BETHEL UNIVERSITY

BETHEL SEMINARY ST. PAUL

SERVANT LEADERSHIP ACROSS DISTANCE AND CULTURES:

A NEW PARADIGM FOR 21ST CENTURY GLOBAL LEADERS

A THESIS PROJECT SUBMITTED IN PARTIAL FULFILLMENT

OF THE REQUIREMENTS

FOR THE DOCTOR OF MINISTRY DEGREE

IN SERVANT LEADERSHIP FOR ORGANIZATIONAL EFFECTIVENESS

BY

KEN COCHRUM

ST. PAUL, MINNESOTA

JUNE 2012

ACKNOWLEDGEMENTS

CONTENTS

TABLES AND FIGURES

GLOSSARY

Area team: one of CCC's 13 leadership teams responsible for spiritual and strategic leadership of a large mission scope (typically 5-20 countries), multiple strategies, and complex functions.

Campus Crusade for Christ (CCC): global missions organization founded in 1951 by Bill and Vonette Bright. CCC is called by God to help fulfill the Great Commission in the power of the Holy Spirit by winning, building, sending, and helping the body of Christ with evangelism and discipleship. CCC currently operates in more than 170 countries with its world headquarters in Orlando, FL, USA.

Co-located team: a team held together by shared physical space, whose members regularly interact face-to-face and minister within close proximity of one another (e.g., the accounting team on the second floor).

Cross-functional team: "a group of people with a clear purpose who represent a variety of functions or disciplines in the organization, and whose combined efforts are necessary for achieving the team's purpose."[1]

Culture: a "pattern of shared basic assumptions that was learned by a group as it solved its problems of external adaptation and internal integration, that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems."[2] These assumptions may or may not be explicitly communicated.

---

[1] Glenn M. Parker, *Cross-Functional Teams: Working with Allies, Enemies, and Other Strangers*, 2nd ed. (San Francisco: Jossey-Bass, 2003), 6.

[2] Schein, Edgar H. *Organizational Culture and Leadership*. 4th ed. San Francisco: Jossey-Bass, 2010, 18.

Distance leadership: the act of exerting influence across geographic, cultural, and organizational boundaries in order to achieve desired results.

Distributed team: a team that is not co-located but held together primarily by a common purpose or task, whose members regularly interact and do functional work across space, time, and organizational boundaries using technology. Used interchangeably with virtual team.

Executive team: within CCC's leadership structure the highest-level team comprised of the President, seven Vice Presidents, and a Chief of Staff. Each Vice President has a global scope of responsibility.

Global level: Within CCC's worldwide structure there are four primary levels of leadership teams: Local, National, Area, and Executive. Thirteen Area teams and the Executive team together comprise global level leadership.

Mission: "a conscious, deliberate, organized, and extensive effort to convert others to one's religion by way of evangelization or proselytization"[3]

Organizational effectiveness: the ability of a company or institution to consistently and efficiently mobilize people, resources, and teams to achieve commonly desired goals and outcomes.

Organizational leadership: "the ability of an individual or group to influence, motivate, and enable others to contribute toward the effectiveness and success of the organizations of which they are members."[4]

---

[3] Andreas J. Kostenberger and Peter T. O'Brien, *Salvation to the Ends of the Earth* (Downers Grove, IL: InterVarsity Press, 2001), 254.

[4] R. J. House et al., *Culture, Leadership, and Organizations: The Globe Study of 62 Societies* (Thousand Oaks, CA: Sage Publications, 2004), 56.

Servant leadership: "leadership in which the leader transcends self-interest to serve the needs of others, help others grow, and provide opportunities for others to gain materially and emotionally."[5]

Shared leadership: a shift from viewing leadership as a sum of actions and behaviors of the formal leader to viewing "leadership as an activity that can be shared or distributed among members of a group or organization."[6]

Spiritual leadership: "moving people on to God's agenda."[7]

Strategic leadership: taking responsibility for difficult choices that guide an overall process of strategic thinking, strategic planning, and disciplined execution to reach desired objectives. To do this strategic leaders must "create vision and value congruence across all organizational levels, and develop effective relationships between the organization and environmental stakeholders."[8]

Team: a small group of interdependent people who are committed to a common purpose and who choose to cooperate in order to achieve exceptional results.[9]

Virtual team: used interchangeably with distributed team.

---

[5] Richard L. Daft and Patricia Lane, *The Leadership Experience*, 4th ed. (Mason, OH: Thomson/South-Western, 2008), 176.

[6] Craig L. Pearce and Jay Alden Conger, *Shared Leadership: Reframing the Hows and Whys of Leadership* (Thousand Oaks: Sage Publications, 2003), 2.

[7] Henry T. Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda* (Nashville, TN: Broadman and Holman Publishers, 2001), 20.

[8] Louis Fry, "Toward a Theory of Spiritual Leadership," *The Leadership Quarterly* 14, no. 6 (2003).

[9] Adapted from Pat MacMillan, *The Performance Factor: Unlocking the Secrets of Teamwork* (Nashville, TN: Broadman and Holman Publishers, 2001).

ABSTRACT

This project addresses the lack of a distance leadership paradigm to adequately prepare servant leaders who are capable of leading well across distance and cultures within Campus Crusade for Christ's (CCC) global level of leadership.

