active verbal commands in the Great Commission, which are going, disciple, baptize, and teach. He points out that "to make disciples" in verse 19b is the main verbal thrust as it is the only verb in the section. Jesus Christ defines a disciple as a learner, a pupil, or a person who follows one's teachings. He illustrates how essential it is to make disciples as he gives examples of how Jesus and later Paul were disciples that are relevant in contributing to the research topic.

Hutchings, Tim. "Contemporary Religious Community and the Online Church." *Information, Communication & Society* 14, no. 8 (2011): 1118-1135.

Without a doubt, online churches are trying to handbag love, bolster, dialog, fellowship, proselytism, and other vital religious practices through the PC intervened correspondence component. Hutching presents the discoveries of an ethnographic investigation of five online churches that he considered for a time of four years. The principal center was around the liquid, multi-layered connection among disconnected and online action created by Christian clients of virtual worlds, chat rooms, discussions, and video streams. He examined online church research and rundown strategies, which offered a review of every one of the gathering recognizing the clear parallel with late church planting developments and prior TV services. He proposed another system of offline and online movement which was centered on two ideas specifically difference/familiarity and integration/isolation. Both of these models were spoken to as two concepts that outline a scene of computerized practice, consulted with nuance and extraordinary consideration by online churchgoers. The arrangements were deciphered in the perspective of more extensive social changes especially the move to 'networked individualism.' Conclusions drawn from the article are relevant to the research topic in that they help narrow down facts that would assist in establishing the discipleship program.

Shirley, Chris. "It Takes a Church to Make a Disciple: An Integrative Model of Discipleship for the Local Church." *Southwestern Journal of Theology* 50, no. 2 (2008): 207-224.

The article defines the word disciple as a learner further states that they are people who also think as they move beyond learning to do, which is their endeavor.

Discipleship is simple; the act of fulfilling the call of Jesus Christ in obedience to His commands. Thus, it is the state of being a disciple, which means loving and obeying Christ. The article goes further and talks about the church indicating that the local autonomous is the model affirmed in the Scripture. In simple terms, the church is

composed of disciples who ought to heavily invest themselves in the lives of other disciples. Undoubtedly, developing successive generations of committed disciples is the duty of every church, Shirley proposed an integrative model for church-based discipleship to reclaim or sustain the role of disciple-making. The model is relevant, practical and would be worthwhile in contributing to the research topic.

Song, Minho. "Contextualization and Discipleship: Closing the Gap between Theory and Practice." *Evangelical Review of Theology* 30, no. 3 (2006): 249-263.

The article highlights that contextual theology has significantly gained momentum in various theological studies. As opposed to the past where theological reflections centered on scripture and tradition, other models wired to the receptor's context are being emphasized. Ignoring context in the church will render it a foreign enterprise with a different message. Discipleship is overlooked as far as the discussion of contextualization is concerned. However, the aspect of following up is not considered. Song highlights the contexts of discipleship in the New Testament and how each presents its challenges for believers. The context of the book of Revelation and that of Matthew is a clear indication that discipleship is always within a context. He proposes three models of contextual discipleship, namely the translational, the synthetic, and the anthropological. The three models contribute significantly to the research topic in a broader perspective of disciple-making since they cover various contexts.

Thomas, Robert L. "The Great Commission: What to Teach." *Master's Seminary Journal* 21, no. 1 (2010): 5-20.

In this article, the Great Commission is the substance of what followers of Christ are expected to teach. He breaks down the Great Commission and shows how engaging and vital it is for disciples to obey the command. Jesus intended His disciples to use discernment and interpretation of the words He taught them to disciple others. In

response to the opposition Jesus faced from the Israelites, He changed his focus and delivered relevant teachings for every context. The Sermon on the Mount, for instance, was timely delivered to emphasize the promised Davidic kingdom as Jesus highlighted the required conditions that were for anyone who wished to be a partaker. Therefore, Christians need to consider historical context and theological circumstances, Christ's teachings, for appropriate judgments. The article serves to be of great importance in contributing to the research topic since it brings contextualization of the gospel of Christ into perspective.

### **Theoretical Foundation**

The introduction of the principles of the Great Commission as Jesus Christ established them in His teachings should be in the center of the current discipleship and the development of church leadership skills. Leaders should integrate the specified concepts into the context of the contemporary Christian environment, implying the concepts of spirituality and universality, as the foundational pillars of Christian unity; these are introduced into the context of church leadership. Thus, multiple issues and problems in church leadership are on multiple levels due to the opportunities for reinforcing the critical messages of Christ's teachings in an easily understandable manner. Moreover, with the enhancement of the concept of universality in church leadership, the essential concepts of Christianity will become palatable to all churchgoers. Therefore, the extent of spirituality believers will rise; new members may emerge as people are convinced that Christian faith is based on compassion, love, and support.

Thus, the principles of the universal leadership model, as Christ told them to have to integrate into the contemporary religious context. This literature review considers the critical impediments toward the introduction of effective Christian leadership into the environment of modern parishes, as well as the effects that the universal leadership approach may provide to

amend these issues, respectively. The review continues with the investigation of the current failure of evangelization and the opportunities that the universal leadership style introduces. Finally, the process of the implementation of the universal leadership approach and the expected outcomes that it entails are described.

To approach the problem of the drop in the significance of the role of the church in people's lives, one may need to investigate the current approaches toward leadership in the church as one of the sources of answers to the identified problem. When considering the approaches toward leadership in the church, particularly the use of leadership in the Christian Church, one should mention the presence of several conceptual models. These include the Bible Timothy Leadership (BTL), Paul leadership, and Jesus' leadership, with the Great Commission being one of the foundational standards for implementing change in the religious context. Those models represented the foundational principles of the approach in this paper, as composed into a single entity of the universal leadership model to allow for much more effective management of the processes of evangelization and the promotion of the Word of Christ to the target communities than prior. However, studied approaches, along with the specified frameworks, encompassed possibilities for the successful implementation of the foundational principles of Christianity.

The integration of the principles in the Bible of Timothy's leadership addressed the issues of unity that those in the contemporary Christian church have experienced a significant amount of time. The component of a more magnificent model of the universal leadership model should increase the extent to which the community of Christians is integrated and unified. According to the Gospel, a true leader must exhibit the following traits: "A leader must be well-thought-of, committed to his wife, calm and collected, accessible, and hospitable. He must know what he is talking about, not be over-fond of wine, not pushy but gentle, not thin-skinned, not money-hungry. He must handle his affairs well, attentive to his

own children, and having their respect.”<sup>35</sup> Those characteristics, in turn, should affect the performance of a church leader; the leader can engage in continuous spiritual development and acquire new skills, improving the general performance. Thus, the extent of engagement among the disciples should rise systematically, causing an improvement in the communication process, an improvement in the efficacy of knowledge sharing, and the development of the knowledge base with the help of which disciples will promote the concept of Christianity on the global scale in the future.

The Bethel Leaders Network produced by the Bethel Church provided another critical part of the framework in question. The specified approach was based on the notion of reviving leaders addressed the perfect solution for the observed problem in the contemporary Christian church setting due to the lack of motivation in leaders. Inspiration, although the model in question did not come directly from the Gospel, was inspired by the teachings of Christ and, therefore, seen as a framework for addressing the problem of the lack of inspiration and the absence of decent leadership approaches in the target setting in general. According to the tenets of the Bethel Leaders Network model, the discussed leadership approach integrated the notions of the Christian revival and passion for the promotion of Heaven on earth. As the proponents of the model explain,

Bethel Leaders Network (BLN) is Bethel Church’s relational network of revival leaders. It exists to connect and encourage revivalists everywhere in every type of career or vocation to see the Kingdom of God advance. Through a relationship with others passionate about bringing heaven to earth, we aim to resource leaders in churches, ministries, organizations, spheres of influence, and geographical regions to see transformation and experience worldwide revival.<sup>36</sup>

Overall, the model seems to retain a focus on the reinforcement of the traditional Christian values and the promotion of the ideas of revivalism to the Christian community.

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<sup>35</sup> Eugene H. Peterson, *The Message* (Colorado Springs, CO: NavPress, 2002), 1 Tim 3:2-5).

<sup>36</sup> “Bethel Leaders Network,” *Bethel.com*, n.d., <https://www.bethel.com/ministries/bethel-leaders/>



The approach seems entirely legitimate in the context of the contemporary condition of the Christian church, given the lack of enthusiasm and the absence of a clear compass according to which new Christian leaders must guide their disciples. Therefore, the current researcher integrated the BLN model to gain a clear vision of the critical goals and the direction in which the leadership process is geared. However, the frameworks were unlikely to support the process of managing the current problem of the lack of inspiration and spirituality in the Christian church alone. To handle the issue under analysis and contribute to the revival of the traditional Christian values within the target community, the researcher combined the two models, thus creating the framework for teaching new Christian leaders how to approach diverse communities and appeal to the target population.

Paul created the leadership model; as one of the constituents of the leadership style, universal, in this paper, refers to a pivotal step in designing the leadership approach that will keep the focus of disciples on the importance of Christian values and the idea of education and sharing knowledge as one of the main tools in increasing the pace of evangelization. The leadership of Paul is seen as that of a witness, which can be considered an example of what a true believer must do to gain the necessary extent of spirituality. Notably, the leadership of Paul is viewed by considering courage, suffering, respect, and concern for others.<sup>37</sup> Those qualities should be interpreted as the foundational standards for guiding disciples into becoming future leaders, as the specified framework also focused on the development of the qualities that a true Christian has to possess and, therefore, the ones that an actual Christian leader should display. However, the application of the framework, as Paul suggested, could not be regarded as a legitimate tool on its own; instead, to become a part of the universal leadership model, it would need the support of the remaining three.

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<sup>37</sup> Chris Shirley, "It Takes a Church to Make a Disciple: An Integrative Model of Discipleship for the Local Church," *Southwestern Journal of Theology* 50, no. 2 (2008): 221.

In addition to the ideas that Jesus's disciples introduced to the audience as the foundational standards for developing spirituality and growing as a believer, the importance of the ideas are not overlooked when building the universal leadership model for the contemporary Christian church. Although the standards for behaviors and attitudes that Jesus provided are numerous, several crucial principles will help one become closer to the ideal represented by Jesus. According to the Bible, the leadership of Jesus implied that one should adopt the approach that approaches the notion of servant leadership. In its nature, the leadership of Jesus is quite close to that of Paul; the latter also insisted on the importance of serving people as opposed to becoming the head of the crowd. In other words, the leadership of Jesus is based on the idea of leading ethically.<sup>38</sup> Thus, the researcher introduced the leadership standards of Jesus and those of Paul to build an ethical framework on which the entirety of the spiritual guidance provided to the disciples would reside.

At this point, one should mention the need to introduce another theoretical framework that would allow connecting the leadership of Jesus to the rest of the models introduced in this paper. Specifically, the spiritual leadership theory (SLT) was the cornerstone of the new, unified approach that was represented by the concept of the universal leadership model. Linked to the idea of spirituality at work (SAW), the SLT implies that one should provide moral guidance and an ethical stance for disciples to adopt.<sup>39</sup>

Finally, one should give credit to the Great Commission as the source of another addition to the universal leadership model. Based on the Gospel of Matthew, the researcher studied the concept of the Great Commission to understand the management of some of the most complex issues within the contemporary Christian church. In its nature, the Great

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<sup>38</sup> Minho Song, "Contextualization and Discipleship: Closing the Gap between Theory and Practice," *Evangelical Review of Theology* 30, no. 3 (2006): 250-251.

<sup>39</sup> Christopher Mabey, et al. "Having Burned the Straw Man of Christian Spiritual Leadership, What Can We Learn from Jesus about Leading Ethically?" *Journal of Business Ethics* 145, no. 4 (2017): 761.

Commission was the tool used to establish the relationships between a religious leader and the disciples. Specifically, the perspective in question allowed reducing the potential impact of an overly powerful leader in the Christian environment, where disciples might confuse the figure of the said leader as the only authority that they should seek as opposed to that one of Jesus. In turn, the integration of the Great Commission principles helped to avoid the specified issue because it emphasized the correct religious principles that believers follow.

The following excerpt from the Great Commission should be viewed as important in building the universal leadership model by following the process of teaching disciples and promoting the necessary Christian values: “All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”<sup>40</sup> In this excerpt, the significance of acknowledging the authority of Jesus Christ as the only superior leader whose ideas and words should always come first was reinforced. The resulting change in the perspective of believers and disciples, who may consider their educator as the ultimate source of knowledge, is crucial to the professional transformation that they need to experience to gain the needed knowledge and skills, as well as gain the spirituality needed to become ministers. One must keep the philosophy and the persona of Jesus as central in the Christian faith, thus encouraging disciples to follow the example that Jesus set as the best way of gaining the Christian virtues needed to become religious leaders themselves.

### **Theological Foundation**

One could argue that change is ideally aligned with the introduction of Charismatic leadership into the process of change. On a closer evaluation of this method of leading the

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<sup>40</sup> Don Fanning "The Great Commission," *Eruditio Ardescens* 1, no. 2 (2014): 2.

parish, one agreed that the charismatic leadership style has a range of advantages for guiding others and encouraging them to grow spiritually. In a study, Walls marked the unique impact that the use of the charismatic leadership style had on believers.<sup>41</sup> Besides, Corcoran and Wellman mentioned that some of the most prominent and prolific Christian figures displayed the qualities of Charismatic leaders.<sup>42</sup> Nonetheless, the specified approach toward leading the parish may be fraught with some negative consequences, including the probability of idealizing the leader.<sup>43</sup> Therefore, the latter may become prone to developing the qualities that will misalign the fundamental Christian virtue of humility, as well as several other principles that constitute a Christian leader. The adoption of the Charismatic leadership style as the method of guiding the members of a parish is not explored as entirely positive throughout the development of the notion of Christian leadership.

Due to the threat of gaining hubris, one considered the charismatic leadership style only as a complementary tool in gaining the attention and support of Christian believers, simultaneously relying on a much stronger and more sturdy approach toward leading a parish. The threats of false grace and leadership becoming more critical to parish members than faith may turn out to be much more tangible with the introduction of a powerfully charismatic leader into the specified setting. According to Corcoran and Wellman, charismatic leadership may lead to “a conflict between followers’ perceptions of the leader as God, the embodiment of truth, and so on, and her ordinary human qualities and behaviors.”<sup>44</sup> Thus, the overly strong emphasis on the use of charismatic leadership may lead to the fallacy of false grace.

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<sup>41</sup> Andrew F. Walls, *Missionary Movement in Christian History: Studies in the Transmission of Faith* (New York: Orbis Books, 2015): 29.

<sup>42</sup> Katie E. Corcoran and James K. Wellman, “People Forget He’s Human’: Charismatic Leadership in Institutionalized Religion,” *Sociology of Religion* 77, no. 4 (2016), p. 312.

<sup>43</sup> *Ibid.*

<sup>44</sup> *Ibid.*, 311.

With the increase in the connectivity between religion and other aspects of people's lives, the necessity to shift to different approaches toward leadership has emerged. Therefore, the introduction of the Christ-centered and motivation-oriented leadership style into the Christian religious environment can be considered a fully justified step from the psychological and ideological perspectives.<sup>45</sup> According to Knowlton et al., the adoption of the specified leadership style contributes to a rapid and profound change in people's attitudes, which is critical for the reinforcement of the importance of and compliance with Christian values; people are likely to abandon the behaviors that are ultimately harmful to them and their families, as well as the global community as a whole.<sup>46</sup> The introduction of the leadership approach based on love and motivation is believed to have a much more positive effect on Christian believers because it will create a sense of homogeneity in the core values that they will be encouraged to pursue. As a result, a church leader can preach the idea of unity to the target demographic, thus affecting the extent of their spirituality and promoting further acquisition and development of Christian virtues and values. The integration of the idea of love as a general ability to empathize with and be appreciative of a fellow Christian believer will have a powerfully positive effect on the community. Ko argued that with the application of the leadership technique based on the promotion of love and nurturing, a Christian leader becomes capable of building motivation and the willingness to accept crucial Christian values in believers.<sup>47</sup>

The application of the universal leadership model, in turn, assisted in coordinating the

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<sup>45</sup> Philip Roberts, *Mobilizing a Great Commission Church for Harvest: Voices and Views from the Southern Baptist Professors of Evangelism Fellowship* (Oregon: Wipf and Stock Publishers, 2011): 73.

<sup>46</sup> Knowlton Johnson, Tim Noe, David Collins, Ted Strader, and Gregory Bucholtz, "Mobilizing Church Communities to Prevent Alcohol and Other Drug Abuse," *Journal of Community Practice* 7, no. 2 (2000), 3.

<sup>47</sup> Hsiu-Ching Ko, "Cross-Cultural," 12.

problems caused by the incongruences in the current history of church leadership. Although representing a rather basic structure that is direct in its message, the universal leadership model provided a guide for engaging parish members and the Christian community, in general, into the acceptance of and compliance with the traditional Christian values. An individual used the universal leadership model to suggest that the essence of Christ's teachings should remain followed precisely to avoid deviation from the righteous path: "All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."<sup>48</sup>

The introduction of the leadership based on the elements of the inspirational approach is a means of motivating Christian believers to accept significant Christian values and follow the ideas and principles that will help in reinforcing the importance of cooperation. As a result, the community of Christians will strengthen to gain global status to share knowledge, ideas, philosophies, and values that will become completely uninhibited and free. The specified task is fraught with multiple challenges that include the need to address some of the inconsistencies in the established model of leadership within the Christian church, as well as unify the process of leadership across Christian churches due to the lack of homogeneity in the target setting. The resulting change in the extent of acceptance of Christian values and principles among disciples, as well as the dexterity and prowess in encouraging the target audiences in accepting the Christian faith, will increase. Thus, the introduction of the universal conceptual framework of leadership into the modern Christian educational setting was ideal.

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<sup>48</sup> Matthew 28:16-20, New International Version Bible (Grand Rapids: Zondervan, 2002).

The need for the described change is justified by the rise in the levels of diversity and the need to adapt to it by creating a homogenous framework that could appeal to all participants involved in the Christian discourse. Due to the differences in the cultural perspectives and even issues such as linguistic misconceptions, the process of incorporating the universal leadership model tool was likely to face multiple impediments. According to Jenkins, one should embrace the idea of the multicultural community of Christian believers that will expand to reach the global level and embrace the needs of believers from every continent.<sup>49</sup> Therefore, one must introduce the tools that would reduce the extent of cross-cultural tensions between the participants of the dialogue.

The universal leadership model, as a conceptual framework, was particularly important when introducing education tools into the academic setting for the disciples. Due to the incongruences in the perspectives of an educator and their multicultural disciples, a misunderstanding may occur, causing an array of complications. These complications can range from the misconstrued perception of the Christian principles to confrontations with the participant of the dialogue. Therefore, the integration of the multicultural tools that will allow reducing the extent of tension and introducing all parties involved in the idea of a peaceful conversation is critical.

Another factor exists that may drive the process of promoting the idea of Christianity even further and encourage new participants to become active believers. This factor is the failure of evangelization, which is observed in a range of areas currently. In its essence, the concept of evangelization (i.e., evangelism) refers to spreading the word of Christ and promoting the acquisition of Christian beliefs among a specific demographic.<sup>50</sup>

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<sup>49</sup> Philip Jenkins, *The Next Christendom: The Coming of Global Christianity*, 3rd ed. (Oxford: Oxford University Press, 2011): 7.

<sup>50</sup> Ed Stetzer and David Putman, *Breaking the Missional Code: Your Church can become a Missionary in your Community* (B&H Publishing Group, 2006): 109.

Evangelization indicates the presence of faith and indicates that the target demographic has any semblance of faith. James defined the concept of evangelization slightly differently, placing a greater emphasis on the idea of “the 241,”<sup>51</sup> the phenomenon of evangelization has been taking a significant statistical dive recently.<sup>52</sup> The change in the extent of evangelization could be technically explained; the process of spreading Christian faith occurs at a more rapid pace than the birth and cognitive development of potential new believers. However, the decrease in the rate of evangelization compared to previous years still causes significant concerns, leading to assume that now people are less likely to accept Jesus as their Lord and Savior than they were a couple of years ago.

The overview performed indicates that there has been a significant problem in keeping the extent of people’s beliefs at the same level, as well as recruiting new believers with the same passion and success as in previous years. The work performed by ministers and other Christian leaders seems to produce a much lesser impact than previously. Therefore, this researcher investigated why Christian leadership has been failing consistently with the rates of believers, along with the extent and intensity of their religious beliefs.

The factors that incline Christian leaders toward being less efficient than previously are quite numerous, yet most equate to the lack of a practical framework for leading the target demographic. For this reason, an improved conceptual framework was used in the process of further evangelization of the global community. The researcher expected the resulting shift in the understanding of the basics of Christianity, especially the teachings of Jesus, as well as the perception and acceptance of traditional Christian values rooted in empathy and kindness, to be striking. Although a relatively simple explanation for the absence of efficacy in keeping

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<sup>51</sup> Aboreng Useni James, “Mass Media as an Effective Tool for Evangelization and Religious Unity in Nigeria (Mass media jako skuteczne narzędzie ewangelizacji i religijnej jedności w Nigerii),” *Forum Teologiczne* 219, 2.