Research explored three aspects of leadership: servant leadership, distance leadership, and cross-cultural leadership. First, servant leadership builds on and surpasses other leadership models for global work because it seeks first to serve and develop others into mature, autonomous leaders who will, in turn, serve others. Robert Greenleaf's test for increasing personal autonomy in servant leadership is essential in distance leadership because close supervision is impossible and counterproductive to organizational effectiveness. Second, effective distance leaders learn to overcome relational distance by using advanced communications technology to build and sustain trusting relationships with followers, partners, and other leaders. Third, effective global leaders grow in self-awareness of their own cultural bias and learn how to manage cultural diversity by studying, respecting, and dialoguing about cultural differences.

Field interviews and group discussions with more than 80 of CCC's global leaders highlighted personal humility and building trusting relationships as two keys to effectively leading across distance and cultures. Helps and hindrances were identified in three categories: communication-rich relationships, integrity and trustworthiness in personal character, and leadership competence in using advanced communications technology. Findings strongly supported biblical servant leadership examples of Jesus Christ and the apostle Paul, Kathleen Patterson's servant leadership virtuous construct, and the GLOBE study of 62 societies' culturally endorsed leadership theory (CLT).

The researcher presents a new paradigm for 21st century global leaders.

DEDICATION

Though I have much to write to you, I would rather not use paper and ink. Instead I hope to come to you and talk face to face, so that our joy may be complete.

—John the apostle in 2 John 12

To the aspiring servant leader

who awakens daily with a clear call from God

to lovingly shepherd those who live in faraway places

CHAPTER ONE: THE NEED FOR A NEW PARADIGM

The Problem and Its Context

Statement of the Problem

This project addresses the lack of a distance leadership paradigm to prepare servant leaders to lead well across distance and cultures within Campus Crusade for Christ's global level of leadership. In response to this problem, the researcher took four main steps. First, he examined biblical and theological foundations for servant leadership over distance, focusing on the similarities and differences in the ministries of Jesus and the apostle Paul in their calling as servants and their ministry approach to distance leadership. Second, he reviewed current research and practice by others who face similarly complex global leadership challenges, focusing on culturally preferred leadership styles that vary according to a society's culture (e.g., Hofstede and the GLOBE study of 62 societies). Third, he sought relevant insights from the vast amount of untapped quantitative and qualitative research data collected during CCC's 2010 worldwide Shaping Our Future Together (S.O.F.T.) survey of more than 8,200 staff members. Fourth, the researcher engaged in dialog with selected Area and VP level leaders, focusing on helps and hindrances to servant leadership across cultures and distance in order to reflect, refine, and bring a fresh distance leadership paradigm into CCC's culture.

Delimitations of the Problem

The research was limited to global leaders on distributed teams who serve in distance leadership roles within Campus Crusade for Christ. The biblical research was

limited to pertinent biblical passages that highlight spiritual leadership and methods used by Jesus and the apostle Paul to guide the expansion of the New Testament church. The research was limited to a study of current literature pertaining to the specific objectives of this project.

Assumptions

The first assumption is that the Bible is the written word of God and can be trusted to yield wisdom and insight into historical and present challenges to the church and her mission. The second assumption is that participants offered honest responses during interviews, group discussions, and in completing surveys. The third assumption is that the cultural preferences of desired leader behaviors as described in the GLOBE study of 62 societies[1] are acceptable as accurate within the norms of social science research and present in CCC's organizational and national cultures in similar proportions. The fourth assumption is that previous success in spiritual and strategic leadership at one level does not imply nor guarantee similar fruitfulness at higher levels and broader scope. The fifth assumption is that leaders making a transition into any new role need new mindsets, skills, and guidance in order to effectively navigate different challenges. The sixth assumption is that leaders develop holistically. The fundamentals of spiritual growth, physical well-being, intellectual stimulation, and ongoing skill development must be intentionally strengthened to withstand increased pressures of distance leadership.

Subproblems

The first subproblem is to examine biblical and theological foundations for servant leadership over distance, noting similarities and differences in the ministries of

---

[1] R. J. House et al., Culture, Leadership, and Organizations: The Globe Study of 62 Societies (Thousand Oaks, CA: Sage Publications, 2004).

Jesus and the apostle Paul in their calling as servants and their ministry approach to distance leadership.

The second subproblem is to discover what current literature reveals about others who face similarly complex global leadership challenges, focusing on culturally preferred leadership styles that vary according to a society's culture (e.g., Hofstede and the GLOBE study of 62 societies).

The third subproblem is to seek relevant insights from the vast amount of untapped quantitative and qualitative research data collected during CCC's worldwide Shaping Our Future Together (S.O.F.T.) survey of more than 8,200 staff members in 2010.

The fourth subproblem is to engage in dialog with selected global level leaders, focusing on helps and hindrances to servant leadership across cultures and distance in order to reflect, refine, and bring a fresh distance leadership paradigm into CCC's culture.

Setting of the Project

The setting for the research was among the 150-200 global leaders within CCC's area and executive levels of leadership. In March 2010 CCC began a global restructuring process to increase mission effectiveness. One major thrust was reorienting the global leadership structure around teams rather than solo leaders. Another aspect of the redesign involved removing one layer of high-level leadership and defining a clear purpose and common core roles for teams at the global level (e.g., Executive team, all 13 Area teams, and some larger National teams). Accredited facilitators have been empowered to train and coach teams in the *Building Powerful Ministry Teams* framework that was developed in partnership with Triaxia Partners, an outside consulting firm specializing in bringing biblical leadership and teamwork principles into

action. The new global structure was formally launched with a weeklong global conference in June 2010, two days of which were devoted to foundational teamwork training.

One year into the reorganization great progress had been made. Approximately 40 percent of the leaders at the global level were new to their roles. Almost without exception each of these leaders found themselves participating regularly on at least one, if not two or three, distributed teams or workgroups.

However, CCC, as a leading global missions organization with activity in over 170 countries, does not currently have a common philosophy, approach, training curriculum, or accessible learning forum for best and worst practices specifically related to virtual teaming. Virtual team leaders and members are on their own to figure out how to work effectively together. At best, this results in time wasted re-climbing a fairly steep learning curve. At worst, it results in gross underperformance and even team breakdown.

As the cement begins to harden in CCC's new organizational culture, there are opportunities of the moment to address key paradigms and practices that affect the long-term well-being of global leaders and their missional effectiveness.

The Importance of the Project

The Importance of the Project to the Researcher

This researcher has been involved in spiritual and strategic organizational leadership across distance and culture since his first summer missions project to East Asia in 1987 during his first year as a full-time staff member of CCC. Though the researcher's primary focus was local campus ministry among U.S. college students for the first decade in ministry, God cultivated his heart for missions through participation in recruiting, sending, and accompanying students and staff members on multiple summer projects and two six-month Short Term International (STINT) assignments to East Asia

during this time. His first team leadership experience was leading a U.S. STINT team for six months in East Asia at age 23.

This critical period of spiritual formation and skill development included opportunities for team leadership, with the researcher accepting his first challenge to direct a local movement at Southern Methodist University in Dallas, Texas, at age 24. The proximity to Dallas Theological Seminary opened the door to part-time study, resulting in clarification of the researcher's biblical, theological, and world missions convictions that continue to guide him today.

In the early 1990s God used Stephen Covey's *Seven Habits of Highly Effective People* to help this researcher clarify his personal vision, mission, core values, and life calling: "To serve and strengthen Christ's leaders in our common mission." Over the past two decades, this calling has been hammered out on the anvil of living cross-culturally for 13 years in East Asia and Singapore while experiencing the normal seasons of marriage, parenting, and increased ministry responsibility.

Since 1995 this researcher's full-time leadership responsibilities have included leading other leaders over distance. Those who have reported directly to the researcher have included men and women, people from the global east and west, and citizens from more than a dozen countries. Half of the researcher's ministry career was spent under a Singaporean leader who reported to a Korean who reported to an Indian. The researcher has been blessed with opportunities to work among a constellation of godly spiritual and strategic leaders. His journey has included seasons of success and failure, mistakes, misunderstandings, high points, and hard lessons, sometimes at a very high cost to the relationships involved.

For the past five years the researcher has worked directly with CCC President Steve Douglass and the Global Leadership Team, which in 2010 became the Executive Team. Regardless of title or position, during the past 15 years the researcher has constantly sought to answer this burning question, which he calls the "Ten Day Rule of

Heart:" If a global leader has no more than ten days per year of face-to-face time with his or her co-laborers in a multinational context, how can one appropriately serve, strengthen, inspire, align, equip, and coach those field leaders to live and lead well throughout the other 355 days?

The Importance of the Project to the Immediate Ministry Context

This research specifically seeks to help mid- to high-level leaders within Campus Crusade for Christ and other Christian mission organizations who must lead over geographic and cultural distance every day. Easy access to clear leadership paradigms and practical models that provide relevant help will offer hope and increase effectiveness for new leaders wrestling with an expansive scope, steep learning curves, and rapidly changing environments. Other beneficiaries could include large churches, nonprofits, and companies seeking to equip those who lead in a global context.

The Importance of the Project to the Church at Large

Current leadership literature is legion. Of those publications which are helpful to the Christian church, the vast majority address one of three audiences: (1) Christians currently leading or aspiring to lead within their local church context, (2) business leaders whose virtual/distributed team models are driven primarily by a profit motive, or (3) Christians seeking to apply biblical leadership principles within their home and work settings. However, this researcher has yet to locate any literature that answers this question: How does the church effectively lead and develop Christian servant leaders who can rapidly advance the Great Commission over cultural and physical distance?

What is missing is a leadership paradigm that prepares Christian servant leaders (a) who are experiencing growth, character transformation, and personal satisfaction, (b) who provide both spiritual and strategic organizational leadership, (c) who embrace their identity as organizational leaders and the required shift in mindset, (d) who meet the

increasing demand for sensitive leadership across distance and cultures, and (e) who identify and develop in others the mindset and skill set needed to lead groups of 10s, 50s, 100s, 1000s and beyond.

Summary

Effective spiritual leadership across distance and cultures is a crucial topic for all Christian missions right now as the lines between local and global cultures blur, as the majority world surpasses North America in sending missionaries, as hierarchical organizations flatten into peer networks, and as a new generation of volunteers and full-time laborers assume responsibility for the Great Commission. Ministry in the 21st century will require character-grounded, innovative servant leaders who can flex with God's Spirit and who are comfortable leading over greater distances with less control over God's people.