<sup>52</sup> *Ibid.*



the extent of Christian believers' faith and the spread of Christian values across the globe, the increase in workplace burnout rates may explain the observed concern. According to Hutchings, Church leaders are more prone to burnouts than leaders working in other domains due to the need to build emotional rapport with the target population.<sup>53</sup>

The factors that contribute to the emotional exhaustion and the ensuing workplace burnout in church leaders are numerous, yet they need to connect emotionally to every concern within the community and respond appropriately to the requests of its members, which is one of the most apparent aspects of Christian leaders' responsibilities. Although the need to connect may be rewarding, Wagner pointed out that the resulting drop in efficacy and workplace performance due to overly high extent of emotional labor was evident.<sup>54</sup>

The absence of unity in the Christian church has been the subject of many debates due to the importance of the issue on all parties involved. Researchers have addressed the problem of the lack of unity in multiple studies; particularly, Payne represented a notable assessment of the impact that the lack of unity within the church produces on Christian believers and church leaders.<sup>55</sup> However, the lack of unity within the Christian community can be seen as a problem linked directly to the issue of church leadership. Accurately, the concern in question is both the cause and the aftermath of poor leadership implemented within the setting of the Christian church. As Krispin reported, the enhancement of unity within a church is critical and should start with the reinforcement of unity within a team.<sup>56</sup>

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<sup>53</sup> Tim Hutchings, "Contemporary Religious Community and the Online Church," *Information, Communication & Society* 14, no. 8 (2011): 1126.

<sup>54</sup> C. Peter Wagner, *Strategies for Church Growth: Tools for Effective Mission and Evangelism* (Oregon: Wipf and Stock Publishers, 2010): 63.

<sup>55</sup> John Payne, *Discovering Church Planting; An Introduction to the Whats, Whys, and Hows of Global Church Planting* (London: IVP Books, 2009): 103.

<sup>56</sup> Keith R. Krispin Jr., "Strengthening Ministry Teams: Facilitating Unity and Cohesiveness," *Christian Education Journal* 14, no. 1 (2017): 42.

Therefore, the introduction of the principles of Christian unity should be recognized as the matter of the first-hand importance in the context of the global Christian community, as well as local ones.

The issue of unity within a church as the main factor in improving the quality of leadership is a vast opportunity for collaboration and support that it provides. In part, the enhancement of unity within the entire parish, as well as within the global Christian community, in general, is a solution to other leadership-related problems. For example, in the context of the Christian church, the introduction of unity between its members can relieve Church leaders, namely, ministers and pastors, of some of the pressure, thus alleviating their situation concerning stress that they experience. Thus, the problem of burnouts caused by overly active engagement with every member of the community is addressed.

Another issue that defines the efficacy of church leadership and may have caused the current drop in the extent of churchgoers' motivation and spirituality, the absence of joy and satisfaction derived from work is noteworthy. The resulting inability to connect with parish members and other Christians, in general, affects the quality of leadership, causing the extent of compassion in Christian leaders to drop. As a result, the rapport between leaders and believers slowly vanishes, causing a gradual decrease in the levels of spirituality within the community. Additionally, as the emotional connection between Christian leaders and their followers disintegrates, and the threat of a lack of enthusiasm occurs, faith emerges.

In turn, with the introduction of an adequate leadership framework, joy can be introduced into the workplace setting of a Christian leader and promoted actively. According to the principles of the universal leadership model, gaining the possibility of experiencing joy, peace, and love, as well as other positive emotions, including sympathy and happiness, is

one of the critical constituents of faith.<sup>57</sup> Therefore, researchers have recommended applying the principles of the universal leadership model into the contemporary Christian setting to reinforce the ardor with which Christian leaders encourage the development of those qualities in their parish members and Christian. Therefore, it is important to incorporate the principles of evangelism into the universal leadership model's principles to guide believers to the acceptance of Christian values and their philosophy. Andrews mentioned the joy that Paul experienced when converting people to the Christian faith and teaching them the word of Christ.<sup>58</sup>

One could incorporate the universal leadership model's principles to address one of the most pressing concerns that the Christian church must face presently. Although encouraging the expansion of Christianity and the emergence of newly converted Christian believers is an essential goal of modern Christian leaders, the differences in the value system, philosophy, morals, and overall worldview can represent a roadblock in the promotion of the Word of Christ. Therefore, the management of cross-cultural dialogue and attempts at overcoming cultural differences are a point of concern for modern religious leaders. In turn, one could adopt the universal leadership model's principles to manage the cross-cultural issues that might arise in the course of communication between a Christian leader and the target audience.

The incorporation of cross-cultural elements of communication required for building a coherent dialogue between a leader and the community members, in turn, is reinforced with the application of an appropriate leadership model. Jones et al. outlined the vast range of influences that a universal leader can have on their target audience concerning the

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<sup>57</sup> Krispin Jr., "Strengthening Ministry Teams," 43.

<sup>58</sup> Edward D. Andrews, *The Evangelism Handbook: How All Christians Can Effectively Share God's Word in Their Community* (Christian Publishing House, 2017), 1.

management of cross-cultural communication and reducing the probability of cross-cultural conflict.<sup>59</sup> According to Sills,<sup>60</sup> one can use the concept of universal leadership to distinguish three crucial characteristics. According to Jones et al., the notion of universal leadership comprises four reflective subdimensions: “Ability, Adaptability, Ambassadorship, and Awareness (self).”<sup>61</sup> These are usually defined as the “four As.”<sup>62</sup> The incorporation of the specified four dimensions into the management of the needs of Christian believers, the promotion of the development of Christian qualities, and the acceptance of the related values are crucial. Accurately, one can use those four aspects to acquire a sense of self in a spiritual journey, thus accepting the Christian philosophy consciously and with complete awareness of the moral and ethical obligations that the described decision entails.

In the context of cross-cultural communication, the development of awareness toward the acceptance of Christian values and beliefs is essential; one can then make an informed choice. One can integrate the basic concepts of universal leadership to minimize the possibility of a cross-cultural misunderstanding, thus conveying the main message and the ideas promoted by the spiritual leader unambiguously and unequivocally. Therefore, a Christian leader can influence the behaviors and attitudes of Christian believers, as well as other types of their target audience, on a multicultural and global scale, which is critical for diverse communities.

Due to the significant levels of diversity in most modern communities, leaders can use the universal leadership model to encourage unity among believers and even encourage the

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<sup>59</sup> Robert Paul Jones et al., “Cross Cultural Consensus: Development of the Universal Leadership Model,” *International Journal of Retail & Distribution Management* 42, no. 4 (2014): 249.

<sup>60</sup> M. David Sills, *Reaching and Teaching: A Call to Great Commission Obedience* (Chicago, Illinois: Moody Publishers, 2010): 76.

<sup>61</sup> Paul Jones et al., “Cross Cultural Consensus, 249.

<sup>62</sup> Sills, *Reaching and Teaching*, 76.

representatives of other religions or denominations to accept the Christian faith. Leaders can reinforce universal leadership principles in the Christian setting as an opportunity to promote the idea of cultural sensitivity, thus increasing the rates of inclusivity within the target community. The resulting rise in the motivation and engagement levels in believers, as well as those considering accepting the Christian faith, may increase.

Therefore, leaders should incorporate cultural sensitivity into their leadership skills to encourage people to accept Christian values and follow the word of Jesus. The described role of a church leader aligns with the concept of evangelism to spread the idea of Christianity across the global community while reinforcing unity among Christians. Andrews stated that every Christian has an incessantly burning desire to express their love for God.<sup>63</sup> Andrews outlines that the named desire is tied intrinsically to the idea that faith originates from hearing the Word of God; in this regard, Andrews encouraged the process of evangelism, thus supporting the principles of the universal leadership model as one of the pillars of addressing some of the critical concerns within the Christian community.<sup>64</sup> However, the process of preaching may fail if a Christian leader cannot connect to the target population on a profoundly emotional and culturally relevant level. Therefore, introducing the universal leadership approach is significant, as church leaders can establish a multicultural rapport with community members, thereby ensuring acceptance of the teachings of Christ.

Church leaders can implement the principles of the universal leadership model in discipleship programs to resolve a range of issues in contemporary religious settings and encourage the promotion of communication and unity among believers. At this point, church leaders will require a definition of the universal leadership style and its characteristics. However, when analyzing the phenomenon of universal leadership, one may discover that

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<sup>63</sup> Andrews, *The Evangelism Handbook*, 36.

<sup>64</sup> *Ibid.*

locating the exact definition may require significant efforts, mostly because the specified approach is not a specific leadership style and is, instead, viewed as the amalgam of the already existing approaches. Remarkably, the notion of universal leadership is an extension of servant leadership due to its connection to the needs and requirements of its target demographic and the willingness of a leader to satisfy those needs appropriately. For instance, Carroll and Patterson conceded that “servant leadership is a Universal Leadership model because at its core is something common to all cultures – humanity.”<sup>65</sup> Thus, the principles of cross-cultural dialogue are promoted further to establish an even stronger connection between Christian leaders and community members who have not yet been evangelized.

Due to the need to focus on the promotion of the cross-cultural dialogue, the integration of the universal leadership principles becomes paramount to the further enhancement of unity within the Christian society, as well as the evangelization of the rest of the target population. The role of cross-cultural competence increases drastically due to the need to appeal to many backgrounds and create a rapport with a considerable number of believers. The universal leadership principles, in turn, are likely to create the platform for building ties with the target demographic. Nonetheless, Christian leaders may face challenges in the process of evangelization and the general promotion of awareness about the significance of Christian values. Chiu et al. outlined the problematic aspects of the specified task, making the issue of cultural awareness explicit.<sup>66</sup>

In addition to the models described above, the Association of Related Churches (ARC) was the combination of the final conceptual framework. In combining ARC with the

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<sup>65</sup> Carroll, Brian C., and Kathleen Patterson, “Servant Leadership: A Cross Cultural Study between India and the United States,” *Servant Leadership: Theory & Practice* 1, no. 1 (2016): 18.

<sup>66</sup> Chi-Yue Chiu et al., “Cross-Cultural Competence: Theory, Research, and Application,” *Journal of Cross-Cultural Psychology* 44, no. 6 (2013): 843.

other models, one can manage the problem of education and communication in the contemporary Christian environment. The ARC framework is defined as the one that encourages the active development of the Christian church, especially in areas where Christian beliefs are not as common as other religious ideas. Therefore, the ARC concept is rooted in the philosophy of evangelization, which helped establish the universal leadership framework. Because the latter was based on the notion of evangelization and spreading the word of Jesus to as many denizens of the local community as possible, the incorporation of the ARC principles would be the next logical step to take. According to the definition provided by the founders of the ARC, ARC equates to the process of attaining the “goal is for pastors, leaders, and future church planters to build relationships with one another and receive resources that will help the local church thrive.”<sup>67</sup> Therefore, the suggested addition to the Universal Leadership framework will help to expand the process of knowledge sharing between participants by incorporating innovative tools for sharing information globally. The described strategy will serve to build and increase the extent of connectivity between Christians and communities to create the global one, where participants will be able to share their experiences and develop spiritually.

The current model aligned with the idea of the disciple-making church voiced by Hull.<sup>68</sup> According to the author, disciples should be trained to spread the word of Christ further to others and engage as many people as possible in the religious dialogue.<sup>69</sup> However, currently, disciples are typically viewed as learners, with no options for training strong leadership skills and qualities, nor the ability to share knowledge and construct new ones.

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<sup>67</sup> ARC, *About Us*, 2019, <https://www.arcchurches.com/>

<sup>68</sup> Hull, Bill, *The Disciple-Making Church: Leading a Body of Believers on the Journey of Faith* (Baker Books, 2010).

<sup>69</sup> Ibid.

The integration of the Universal Leadership standards may allow church leaders to amend the incongruence in modern Christian education. Thus, the process of learning was launched across the globe, allowing participants to communicate and collaborate. As a result, disciples can share knowledge actively, simultaneously involving other people in the discussion and continuing the process of evangelization.

### **Partnerships Between Churches**

The incorporation of the ARC framework caused the process of collaboration and partnership between church leaders more effective. Currently, the lack of cooperation is evident in the Christian environment, which may be partially attributed to the presence of a rigid hierarchy and the discrepancies in perspective on specific theological aspects of Christianity. However, while the difference between different congregations and churches was respected, as well as the fact that their members may belong to entirely different cultures, the divide between communities needs to be sealed to strengthen the Christian faith and promote further evangelization. Therefore, the incorporation of the framework that would assist in encouraging the development of the Universal Leadership principle as the foundational conceptual model for managing relationships between believers must be recognized as not only necessary but also inevitable. Without the specified tool, the process of educating disciples and ensuring that knowledge sharing occurs at the required velocity and energy will be barely possible.

### **Exploring Community Trends**

When considering the importance of the principles of universal leadership for the contemporary Christian discipleship, one should mention the lack of unity among Christians, given its implications for the future promotion of the Christian ideas and the evangelization of a more significant number of people. The situation with the lack of motivation among Christians demands for urgent measures, namely the reconsideration of the training of



disciples and how Church leaders use their influence to convince people to accept the Christian value and faith. Shirley explained that the process of evangelization and the general change in believers' behaviors and attitudes should start with the alterations in how the notion of Christianity is perceived within the church.<sup>70</sup> Shirley emphasized the role of setting clear goals and main deliverables when establishing a model for change in the target environment.<sup>71</sup> Using the example of Jesus Christ as the primary role model for establishing the ideas of Christianity within local and global communities, as well as rendering the notions of Christian virtues and beliefs to disciples, Shirley explained that Jesus envisioned the main goal to produce the desired effect.<sup>72</sup> According to the author,

When Jesus chose His disciples, He already had the final product in mind. He focused His ministry efforts on shaping these disciples into an ever-clearer representation of Himself. Likewise, the local church should begin the process of making disciples by starting with the end in mind: a paradigm of an authentic disciple, a vision of what it means to be a committed follower of Jesus Christ.<sup>73</sup>

The application of the proposed model might seem as conflicting with the principles of the humble leadership that does not attempt at placing the leader at the top of the hierarchy. Indeed, the integration of the model with the help of which a church leader strives to follow the example of Christ to the tiniest detail might come far too close to the idea of the Charismatic Leadership model mentioned above. As a result, the opportunity to introduce the idea of humility and implant it into disciples is absent. However, the proposed leadership approach does not suggest copying the example of Jesus; instead, one can accept the ideas that He promoted and apply those ideas while retaining the crucial sense of humility. Therefore, the promotion of the specified model is central to the management of the current

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<sup>70</sup> Chris Shirley, "It Takes a Church to Make a Disciple: An Integrative Model of Discipleship for the Local Church," *Southwestern Journal of Theology* 50, no. 2 (2008): 213.

<sup>71</sup> Ibid.

<sup>72</sup> Ibid.

<sup>73</sup> Ibid.

situation with the education of disciples and the enhancement of evangelization on the levels of both local and global communities.

This conceptual framework should result in a decrease in the conflicts occurring in the context of the community and local communities. The issue of confrontations within community members has been a source of significant concern for a while, leading to the aggravation of the issue with the lack of motivation among Christian leaders.<sup>74</sup> Arguably, the observed trend can be named as one of the primary factors that may have caused a rise in reluctance among community members to become active church leaders.<sup>75</sup> Therefore, addressing the described concern will lead to reinforcement of the relationships that cause disagreements and confrontations within the community.<sup>76</sup> In turn, the application of the universal leadership model approach was the combination of the BTL technique and Paul's leadership.

The application of another critical aspect of the current framework of the universal leadership model, namely the Great Commission, has numerous misunderstandings of the nature of teachings that Christian leaders and the followers of Christ teach to the target population. According to Thomas, the specified issue may lead to misconceptions and even cause conflicts among leaders in the church settings.<sup>77</sup> Specifically, Thomas explained that the idea of obeying the teachings of Christ should lie at the core of the leadership framework as the cornerstone principle that will guide a church leader toward the implementation of the

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<sup>74</sup> David M. Setley, and Douglas Gautsch, "Leadership and the Church: The Impact of Shifting Leadership Constructs," *International Journal of Business and Social Research* 5, no. 12 (2015): 23.

<sup>75</sup> Charles Haddon Spurgeon, *The Soul-winner: Or How to Lead Sinners to the Saviour* (Fleming H. Revell Company, 1895): 82.

<sup>76</sup> David Aikman, *Jesus in Beijing: How Christianity is Transforming China and Changing the Global Balance of Power* (Washington, DC: Regnery Publishing, 2006): 18.

<sup>77</sup> Robert L. Thomas, "The Great Commission: What to Teach," *Master's Seminary Journal* 21, no. 1 (2010): 5-20.

program and the promotion of the required values in the future ministers.<sup>78</sup> Correctly, Thomas noted that although the focus of the teachings may have shifted, the main message behind them remains the same at its core, promoting the values such as empathy, kindness to others, respect, faith, unity, spirituality, and the related characteristics that comprise the nature of a true Christian.<sup>79</sup> Specifically, Thomas explained the following: “The true intention of Jesus must not have been for the disciples to teach the precise words He taught them, but that they should use discernment in interpreting what and how to teach.”<sup>80</sup> Thus, the nature of the teachings, including the ideas of Christian brotherhood, the unique approach toward evangelization as the tool for promoting salvation, and other characteristics of the Christian faith should be implanted into the body of the framework that will be used to practice Christianity. Thomas also believed that the described change in the approach toward promoting the Christian faith to the target audience was dictated by the unique environment in which Jesus had to proselytize the target population: “To handle the commands and the teachings of Christ correctly, one must keep in mind His narrow focus in choosing listeners during His first advent.”<sup>81</sup> Based on this conclusion, the current researcher believed that applying the suggested framework might be shaped slightly depending on the audience, as well as the environment. Given the difference in both factors, namely the change in the perception of an individual within a community and the alterations in the sociocultural context, significance exists in deploying the concept of the universal leadership model.

Due to the rise in diversity within the Christian community and the need to appeal to all denizens of that population, one should integrate the concepts of the universal leadership

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<sup>78</sup> Thomas, "The Great Commission," 5-20.

<sup>79</sup> Ibid.

<sup>80</sup> Ibid., 8.

<sup>81</sup> Ibid.

model framework into the contemporary setting of the Christian church. With the incorporation of humility, love, peace, and compassion, one would provide the platform for the continuous increase in the number of Christian believers and the followers of Jesus' teachings. Moreover, the efficacy of the current educational process, namely the preparation of the disciples that will advocate Christian beliefs, philosophy, and principles to a broader audience and the global community, will rise. The incorporation of the universal leadership model standards will allow one to train with the necessary skills and characteristics that will assist disciples in acquiring the skills needed for strong Christian leadership.

Besides, the incorporation of the idea of universality as the cornerstone framework for changing the current landscape of Christian education may influence how the dialogue within the Christian community, especially between leaders and disciples, will occur. Namely, the confrontations caused by differences in culture-specific perceptions of the participants are alleviated if conflicts in the target setting caused by the incongruences between the beliefs of the parties involved are explored.

Finally, the opportunities for transforming the process of discipleship into one of combined learning and mentorship needs to be addressed as one of the primary benefits of the selected model. The universal leadership model framework, as a combination of several leadership strategies traditionally used in the confinement of the Christian church, ideally leads the reinforcement of the significance of support and shared knowledge within the religious setting. As a result, the roles of disciples would incorporate not only those of the learners but also those of the mentors. Consequently, disciples can continue spreading the word of Christ, evangelizing other audiences, and increasing the number of believers. Moreover, the introduction of a homogenous value system and ethical standards became a possibility once the universal leadership model conceptual framework within the target setting. Specifically, the described tool ideally produced a rapid change in the perception of

Christian values, the role of a Christian leader in the global and local community, and the related concerns tied to the current state of the Christian church.

The proposed change to the conceptual framework of the Christian church leadership placed more emphasis on the importance of training than any other program used before. Due to the combination of the elements of education and the importance of transforming the ancient Biblical concepts to those that apply to the present-day reality, the universal leadership concept suggests that the qualities and skills of a true Christian leader are not innate but acquired.<sup>82</sup> The described stance on the nature of leadership in Christianity and the effects that it produces on the target population will help to promote education, and the development of the necessary qualities in a much broader range of disciples since the opportunities for becoming a Christian leader will be open to anyone willing to accept the learning process. Thus, the quality and extent of knowledge sharing and promotion, as well as the efficacy of evangelization, will rise drastically once the conceptual framework of the universal leadership strategy is integral to the analysis. The universal approach toward Christian leadership is also bound to cause a shift in the understanding of Christian principles of empathy and kindness as the foundational ideas for communication.

The task of introducing an appropriate leadership strategy into the contemporary religious and especially Christian environment is excruciatingly tricky due to the increase in the extent of diversity and the challenges associated with appealing to people from different cultural backgrounds. However, the identified issue is addressed by introducing the conceptual framework of the universal leadership model style, which arises from several Christian leadership models combined into a single entity. The specified approach is believed to have a directly positive effect on the extent to which disciples will accept the Word of

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<sup>82</sup> Wyngaard, "Conceptual Considerations," 5.

Christ, as well as the willingness with which they will incorporate the traditional Christian values and virtues into their philosophy. Upholding to the rigid Christian standards of morality and ethics is quite tricky alone, yet the presence of points of conflict that may tear the very fabric of the community asunder is critical in designing an appropriate leadership framework. Currently, the lack of motivation and spirituality, along with the presence of internal conflicts within the Christian setting, need to be listed among the priorities that have to be addressed by introducing a robust leadership model.

The Great Commission produces a positive effect on the community and the disciples. The described tool served as the means of increasing the extent of engagement that future Christian leaders would have in addressing the needs of their target population. Moreover, the specified framework served as the gateway to exploring cross-cultural issues and addressing the conflicts that occur in the environment of the church as well. Defined in this paper as the universal leadership approach, the researcher used the model to gauge changes in the extent of the target audience's spirituality and motivation, as well as their willingness to comply with the established standards and Christian values. As a result, the framework of the universal leadership model served as the tool for encouraging and producing a change in the selected churches, leaders, and communities.

The researcher suggested the conceptual framework of the universal leadership model to set the tone for cross-cultural communication within the target setting. The issue of conflict management was a foundational issue in handling the current state of promoting the Christian faith. Due to the increase in conflicts between community members and leaders, the efficacy of evangelization has dropped drastically, which calls for additional measures in managing the specified situation. The introduction of the universal leadership principles as the amalgam of four distinctive and efficient leadership styles in Christianity may help in addressing the described concern. Overall, the transformation of the current situation with the preparation of

disciples and religious education, in general, is aided by the help of the current conceptual framework. By promoting the concepts of unity, kindness to others, compliance with the general postulates established by Jesus, and other essential ideas on which Christianity is based, one can encourage changes in the present perception of the Christian faith. As a result, the target population acquired traditional Christian values more actively while keeping the cross-cultural dialogue open so that new members were into the Christian community. Overall, the expected change created a vastly positive outcome on the results of the research and the following integration of the proposed technique into the framework of the target community. The researcher used the universal leadership model to duplicate the life of Jesus in a manner for leaders to grow, follow, and lead. Leadership and Christianity should have no color barriers and hindrances in the body of Christ.

### **Chapter 3**

#### **Methodology**

The methodology implies the construction of the contextual framework based on the second study (literature review) and empirical research in frames of the positivist paradigm. Positivism is a research paradigm based on the idea that there is a direct connection between the world (objects, events, and phenomena), its perception, and its understanding. Accordingly, one can use the scientific method to comprehend reality. Positivism is the correspondent theory of truth, according to which the objects of the world directly affect how they are perceived; therefore, there is a direct correspondence between them and their representations. Empiricism remains the most important part of the positivistic paradigm, not in its radical versions, according to which all theoretical knowledge is empirical experience, but in more moderate ones. These findings indicate that theoretical principles should be rooted in the data.

In frames of the study, as a methodological basis, a survey among church leaders, church members, and representatives of the local community was employed. The size of the sample was 30 respondents. The questionnaire for the survey consisted of 50 questions, along with graphs and results by age range and religious affiliation (Appendix A). The questionnaire was approved by IRB (Appendix B). The software was not needed for processing due to the small size of the sample.

In continuing the study of challenges to modern church leadership in today's dynamic, multicultural, and complex environment, the researcher analyzed the results of the empirical research conducted in frames of this study. Leadership was viewed from two points of view: interpersonal influence (i.e., leadership is a process of predominantly non-forced influence



toward the achievement of goals by a group or organization<sup>83</sup>) and as the presence of a set of qualities attributed to those who successfully exert influence or influence others.

Four groups of leadership theories exist theories of leadership qualities, behavioral theories, situational theories, or theories of unforeseen circumstances. Theories of new leadership can include using a charismatic approach, a transformational approach, leadership through self-governing teams, and attributive theory of leadership. However, despite the variety, approaches to the study of leadership are based on a combination of three main variables, such as leadership qualities, leadership behaviors, and the situations that leaders face.

In the process of researching issues of effective leadership in a multicultural group in the context of intercultural communication and cooperation, including in the church environment, the group of theories of new leadership plays a particularly important role, where studies expanding the vision of a modern leader - a leader in a global context, based on which it is possible to form a fundamentally new model of leadership in a multicultural “team.” It is especially important as representatives of different cultures in cross-cultural groups have different motives, incentives, rules, norms, traditions, communication styles, and can also perceive working situations in different ways. Studies in the management of cross-cultural groups have shown that difficulties arise in the communication of representatives of different cultures due to national characteristics of their communicative behavior. This behavior is verbal and non-verbal behavior from people and groups of people in the process of communication, as regulated by norms and traditions of communication of this society.<sup>84</sup>

In the subject of cross-cultural research, the problem of social and cultural distance (a

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<sup>83</sup> Dunaetz and Kenneth E. Priddy, “Pastoral Attitudes,” 241-256.

<sup>84</sup> Mark DeYmaz, *Building a Healthy Multi-ethnic Church: Mandate, Commitments and Practices of a Diverse Congregation* (San Francisco, CA: Jossey-Bass, 2007), 1-241.

measure of the similarity and difference of social positions, elements of culture in specific conditions) acquires a distinctive sound. The closer the values, the essential attitudes of cultures, the shorter the cultural distance, and, accordingly, the easier it is to build relationships in a cross-cultural team. The main factors in the effectiveness of a cross-cultural team are tolerance, empathy, knowledge of other cultures.

The ability represents the cross-cultural skills of the church leader, in a mixed or foreign cultural environment, to demonstrate behavior that leads to the achievement of goals. It implies understanding the nature of different cultures and their impact on work behavior, organizing systems, structures, priorities, understanding, and ability to implement elements of one culture to another.<sup>85</sup> At the same time, ethnocentrism is a negative factor; it demonstrates the desire to “fit” representatives of another culture into the framework of their culture and to expect and demand from them behavior corresponding to these specific norms.

### **Intervention Design**

The intervention implied the development and implementation of change projects based on the ADKAR model, which includes five stages: awareness, desire, knowledge, ability, reinforcement. In detail, the next chapter describes the model and its application in the project. Training commenced at the knowledge stage, according to the Kolb cycle method. The concept of harmonizing leadership is used as a base for further church community development.

In the world of cultural diversity, the leader should identify the common points of different cultures, shared values, and interests to facilitate the process of intercultural communication, which is a fundamental process of effective management in a multicultural environment. Next, I used cross-cultural differences to find common ground and build trust

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<sup>85</sup> Alan Hirsch and Dave Ferguson, *On the Verge: A Journey into the Apostolic Future of the Church* (Grand Rapids, MI: Zondervan, 2011), 63-76

aimed in the long term.<sup>86</sup> The ability should include listening, conceding, and respecting the originality of others.

Several underlying factors that determine the effectiveness of a multicultural church community are evident in the literature: leadership style, team architecture, and selection of its participants, management of the development of a cross-cultural team, cross-cultural communications, cross-cultural collectivism, cross-cultural trust, cross-cultural management, the level of cross-cultural uncertainty. The last two factors - cross-cultural management and cross-cultural uncertainty, are to some extent, integrating the rest. So, successful cross-cultural management is the result of successful work in the areas of team building, establishing communications within their framework, choosing the most effective leadership style, building mutual trust, and team culture.<sup>87</sup> In turn, cross-cultural uncertainty is the aggregate characteristic of most of the problems that multicultural teams face in the process of their formation and work: communication barriers, different perceptions of common goals and norms by group members, the different distance of power, and other unique cultural features. Overcoming cross-cultural uncertainty by the collection of the maximum amount of data on the cultural characteristics of representatives of various countries and the further consideration of these features in the process of managing a group of church members.

Theories of new leadership have tried to combine the virtues of traditional and situational approaches. They focus on the leader's ability to create a new vision for solving the problem and, using their charisma, inspire followers to take action to achieve their goals. As part of the study of issues of effective leadership in a multicultural team, the group of theories of new leadership plays an essential role in the implementation of intercultural

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<sup>86</sup> Alan S. Gutterman, *Cross-Cultural Leadership Studies* (NY: Business Expert Press, 2019) 22-28.

<sup>87</sup> Tayo Rockson, *Use Your Difference to Make a Difference: How to Connect and Communicate in a Cross-Cultural World* (Hoboken, NJ: Wiley, 2019), 90-100.

practices.<sup>8889</sup> Recent studies have expanded the vision of the modern manager, the leader of any project implemented in the multicultural environment, based on which the formation of a fundamentally new model of leadership in a multicultural group is possible.

A cross-cultural leader should have a vast horizon and fertile imagination, as he works with representatives of different cultures. The leader should know and consider when working with potential and existing parishioners, the peculiarities of a national character, and the mentality of representatives of other cultures to avoid cross-cultural dissonances.<sup>90</sup> The prototype of the church leader in an intercultural environment should be free from cultural “barriers” and not depend on nationality. A leader should maximally consider the interests of representatives of different cultures, motivate parishioners to achieve results by increasing their consciousness in perceiving the importance of the Christian's stated goal of the activity.<sup>91</sup> A leader should be allowed to combine their interests with a common goal, creating an atmosphere of trust and mutual respect, promoting their development in the spirit of Christian teaching, and taking into account followers’ cultural characteristics.

An entirely unexpected result was, “Would you consider yourself religious?” The answers were as follows: only 51.2% called themselves religious, while 42.5% did not consider themselves religious. At the same time, 66.5% attend church services more than once per week, and 16.8% visit church once per week. Such inconsistency by following community practices, not being adherent to church and its life, as evident from the distribution of answers to the question “Do you believe Christians must attend church?” The

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<sup>88</sup> Rockson, *Use Your Difference*, 90-100.

<sup>89</sup> Alan Gutterman, *Cross-Cultural Leadership Studies* (NY: Business Expert Press, 2019), 22-28.

<sup>90</sup> Robert E. Coleman, *The Master Plan of Evangelism* (Baker Books, 2006), 98-107

<sup>91</sup> David J. Bosch, *Witness to the World: The Christian Mission in Theological Perspective* (Oregon: Wipf and Stock Publishers, 2006), 13-20.

distribution was 67.1% (Yes) and 26.7% (No). Such a situation, clearly shown on the graph below, unlikely is suitable for ministry and mission development and requires changing leadership practices toward introducing engagement approaches. One can force a person to fulfill some duties in the church, but if a person’s heart has not changed, it means that the leader has not brought that person anywhere spiritually.

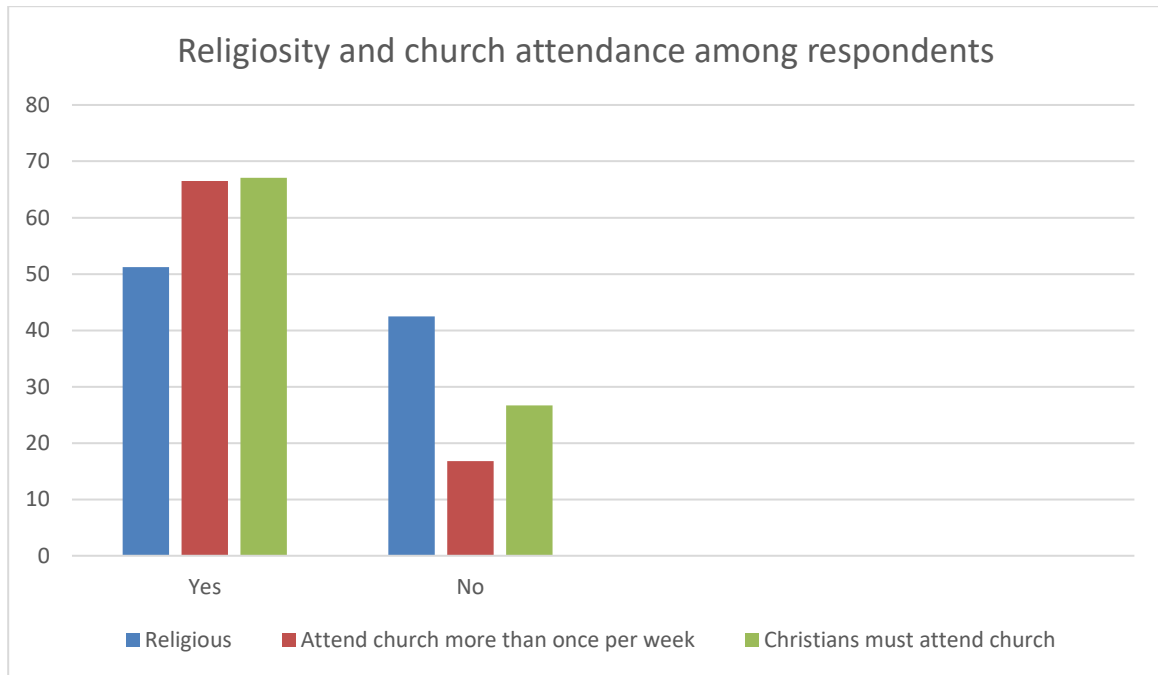


Figure 3.1. *Religiosity and Church Attendance Among Respondents.*

To answer the question, “Do you believe that church unity, love, and training are important to growing a ministry?” most respondents said, “Yes.” Additionally, most respondents indicated that they wanted to be disciples for Christ, and 72.7% of respondents expressed the desire to train church members to win souls for Christ. This finding represents a wide field for the leader’s creative activity in his efforts to synergistically unite the characteristics and “best practices” of different cultures, to achieve “organizational diversity” in the church.

Thus, the heterogeneity of resources, processes, and preferences in the activities of the church community and its members requires effective management of this diversity—first, to use its capabilities in choosing a leadership strategy to increase the effectiveness of

missionary work and, secondly, to justify the scope and directions development of church organization. It is known that the fundamental process in the activities of any organization is social interaction. The effectiveness of this interaction in the internal space of any organization (including in church) predetermines its integrity as a social organism. At the same time, any organization, based on its definition of social formation, is heterogeneous, primarily based on differences in the individual goals of the participants.<sup>92</sup>

Heterogeneity, in the scientific literature, is interpreted as dissimilarity, “peculiarity” by the nature or origin of parts of a system.<sup>93</sup> Most often, this term is used in sociology as one of the structural characteristics of a particular society. If a researcher considers heterogeneity from these positions—a set of parameters demonstrating the degree of heterogeneity, a wide range of shades of society, dissimilarity, and “peculiarity” of its constituent parts—then, modern organizations are distinguished by a high degree of heterogeneity, especially concerning any social components.

Heterogeneity of preferences also takes place in the internal environment of an organization (church community), motivational preferences of different participants. Each of them evaluates their contribution and their importance to the structure of the ministry process, comparing it, among other things, with the ‘remuneration’ received from the standpoint of social justice.<sup>94</sup> Reaching agreement on the motivational attitudes of participants in joint activities requires the development of effective ways of organizational interaction and methods of regulating socio-economic relations. The higher the level of heterogeneity of diverse groups, the more diverse should be the techniques and methods of regulating relations

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<sup>92</sup> Jeff Christopherson and Mac Lake, *Kingdom First: Starting Churches that Shape Movements* (Nashville, TN: B&H Books, 2015), 5-20

<sup>93</sup> Easum and Tenny-Brittian, *Effective Staffing*, 30-40

<sup>94</sup> Mark Branson and Juan F. Martinez, *Churches, Cultures and Leadership: A Practical Theology of Congregations and Ethnicities* (Downers Grove, IL: IVP Academic, 2011), 50-60

and communications in them.

Today, diversity management has become an essential tool for the effective management of an independent organization. For diversity management, it is essential how heterogeneity in an organization is: as a chance or as a danger. Positively, diversity is interpreted as a wealth of shades, in which differences are considered not as disconnecting, but rather as uniting, which allows using the potential of diversity to achieve a synergistic effect.<sup>95</sup> In a negative sense, a hierarchical system is created in which the difference is seen as a kind of deficit, a deficiency. In a sense, differences are interpreted in terms of non-adaptation or inability to adapt to society.<sup>96</sup> When defining diversity as a chance, a researcher may discuss all the members of the organization who belong to different groups and, based on their various abilities, experience, and views, can make a specific contribution to its success. Consequently, diversity becomes the foundation of the organizational development of the church community.

### **Implementation of the Intervention Design**

The implementation process of the design is essential to change the thinking and culture of church leaders. Maturity in the field of diversity involves knowledge of leaders and the transfer of the main aspects of diversity to followers and a certain flexibility in their thinking and activity. These qualities form both through specialized training of church members and their reflection and the daily implementation of the principles of diversity in the church organization. One must determine the degree of maturity in the field of diversity; therefore, an analysis of the behavior is needed. Persons with a high degree of maturity are ready to take responsibility for the success of the church organization and do not try to shift it

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<sup>95</sup> Paul Drost, "Church Planting: A Strategic Method for Increasing Missional Effectiveness in the Assemblies of God." PhD diss. (Assemblies of God Theological Seminary, 2015), 10-50.

<sup>96</sup> Chi-Yue Chiu et al., "Cross-Cultural Competence: Theory, Research, and Application." *Journal of Cross-Cultural Psychology* 44, no. 6 (2013): 843-848.

to others. They feel like a particle of the world of diversity. They are experts who can evaluate themselves, the level of development of the organization, its philosophy, and mission, and know the most critical aspects and postulates of the theory of diversity.

One who knows his or her personality well can effectively comprehend personal goals, development prospects, and self-requirements. These qualities are situational thinking and behavior. These people show their willingness and ability to prevent and regulate tension and conflict situations that arise based on diversity and consider them as an attribute of the world of diversity. They are ready to abandon the traditional views on the difference between individuals and groups, as well as the prejudices and stereotypes that arise around them. These people are ready for lifelong learning. The essential characteristic of an expert in the field of diversity is his competence, which involves the following abilities: to identify problems in a multicultural team and determine the types of tensions and conflicts, competently analyze the causes of these conflicts, and identify productive ways to prevent and resolve those conflicts.

If maturity in the field of diversity requires knowledge of its various aspects and the ability to respond to them adequately, then competence in the field of diversity requires the ability of a leader to professionally competently solve problems arising in the world of diversity, create a productive heterogeneous environment for the organization and include members representing various social groups. Thus, maturity and competence in the field of diversity are complementary features that characterize the respondent's effectiveness in the field of diversity, which is evident in this empirical research.

Individual differences affect indirectly, and sometimes directly, the success of an organization. T. Cox developed a model that reflects the impact of diversity on individual



expectations and indirectly on organizational performance.<sup>97</sup> This model was based on the forecast that in the era of globalization, a mixture of ethical, cultural, religious, and racial groups will occur. In this context, when developing a strategy for the development of church organization, consideration of the factor of diversity is inevitable.

In the Cox model, diversity is situated at three different levels: at the individual, group, and organization level.<sup>98</sup> These three levels determine the totality of diversity factors in an organization. Individual factors reveal that member's identification structure: his inclinations, a sense of belonging to a particular culture, age, ethnic, religious group, as well as prejudices toward other groups that do not meet his identification standards. This leads to the formation of stereotypes that are entirely sustainable. All these qualities characterize the essential features of the personality and represent a source of potential conflicts in the church organization. Group conflicts can also arise based on cultural, ethnic, and other differences. Through targeted activities, the organization must influence these interrelated factors and use them for its successful development and the spiritual well-being of its members.<sup>99</sup>

Another Cox's model, which addressed, is the "right circle" model. This model provides a process of cultural change in the organization through diversity management strategies. The right circle of Cox identifies the interconnected and interdependent factors that influence these changes: leadership, research and measurement, education, alignment, and aftereffect.<sup>100</sup> The Cox model assumes the first use of top-down strategy in organizations. Using this strategy, the leadership demonstrates vivid examples of cultural change,

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<sup>97</sup> Maria Triana, *Managing Diversity in Organizations* (Abingdon, UK: Routledge, 2017), 30-60.

<sup>98</sup> Ibid.

<sup>99</sup> Michael A. Moodian, *Contemporary Leadership and Intercultural Competence: Exploring the Cross-Cultural Dynamics Within Organizations* (Newbury Park, CA: SAGE Publications, 2008), 219-230.

<sup>100</sup> Triana, *Managing Diversity*, 42.

appointing, for example, women or representatives of national minorities to leadership positions. This contributes to the formation of the collective's understanding of diversity as a factor in the development of the organization.

According to this model, its first element of - leadership - involves leadership's recognition of the need for changes in the organizational culture, the introduction of the basic principles of diversity management. Additionally, it is the willingness of the administration to develop optimal diversity management strategies, interact with various heterogeneous groups, and build a system of "corporate" training and education that takes into account the interests and needs of various social groups.<sup>101</sup> To carry out this work effectively, a thorough study of the social, national, gender, the age structure of the staff, motives, needs, expectations of the organization's members (followers) representing various heterogeneous groups is necessary.<sup>102</sup> Carrying out such a multilateral analysis should be provided, according to Cox, by the second element of the model: research and measurement.