CHAPTER TWO: BIBLICAL AND THEOLOGICAL FOUNDATIONS FOR

SERVANT LEADERSHIP ACROSS DISTANCE AND CULTURES

> But it shall not be so among you. But whoever would be great among you must
> be your servant, and whoever would be first among you must be slave of all.
> —Jesus to the Twelve

When the resurrected Jesus Christ authoritatively commissioned his small band of

followers to go and make disciples of all nations (Matt. 28:19), he fully expected them

and their spiritual progeny to complete the task. Jesus' expectation was not based on the

disciples' propensity to obey or their track record for successful ministry. Rather, Jesus'

expectation was grounded in something much more profound: the boundless love of God

and his desire to be named and glorified among all nations. The apostle Paul's expansive

translocal ministry flowed from the same deep convictions. This chapter surveys the

missio Dei as it unfolds through Scripture, highlights the Messiah-Servant promised in

the Old Testament, then examines many similarities and one primary difference between

the ministry approaches of Jesus and Paul.

Missio Dei: God's Heartbeat and Plan for All Nations

Though the word *mission* is not used in the Bible as it is commonly used in

Christian circles today,[1] the grand narrative of the Bible, spanning from creation in

---

[1] The English Standard Version (ESV) contains four instances of the English word *mission.* In Judges 13:12 Manoah, Samson's father, asks "what is to be the child's mission" (*ma'aseh* in Hebrew, meaning "work" as in the New International Version (NIV), or "vocation" as in the New American Standard (NASB95). In 1 Sam. 15:18 and 20 it describes the task (*derek* in Hebrew, typically rendered "way") assigned to Saul to devote the Amalekites to destruction. The sole NT use is in 2 Cor. 11:12 when Paul refers to some false apostles' *boasted mission*. It is an awkward English construction derived from the Greek *kauchontai* ("to boast, glory or pride in oneself"). The NIV and NASB95 respectively render the word as "boast" or "boasting."

Genesis 1-2 to the new creation in Revelation 21-22, recounts people's sinfulness and the one true God's loving provision of a Savior who was sent on a mission to redeem them. Like the strands of an intricate tapestry, the *missio Dei*, a Latin term for the mission of God, is woven throughout Scripture.[2] As Christopher Wright states, "the God revealed in the Scriptures is personal, purposeful and goal-orientated."[3] Promises and prophecies in the Old Testament interlace with eyewitness accounts and leader correspondence in the New Testament to reveal a compelling portrait of a Messiah-Servant, Jesus Christ, the Lord of all nations, who is the key to the fulfillment of God's mission.

The Universal Need for a Savior

God is indeed personal, purposeful, and goal-orientated. However, God's good and wonderful creation was marred by people's immediate fall into sin and its natural consequence, a desire to hide from the presence of God (Gen. 3:1-8). The first scene of the drama of redemption began when, in response, the "LORD God called to the man and said to him, 'Where are you?'" (Gen. 3:9).[4] Following his confrontation of Adam and Eve's sin, God rebuked the evil serpent and pronounced oracles of violence, destruction and hope: "I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel" (Gen. 3:15). God promised the three parties present that he would ordain a holy conflict between the serpent and his offspring, or seed (*zera* in Hebrew, meaning "semen," "child or children,"

---

[2] Christopher J. H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove, IL: IVP Academic, 2006), 62-63. The term seems to have been coined by German missiologist Karl Hartenstein who connected it with Karl Barth's teaching of mission related to the doctrine of the trinity. Wright explains "the phrase originally meant 'the sending of God'—in the sense of the Father's sending of the Son and their sending of the Holy Spirit. All human mission, in this perspective, is seen as a participation in and extension of this divine sending."

[3] Wright, 63.

[4] Unless otherwise indicated, all Scripture references are from *The Holy Bible, English Standard Version*, (Wheaton, IL: Crossway, 2001).

"race," or "nations")[5], and the offspring of the woman. This antagonism will continue through multiple generations until the serpent inflicts a non-lethal injury ("bruise his heel") on the descendant of the woman, but is ultimately dealt a lethal blow ("bruise your head," or "crush" as the NIV and NASB95 note indicate) by that same seed. Even in the darkness there is hope. Kostenberger and O'Brien explain that "Christian scholars have understood this as the *protoevangelium*, the first glimmer of the gospel."[6]

Due to their sin, Adam and Eve were subjected to the wrath of God. Until the end of this age, they and their seed would experience sin's consequences such as male domination, pain in childbirth, toilsome labor, and death. To demonstrate his lovingkindness, God killed an animal and clothed the two naked sinners with its skin (Gen. 3:21). The sinner's need for a blood sacrifice in order to maintain an open relationship with his or her creator was established.

As personal sin began to spread to all of society, the author of the Pentateuch weaves a parallel theme of God's covenant faithfulness to his people in spite of their sin. An entire sinful generation was destroyed in the flood (Gen. 6, 7), yet God protected Noah and his seed, recommissioned them to "be fruitful and multiply and fill the earth" (9:1, 7), and made a covenant with them (9:9-17). After some time, the people of the earth who shared one language and the same words (11:1, 6) initiated an organized rebellion against God's ways by building the tower of Babel. They longed to build for themselves a city and a "tower with its top in the heavens," and to make a name for themselves so they would not be dispersed over the face of the whole earth (11:4).