In cross-cultural teams, two scenarios for the development of relations within a group were possible: the establishment of cultural unity and cohesion or subgroup domination and the effect of exclusion from intra-group interaction. In the field of team architecture, the following three most essential factors dominate for the inclusion of an individual in a multicultural team: personal qualities, ability to work in a team, and respect and tolerance. The leaders of cross-cultural groups, as well as their members, can solve these problems in different ways based on their cultural backgrounds, which determine the specifics of their approaches and team management strategies.

From a missionary point of view, the third element of the Cox model, education, is

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<sup>101</sup> Moodian, *Contemporary Leadership*, 60-62.

<sup>102</sup> Rob Elkington et al., "Leadership as an Enabling Function: Towards a New Paradigm for Local Church Leadership in the 21st Century," *In Die Skriflig* 49, no. 3 (2015): 1-14.

most important. The model involves the construction of such a system of corporate education that solves enlightening and upbringing talks aimed at forming in the parishioners (both existing and potential) philosophy and value-semantic attitudes associated with the recognition and respect of diversity as a factor in the development of the individual and the church as a whole. This system should facilitate the inclusion of all members in the process of cultural and institutional changes in the organization. Authors recommend continuing education courses, training, seminars, coaching, supervision, and mentoring as forms of ‘corporate’ (intra-church) education.<sup>103</sup> For example, if training on diversity management, intended for leading positions, is aimed at expanding managerial competence in terms of creating a heterogeneous environment, then that ensures equal opportunities and disclosure of individual qualities of organization members.

The fourth element of the Cox model, alignment, assessed the organization’s existing rules, practices, procedures, political decisions, and strategies for their compliance with the principles of diversity management. All management decisions, especially decisions concerning members, are evaluated in terms of their inherent capabilities, discrimination of individuals, or entire social groups associated with various signs of diversity.<sup>104</sup> Such an assessment of managerial decisions helps the organization’s management avoid severe mistakes in interaction with heterogeneous groups to improve the socio-psychological climate in a multicultural organization. The fifth element of the model, the aftereffect, involves careful monitoring of the processes of changing corporate culture that occurs in the church organization in the present and contains diagnostic procedures that are prognostic in

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<sup>103</sup> Edward D. Andrews, *The Evangelism Handbook: How All Christians Can Effectively Share God’s Word in Their Community* (Christian Publishing House, 2017), 10-15.

<sup>104</sup> Triana, *Managing Diversity*, 55.

nature.<sup>105</sup>

The organization of diversity seen as an active and sustainable process in which several ways of organizing, training, explaining, and evaluating the same action always coexist, which ensures the development of constructive organizational reflection. One may recombine resources and transform the old organizational forms of interaction into a new organizational structure (system), with higher adaptive properties. Moreover, the ability to develop is an inherent characteristic of open systems that allows them to exist by evolving, adapting to changes in the external environment, developing their ability to compensate for external disturbances, and maintaining their stability and dynamic equilibrium with the environment. However, another development path is also possible for the bifurcation one, which creates the basis for new options for the development of the organization. It seems appropriate to interpret the innovative development of the organization as the implementation of one of the options for such a bifurcation as purposeful, revolutionary destruction (violation) of the existing order of the internal organizational and functional space to bring it into line with the new operating conditions.

At the same time, attention is not on overcoming the problems that have arisen, but on identifying new opportunities. As a result, according to the law of emergence, both the elemental composition of the system and the relationships between them change, which gives the system new properties, and its system attractor changes.<sup>106</sup> A qualitatively new state of the organization can significantly increase its adaptability. Moreover, the increasing flexibility of the organization due to improved connections between its structural elements increases the ability of management to be proactive, forming the basis for the development of preferences and the creation of new, sufficiently capacious 'segments' for missionary activity

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<sup>105</sup> Triana, *Managing Diversity*, 55.

<sup>106</sup> Rockson, *Use Your Difference*, 60-70.

implementation, which means maintaining the effectiveness of missions in the long term.

Diversity helps to ensure such innovative development through the “management of uncertainty.” This is important because ignoring the uncertainty caused by the mismatch and sometimes a conflict of values and attitudes of different cultures is in the fact that management decisions are made based on forecasting studies, but within the framework of a single scenario. The scenario, adopted as a dogma, after a time ceases to correspond to the changed situation.<sup>107</sup> Management that realizes itself within the framework of such a scenario makes the organization inflexible, and the entire management system rigid, which ultimately begins to threaten its normal functioning. Refusing to develop and analyze a variety of scenarios that open up unique opportunities, a management decision leads, instead of the planned result, to an imbalance of the entire organizational system.<sup>108</sup> Thus, the limited linear relationships are evident when substantiating the “benefits” from the implementation of church leadership. They benefit only under similar conditions and in an unchanged system of organizational coordinates.

Ethnopsychology characteristics of people are real-life, functioning phenomena of public consciousness, having their specific properties, peculiar mechanisms of manifestation, and a significant impact on people's activities and behavior. They represent the dynamic, changing the side of national psychology and find themselves precisely inactivity. The national attitude is understood as an individual state of the person's internal readiness for specific manifestations of feelings, intellectual, cognitive, and volitional activity, the dynamics and nature of the interaction, communication, etc., corresponding to the prevailing

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<sup>107</sup> Kleber D. Gonçalves, “Transforming Discipleship: Opportunities in Following the Master in a Postmodern World,” *Journal of Adventist Mission Studies* 12, no. 2 (2016): 277-289.

<sup>108</sup> John Hayward, “Church Growth via Enthusiasts and Renewal.” ResearchGate. Accessed December 11, 2019. [https://www.researchgate.net/publication/228934751\\_Church\\_Growth\\_via\\_Enthusiasts\\_and\\_Renewal](https://www.researchgate.net/publication/228934751_Church_Growth_via_Enthusiasts_and_Renewal).

national traditions. Such a peculiarity is indeed possible at the psychophysiological level. National attitudes, like attitudes of any other kind, are fixed in the course of the historical development of the mental structure of the nation. As a result, entire systems of fixed national attitudes are formed, which are updated continuously and initiate a peculiar course of the personality's mental processes, the nature of the behavior, interaction, and communication of specific ethnic communities, providing an internal readiness for a particular form of their response to emerging situations. The basis for fixing the national attitude should be sought in the formation of national stereotypes to influence objective reality.

At the same time, psychological compatibility is a phenomenon that includes interpersonal relationships and suggests the following:<sup>109</sup>

1. Complementarity of needs, implying an addition to the manifestation of needs. For example, when one of the subjects shows a strong desire for leadership, and the other - the need for obedience.
1. Congruence of needs, when both subjects (partners) have similar needs, satisfied by the same interpersonal relationships.
2. Complementarity of skills, suggesting compensation for the underdeveloped abilities of one subject with another (partner).
3. The complementarity of knowledge, when both partners have non-overlapping knowledge so that each of them can learn from the other.
4. Shared values, when partners in joint activities, have a universal system of values and rules of conduct.

For people with a "normal" ethnic identity, they tend to prefer their own culture and values. This initial stage of ethnocentrism occurs when the desire for a positive ethnic identity is a necessary condition for maintaining the integrity and originality of the ethnic community in the ethnocultural diversity of the world.<sup>110</sup> Thus, the problem of adaptation in a multicultural church environment is replaced by the problem of adaptability. The question is

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<sup>109</sup> Rockson, *Use Your Difference*, 10-40.

<sup>110</sup> Ibid.

addressed in a different way, not how to fit into the new economic conditions but how to change the organizational structure so that it enhances its ability to respond to future unexpected changes in the external environment. Gutterman reflected this more explicitly: a variety of organizations drives adaptability: a system with a greater variety of organizational forms is more likely to find a satisfactory solution in the event of a change in external conditions.<sup>111</sup>

In a multi-ethnic environment, interethnic interaction is an everyday reality; therefore, the ethnic affiliation of a communication partner ceases to be dominant. The first is social and emotional aspects; this type of identity characterized by high tolerance and willingness to interethnic contacts. In this, striving for a positive ethnic identity, self-esteem increases and so does the prestige and status of his group.

Further, a problem arises when members of the group, at the same time, possess a small amount of knowledge. Key strategies to overcome these challenges are:<sup>112</sup>

- Formation of feedback, facilitating understanding of the community's goals and objectives.
- Building the trust of group members to leaders and each other. For this, it is necessary to devote more time to informal communication at the initial stages of the group's work, addressing the cultural specifics of various group members.
- Adaptation. Overcoming conflicts based on cultural differences (e.g., in decision-making processes). Members of a multicultural church community openly outline the problems that impede sufficient work structures. After that, the team members begin to adjust their system of norms and values to overcome the identified problems (limitation as a lack of personal flexibility). Due to such adaptation, the effect of cultural differences leveled.
- Structural interventions. Changing the perception of hierarchical relationships by team members. A typical example is a discomfort for individual members of a group from working within a group of members who are at a lower or higher level of the hierarchy to solve this problem, a change in the structure of teams carried out, as well as their division into several smaller groups of uniform composition or rearrangement of individual elements (limitation is the lack of structural flexibility

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<sup>111</sup> Gutterman, *Cross-Cultural Leadership*, 18-24.

<sup>112</sup> Branson and Martinez, *Churches, Cultures and Leadership*, 1-411.

of the team).

The second extreme leads managers to another managerial impasse. Perceiving the world completely unpredictable, they generally abandon analytics in the process of exercising leadership functions and listen mainly to intuition. Such management decisions relate management practice to intuition activities. The consequence of intuitive control is a form of unproductive managerial behavior called managerial paralysis.<sup>113</sup> Management paralysis is most pronounced when managers generally refuse to make strategically important decisions, focusing on issues of current routine activity.

Many respondents do not experience difficulties in public speaking, which indicates a good potential for building effective intercultural communications subject to a competent approach. Moreover, 74.1% of respondents love telling people about their church. Thus, the church has excellent potential for engaging brand advocates but is subject to catalysis of the integration of effective intercultural communication practices.

The globalization of the mission not only facilitates the interpenetration of cultures and religions; it also provides access for missionaries anywhere in the world. The globalization of the mission also makes meaningless what makes it more accessible. Western missionaries admit to an absence of effort. When considering the production of “evangelism” of 1.27 trillion hours, then every resident should listen to the presentation of the Gospel for one hour every day until the end of life;<sup>114</sup> at the same time, further work is needed. In the Christians of the north, there is still a unique role in the future of global Christianity, including in interacting with the culture at the levels of missiology, philosophy, theology, and

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<sup>113</sup> Branson and Martinez, *Churches, Cultures and Leadership*, 1-411.

<sup>114</sup> Ibid.



ecclesiology; propose radical contextualization; work with postmodern youth.<sup>115</sup> In the case of the latter, it is essential to establish a global youth interaction, because namely the “global youth” is primarily interested in global topics: how to learn to serve in the context of global Christianity; partnerships in a post-colonial perspective; respect for world cultures; openness to dialogue and lessons from other cultures and religions; desire for communication and community; calm in uncertainty and doubt; strong faith that does not require all answers.<sup>116</sup>

Analysts of the Lausanne movement note one of these stereotypes that collapsed: for decades since the Edinburgh 1910 conference, a dualistic view of the mission is fixed in the Western church identified itself as a sending church and a non-Western one as a receiving church. All of this has changed. The mission is no longer a one-way street from the West to the rest of the world. By 2050, many individuals will live in non-Western countries and only 12.6% of the world population in the West. In the 1970s, less than a thousand of all non-Western missionaries put together. Today, missionaries from non-Western countries outnumber Western missionaries.<sup>117</sup>

The adaptation model involves an ontological process, as the embodiment of Christianity in each new culture, which has the name of inculturation or contextualization.<sup>118</sup> This concept requires the “reincarnation” of the missionary himself, who should become a “Chinese among the Chinese” (Hispanic, etc.) or as part of the apostle Paul’s approach:

To the Jews I became like a Jew, to win the Jews. To those under the law, I became like one under the law (though I myself am not under the law) to win those under the

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<sup>115</sup> Todd M. Johnson, “Seven Signposts of Hope and Challenge in Global Christianity.” *Connections* 5, no. 1 (2006): 22-25.

<sup>116</sup> Ibid.

<sup>117</sup> Mary Ho, “Global Leadership for Global Mission. How mission leaders can become world-class global leaders,” *Lausanne Global Analysis*, vol. 5, no. 6 (Nov 2016).  
<https://www.lausanne.org/content/lga/2016-11/global-leadership-for-global-mission>

<sup>118</sup> Marg Perry, “How Can the Life, Ministry, and Teaching of the Apostle Paul, Address the Development of Cross-Cultural Leadership Practice That Is Biblically-Based, and Informed by Relevant Secular Theory?” *Journal of Contemporary Ministry* 4 (2018): 105-119.

law. To those not having the law, I became like one not having the law (though I am not free from God's law but am under Christ's law), to win those not having the law. To the weak, I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some.<sup>119</sup>

Such a perspective means a deep penetration into the intellectual, cultural, and political spheres not only as a missionary but as a scientist and philosopher. In this case, the leader should understand his mission primarily as dialogue and friendship. Returning to the apostolic ministry of Paul, for the Jews converting to Christianity, some rituals were important: observance of the Sabbath, circumcision. Although the apostle Paul fundamentally defended the idea that pagans do not need to accept circumcision to become Christians, somewhere he could make some concessions. One should remember that Timothy, his closest co-worker, was prone to circumcision, although this was optional. Circumcision is not necessary for Christians, but Paul acted diplomatically.

For those under the law, it was like a bylaw to acquire bylaws, which applied to a greater extent to Jews, those who considered the law the highest value. For those who are strangers to the law, he was like a stranger to the law to the Gentiles, who did not have the law of Moses above them. However, Paul gives a vital comment that he was not a stranger to the law before God; nevertheless, he fulfilled the primary law of Christ and the law of love. Therefore, in this sense, he was not a stranger to the law but went toward people who did not have a law and thereby allowed changes at some points.

A reduction of church tradition occurred towards a universal, uniform, dogmatic, and culturally centered community. The apostle Paul says: “No doubt there have to be differences among you to show which of you have God's approval.”<sup>120</sup> Thus, the norm is set for what

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<sup>119</sup> 1 Corinthians 9:20-22 (NIV), Unless otherwise noted, all biblical passages referenced are in the New International Version Bible (Anaheim: Lockman Foundation, 1998).

<sup>120</sup> 1 Cor 11:19.

today is called “intra-church discussion.”<sup>121</sup> In the described process, the principle “in the main, unity, in secondary - freedom, in everything - love” is applied.

Within the Christian community, various views on the structure of church life are visible. Believers may have different ideas about the boundaries of relations between the Church and the state and the world of politics, the degree to which the Church is involved in social processes and the information space. In the church, there may be supporters of a conservative and liberal position on the above issues. Differences in opinions, as well as in political, informational, and cultural preferences, do not prevent the preservation of intra-church unity, supported by a sincere love for one's neighbor.

Intra-church work includes two formats: the temple or meetings directly in the church, and home groups are created in apartments. In some Asian missions, home group meetings are closer in style to Asian culture. Everyone sits on mattresses on the floor; periodically, they make pilaf, read the Holy Scriptures in Uzbek and Tajik. As pastors of such missions note, “We do not have the task of breaking culture, we, on the contrary, want to preserve Asian customs, but we share culture and religion, there are times where we put the line.”<sup>122</sup> Drinking tea from the bowls is pilaf with hands, which not all do; these are cultural elements. At the same time, prayer (e.g., namaz) after eating is a religious part. In-home groups, Protestant ministers pray together with former or practicing Muslims, raising their hands and wash their faces. At the same time, “Our Father” is read as a prayer. Many of those who come to home groups get to know each other through social networks and are invited to “Asian meetings” rather than to Christian worship.<sup>123</sup> In this regard, Protestant missionaries

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<sup>121</sup> Drost, “Church Planting: A Strategic Method,” 50-70.

<sup>122</sup> Branson and Martinez, *Churches, Cultures and Leadership*, 65

<sup>123</sup> Ibid.

say that they “preach not a religion, but Christ, not culture, but salvation.”<sup>124</sup>

Thus, the multicultural approach not only considers the differences of individual members of the church but also creates conditions for heterogeneous groups, allowing them to maintain their quality originality and quality characteristics. If, with the adaptive approach, members adapt to the organization, then with a multicultural approach, not only members adapt but also the organization itself. If the integrative approach is focused on quantitative monitoring of the effectiveness of cultural diversity, then the multicultural approach has a qualitative orientation, promotes respect for differences, and creates a socio-psychological climate where everyone feels appreciated and respected.<sup>125</sup> The synergistic approach in tune with it is aimed at integrating differences to achieve a synergistic effect to ensure high organizational effectiveness through the realization of professionally-personal and cultural-ethnic potentials of various heterogeneous groups and individual members.

Formation of the church community is the continuous interactions of parishioners, not limited to religious practices but initiated, which is essential, by clergy. The leader’s figure should occupy a key position in the organization of these interactions. A shift in focus from universally accepted dimensions of religiosity to “community” means a transition from the characteristics of the individual level to the collective level.<sup>126</sup> Moreover, participation in social activities is not mandatory, as is the case with maintaining order in the church. Parishioners are involved in social activities at their request and following their capabilities/needs. However, all those who attend church can also be involved in parish life - in maintaining order, social activity within the church, and informal interactions.

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<sup>124</sup> David Aikman, *Jesus in Beijing: How Christianity is Transforming China and Changing the Global Balance of Power* (Washington, DC: Regnery Publishing, 2006), 1-567.

<sup>125</sup> Gonçalves, “Transforming Discipleship,” 277-289.

<sup>126</sup> Wilma Gallet, “Social Connectedness: The Role of the Local Church in Building Community.” *Pointers: Bulletin of the Christian Research Association* 26, no. 4 (2016): 1-5.

Existing studies have shown that religion is one of the most important factors that improve the indicators of social capital accumulation by communities. Putnam summed up a detailed description of the influence of the religious factor on indicators of social capital and civic engagement in the United States. Putnam wrote that religion today is traditionally the primary source of community life and health in America (community life and health). Faith-based organizations serve civic life both directly, by providing social support to their members and social services to the broader community, and indirectly by fostering civic skills, instilling moral values, encouraging altruism, and promoting civic engagement among church members.<sup>127</sup> In this regard, Unruh and Sider noted that congregations transform their social capital into social well-being by performing collective action, supporting the civic involvement of their members, encouraging people, and including them in the caring community.<sup>128</sup> Schneider concluded that faith-based communities are becoming a significant source of community, social and cultural capital, and support.<sup>129</sup>

Two primary levels of studying social networks are evident, each of which allows posing different research questions. The first level was the ego-networks of parishioners, a circle of people (which can include both church members and non-church people, as well as representatives of other faiths), with which each person interacts directly. The second level of analysis was the complete social network of the parish community. On this level, the general structure of social relations in the parish and the effects of the configuration of social relations were examined.

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<sup>127</sup> Robert D. Putnam, *Bowling Alone: Collapse and Revival of American Community* (NY: Simon & Schuster, 2000), 18-60.

<sup>128</sup> Heidi R. Unruh and Ronald J. Sider, *Saving Souls, Serving Society: Understanding the Faith Factor in Church-Based Social Ministry* (Oxford: Oxford University Press, 2005), 50-102.

<sup>129</sup> Schneider, Jo Anne. 2006. *Social Capital and Welfare Reform: Organizations, Congregations, and Communities*. NY: Columbia University Press, 1-458.

Non-liturgic practices and social projects provided not only the strengthening of internal parish relations (between parishioners) but also the multiplication of external relations by connecting sponsor organizations and partner organizations, friends and acquaintances of parishioners participating, hired professionals (if any), parishioners of other temples. A parish is rooted in the community (connecting with the world “outside the church fence”), which increases the level of social capital of the parish, forms a large number of weak ties that can be used both for parish affairs and for personal needs of parishioners.<sup>130</sup> An essential condition for such a development of the parish network is the delegation of extra-liturgical activities to the parishioners, the lack of closure of all contacts (e.g., with external organizations, other parishes) at the rector, or priests of the parish.<sup>131</sup> Communications acquired during parish activities, in essence, become a complex of those social relations that can be involved in the interests of not only the parish as a whole but also individual parishioners.

Experts distinguish between involvement in activities and organization engagement. The results of the research indicate that conscious organizational support affects both types of engagement.<sup>132</sup> Activity characteristics predict engagement in church work/activities, and fair procedures predict engagement. Moreover, the formation of involvement is a two-way impact on the addressee of the church mission: on the one hand, the attitude of the leader to the church as a whole, to the organization and the church member in particular, and on the other, the organization of work that allows identifying, activate, and realize the interests of the member.

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<sup>130</sup> Eric W. Hayden, *Spurgeon on Revival: A Pattern for Evangelism Today* (Oregon: Wipf and Stock Publishers, 2018), 1-144.

<sup>131</sup> Hsiu-Ching Ko, “Cross-Cultural,” 1-15.

<sup>132</sup> Hirsch and Ferguson, *On the Verge*, 1-208.

Among the respondents, 80.5% enjoy volunteering in the church, and even more (87.6%) love helping the community. Moreover, an overwhelming majority of respondents (93.1%) enjoy working in a team (Figure 3.2 below). Thus, engagement has high potential in the congregation community under consideration. In turn, engagement can help capitalize on members' cultural diversity, engage them, and encourage collaboration to create a comfortable environment, lacking cultural barriers, and welcoming an open exchange of ideas.

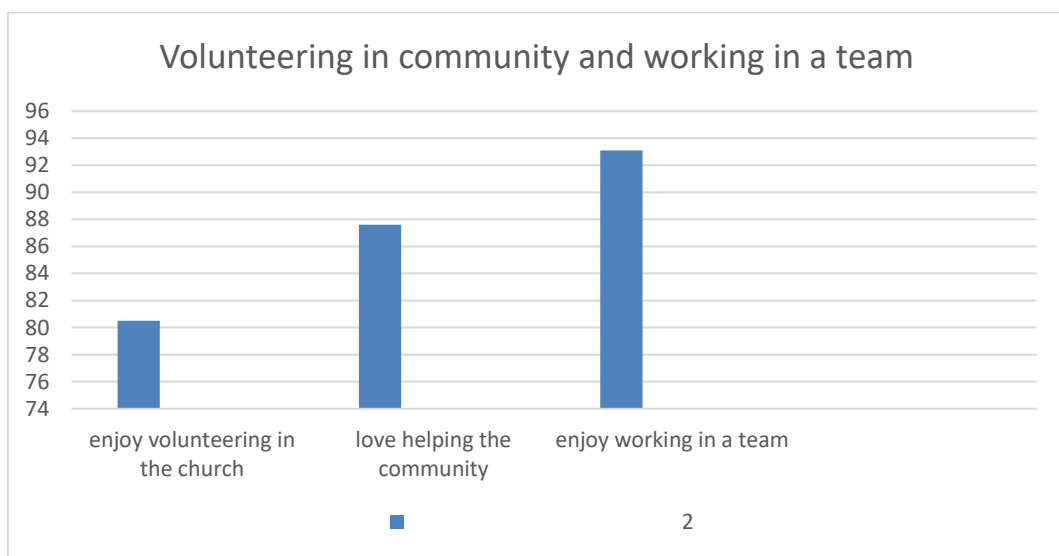


Figure 3.2. Volunteering in the Community and Working in a Team (A Comparison).

Analyzing the mechanisms of attracting volunteers and the peculiarities of their motivation, researchers identified (with a certain degree of conditionality) two main models of organization of church communities and social groups: authoritarian-mystical and socially-open.<sup>133</sup> The appearance of the latter model shows the dynamics of changes in religiosity and sociocultural priorities in new church service. At the same time, in the field of church social service, there is a much higher difference in approaches to organizing volunteer activities than before.

<sup>133</sup> Timothy Keller, *Serving a Movement: Doing Balanced, Gospel-Centered Ministry in Your City* (Grand Rapids, MI: Zondervan, 2016), 1-288.

In some church parishes, a person will do social work despite his or her inner motivation. However, people are at times manipulated and psychologically pressured. However, in doing good deeds, volunteers must realize themselves, justify their ideas about life, and develop internal ideals. Just as in business organizations, routine work, which does not bring internal satisfaction to the employee and does not contribute to his/her development, is a brake on organizational effectiveness; this pattern also holds in the church. That is, from this point of view, volunteering is a springboard for the possibility of self-realization or even the choice of a life path, and by no means as a path of almost monastic understood obedience. Authoritarian-mystical principles are out of the question here. The modern model of the organization of church social service, especially in conditions of organizational diversity, is a model of a socially open type because it allows volunteers to choose the type of social service more individually and freely.

For the religiosity of volunteer groups of a socially open type, the practice of Christianity adapted to new conditions, according to the specifics of individual professional and psychological qualities of groups of people and social categories. The formation of involvement is a two-way impact: on the one hand, the attitude of the leader toward the church as a whole, toward the organization, and the parishioner in particular; on the other, it is the organization of work that allows identifying, activating, and realizing the interests of parishioners and those who are not yet within the walls of the church.

The survey method in frames of this research was based on a series of questions to the research participant. The researcher used this method to look deeper into the problem addressed and asking specific questions to the relevant population. The scope of survey application in social research is extensive and includes the following (these tasks were set in frames of this empirical study):

- The early stages of the research, work on the intelligence plan when using the data of the interviews the variables related to the problem addressed was established,



and working hypotheses are put forward.

- Obtaining data to measure the relationship of the studied variables; refinement, expansion, and control of data obtained both by other methods and by one or another form of survey.

The survey method has several significant advantages. In particular, the use of the sampling method during the survey reduces the number of respondents, but not to the flawed results of the information received. The sample population (the number of people interviewed) is formed by the researcher according to specific rules and reflects the characteristics of the general population (all people who could potentially be interviewed). A correctly compiled sample guarantees reliable information while minimizing the cost of the survey. The survey method allows for obtaining empirical material convenient for statistical processing and generalization.

Notably, participant of the sample is its ability to reflect the characteristics of the population under study accurately. Strictly speaking, representativeness is not a single, common property of the entire sample, but the nature of the distribution of answers to a question in the questionnaire. That is, the distribution of answers to a question is representative.

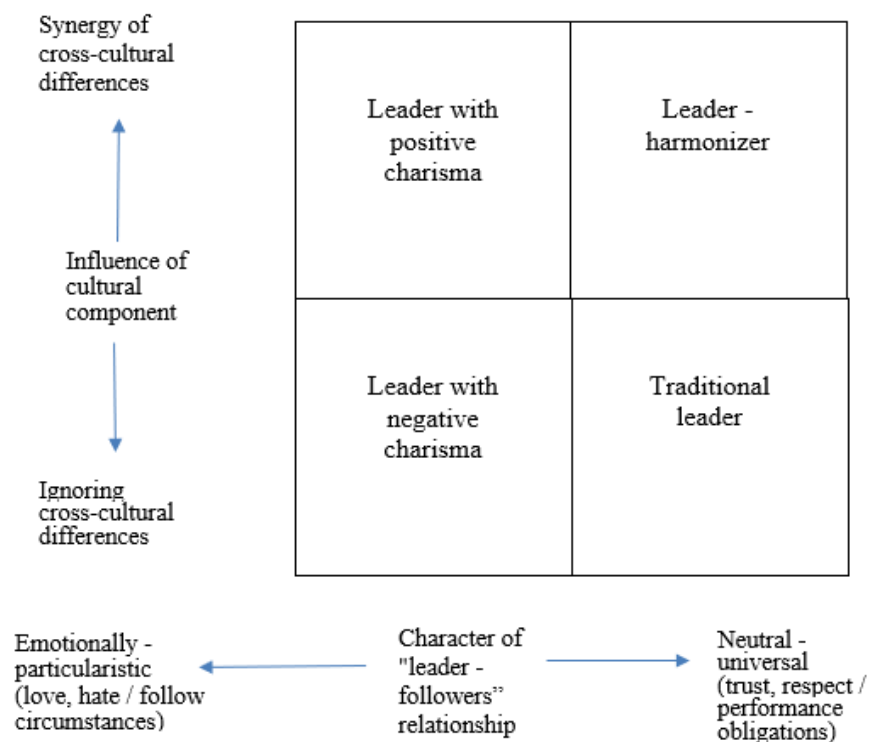
The chosen research paradigm, in this case, is positivism, which is a philosophical doctrine and a direction in the methodology of science, that determines empirical research as the only source of accurate, real knowledge. Positivism is a philosophy of positive knowledge that rejects theoretical speculation and speculation as a means of obtaining knowledge. Based on a set of empirical data, researchers are trying to generalize the theoretical level.

Limitations were present due to time constraints; as such, approximately 30 individuals completed the interviews. However, the sample size was sufficient for informational and theoretical saturation in the research project. It was expected that answers collected from the respondents were sufficient for addressing consistent patterns in data sets

and that a theoretical framework was adequately represented in the answers.

An empirical cross-cultural study led to the conclusion that there is a real need to form a new model of church leadership in an intercultural environment that combines the features of a transformative or innovative leadership style. In this case, the leader is a transformer, showing creativity, relying on an objective assessment of what is happening. He should lead church members from one result to another result, focusing them on “high performance” in Christian ministry and development.

The results of theoretical research and their practical understanding in the course of empirical research served as the basis for the development of a new leadership model that fits into the modern paradigm of organizational development of the church, based on the influence of cross-cultural differences (Figure 3.3).



*Figure 3.3.* Types of Leadership in a Multicultural Team, Depending on the Influence of the Cultural Component and the Nature of the Relationship “Leader – Followers.” (Source: created by the author.)

According to the proposed model, the types of leadership in a multicultural team

depend on two fundamentally essential factors. Overall, this included considering cross-cultural differences and the nature of the relationship between the leader and his followers. The first factor, the cultural component, has a significant influence on the processes of leadership, interactions as members of the sermon and ministry, motivation, and other necessary processes of church leadership; in addition to various cross-cultural interactions, strategies are possible. The figure shows two most polar points of view: from ignoring the influence of cross-cultural differences to complete synergy, which is the most promising, and, at the same time, represents an essential quality for the leader of a multicultural collective.

The second factor is the nature of the relationship between the leader and followers. Let us consider the features of these relationships, depending on two cultural parameters: universalism-particularism and neutrality-emotionality. The combination of these parameters gives a neutral – universal - type of relationship based on trust, and mutual respect and an emotionally particularistic type of relationship, which is a tremendous influence of the emotional component and the performance of the work significantly depends on the nature of the relationship and the surrounding context.

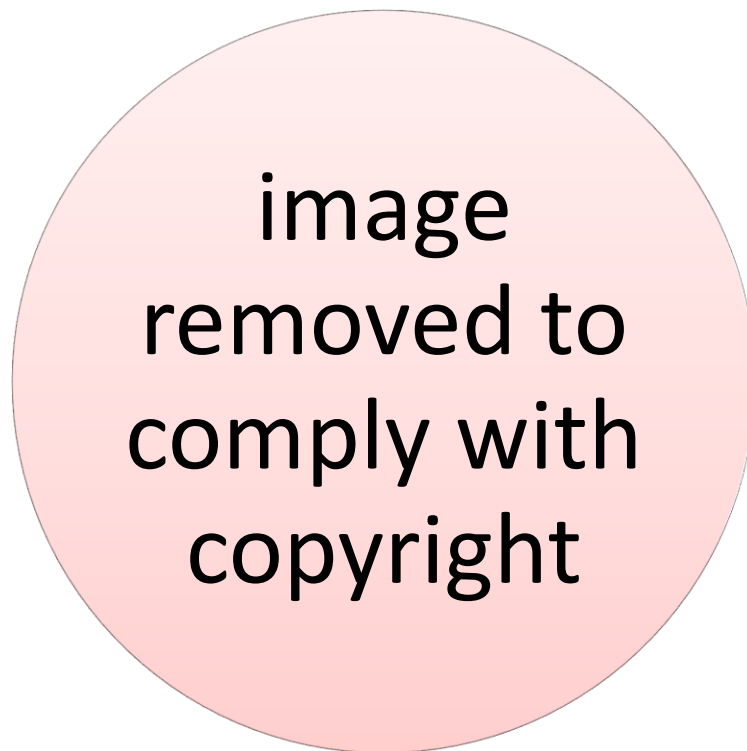
Thus, the main idea of the proposed approach when developing a new leadership model is to consider the cultural parameters characterizing the characteristics of the relationship between the leader and followers, on the one hand, and, on the other hand, the peculiarity of the interaction of representatives of different cultures. The combination of two parameters allows distinguishing four types of leadership:

1. Leader-harmonizer.
2. The traditional leader.
3. A leader with positive charisma.
4. A leader with negative charisma.

The leader-harmonizer builds his relations with team members on an emotionally neutral basis, within the framework of an atmosphere of trust and mutual respect, which

implies a strong relationship between the leader and team members, where each, in turn, relies on each other. A harmonization leader must have the ability to understand, practice, and harmonize cross-cultural differences, achieving a synergistic effect.

The model of harmonizing leadership, considered from the perspective of increasing the effectiveness of organizational and cross-cultural interaction (Fig. 4), assumes the presence of three components: a leader with specific leadership abilities, followers, and a situation in which the leader and team members interact. Their intersection gives the optimal combination of these groups of factors necessary for the leader-harmonizer.



*Figure 3.4.* Multicultural Team Leadership Model. Source: (Rockson, Tayo. 2019).

The church leader in a multicultural community is that key figure on whose leadership abilities and behavior the efficiency of managing a multicultural group of followers and the success of the functioning of his church as a whole and its expansion in collaboration with the local community largely depend. Therefore, the proposed leadership model in a multicultural

team assumes that the leader and team members (followers) have a specific interaction consistent with the creative solution of tasks and ministry problems in the community context in which the participants of this process are located.

## Chapter 4

### Results

Various cultures and their patterns as an object of cross-cultural research can be both distant and be in direct contact. Evidently, in this case, cross-cultural studies are interested in those changes that occur in different cultures from intercultural contacts. Cultures are not only comparable, but they are dynamic and changeable. Of course, the creators of the cross-cultural method were aware of the tremendous complexity that lies in the attempt to make a comparative analysis of cultures. Namely, this complexity is the subject of severe methodological reflection. The thesis about the possibility and necessity of comparative analysis immediately raises two questions: what and how to compare in cultures. The answer to the first question requires a deeper theoretical understanding of the phenomenon of culture itself and the identification of comparable elements in various cultures. The answer to the second one reveals the applied and procedural aspects of the method under consideration.

Within the framework of one culture or social unit, there is significant variability in behavioral norms and individual acts, predetermined by a wide variety of factors. These factors include both cultural and natural, general, and necessary for a given cultural unit, as well as random in relation to the cultural unit. This circumstance determines the necessity of using the factor analysis method. At the same time, the researcher takes into account the totality of factors, considering possible dependencies between them according to the principle of causality, in which the model “stimulus - reaction (response)” typical of behaviorism is crucial.<sup>134</sup> At the same time, the “Self-construct” in cross-cultural studies turns out to be such a personality model that accumulates a set of varied traits and attributes that, on the one hand, can be identified and systematized in a specific cultural context, and, on the other hand, are

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<sup>134</sup> Triana, *Managing Diversity*, 1-374.

subject to empirical verification on a specific material, reflecting the cultural diversity of the world.

As a result of the research of the “Self-construct,” depending on the factors of the cultural environment, two relatively stable types of “Self-constructs” are observed. The first one designated as “western” (“individualistic,” “independent”), in opposition to the “eastern” (“collectivist,” “interdependent”), which observed in the church community under consideration.<sup>135</sup> For both types, the surrounding cultural context is essential in which “The Other,” or “Attitude-Self-to-Other,” represent the focus of the individual experience.

An independent “Self-construct” defined as “a holistic, internally connected, stable “Self,” independent of the social context.”<sup>136</sup> Elements, the connection between which forms an “independent I-construct,” include the following: inherent abilities, thoughts, and feelings; uniqueness and ability to self-expression; awareness of their intrinsic properties and the desire to achieve their own goals; directness in communication. Reflecting on themselves, individuals with a developed independent self-construct regard their abilities, relationships, characteristics, and goals to a greater extent than the thoughts, feelings, or actions of others. Similarly, in the process of reflection on others, precisely these characteristics and properties of others are focused on more than contextual factors.

An “interdependent “Self-construct” is characterized as a “mobile, changeable self,” in which the leading ones are the following: external, public features, such as statuses, roles, connections, and relationships; occupying the appropriate place and performing the corresponding functions; the indirect nature of communication and the ability to “read between the lines.”<sup>137</sup> The reflexive attitude toward oneself and others reveal, first of all, the

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<sup>135</sup> Triana, *Managing Diversity*, 1-374.

<sup>136</sup> Alan S. Gutterman, *Cross-Cultural Leadership*, 34.

<sup>137</sup> *Ibid.*, 60-62.

interdependence of the “Self” and others. In addition to this, the “Self” nor “others” are isolated from the situation but are “fused” with it. The desire to harmonize interpersonal relationships and the ability to adapt to various changing situations are the dominant values of the “interdependent self-construct.”

Therefore, the “inter-interdependent Self” seeks communication by indirect means and shows increased attention to the manifestations of feelings and expressions of thoughts of others to be able to read their thoughts. In contrast to the “independent self,” the “interdependent self” depends on others, on a person’s relationship with others, and on contextual factors that govern behavior. Since the primary source of self-esteem is communication with others and adaptation, the situation and the presence of others actively and constantly integrated into the personality structure of the “interdependent self.”<sup>138</sup>

Meanwhile, at the individual level of analysis, many studies have shown that these constructs coexist to varying degrees in each individual. In practice, each “Self” coexists as trends that affect the behavior of a parishioner or potential member of the church community.

Researchers should consider these factors when conducting organizational changes in the church community.

The statistics of any significant transformations in the organizations are rather “sad”—various sources indicate that from 70% to 85% of innovations fail.<sup>139</sup> The causes of failure at first glance always seem unique for each case. However, the reason for the failures is usually the same: the changes are carried out without any change management, with complete disregard for the corresponding methods and technologies. An astonishing phenomenon, since today's change management, is an extensive and well-developed section

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<sup>138</sup> Gutterman, *Cross-Cultural Leadership*, 64-65.

<sup>139</sup> Kurt A. Richardson, and Andrew Tait, *Complexity and Knowledge Management* (Information Age Publishing, 2010), 1-358.



of management in any organization, including a church.

When implementing a successful organizational change strategy, relevant tasks are ideal to demonstrate the economic sense of organizational activity and the established organizational order. The selection of indicators for assessing the effectiveness of organizational changes should be implemented to ensure the achievement of goals and the coverage of tasks solved in the organizational system and its subsystems. From these positions, researching the formation of a system of indicators that most fully reflects the effectiveness and efficiency of organizational changes is relevant. Depending on the type of tasks designated by separate functional subsystems, the effect of the functioning of organizational systems can be determined using various private parameters.

Moreover, a significant step in reinforcing innovation is legitimizing change. It would be naive to expect that this stage can be free from problems. Events may not develop as planned; new, unexpected problems may arise, as well as new resistance forces. Therefore, it is necessary to monitor changes and take appropriate management actions. Additionally, in many cases, a change management team is created that often includes external and internal facilitators and that will manage the implementation of the change implementation program.<sup>140</sup> The people who make up such a group can measure the results of changes on an informal basis, as they are in close contact with those who directly implement the changes and feel their consequences. However, it is also necessary to have additional independent mechanisms for assessing changes that could reinforce and complement the credibility of the preliminary assessment.

Notably, change management is carried out in two aspects: at the organization level (how one can manage groups in the process of change) and at the individual level (how each

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<sup>140</sup> Moodian, *Contemporary Leadership*, 1-312.

experiences changes). Moreover, the totality of all the individual employees who accepted the changes and implemented them forms the changes in the organization. Change management is designed to assist in this, to lead each person through the transition phase between the present condition and the future desired, while reducing or eliminating negative factors such as 'productivity' decline, resistance to changes, while increasing the speed of adoption of changes and the degree of their implementation. The tools used for this are sponsorship, communication, and coaching. Since changes occur - and, therefore, lead to the desired results and benefits - only when all members support them, change management is also an integral part of the successful implementation of changes. Resultantly, changes include what exactly is changing - processes, systems, organization structure, and roles to manage them properly.

By the type of change, there are two radically opposite approaches to management. The first one is a revolutionary approach, which provides for a cardinal change in processes, casting doubt on the established methods and foundations, thereby achieving an optimal state of things, which is referred to as reengineering. A radical increase in indicators determines the focus of the approach, and its application is characteristic only in situations when the solution requires extreme methods. The second approach is evolutionary; in this case, changes occur within the framework of organizational development. Based on systemic improvement aimed at improving the efficiency of the organization. Through a change in existing framework norms and values. The implementation of evolutionary development based on a modification of the structures and processes that underlie the organization's activities.

The classification of change management approaches is based on the temporality of changes. As such, the following approaches include: "changes as a project" and "changes as a

permanent component.”<sup>141</sup> One approach considers changes as a project. Currently, consideration of changes includes a one-time action with clearly defined start and end dates for the project, with a logical and transparent result. The approach provides significant changes to the strategy, restructuring of the activity model due to mergers or acquisitions are necessary. The positive aspects of the project are its concreteness, concentration on essential management tasks. The grey area of the approach includes the risk of a gap between the tasks of implementing the strategy and the tasks of the project for managing change and the likelihood that after the conclusion of the project, the company may not be ready for further transformations and evolutionary continuation of development. For this, it is necessary to launch a new project. The second concept to change management is that the organization and its members develop the ability and willingness to change. This work is ongoing, without time limits and regardless of specific projects. Thus, creating the long-term development of the organization and growth of human resources, but lacking a finality to any specific problems. The intermediate-risk, in this study, is the loss of connection with specific business tasks when abilities develop, and changes do not occur. Change management is also classified according to the direction of change:<sup>142</sup>

1. “Theory O.” From theory, an organization is an evolving system that can learn. The changes are aimed at developing organizational competencies and abilities. The approach focuses on the behavioral aspects of the organization and focuses on bottom-up changes. The most likely application of this theory is possible in the absence of urgent problems requiring immediate action.
2. “Theory E.” The concept involves changes impacting the construction of the organization, the main focus of which ensures economic efficiency. The central aspect of the theory is the implementation of leadership from top to bottom, which allows focusing on elements that can be directed to the rapid achievement of the effect. The application of it is due to cases where a decision needs to be taken

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<sup>141</sup> Gina Abudi, *Implementing Positive Organizational Change: A Strategic Project Management Approach* (J. Ross Publishing, 2017), 1-264.