The Babel project was an autonomous quest for security and significance in direct opposition to God's mandate to bless the whole earth (1:22, 28; 9:1, 7). In response, God

---

[5] James Swanson, *Dictionary of Biblical Languages with Semantic Domains: Hebrew (Old Testament)*, Logos electronic ed. (Oak Harbor, WA: Logos Research Systems, Inc., 1997). Entry 2446.

[6] Andreas J. Kostenberger and Peter T. O'Brien, *Salvation to the Ends of the Earth* (Downers Grove, IL: InterVarsity Press, 2001), 27.

directly intervened. He confused their language so that they could not understand one another and dispersed them "from there over the face of all the earth" (11:8-9). Though construction of the city had stopped, sin had now become universal. The dispersed peoples with increasingly disparate languages and cultures needed a savior to restore their relationship to God. Wright explains:

> The whole Bible could be portrayed as a very long answer to a very simple question: What can God do about the sin and rebellion of the human race? Genesis 12 through to Revelation 22 is God's answer to the question posed by the bleak narratives of Genesis 3-11…. Genesis 3-11 sets the problem that the mission of God addresses from Genesis 12 to Revelation 22.[7]

God Desires to Bless the Nations

The narrative's focus now shifts from society as a whole to the patriarchal stories that comprise the remainder of Genesis. God's command and promise to Abram in Genesis 12:1-3 stand in clear contrast to the chaotic dispersion of the nations in Genesis 10 and 11:

> Now the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."

God commanded Abram to leave his primary sources of security and personal identity—his nationality, his family, and his future financial inheritance. Abram was not told where he was going. He would have to depend on God in faith. But with the command came the promise that Abram would receive from God all that he was leaving behind: a nation, a great name, and an inheritance not only for his family, but also for all the families of the earth.

God's call to Abram marks the pivotal shift in the biblical narrative from God dealing directly with all nations to God calling out one nation in order to bless the rest.

---

[7] Wright, 195.

The focus zooms in on the apparent hopelessness of Abram and Sarai's barrenness in light of God's promise that not only would they would have a son as an heir, but that Abram's offspring will number like the stars (Gen. 15:4-5). When Abram believed God's word about the seed, this faith was credited to him as righteousness (15:6).

Thirteen years later, God revisited Abram, reminding him of the promise to make him a father of many nations. To accentuate the visit, God made a unilateral covenant with Abram (meaning "exalted father" in Hebrew) and changed his name to Abraham (meaning "father of a multitude" in Hebrew), stating that he had made him "the father of a multitude of nations" (Gen. 17:5).[8] As a sign of the covenant every male among the tribe would be circumcised (17:10). There is no question as to the emphasis on Abraham's seed. The word "offspring" appears seven times in this single chapter (twice in 17:7; once each in 8, 9, 10, 12, and 19).

The covenant with Abraham illuminates the big picture of God's redemptive plan for the nations. The remainder of Genesis traces the development of the patriarchs—Abraham's heirs (Isaac, Jacob/Israel, and Israel's twelve sons)—and their lives in God's promised land of Canaan. The promise that "all nations will be blessed through you" is restated four times (18:18; 22:18; 26:4-5; 28:14). Eventually God allows hardships and famine to force this family to seek provision in the land of Egypt. Over time the tribes grow in number but become enslaved to Egypt's pharaoh. The primary theme of the book of Exodus is to reemphasize God's promise to make Abraham's offspring a blessing to the nations while showcasing God's power of deliverance in bringing that plan to fruition.

God's Design for Israel

Exodus reveals the plan of God to transform the Hebrews from a nation of slaves into a kingdom of priests. The movement is one from oppression to freedom; from being

---

[8] Frank Ely Gaebelein, J. D. Douglas, and Dick Polcyn, *The Expositor's Bible Commentary, Volume 2: Genesis - Numbers*, Logos electronic ed., 14 vols. (Grand Rapids, MI: Zondervan, 1995).

oppressed by others to self-governance under God's loving leadership. Following the miraculous exodus from Egypt, the LORD called to Moses and commanded him to relay this message to the people of Israel, saying,

> You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself. Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; and you shall be to me a kingdom of priests and a holy nation (Ex. 19:4-6).

This "eagles' wings" speech captures God's heart for Israel in the simple statement "I brought you to myself" (Ex. 19:4). As a result of covenant obedience, Israel would experience the benefits of being the LORD's treasured possession among all peoples, becoming a kingdom of priests, and being a nation set apart for God. There is conditional language ("now therefore, if you will obey") in this covenant promise. However, as Wright notes, "obedience to the covenant was not a condition of *salvation* but a condition of the *mission.*"[9] The Ten Commandments (Ex. 20) and ensuing moral and ceremonial laws would provide the moral, ethical, religious, and relational framework necessary to distinguish Israel from all other national cultures. They were to be different in order to point other peoples to the greatness of the one true God. Moses reiterated the call for Israel to be holy unto the Lord in his final exhortations before sending the nation across the Jordan to take possession of the land:

> Keep them and do them, for that will be your wisdom and your understanding in the sight of the peoples, who, when they hear all these statutes, will say, 'Surely this great nation is a wise and understanding people.' For what great nation is there that has a god so near to it as the LORD our God is to us, whenever we call upon him? And what great nation is there, that has statutes and rules so righteous as all this law that I set before you today? (Deut. 4:6-8).