<sup>142</sup> Lee Roy Beach, *Leadership and the Art of Change: A Practical Guide to Organizational Transformation* (SAGE Publications, 2005), 1-200.

immediately.

Finally, changes are planned and spontaneous. The first is carried out following the developed plan, in which the organization tries to predict actions of future events. The leadership studies the directions of development of the external environment. Its capabilities and threats, even the advantages and disadvantages of the organization. The purpose of such plans is to prepare the organization for possible environmental changes, to withstand the adverse effects of random factors. Spontaneous changes represent the organization's unintended response to unforeseen circumstances as they arise. They, as a rule, include a lack of time, are not well thought out, and do not allow adapting effectively to the environment. Often after such changes, the need for controlled change increases.<sup>143</sup> This happened, in fact, in this case under investigation, as cross-cultural communication problems revealed.

Changes, regardless of their scale, go through a series of stages. Almost always, the difficulties that arise are related to skipping one of the stages and not fulfilling the tasks of this stage. A precise sequence of deployment of the stages of change is essential because, without having a reliable basis, the formed organizational system will inevitably fail.<sup>144</sup> In the process of change management, a sufficiently large amount of information about the object of change appears, which requires processing, generalization, and formalization. Building models can solve such a problem. In this case, the framework employed was the ADKAR change model (abbreviation for Awareness, Desire, Knowledge, Ability, Reinforcement). This is a change model that can be used to manage changes in business teams and other social groups. The model originates in Jeff Hiatt's book *ADKAR: A Model for Change in Business, Government, and Our Community* published back in 2006.

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<sup>143</sup> Anna Moretti, *The Network Organization: A Governance Perspective on Structure, Dynamics and Performance* (Palgrave Macmillan, 2017), 1-157.

<sup>144</sup> Jan Dobrovic, and Veronika Timkova, "Examination of Factors Affecting the Implementation of Organizational Changes," *Journal of Competitiveness* 9, no. 4 (2017): 5-18.

The scope of applicability of the ADKAR model includes change management planning, diagnostics of deficiencies and failures in the implementation of change management, and their subsequent correction. The main idea of the ADKAR model is that to successfully manage changes in a group, one must first learn to contribute to the changes of each person. This model is an enumeration and description of the stages and necessary resources that a person needs to change in one way or another:<sup>145</sup>

1. Awareness - and understanding: each member of the group in which changes should occur should know why this is necessary and understand that it is indispensable.
2. Desire - and willingness: everyone in the group should be ready to support the changes and personally participate in them. Any changes are the result of the fact that each individual, personally, decided to change something in himself and his activity. If there is no such decision, there will be no change. Therefore, the task of the change manager is to help people make their choice in favor of the change. They need to be convincingly motivated, and besides, provide all possible organizational and procedural support in the changes.
3. Knowledge: everyone should know how changes should occur and what is their essence. An explicit, concrete, substantive knowledge of exactly how things should be changed is necessary: what tools will be needed for this and how to master them. Here, the manager's task is to provide people with all the necessary training, instruction, and support.
4. Ability - Opportunity: changes must be feasible, realistic; people should already have the necessary skills and behaviors, or these skills should be easily acquired. It is necessary to demonstrate in practice, to demonstrate to people that the changes expected of them are possible and lead precisely to the results that are attractive to them.
5. Reinforcement: for changes to be stable and lasting, they must be positively reinforced. If people do not receive permanent, real positive reinforcements, then the changes will be unstable at best, and in the worst, they will generally die before they start. Recognition, approval, reward, encouragement of all successes will be the key to achieving the goals of the planned changes.

Only with all five elements of the model, will changes be comfortable and successful.

For each individual, the different stages and elements of the ADKAR model will turn out to

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<sup>145</sup> Jeffery Hiatt, *ADKAR: A Model for Change in Business, Government and Our Community* (Prosci Learning Center Publications, 2006), 1-146.

be the most challenging and time-consuming. The overall success of the whole group in the changes consists of the individual success of each member of the group. This defines the task of the change management specialist: to guide each person through all five stages and elements of the model. If the “bottleneck” is the “Desire” block, efforts are required to manage the resistance, while omissions in the “Knowledge” block are corrected by training, and so on.

However, there are multiple means of influence that will help solve this problem. These include communication, support, training, coaching, and managing resistance to change. Different methods are good for working with different blocks of the model.<sup>146</sup> So, it is impossible to teach a person to want to change, or to allow him to change, just talking to him if he is not capable of such changes. The ADKAR model is successfully used to diagnose key issues that impede change. Such a key problem may be the lack of formation of any of the five blocks of the model. The main idea of the corrective function of the ADKAR model is that it is necessary to work with the identified problem, without wasting time and effort neither of the leaders nor of the parishioners to work with blocks that have successfully learned and reflexed. The ADKAR model works as a product of all these factors. If one of the factors is equal to zero, then the whole ‘product’ is equal to zero since the formula for the changes is as follows: Effective Change = A \* D \* K \* A \* R

As a result, organizational changes are successful when everyone who is a participant in these changes has sufficient levels of the five ADKAR elements. A fundamental model for understanding “how, why, when” to use various change management tools. In turn, it is obvious that multiple factors affecting the effectiveness of change management forces to create models and systems of indicators that characterize both the control and the managed

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<sup>146</sup> Lee Roy Beach, *Leadership and the Art of Change: A Practical Guide to Organizational Transformation* (SAGE Publications, 2005), 1-200.

subsystem. A high level of management of the organization's management is one of the prerequisites for the effectiveness of change management in general; on the other hand, the effectiveness of change management can be described in detail only by a group of interrelated indicators, the calculation of which is based on general methodological principles.

One of the most common concepts for determining the effectiveness of change management is the terms "quality," "efficiency," and "effectiveness." The significant semantic meaning of these terms is for various areas of research. In particular, having systematized the interpretations of the concept of "quality of management," it can be used to decipher the concept of quality of change management; thus the quality of change management is a set of parameters characterizing the quality level of the environment for the effective functioning of the socio-economic system in the process of changes, taking into account the impact of factors external and internal environment.

The effective operation of socio-economic systems is related to the effectiveness of management. In this regard, taking into consideration the conceptualization of "management effectiveness." Change management should be evaluated and analyzed in accordance with the existing goals, methods, and processes. In ISO 9000/2000 standards, performance is the degree to which the planned activities realized, and the planned results are achieved.<sup>147</sup> Thus, the more correctly the goal is formulated, and the more accurately the set goal is achieved, the higher the effectiveness. In the analysis of the works devoted to this topic, one can conclude that the effectiveness of change management is an indicator characterizing the degree of achievement of the set goals, both qualitative and quantitative, in the process of managing changes in socio-economic systems.<sup>148</sup> Accordingly, the above approach can be

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<sup>147</sup> Jeffery Hiatt, and Timothy Creasey, *Change Management: The People Side of Change* (Prosci Learning Center Publications, 2013), 10-120.

<sup>148</sup> Rockson, *Use Your Difference*, 1-240.

applied to the church community as a social system.

The definition of “change management effectiveness” helps to identify opportunities for change in the socio-economic system, provides information on the need for more profound changes or on the creation of new activities. The effectiveness of change management is the primary condition for the effectiveness of ongoing changes.<sup>149</sup> The concept of efficiency characterizes the degree of readiness of the tasks, depending on the rationality or irrationality of the means and methods used to solve the tasks.

It is also necessary to clearly distinguish between the effectiveness and the efficiency of change management. Effectiveness is the performance of the necessary functions, regardless of the resources expended. Efficiency, in turn, is the implementation of changes, considering the optimization of available resources. However, the interconnection of different areas is the reason for the impossibility of a correct assessment of the effectiveness of change management without considering other indicators. Often, the concept of efficiency means the concept of optimality.<sup>150</sup> The main task of effective change management is to find control actions with maximum efficiency.

Returning to the ADKAR model, in this case, the Awareness stage involves the realization of a sharp drop in church attendance and the activity of its members in extra-liturgical activities. Additionally, at the same stage, one of the main reasons for the current situation was the problem of cross-cultural communications. At the Desire stage, the willingness and desire of the parishioners to support the changes and personally participate in them was determined (these indicators were not high during the initial diagnosis). The training was conducted at the Knowledge stage according to the Kolb cycle method to ensure

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<sup>149</sup> Ian Palmer, Dunford Richard, and David Buchanan, *Managing Organizational Change: A Multiple Perspectives Approach* (McGraw-Hill Education, 2016), 1-464.

<sup>150</sup> Robert A. Paton, and James McCalm, *Change Management: A Guide to Effective Implementation* (SAGE Publications, 2008), 1-336.



reflection and assimilation of the knowledge gained - precisely how to change, what tools will be needed for this and how to master them. At the Ability stage, it was clear and practically demonstrated to people that expected changes are possible and lead precisely to the results that are potentially attractive to them. Further, the feasibility of the changes and barriers impeding the implementation of change was identified.

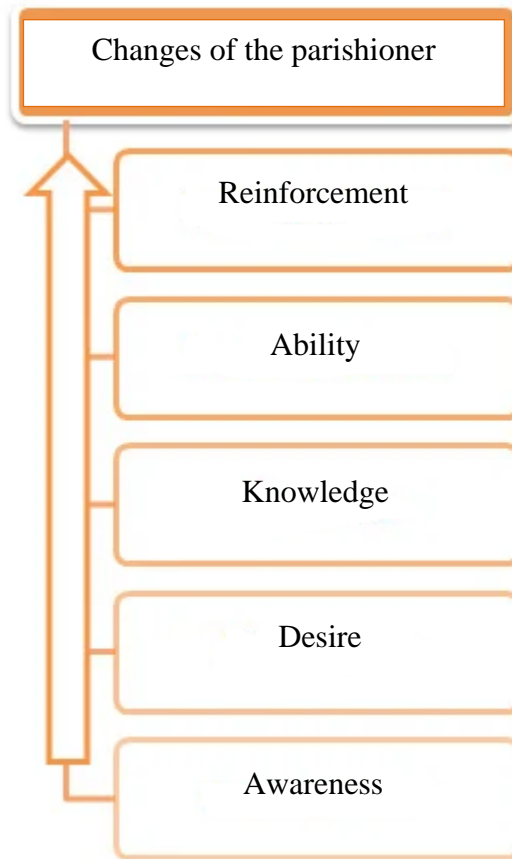
At the Reinforcement stage, as it is known, a deflected pendulum tends to return to its original state.<sup>151</sup> For changes to be stable, they must be positively reinforced and well-controlled:

1. What is the individual significance of the changes?
2. Are there any adverse consequences of the changes?
3. What is the system for reporting changes?
4. What helps maintain change?
5. What is contrary to this change?
6. Are there any effective incentives for making changes, as well as incentives to adhere to the chosen direction?
7. To what extent are change support activities expressed?

Changes of each member of the church community following the ADKAR model can schematically represent in the form of the following scheme (Figure 4.1):

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<sup>151</sup> Reza Malek, and Yazdanifard Rashad, "Overview of Change Management and Its Implementation," *International Journal of Operational Management, Marketing and Services* 1, no. 1, (2011): 99-102.



*Figure 4.1.* Changes to Each Member of the Church Community Following the ADKAR Model.

In turn, the Kolb cycle model for learning presented below (Figure 4.2).

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*Figure 4.2.* Kolb Cycle Learning Model. (Source: Noe, 2012)

If to collate these models, it is possible to see that Awareness stage corresponds to Reflective Observation stage in Kolb model; stages of Desire and Knowledge correspond to Abstract Conceptualization; Ability corresponds to Active Experimentation; Reinforcement corresponds to Concrete experience based on recognized and mastered the knowledge, awareness, skills, ability, desire, etc.

When a person begins to become aware of a problem, it falls into the focus of his attention, and this is the first step on the path to successful change. In the process of analyzing a problem, its importance is determined, and an understanding of the need arises, expressed in the desire to change. To satisfy the latter, it is necessary to understand the situation and problem thoroughly, to obtain the missing knowledge. After this stage, it may turn out that there are not enough existing abilities and, therefore, it is necessary to develop skills. When a person has learned new behavior, temptations attack the individual and demand a return to past habits. Therefore, it is necessary to consolidate skills by turning them into a habit. Knowing the described pattern, it is not difficult to help a changing parishioner or potential member of the community - the addressee of the sermon, evaluating which of the five described stages he is at. For example, if he has a Desire stage, but a further movement toward solving the problem is painful. In this case, it is needed to help with the acquisition of missing knowledge.

At the same time, the current assessment of cross-cultural competence was necessary for systematic verification of the addressees' mastering of the material and making the necessary adjustments to the learning process. In the case of training in various aspects of cross-cultural competence, the current assessment is rarely used due to insufficient training time. An intermediate assessment of cross-cultural competence is necessary to assess the dynamics of a cut in the development of learners, identify gaps in the assimilation of material, and make the necessary changes to the curriculum, adjusted for the individual

characteristics of individuals and the group. This assessment makes learning outcomes transparent. Ideally, an intermediate assessment gives a chance to form adequate self-esteem and readiness for final control.

The final assessment of cross-cultural competence consists of comparing the level of formation of cross-cultural competence obtained from resultant training with the reference level established by the requirements of the system within which training takes place. The final assessment provides additional information regarding the quality of training and the effectiveness of the program, and the optimal time for its implementation: immediately after completion of training, and then after 3, 6, or 9 months, since the formation of cross-cultural competence presupposes natural periods of rising and fall. Accordingly, time is needed for the constant manifestation of change in the activities of parishioners and especially church leaders.

Noted in the previous chapter, the Multicultural Team Leadership Model proposed implies the implementation of the concept of harmonizing leadership, which includes the integral (i.e., systemic) unity of three factors: leader's behavior, the behavior of followers, and situational factors. At the same time, solid measuring material involves the development of a culturally specific scale for assessing the cross-cultural competence of church leaders and their followers based on the respondents' culture; the emic approach, and the cross-cultural transfer of universal tests if they have the necessary similarity - the etic approach.<sup>152</sup>

Despite the impossibility of developing a tool that is neutral for all cultures, today, a more culturally neutral approach formed measuring materials. However, this position is not final, and the creation of various tools for assessing cross-cultural competence continues. In this study, direct and indirect methods for assessing cross-cultural competence were ideal for

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<sup>152</sup> Moodian, Michael A. *Contemporary Leadership*, 40-310.

assessing the most realistic results. Obtainment of knowledge of cross-cultural interaction issues using a cross-cultural assimilator based on a set of cross-cultural interaction situations was used. Figures 4.3 and 4.4 represent the results of the introduction of the change program.

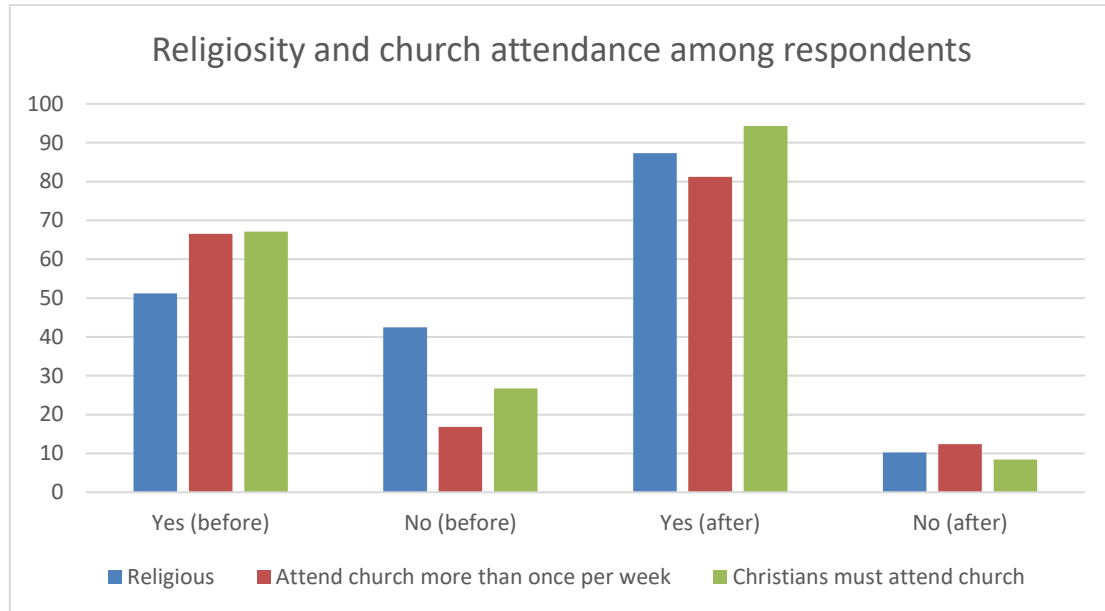


Figure 4.3. Religiosity and Church Attendance Among Respondents Before and After Changes Implementation.

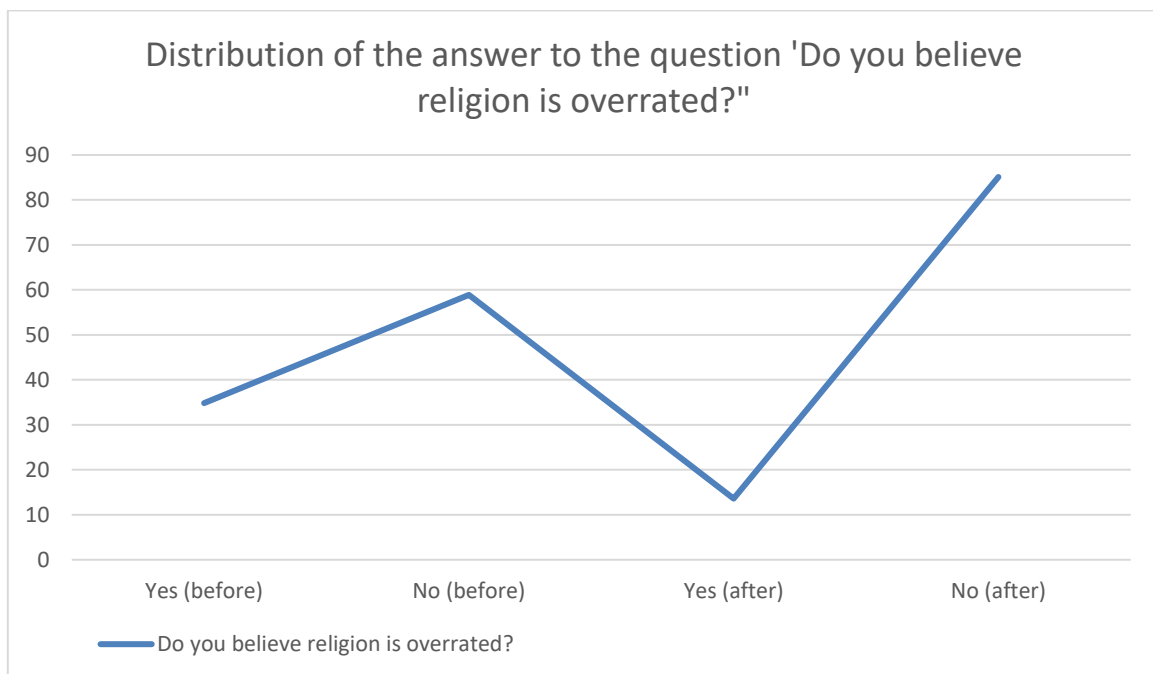


Figure 4.4. Distribution of the Answer to the Question, “Do you Believe Religion is Overrated?” Before and After Changes Implementation.

Thus, as it is evident from the figure, the results were unexpectedly positive and, to some extent, even surprising. Presumably, such results obtained due to the competent use of change agents, which, in turn, showed high efficiency, due to which the realization of the possibilities for the manifestation of constructive activity became the mechanism of interaction between the subject and the educational environment. The subject selectively implements the opportunities are evident by the integration of personally significant and socially relevant, i.e., the implementation of a significant opportunity for the subject in the activity based on the reproduction of patterns of activity. The implementation of the opportunity carried out through the attraction of available environmental resources: material, axiological, informational, technological, organizational. Realizing the possibilities, the subject forms and expands the subject field of activity, which in turn enriches the educational environment, creating new opportunities for other participants.

Thus, from the perspective of the subject-environmental approach, organizing non-formal education within the framework of the church community and missionary activity, the educational environment is formed, which includes components (spatial-subject, information-technological, social-communicative) and resources (material, axiological, informational, technological, organizational), It provides the choice and implementation by the subject of the possibilities of manifestation of activity, formation, and expansion of the student's social subjectivity.