Many psalms borrow the language of the Abrahamic covenant in expressing Israel's aspiration to experience God's blessing and, as a result, become a blessing to the nations (cf. Psalms 22:27-28; 47:9; 72:17; 86:9; 145:8-12). Psalm 67:1-2 serves as a

---

[9] Wright, 333. Emphasis in original.

succinct example, "May God be gracious to us and bless us and make his face to shine upon us, that your way may be known on earth, your saving power among all nations."

One example of Israel's godly magnetic influence occurred when the "queen of Sheba heard of the fame of Solomon concerning the name of the LORD" (1 Kings 10:1). She brought her entourage with her, intending to test Solomon with hard questions. After being more than satisfied with Solomon's wealth and wisdom, she declared:

> The report was true … Happy are your men! Happy are your servants, who continually stand before you and hear your wisdom! Blessed be the LORD your God, who has delighted in you and set you on the throne of Israel! Because the LORD loved Israel forever, he has made you king, that you may execute justice and righteousness" (1 Kings 10:6, 8-9).

The bottom line is that the missio Dei clearly resounds throughout the Old Testament. Some missiologists argue strongly that Israel possessed a clear missionary task to go to all the nations with a message of the one true God.[10] Yet, up to this point there is no indication that it was Israel's responsibility to actively go out and tell other ethnicities, cultures, or nations about Yahweh. Kostenberger and O'Brien ask:

> If Yahweh's choice of this people as his own treasured possession was *because* the whole world belonged to him, why does she not reach out to the other nations of the world? Perhaps even more significantly, why does the Old Testament itself not call on God's people to repent for this apparent lack of concern about the nations?[11]

Certainly the prophet Jonah was called to leave his home and preach repentance to a foreign nation. However, one instance of a specific call from God to an individual does not constitute a clear multi-generational mandate for a nation. Therefore one must conclude that "to contend Israel had a missionary task and should have engaged in mission as we understand it today goes beyond the evidence. There is no suggestion in

---

[10] Walter Kaiser views Gen. 12, Ex. 19, and Ps. 67 as support for "Israel's missionary call" and Johannes Verkuyl uses Jonah as "the Biblical foundation for the worldwide mission mandate" in articles with those titles in Ralph D. Winter et al., *Perspectives on the World Christian Movement: A Reader*, 4th ed. (Pasadena, CA: William Carey Library, 2009), 10-16, 42-48.

[11] Kostenberger and O'Brien, 35.

the Old Testament that Israel should have engaged in 'cross-cultural' or foreign mission."[12] Israel was to fulfill her mandate by delighting in God's presence, which was symbolically located at the Jerusalem temple, and by living according to his laws.

Unfortunately, Israel failed miserably in her task of being a national culture separate and distinct from surrounding Canaanite nations. Examples far too numerous to list include Aaron's sponsorship of the making of a golden calf (Ex. 32), fear and unwillingness to enter God's promised land (Num. 13), the people's continuous grumbling against God's provision in the desert and desire to return to Egypt (Num. 14), multiple cycles of turning away from the Lord that resulted in decades of oppression by other nations (Judges), and ungodly leadership by the kings of Israel and Judah (in Kings and Chronicles). Because of this failure, God sent a steady stream of prophets to remind the wayward nation of his love and to warn, rebuke, and instill hope in the hearts of its spiritual leaders.

The Messiah-Servant Promised in Isaiah's Servant Songs

The prophet Isaiah experienced the nation of Judah at its spiritual extremes. Isaiah's ministry spanned 60 years and touched the reigns of four kings, including Ahaz, one of Judah's worst leaders, and Hezekiah, one of her best. He prophesied some 1,300 years after God made his promise to Abraham and 750 years after the exodus from Egypt, and would have witnessed the northern tribes' fall to Assyria in 722 BC.[13] Significantly, one of Isaiah's most distinctive elements is his title for God, "the Holy One of Israel," which occurs 25 times in the book and only six other times in the Old Testament.

---

[12] Kostenberger and O'Brien, 35. Wright agrees that "Israel was not mandated by God to send missionaries to the nations" in *The Mission of God*, 24.

[13] These dates assume an early exodus of 1446 BC. Isaiah ministered from his call in c. 740 BC, "the year king Uzziah died" (Isa. 6:1), at least until the death of Assyria's Sennacharib in 681 BC (Isa. 37).

In contrast to the highly exalted "Holy One of Israel," Isaiah also envisioned a lowly servant who preaches "good news" (from *basar* in Hebrew, meaning "to herald or announce news") of freedom and liberty. The "good news" is mentioned six times in Isaiah (40:9; 41:27; twice in 52:7; 60:6; 61:1) and only one other instance outside Isaiah (Nahum 1:15). This servant will also suffer on behalf of the nations. It is almost as if Isaiah is answering the question: What kind of leader can bring Israel hope?