An analysis of the scientific literature revealed that the essential characteristics of social activity are the following:<sup>153</sup>

- Self-determination (the source of social activity, the needs of the individual, internal conscious motivation, due to the formed image of the “required future,” significant for the individual);
- Inclusion in social interaction (social activity is the result of a person's awareness

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<sup>153</sup> Jerry Wellman, *Organizational Learning: How Companies and Institutions Manage and Apply Knowledge* (Palgrave Macmillan, 2011), 1-202.

of the relationship with society and the construction of a way of interacting with it, which reveals the potential of the person, purposefully transforming himself and the environment; it manifests itself in the form of productive activity, communication, cognition);

- Pro-socialization (focus on the transformation of the carrier of activity and society in a socially positive direction for the benefit of the church community, society, and the individual, following cultural values, social norms, laws, and moral ideals, co-evolution).

Based on the characteristics described, social activity is considered a state and at the same time an integrative property of a person (social group) to carry out primarily interaction with the social environment determined by him in the process of activity, communication, knowledge on transforming himself and society by the tasks of missionary activity, working with the flock, social, social and religious development of the local community and personal self-development, which achieved as part of the application of the Kolb training cycle.

Taking two criteria - self-determination and involvement in the activity, - four states of social activity are distinguished: activity - with a positive value of indicators according to two criteria; passivity—with a negative; pseudo-activity—if awareness does not accompany involvement in an activity by the subject of its value (imposed activity); potential activity—with an awareness of its value to the individual, but non-inclusion in it (Figure 4.5).

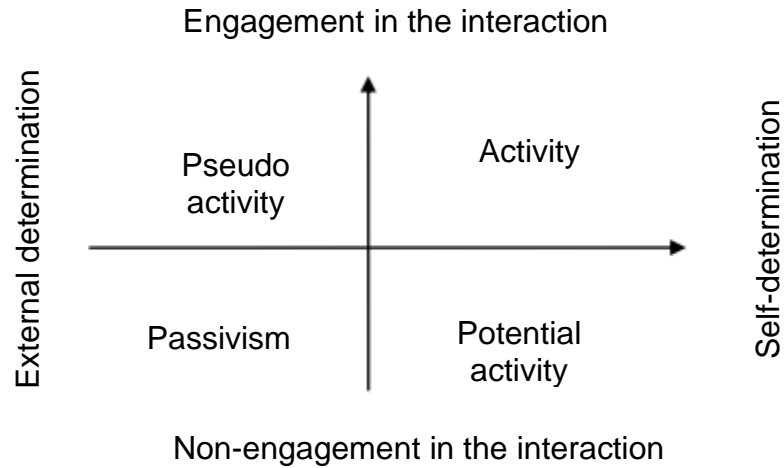


Figure 4.5. Activity and Engagement in the Interactions in Frames of Activity and Values.

However, even showing a specific activity (i.e., consciously interacting), the subject does not always demonstrate constructive activity. However, with the correct application of the ADKAR model, such situations will not arise; otherwise, it means that the model does not work since its most essential components—Knowledge and Reinforcement—are 0.

Depending on the coordination of personal and social interests (i.e., aspirations to act, realizing their interests, and act in the interests of society), a constructive way of manifesting a person’s social activity includes acting in the coordination of his interests of a person and society’s interests. Three options for a destructive way of manifesting an activity include the following: egocentric (personal interest prevails, ignored social, which disturbs social ties), altruistic (the desire to achieve public interest prevails contrary to the personal, which rides in a loss of self, the internal activity of the source), and destructive (when the person is acting against their interests and the interests of society, which hinders his personal development).

This approach implies the principle of holism—a holistic effect on the personality in the interconnection of its components (value-motivational, cognitive, and regulatory)—and the principle of flexibility, including the program and the process of its organization—the



ability to change programs and the process of their implementation (place, time, and methods) considering current needs, educational level, and the capabilities of program participants. Interaction mechanisms provide interactivity, mutual enrichment of interaction participants. Experts in the field of corporate education relate to interaction mechanisms, the following:<sup>154</sup>

- Diversification (expanding the stock of variability in actions, generating ideas, developing different ways to accomplish a common cause to select the most optimal options for joint activity subsequently);
- Addition (each brings into the common cause that which the other subject does not have, the shortcomings of one subject compensate for the merits of the other);
- Aggregation of ideas and actions (their integration into a standard, more complex structure and implementation in it in a transformed, transformed form);
- Delegation of authority (a method in which one of the entities voluntarily removes certain subjective functions and transfers them to another entity), etc.

The author assumed that the list of mechanisms can be supplemented by the following: coordination (streamlining the actions of interaction participants), differentiation (highlighting the interaction that is special in the subject of interaction and grouping of entities based on these features to more fully reveal their potential), cooperation (joining forces, contributions of interaction participants for the achievement of the goal of joint activity), autonomation (gaining by the subject of self and subjectivity in the ongoing interaction with others, voluntary, and commitment).

Because non-formal education designed to activate the subject itself, increase its activity, the author believes that it should affect both activity substructures—intrapersonal or self-awareness activity. These substructures include the cognitive, regulatory, value component, and activity substructure, which provide the manifestation of activity in social interaction, direct change, and transformation of oneself within the framework of the

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<sup>154</sup> Anthonie Wurth, and Kees Wurth, *Training Reinforcement: The 7 Principles to Create Measurable Behavior Change and Make Learning Stick* (Wiley, 2018), 15-240.

teachings of Christ, the transformation of their church community, and active buy in the life of the local community. Activity is a property of self-organizing systems, the development of which is subject to the laws of rhythm and cyclical change of states, through a change in the evolution modes of the following complex systems: LS-mode of acceleration and the manifestation of potential and HS-mode—a slowdown of processes.<sup>155</sup> Based on these laws, it is possible to consider the development of constructive social activity as a polycyclic process in which a cycle is a set of successive phases of a stable and unstable state of a system, comparable to a change in the evolution modes of complex systems. Three phases of the development cycle of social activity are distinguished.

In the first phase, the accumulation phase, the subject gets acquainted with the available capabilities, norms of interaction, and activity. The participant participates in proposed (externally initiated) activities; recognizes the contradictions that are significant for him and studies the possible ways to resolve them (this phase is comparable to the HS mode). In the second phase, the insight phase, exacerbation, and growth of personally significant conscious contradictions lead the participant to a bifurcation point, at which he chooses the path (attractor), corresponding to his inner nature to resolve the contradiction. Such an attractor can be a human-defined target.

The third phase, the phase of manifestation, is the phase of realization of the goal set by the subject within the framework of the existing structure of social activity, which begins to evolve to a relatively stable state, showing the ability to self-build. At this phase, the participant acts proactively, energetically, intensively, resolving the contradiction that is relevant to him (comparable to the LS mode).

Gradually, reaching a specific limit of ordering leads to instability, the subject is faced

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<sup>155</sup> Jonathan H. Westover, “Managing Organizational Change: Change Agent Strategies and Techniques to Successfully Managing the Dynamics of Stability and Change in Organizations,” *International Journal of Management and Innovation* 2, no. 1 (2010): 45-50.

with contradictions associated with the limited capabilities of the existing structure of social activity and the functions it implements, and the growth of environmental needs and requirements for their implementation, which leads to the beginning of a new cycle.

Within the framework of one cycle, the subject of activity masters and implements several sequentially related functions: orientation (understanding the problem, its understanding, acceptance), goal-setting and planning (setting the problem, choosing the means and methods of solving it, formulating the main goals that can and should be achieved, the definition of ways, methods, and methods of the proposed activity), organization (implementation of actions to implement the plan), and evaluation (evaluation of the results). It is known that the change management process begins with the realization of the existence of a problem of loss of effectiveness or the threat of this problem in the future after this follows the setting of the goals of the administrative project, which consists of designing a new strategy. Systems and management structures that correspond to changing business conditions. A program for its implementation is created after the new organizational project is ready. In the process of the roll-out, monitoring of the achieved results should be carried out. The term “change” itself implies a specific dynamic process unfolding in time. As a rule, in life, such processes manifest in the form of specific events that are fixed by consciousness. Therefore, it is most convenient to describe the changes as a specific sequence of events related to each other.

However, no job description, description of a business process, or a specific order can provide for the whole variety of situations that arise at the workplaces of employees of lower levels of the hierarchy. Moreover, inside and outside the organization, there are always many events that violate the usual course of work. At the same time, the information transmitted through vertical and horizontal channels in the form of reports, orders, or instructions inevitably distorted. Therefore, it is impossible to achieve full control over the events and

processes taking place in the company. In the behavior of members of the organization and, therefore, in the work of the whole organization, there is always some part regulated by informal norms of behavior.

At the same time, the “corporate” strategy and processes carried out at any level of the management hierarchy are based on norms and stereotypes of behavior that is partially regulated by formal rules and even documents. A significant part of them fixed at the subconscious level of parishioners. These behavioral stereotypes mostly randomly selected and passed through a kind of “natural selection,” are some unique combinations. Thanks to this, each church community has behavioral and strategic features that are unique to it. Therefore, the reasons that lead each organization to success, or, conversely, to inefficiency and failure, are purely individual.

The other perspective of the coin is changing the organization’s strategy requires changing a significant part of the established corporate, group, and individual stereotypes of behavior, updating the accumulated knowledge base. Processes and repetitive operations rubbed together. Changing one of them becomes impossible without an adequate change in the others. Thus, behavioral stereotypes that allow performing regularly routine operations give the whole system resistance to external influences. The combination of behavioral stereotypes and the established procedure for performing routine operations are increasingly affecting management decisions.

On the one hand, this allows not to spend too much time searching for the right solutions in typical situations for the company. However, on the other hand, such stereotypes impede the adoption of adequate decisions when the situation changes. Additionally, starting at some point, management becomes hostage to those stereotypes and processes that he formed. A situation arises, figuratively characterized by the Americans as a “tail wagging a dog.” From this moment, the system gains stability of behavior, which persists even despite a

possible decrease in the effectiveness of the activity.

The presence of stable stereotypes of behavior and routine creates resistance to consciously conducted changes at the individual and group levels. Individual resistance can be caused by the psychological unwillingness of an employee to realize the objectivity of external changes and accept the proposed organizational innovations that require a review of previous experience in developing successful managerial decisions. Another, but more rational basis for resistance is the psychology of the perception of innovations by many people as a threat to their current situation due to a lack of competence to work in a new capacity.

Systemic resistance to innovations arises due to the lack of capacity at enterprises to analyze external changes and develop an adequate response. So, if the solution of strategic tasks as an additional burden entrusted to the units responsible for operational activities, current problems push into the background the work of introducing organizational and technical innovations.<sup>156</sup> A similar situation occurs when managers specially appointed for this work are not competent enough.

Organizational resistance, a change in the value system of members of the organization (leaders and parishioners), and the holistic organizational structure are required. At an individual level, learning contributes to solving the problem. Support for innovations, it is necessary to convince parishioners that working in a new capacity creates new perspectives for personal and Christian growth in intercultural interaction.

In 1954, Donald Kirkpatrick defended his Ph.D. thesis at the University of Wisconsin (USA) on the topic “Assessing the effectiveness of program management.” He proposed a short formula to describe the learning cycle: reaction - learning - behavior - results. The

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<sup>156</sup> Wurth and Wurth, *Training Reinforcement*, 1-50.

division of the cognitive process into step-by-step helped explained how to ensure the application of new skills in the workplace. Besides, practitioners received tools to assess the effectiveness of each of the stages of training. In 1959, D. Kirkpatrick wrote a series of articles for the *ASTD Journal*, in which he formulated criteria for all four levels of assessment (Table 4.1).

Table 4.1.

*Four Levels of Training Assessment of Donald Kirkpatrick*

Levels	Evaluated Factor	Key Questions
Level 1: "Reaction"	How participants respond to a training event	<ul style="list-style-type: none"> <li>• Did the participants like the learning process?</li> <li>• What do they plan to do with new knowledge and skills?</li> </ul>
Level 2: "Training"	To what extent did the participants learn knowledge, skills and form the necessary relationships at the end of the training event	<ul style="list-style-type: none"> <li>• What skills, knowledge, attitudes changed after training?</li> <li>• How significant are these changes?</li> </ul>
Level 3: "Behavior"	How participants apply at the workplace what they learned during training	Did participants change their behavior in church and missionary activity after training?
Level 4: "Results"	To what extent are the results achieved	Do changes in the behavior of participants have a positive effect on the organization?

The first Kirkpatrick's articles stimulated further research in the field of learning effectiveness assessment (mainly at levels 1 and 2). In the 1970s, four levels of Kirkpatrick were used by many organizations around the world, over time they were designed into a holistic assessment model (Four Levels™ Evaluation Model) and adopted as a standard for assessing vocational training. Throughout the 1980s, many different assessment methods and tools developed, but practitioners continued to focus on levels 1 and 2. It was not until 2005

that Donald Kirkpatrick proposed a Level 3 Assessment Toolkit (Behavior), which he described in *Transferring Learning to Behavior*. Ensuring the practical application of learning outcomes in real activities (transfer of knowledge and skills) today continues to be one of the most essential tasks for many training organizations.<sup>157</sup>

The quantity and quality of research in the field of training and human resource development are continuously growing. For practitioners, increasingly more approaches, methods, and tools offered. The real revolution was the application in the field of training and development of the concepts of cognitive psychology and the concept of organizational development. The field of learning and development is becoming interdisciplinary. The widespread use of modern technology radically changes ideas not only about forms and types, but also about the essence, and even about the goals of learning. The learning function recognized as an integral (and most important) part of the organizational system.

In 2006, in the third edition of the *Evaluating Training Programs* book, Kirkpatrick significantly expanded the scope of the model, based on four levels. Now the main emphasis in it is made at level 4 (results); therefore, the model can be used to evaluate the effectiveness of both training programs and the change management process, and in addition to demonstrating the value of the training function as a whole.<sup>158</sup> What is important, the algorithm for working with the model has been revised: now it is proposed to start the assessment “from above” - from level 4, and then to move “down” consistently to less challenging levels. According to the author, this will allow the training specialists to focus on achieving the planned results and supporting the necessary behavior. Due to the limited number of research and training participants, the original Kirkpatrick model was used as the basis for assessing the effectiveness of organizational changes based on cross-cultural

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<sup>157</sup> Wurth and Wurth, *Training Reinforcement*, 50-100.

<sup>158</sup> *Ibid.*, 101-240.

interaction skills, which made it attainable to evaluate the strength of the changes achieved in all three parameters indicated at the beginning of this section - “quality,” “efficiency,” and “effectiveness,” confirming the incredibly positive effect of the completed project.



## Chapter 5

### Conclusion

In conclusion, the researcher addressed the problem of decreased quality of church leadership in a multicultural environment in the specific community. Resultantly, the researcher made conclusions regarding the unique quality of leadership as a phenomenon that permeates modern management in business, social, and religious spheres. Society increasingly relies on target groups and teams, which are small groups of people working together to make decisions. In the family and at work, decisions and actions rely on group processes that occur in almost all areas of life. However, when communicating in a small group with other people, performing creative tasks or solving problems, the communication process becomes more complicated. Communication in groups can increase or decrease the ability to develop and maintain relationships that are consistent with personal and group goals. In a small church community, this is especially tangible and important, since unsatisfactory intergroup interaction leads to a decrease in parishioner involvement and missionary success, as well as a lack of effective relationship management with stakeholders (representatives of the local community).

In a capable multicultural group, a sufficient number of individuals is needed to ensure constructive interaction and not so large as to create obstacles to the discussion. In general, as a group grows, so does the difficulty it has to deal with.<sup>159</sup> At the same time, an indicator that is more important than a certain number of members in a group is the correct combination of people in the group. It is necessary to find the structure of group communication that will contribute to the development of cohesion in groups of any type. Inhomogeneous groups, all participants have the same knowledge, approach the problem

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<sup>159</sup> Rockson, *Use Your Difference*, 20-240.

from the same point of view, and may view some vital information or be inclined to use simplified methods for solving problems. Members of heterogeneous groups, on the contrary, usually have different information; have different views and values, attitudes, and interests; have different levels of training; and discuss issues in more detail before reaching any decision. Active groups usually consist of people with different knowledge and experience.<sup>160</sup> Using the skills of active listening, empathy, and joint conflict resolution, one may help a heterogeneous group to develop their cohesion. Group members should communicate in such a way as to develop mutual support and cooperation; they should take time to analyze the relationship between its members, discuss and resolve personal contradictions between them. A group becomes more united when all its members feel valued and respected.

The informal structure of the group is also a hierarchical system, but not rigid. This system is based on interpersonal relationships and consists of the following status positions of group members:<sup>161</sup>

- “Leader” - enjoys authority among others and has an influence on them, determines the algorithm for solving the problems facing the group;
- “Accepted” - have an average positive status and, as a rule, support the leader in his efforts to solve the group problem;
- “Isolated” - have zero status, are considered to have withdrawn from participation in group interaction, where the reasons may be personal characteristics (shyness, introversion, a sense of inferiority and self-doubt, etc.);
- “Rejected” - those members of the group who have a negative status, knowingly or unconsciously removed from participation in solving group problems.

Currently, for the church community that participated in the project, based on the diagnosis of the results of the project, most of the members of the groups have the status of

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<sup>160</sup> Claire B. Halverson, and Aqeel Tirmizi, *Effective Multicultural Teams: Theory and Practice* (New York: Springer, 2008), 1-294.

<sup>161</sup> Martin Kilduff, and David Krackhardt, *Interpersonal Networks in Organizations: Cognition, Personality, Dynamics, and Culture* (Cambridge University Press, 2008), 1-329.

accepted, many with high leadership potential. In the continuum from the formation of a group to its social maturity, any point can indicate the place of a group in the process of its movement from the “non-collective” to the collective. It is implying the task of finding those points that characterize not so much quantitative but rather qualitative changes in the life of the group that occurs in the process of forming its structure, based on organizational diversity.

The nodal stage in the development of the group is the stage of automatization, characterized by high internal unity in all substructures and universal qualities, except for intergroup activity. At this stage, group members often identify themselves with it, and membership in the group itself becomes a personal value. However, this process can lead to hyper-automatization, and, as a result, to the isolation of the group from other groups of the given social community, the closeness of common goals “on oneself,” that is, the transformation of the group into a corporation (“false collective”).<sup>162</sup> If intragroup integration does not lead to intergroup disunity, the group becomes a full-fledged cell of a broader community as a whole. Such a group reaches the highest level of socio-psychological maturity and can be called a collective, which is the goal of the project to achieve the effectiveness of managing organizational diversity in the church community and increase the involvement of parishioners.

Before change project realization, according to the universal leadership survey, only 51.2% of respondents called themselves religious, while 42.5% do not consider themselves religious. At the same time, 66.5% attend church services more than once per week, and 16.8% visit church once per week. As a result of applying a systematic approach to the consideration of the functioning of the church community, as well as the concept of

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<sup>162</sup> Kilduff, and David Krackhardt, *Interpersonal Networks*, 1-329.

organizational diversity, it was decided that it was necessary to introduce changes to form a new model of church leadership for the intercultural environment, based on combining the features of a transformative or innovative leadership style—the so-called leader-harmonizer—and considering the cultural parameters of the church members and local community.

The appropriate model of harmonizing leadership suggested, considered from the perspective of increasing the effectiveness of organizational and cross-cultural interaction, consisting of three components: a leader characterized by leadership abilities, followers, and a situation of the interaction of the leader and team members. The intersection of components gives the optimal combination of these groups of factors necessary for the leader-harmonizer in the multicultural environment. Accordingly, classification of change management approaches was carried out based on the temporality of changes: changes as a project” and “changes as a permanent component,”<sup>163</sup> as well as Theory O and Theory E.<sup>164</sup> ADKAR change model used to plan and implement the changes, the core idea of which is that to effectively manage changes in a group, at first, it is necessary to learn to contribute to the changes of each member.

What gives this model advantage is an emphasis on personal changes. While many change management projects focus on the steps necessary for organizational change, ADKAR focuses on the fact that successful organizational change will only happen when everyone is capable of change. This model stands out by focusing on individual changes, which ensures everyone's participation in global changes. It identified as more than a “soft” approach - it is a practical application. More importantly, when a leader focuses on individual

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<sup>163</sup> Abudi, *Implementing Positive Organizational Change*, 1-264.

<sup>164</sup> Lee Roy Beach, *Leadership and the Art of Change: A Practical Guide to Organizational Transformation* (SAGE Publications, 2005), 1-200

changes, he can assess whether followers are involved in the changes and what they need to do so. He does not just rely on several pieces of training or a church-wide newsletter about future changes. The model allows one to:

- identify the reasons for the failure of the changes,
- identify steps to improve the effectiveness of change,
- diagnose staff resistance, and
- develop a plan for the development of individual parishioners.<sup>165</sup>

According to Hiatt, the author of the model, this model is universal for any changes in the behavior of people, and not just employees of the organization. One can use it for causing change or helping relatives and friends.<sup>166</sup> Thus, for the project of changes in the church community, this model seems to be the most preferable.