Four servant songs (Isa. 42:1-5; 49:1-7; 50:4-9; 52:13-53:12) paint an increasingly clear, surprising, and somewhat disturbing portrait of this person. Peterson reflects on this point:

> Servants—menial servants, believe it or not—are God's choice to implement the great act of salvation…. The four songs are employed to make sure that the Prophet, or Israel, or any of the rest of us do not substitute something that seems to us a more appropriate means, something that we think is more in keeping with the glory of God.... These songs, as it runs out, are the most distinctive contribution that the Prophet makes to our understanding of the gospel, the way of Jesus. They are arguably the most difficult aspect of his message to assimilate and live out. Nobody aspires to be a servant. We have a higher opinion of ourselves.[14]

The First Servant Song

Isaiah's first servant song (Isa. 42:1-9) describes the character of the savior whom God would bring to the nations.[15] The opening word "Behold!" steers the audience's attention away from the futility of idolatry in the prior two verses (Isa. 41:28-29) to a humble servant who is chosen by God to accomplish a mission of justice to the nations (*goyim* in Hebrew):

> Behold my servant, whom I uphold,
> my chosen, in whom my soul delights;

---

[14] Eugene H. Peterson, *The Jesus Way: A Conversation on the Ways That Jesus Is the Way* (Grand Rapids, MI: William B. Eerdmans Pub., 2007), 170-171.

[15] J. Oswald Sanders notes the "spirit of servanthood" in Isa. 42 as manifested in dependence, approval, modesty, empathy, optimism, and anointing. J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer* (Chicago: Moody Publishers, 2007), 24-25.

I have put my Spirit upon him;
he will bring forth justice to the nations. (Isa. 42:1)

This servant is upheld by God, delighted in by God, full of the Spirit, and does not grow discouraged until his mission is accomplished. The extent of his influence is global; it affects "the nations," all "the earth," and "the coastlands" (Isa. 42:1, 4). His character is gentle, with a soft voice and tenderness that does not break a bruised reed or snuff out a burning wick. Unlike Israel who has yielded her heart to idols, this servant is faithful to God's call and covenant. His presence will be a light for the nations that will open the eyes of the blind and freedom for prisoners who sit in darkness.

Some ambiguity surfaces: Is the servant the nation of Israel, or is it a particular person? Isaiah's initial ambiguity seems to be intentional, allowing spiritual leaders of the nation to identify with the servant. Over the course of these four songs, a crescendo will build that clearly links the servant to the Davidic Messiah promised in 2 Samuel 7.[16] Isaiah 42:8-9 removes the ambiguity as the speaker identifies himself as the LORD (*YHWH* in Hebrew). He emphasizes that he will not share his glory with another person nor his praise with carved idols. Finally he states that the "former things have come to pass, and new things I now declare" (v. 9). The advent of this servant will bring a disruption between old and new.

The Second Servant Song

In the second servant song (Isa. 49:1-7) Isaiah recounts Israel's failure to fulfill her purpose as a holy nation that would reflect the glory of God to the nations:

"You are my servant, Israel,
in whom I will be glorified."
But I said, "I have labored in vain;
I have spent my strength for nothing and vanity" (Isa. 49:3-4).

---

[16] God's covenant with his servant David echoed and expanded upon the Abrahamic covenant. It included provisions for a great name, a place for God's people Israel, rest from all enemies, offspring who would come from David's body and establish a lasting kingdom, a house to be built for the Lord's name, and the establishment of the throne of his kingdom forever.

The servant's arrival was not a last minute attempt to recover a botched plan. This servant had been called from the womb, with a "mouth like a sharp sword" and hidden away like a "polished arrow" until the proper time. Verse 6 serves as a hinge, linking the audience to the promise in Genesis 12, as if to say "Finally, after 1,300 years, 'now' is the time for this!" The Lord says:

> It is too light a thing that you should be my servant
>   to raise up the tribes of Jacob
>   and to bring back the preserved of Israel;
> *I will make you as a light for the nations,*
>   *that my salvation may reach to the end of the earth* (emphasis added).

All ambiguity is gone, for Judah can no longer be co-identified with the servant—they are two separate entities. The *missio Dei* unfolds and extends salvation to all the nations, reaching to the end of the earth. To save one nation is too small a thing for a God-sized heart. It would be one thing for a good Jew to rejoice while hearing this passage read; it will turn out to be quite another thing when Jesus and Paul clarify the implications of sharing sacred space with the unclean Gentiles.

The Third Servant Song

The third servant song (Isa. 50:4-9) highlights Israel's rejection of the servant's preaching ministry and hints at some moderate suffering. The servant uses his tongue to sustain others. He is humble and vulnerable toward his audience, giving his "back to those who strike," his "cheeks to those who pull out the beard," and not hiding his "face from disgrace and spitting" (50:6). Victory is certain, though, because "the Lord GOD helps me" (v. 7, 9). Although the servant has suffered disdain and physical violence, he is not disgraced, but determined. His face is "set like flint," and he is confident he will not "be put to shame" (v. 7). The servant's character—his depth of humility and steely determination to accomplish God's mission—reminds this researcher of the Level Five

Executive Leader in Jim Collins' *Good to Great* who "builds enduring greatness through a paradoxical blend of personal humility and professional will."[17]

The Fourth Servant Song

The most familiar to believers' ears is the fourth servant song (Isa. 52:13-53:12), which one commentator envisions as moving from the Holy Place in the third servant song to the Most Holy Place on the Day of Atonement.[18] "The fourth song," states Peterson, "turns out to be the main song to which the first three are the introduction."[19] The word "behold" once again grabs the reader's attention before reiterating themes of God's chosen servant who acts wisely, is exalted, and yet is nothing special to look at. The servant "shall be high and lifted up," which is the second time Isaiah has used this language. The first use described Isaiah's heavenly vision of the Lord's glory (Isa. 6:1). Now Isaiah prophetically points to the servant's brutal suffering and death. Jesus himself would pick up on this language on the eve of his crucifixion ("And I, when I am lifted up from the earth, will draw all people to myself" in John 12:32), and John would refer to Isaiah's prophecy being fulfilled (John 12:36b-43).