As a result of the introduction of the change program, results exceeded the expected ones: religiosity and church attendance among respondents showed significant growth. Presumably, these results are due to the competent use of the change model and change agents who showed high efficiency. Some initial conditions were favorable for changes. For answering the question, “Do you believe that church unity, love, and training are important to growing a ministry?” the absolute majority of respondents responded positively. Most participants indicated that they want to be disciples for Christ; 72.7% noted their desire to train church members to win souls for Christ.

Non-formal education is offered in frames of this project, within the boundaries of the church community and missionary activity, to form educational environment contributing to a higher level of engagement, which includes components (spatial-subject, information-technological, social-communicative) and resources (material, axiological, informational,

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<sup>165</sup> Hiatt and Creasey, *Change Management*, 50-100.

<sup>166</sup> Ibid.

technological, organizational), providing enhancing of social interaction. Implementation of the frames of the ADKAR change model, based on the Kolb cycle was used. Further, the consideration of two criteria - self-determination and involvement in the activity, four states of social activity are distinguished from inactivity to full involvement. This approach, in case of control over potential organizational resistance to changes, with the application of Kolb model training, appeared to be one of the best practices in church leadership today in the multicultural environment. Individual approach to each church member with consideration of his/her culture-specific personality traits and approaches/attitude to learning, in frames of Kolb cycle, provides effective results in raising multicultural awareness and using the benefits of organizational diversity.

Common to all definitions of involvement is the notion that organization member engagement is a desirable condition, has an organizational goal, and is associated with dedication, commitment, passion, enthusiasm, focused effort, focused energy, and attitude and behavioral components. The engagement of members in the organization's activities, associated with it, is determined primarily by interest and enthusiasm, and then by other drivers. Two groups of factors influence the interest and inspiration of employees: organization of work and attitude of a leader.<sup>167</sup> In a horizontal organization, involvement is higher than in a vertically (linearly) oriented one, which is determined by the process organization of labor, which assumes the presence of teamwork, fixed work results, and constant feedback on a horizontal level. In a horizontal organization, participative management style and adhocratic organizational culture contribute to employee engagement. Notably, working with engagement is not limited to passing the survey and collecting feedback from members.

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<sup>167</sup> Javed Farheen, and Sadia Cheema, *Employee Engagement and its Impact on Organizational Performance: Employee Communication* (LAP LAMBERT Academic Publishing, 2017), 100-108.

To maintain a high result, it is vital to respond to challenges on time and create an environment in which each member will be more productive, contributing to creating a renewed synergistic organization. Activity involvement is defined as the degree to which an individual views (perceives) his activity as part of his self-concept or, in other words, as the degree of identification of an individual with the duties performed.<sup>168</sup> Those individuals who show high involvement in missionary or volunteering activity, perceive their work as an essential part of their own lives, and the quality of their work is crucially important for their self-esteem.

The involvement and retention of followers from among parishioners today means understanding and providing them with opportunities to realize their desire for flexibility, creativity in spiritual growth within the framework of the teachings of Christ, and purpose. Within the framework of the developing “social contract” between the parishioner and the church leader, people become volunteers involved “again” every day. As Yvon Pesqueux rightly notes, engagement is, in many ways a “temperature gauge” of an organization’s ability to actively solve all problems on behalf of employees.<sup>169</sup> Engagement helps use with the maximum benefit the cultural diversity of parishioners, engage them, and encourage collaboration. The church strives to create a comfortable working environment in which an open exchange of ideas welcomed, and there are no cultural barriers.

The author noted that “management with a high degree of involvement” is one of the areas of organizational psychology in the United States, involving the expansion of areas of participation in the management for all subjects of organizational activity.<sup>170</sup> In terms of the

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<sup>168</sup> David Bowles, and Cary Cooper, *The High Engagement Work Culture: Balancing Me and We* (Palgrave Macmillan, 2012), 1-90.

<sup>169</sup> Yvon Pesqueux, “Social Contract and Psychological Contract: A comparison.” *Society and Business Review* 7, no. 1 (2012): 14-33.

<sup>170</sup> David Bowles, and Cary Cooper, *The High Engagement Work Culture*, 90-180.

psychological strategy of organizing management activities, management with a high degree of involvement is opposed to the direction traditionally focused on the comprehensive and multi-aspect control of lower-level members of the organization by higher-level ones. The intention of this strategy consists of the development of means and methods of encouraging the aspirations of people leading to the success of their organization.<sup>171</sup> A tactical condition is a provision on the need for active participation of members of the organization in the whole diversity of organizational life, their inclusion in the decision-making process to influence activities “on each separate working territory.”<sup>172</sup> These “territories ”can be separate areas of missionary and volunteer activity, as well as participation in the life of the local community. Diversity and involvement, which are part of the modern church culture, are critical factors in creativity, innovation, and attractiveness for missionary audience.

Only with the real involvement and use of the potential of cultural diversity is it possible for each parishioner to grow in the spirit of the teachings of Christ. The activity “under the lash” negatively affects both the spiritual development of church members and the practical results of the activity of the church community. On the opposite, engagement and cross-cultural competency will lead to observing Paul’s words: “Be shepherds of God's flock that is under your care, watching over them – not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve, not lording it over those entrusted to you, but being examples to the flock” (1 Peter 5:2-3). Additionally, real engagement provides sincere and conscious obedience to church leaders, implementing in the church community the ‘ideal Evangelic model’: “Have confidence in your leaders and submit to their authority, because they keep watching over you as those who must give an

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<sup>171</sup> Schrita Osborne, and Mohamad S. Hammoud, “Effective Employee Engagement in the Workplace.” *International Journal of Applied Management and Technology* 16, issue 1 (2017): 50-67.

<sup>172</sup> Nancy D. Erbe, *Approaches to Managing Organizational Diversity and Innovation* (IGI Global), 1-430.



account. Do this so that their work will be a joy, not a burden, for that would be of no benefit to you” (Hebrews 13:17).

The level of commitment of the organization members and the attitudes and work values behind this largely determines the degree of susceptibility to both external and internal incentives. Committed parishioners are more likely to show creativity and initiative, which is often crucial to maintain the “competitiveness” of the church organization and its attractiveness to the local community. The commitment of the organization is made up of the following components: a) the adoption of organizational values and goals; b) willingness to make efforts for the sake of the organization; c) a strong desire to remain a member of the organization’s team.<sup>173</sup> Commitment is the integral factor that reflects the values, ethics of the parishioners (including cross-cultural ethics), motivation, and satisfaction. The commitment is based on relevant attitudes that determine attitude to brothers and sisters in Christ in their church community, to stakeholders, to leadership, and the entire organization.

Additionally, it should be noted that some authors consider the concept of “member’s involvement in the organization” as a higher-order latent construct or aggregate multi-dimensional construct.<sup>174</sup> When several well-known constructs are moderately or strongly correlated, and their underlying definitions share standard content, it may be useful to determine and empirically verify the presence of an unknown common factor that may underlie this collection of constructs.<sup>175</sup>

On this basis, the author proposed the closely interconnected concepts of

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<sup>173</sup> Josh Leibner, *The Power of Strategic Commitment: Achieving Extraordinary Results Through Total Alignment and Engagement* (New York: Amacom, 2009), 1-288.

<sup>174</sup> Maha Abutalib, *The Potential Correlation between Employee Engagement and Commitment* (LAP LAMBERT Academic Publishing, 2018), 1-116.

<sup>175</sup> Daniel A. Newman, and David A. Harrison, “Been there, bottled that: Are state and behavioral work engagement new and useful construct “wines”?” *Industrial and Organizational Psychology* 1, no. 1 (2008): 31-35.

“identification with the organization,” “commitment to an organization,” and “dedication to work” to be combined into a more general concept of “member’s involvement in the organization” (similar to the socio-psychological concept of “individual involvement in the group”). The author assumed that “involvement in the organization” is a multidimensional research construct that incorporates a traditional understanding of social identity and social attitude. In other words, this is a kind of conceptual hybrid, the heuristic potential of which is quite high. The possible structure of the construct “inclusion of a parishioner in a church organization” may look as follows:

- Cognitive component: identification with the organization – member’ awareness of himself/herself as a member of the organization and self-determination in terms of organization.
- Affective component: the commitment to the organization -, the desire of the parishioner to remain a member of the organization, the adoption of its goals and values.
- Behavioral component: dedication to work - the active development of its own practical and spiritual role.

The state of involvement is one of the aspects of member’ motivation, i.e., a factor affecting both the configuration of the management system in the organization and the subject of influence from other factors. The foundation for the formation of a management system or the implementation of leadership is two bases: the technology of organizing objectively existing processes in the church community and the subjectively determined influence of the leader and founders of the community on the culture in the organization and the motivation of its members.<sup>176 177</sup> Consequently, the whole set of tools to influence engagement, as the state of employees, can be divided into two groups: methods of structural formalized management on the one hand, and methods of the informal psychological

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<sup>176</sup> Andrew Shoukri, *Anchor System Thinking: The Art of Situational Analysis, Problem Solving, and Strategic Planning for Yourself, Your Organization, and Society* (Amazon Digital Services, 2018), 16-25.

<sup>177</sup> Moodian, *Contemporary Leadership*, 35-42.

influence of leaders on followers, on the other.

Speaking about the psychological mechanisms and foundations of management with a high degree of involvement, then, as its authors (Edward E. Lawler, Susanna A. Norman) note, achieving the goals of such management is possible if members of the organization at all its levels are offered a composition of four significant factors - information, knowledge, power, and rewards - to equip them with means of self-regulation of their activities.<sup>178</sup> In addition to rank-and-file members, the subjects should be both managers at various levels and specialists in “human resources,” united in the appropriate departments in the form of organizational units.<sup>179</sup> Managers must teach members how to manage these factors in a variety of organizational activities, ‘human resources specialists’ perform the functions of psychological support, provide information equipment, and coordinate management decisions based on a high degree of involvement throughout the organization.

This approach is almost entirely based on management to activate numerous psychological mechanisms of self-regulation, self-government, and self-organization of members of the organization. Resultantly, this is expressed in the content of working formulas and principles of a high degree of involvement:<sup>180</sup>

1. To be effective, management with a high degree of involvement requires a conscious understanding by members of the organization of the mechanisms of functioning of the entire organization and a separate ‘work unit.’ They must have access to financial and other information.
2. Members of the organization can influence several managerial decisions that affect their daily lives. However, before power-sharing, critical powers are delegated, and knowledge is shared. As power without knowledge is dangerous.
3. The risk associated with high involvement management is significantly reduced when there is support for this style throughout the organization and when the

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<sup>178</sup> Moodian, *Contemporary Leadership*, 35-42.

<sup>179</sup> Martin Kilduff, and David Krackhardt, *Interpersonal Networks in Organizations*, 13-35.

<sup>180</sup> Ibid.

organization changes its systems to support this approach.

The contents of the diagnostics and the project described in the previous chapters are namely on the realization of these goals. Also, the next stage in the implementation of such a project, in its dynamic development, maybe corporate citizenship within the church community. To understand the mechanism of its formation, it is possible to consider the concept of corporate citizenship in its original interpretation.

The fundamental principle of corporate citizenship is the multilateral, multi-active interaction of corporations with their stakeholders. In relations with the state, corporations most often act as a political actor, with consumers of products - as a competent producer, with the local community - as an active participant in social relations, with shareholders - as a manager, with their personnel (members) - as an employer, with environmental funds and environmental organizations - as a subject influencing the state of the environment, etc.<sup>181</sup> The maturity level of these relationships determines the degree to which the corporation is included in civil society.

The concept of “corporate citizenship” is based on the term “citizenship,” taken from political science. The concept of citizen is associated with individual responsibilities and rights within the political community. However, it also contains a more general idea: to be part of the community. In this tradition, the key concept is “participation,” and not individual rights, as it is the case in a modern liberal state.<sup>182</sup> The concept of “organizational citizenship behavior” was introduced by Dennis Organ, who defined it as “individual employee behavior that is discretionary, not directly or explicitly formalized by the remuneration system, and

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<sup>181</sup> Ian Palmer, Richard Dunford, and David Buchanan, *Managing Organizational Change: A Multiple Perspectives Approach* (McGraw-Hill Education, 2016), 40-45.

<sup>182</sup> Dave Stangis, and Katherine Smith, *21st Century Corporate Citizenship: A Practical Guide to Delivering Value to Society and Your Business* (Bingley, UK: Emerald Publishing, 2017), 70-82.

which generally contributes to the effective functioning of the organization.”<sup>183</sup> Thus, the concept of organizational-civil behavior considers the actions of the member that are not part of the requirements for his activity, but at the same time, contribute to the more efficient functioning of the organization. Examples include helping other members of the team, voluntarily completing additional work responsibilities, preventing unnecessary conflicts, and constructive suggestions to improve the work of a specific workgroup and the entire organization.

In general, the study made it possible to justify the need for the introduction of new management approaches that consider the cross-cultural factor. The results of a theoretical study and their practical understanding of the example presented can serve as the basis for the development of a new model of leadership on the diocese scale, which fits into the modern paradigm of multicultural group behavior management, based on the influence of cross-cultural differences. According to the proposed model, types of leadership in a multicultural environment depend on two fundamentally essential factors. This is an account of cross-cultural differences and the nature of the relationship between the project leader and his followers, members of the group. The first notable factor is that the cultural component has a significant influence on the processes of leadership. Team interaction and other underlying phenomena of the multicultural group's behavior may vary. Additionally, various cross-cultural interaction strategies are possible.

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<sup>183</sup> Dennis W. Organ, Philip M. Podsakoff, and Scott B. MacKenzie, *Organizational Citizenship Behavior: Its Nature, Antecedents, and Consequences* (SAGE Publications, 2005): 4.

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## Appendix A: Survey

Q1 Please select your age group:

18 - 24 years old

25 - 34 years old

35 - 44 years old

45 - 54 years old

55 - 64 years old

65 - 74 years old

75 years old and above

Q2 Please select the option that best reflects your marital status:\*

Single

Married

Separated

Divorced

Widowed

Other

I prefer not to answer

Q3 How frequently do you attend church services?\*

More than once per week

Once per week

Every other week

Once a month

On holidays and special occasions

Never

Q4 On a scale of 0-10 with 0 being not at all important and 10 being very important.  
How important is the bible to your spiritual growth?\*

Q5 On a scale of 0-10 with 0 being not at all important and 10 being very important.  
How important is the church in helping new Christians grow in their faith?

Q6 Would you consider yourself religious?

Yes

No

Q7 Are you a Christian?

Yes

No

Q8 Do you desire to train church members to win souls for Christ?

Yes

No

Q9 Do you believe you can be a good leader?

Yes

No

Q10 Do you currently hold a position in church?

Yes

No

Q11 Do you love telling people about your church?

Yes

No

N/A

Q12 Do you enjoy helping others in the community?

Yes

No

Q13 Do you believe a good leader must be open-minded?

Yes

No

Q14 How many different churches have you attended?

One to three

Four to six

Seven or more

None

Q15 Are you willing to participate in church leadership training?

Yes

No

Q16 Are you open to working with other cultures?

Yes

No

Q17 Does your church believe in helping the poor?

Yes

No

N/A

Q18 Does your church love helping the community?

Yes

No

N/A

Q19 Do you invite people to your church?

Yes

No

N/A

Q20 How important are children's church activities?

Very important

Important

Not important

Q21 Do you want your family to be involved in a church?

Yes

No

Q22 Do you love people?

Yes

No

Q23 Do you enjoy going to church?

Yes

No

N/A

Q24 Can you name a disciple from the Bible?

Yes

No

Q25 Do you want to lead a small group?

Yes

No

Q26 Do you enjoy volunteering in the church?

Yes

No

N/A

Q27 Is your pastor a good example of a leader?

Yes

No

N/A

Q28 Do you desire to do mission work?

Yes

No

Q29 Are you a pastor?

Yes

No

Q30 Are you a Deacon, Elder, Apostle, Evangelist, Minister, or Prophet?

Yes

No

Q31 Do you believe Christians must attend church?

Yes

No

Q32 Do you believe religion is overrated?

Yes

No

Q33 Have you been Baptized?

Yes

No

Q34 Do you enjoy working in a team?

Yes

No

Q35 Do you enjoy meeting new people?

Yes

No

Q36 Do you have a problem approaching people you do not know?

Yes

No

Q37 Do you believe the church is important to the family?

Yes

NO

Q38 Do you attend church at least three times a month?

Yes

NO

Q39 Do you have a problem presenting in front of people?

Yes

NO

Q40 Do you want to be a disciple for Christ?

Yes

NO

Q41 Do you attend a church regularly?

Yes

NO

Q42 Do you believe a disciple is a servant for Christ?

Yes

No

Q43 Do you believe that children can be trained to be a disciple for Christ?

Yes

NO



Q44 Do you believe that church unity, love, and training are important to growing a ministry?

Yes

NO

## Appendix B: IRB Approval

### IRB Exemption 3851.092619: Universal Leadership Model

IRB, IRB <IRB@liberty.edu>

Thu 9/26/2019 4:25 PM

To: Hickman, Derwin L <dhhickman@liberty.edu>

Cc: Hicks, Donald Quentin (School of Divinity Instruction) <dqhicks@liberty.edu>; IRB, IRB <IRB@liberty.edu>

3 attachments (217 KB)

Hickman\_3851Exemption\_09\_19.pdf; Hickman\_3851StampedConsent.pdf; Change in Protocol\_Template.docx

Dear Derwin L. Hickman, Sr.,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under exemption category 46.101(b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:101(b):

(2) Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording) if at least one of the following criteria is met:

(i) The information obtained is recorded by the investigator in such a manner that the identity of the human subjects cannot readily be ascertained, directly or through identifiers linked to the subjects;

Please retain this letter for your records. Also, if you are conducting research as part of the requirements for a master's thesis or doctoral dissertation, this approval letter should be included as an appendix to your completed thesis or dissertation.

Your IRB-approved, stamped consent form is also attached. This form should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document should be made available without alteration.

Please note that this exemption only applies to your current research application, and any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at [irb@liberty.edu](mailto:irb@liberty.edu).

Sincerely,

**G. Michele Baker, MA, CIP**  
*Administrative Chair of Institutional Research*  
**Research Ethics Office**

 <http://www.liberty.edu/media/1616/40the>  
~~with a link to the~~

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## INSTITUTIONAL REVIEW BOARD

September 26, 2019

Derwin L. Hickman, Sr.  
IRB Exemption 3851.092619: Universal Leadership Model

Dear Derwin L. Hickman, Sr.,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under exemption category 46.101(b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46.101(b):

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(i) The information obtained is recorded by the investigator in such a manner that the identity of the human subjects cannot readily be ascertained, directly or through identifiers linked to the subjects;

Please note that this exemption only applies to your current research application, and any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at [irb@liberty.edu](mailto:irb@liberty.edu).

Sincerely,



G. Michele Baker, MA, CIP  
Administrative Chair of Institutional Research  
Research Ethics Office

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**CONSENT FORM**  
Universal Leadership Model  
Derwin L. Hickman, Sr.  
Liberty University  
Divinity School

You are invited to be in a research study on training leaders to disciple communities for Christ. The goal of the research is to identify gaps in connecting church and community for the glory of God. Jesus commanded his disciples to go out and make disciples. You were selected as a possible participant because you are 18 years of age or older. Please read this form and ask any questions you may have before agreeing to be in the study.

Derwin L. Hickman, a Doctoral candidate in the School of Divinity at Liberty University, is conducting this study.

**Background Information:** The purpose of this study is to develop leaders within the ministry to disciple the community in order to bridge the divide between church and community. The purpose of the research is to build programs and supports outside of the church walls. It is essential to build and to empower leaders to become effective leaders in their respective communities.

**Procedures:** If you agree to be in this study, I would ask you to do the following things:

1. Complete an anonymous survey. The survey will take about 15 minutes to complete.

**Risks:** The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

**Benefits:** Participants should not expect to receive a direct benefit from taking part in this study.

**Compensation:** Participants will not be compensated for participating in this study.

**Confidentiality:** The records of this study will be kept private. Research records will be stored securely, and only the researcher will have access to the records. Participant survey responses will remain anonymous. Data will be stored on a survey platform (SurveyPlanet) and will be password protected. Data may be used in future presentations. After three years, all electronic records will be deleted.

**Voluntary Nature of the Study:** Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time, prior to submitting the survey, without affecting those relationships.

**How to Withdraw from the Study:** If you choose to withdraw from the study, please exit the survey and close your internet browser. Your responses will not be recorded or included in the study.

---

The Liberty University Institutional  
Review Board has approved  
this document for use from  
9/26/2019 to --  
Protocol # 3851.092619

**Contacts and Questions:** The researcher conducting this study is Derwin L. Hickman, Sr. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at 804-677-8307 or [dlhickman@liberty.edu](mailto:dlhickman@liberty.edu). You may also contact the researcher's faculty chair, Dr. Donald Hicks, at [dqhicks@liberty.edu](mailto:dqhicks@liberty.edu).

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at [irb@liberty.edu](mailto:irb@liberty.edu).

*Please notify the researcher if you would like a copy of this information for your records.*

**Statement of Consent:** I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

If you agree to participate in the survey, please click the "Begin" button below.

If you do not agree to participate in the survey, please exit the survey and close your internet browser.