The servant's visage is "astonishing," "marred," and his "form beyond that of … mankind." He influences many nations; "kings shall shut their mouths because of him." As to the servant's origin, he came "like a root out of dry ground." Unlike revered earthly kings and leaders, he had "no form or majesty … no beauty that we should desire him." He was "despised and rejected … a man of sorrows, acquainted with grief … as one from whom men hide their faces … stricken … smitten by God … afflicted … wounded for

---

[17] James C. Collins, *Good to Great: Why Some Companies Make the Leap—and Others Don't*, 1st ed. (New York: HarperBusiness, 2001), 20.

[18] Geoffrey W. Grogan, "Isaiah," in *The Expositor's Bible Commentary, Volume 6: Isaiah - Ezekiel*, ed. Frank Ely Gaebelein, J. D. Douglas, and Dick Polcyn (Grand Rapids, MI: Zondervan, 1995).

[19] Peterson, 176.

our transgressions; crushed for our iniquities … oppressed … like a lamb led to the slaughter … silent … by oppression and judgment he was taken away." He had "done no violence" nor did he speak any deceit. Here is a snapshot of the extent of his suffering. It is brutal and unfair, and it is driven by God's amazing love for all the nations. This servant "brought us peace, and with his stripes we are healed."

This was no accident of fate or loss of power to a stronger foe. "It was the will of the LORD to crush him … to put him to grief … he shall see his offspring." It was the will of God. The servant embraced this God-ordained bitter suffering by "pour[ing] out his soul to death" (v. 12). His self-sacrificial loving leadership yielded sweet fruit:

> Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities. Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors (Isa. 53:11-12).

Conclusion

After hearing or reading Isaiah's servant songs, an attentive and devout Jew would be confronted by the following conclusion: that in order to accomplish his mission among the nations, God called a humble servant to preach good news of freedom from personal sin, institutional oppression, and religious burdens while personally suffering rejection and violence from many of his hearers.

Jesus Identifies Himself as Isaiah's Servant

Seven centuries later, when Jesus opened the scroll to read from Isaiah 61:1-2 in his debut sermon at Nazareth, the context of these four servant songs would have been in his hearer's minds. Luke recounts:

> And he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read. And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the

place where it was written, "The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor." And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. And he began to say to them, "Today this Scripture has been fulfilled in your hearing" (Luke 4:16-21).

The setting places Jesus in his hometown of Nazareth, where he had grown up and would have been well known. Jesus clearly identified himself with the Spirit-empowered Messiah-Servant who had been prophesied by Isaiah. He had come to "proclaim the year of the Lord's favor." However, his message stopped before the final phrase in Isa. 61:2, "and the day of vengeance of our God." Many loved this new teaching and the gracious words coming from his mouth (Luke 4:22). Jesus anticipated the rejection of his audience, stating, "no prophet is acceptable in his hometown" (v. 24). He illustrated his point with two Old Testament examples in which God blessed a Gentile during periods of national apostasy. The first was when "there were many widows in Israel" but "Elijah was sent" to the widow at Zarephath in Sidon; the second was when "there were many lepers in Israel" but Elisha cleansed only Naaman the Syrian.

The tide quickly turned. "When they heard these things, all in the synagogue were filled with wrath. And they rose up and drove him out of the town and brought him to the brow of the hill on which their town was built, so that they could throw him down the cliff" (Luke 4:28-29).

As predicted, the Messiah-Servant experienced rejection, even at the inauguration of his earthly ministry. John Piper comments on the purpose of Christ's suffering:

> We measure the worth of a hidden treasure by what we will gladly sell to buy it…. "The kingdom of heaven is like a treasure hidden in a field, which a man found and covered up; then *in his joy* he goes and sell *all that he has* and buys that field" (Matthew 13:44). The extent of his *sacrifice* and the depth of his *joy* display the worth he puts on the treasure of God. Loss and suffering, joyfully accepted for the kingdom of God, show the supremacy of God's worth more clearly in the world than all worship and prayer.[20]

---

[20] John Piper, *Let the Nations Be Glad!: The Supremacy of God in Missions* (Grand Rapids, MI: Baker Books, 1993), 71. Emphases in original.

The Mystery Revealed: Jews and Gentiles Together in Christ

The mysterious relationship between Israel and the Gentile nations that had been

alluded to in the Old Testament and hinted at by Jesus in the gospels is finally revealed

clearly by the apostle Paul in the New Testament epistles. In his letter to the Gentile

church in Galatia, Paul reaches back across the centuries to Abraham:

> And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed" (Gal. 3:8).

> There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise (Gal. 3:28-29).

Paul argues that God's promises confirm two truths. First, God remains in sovereign

control of his plan to bless all the nations. Second, the gospel of Jesus Christ transcends

all ethnic, economic, cultural, and gender boundaries.

Paul unpacks the mystery most clearly in his letter to the church he helped plant

among Gentiles in Ephesus. After writing of the rich inheritance these believers possess

in Christ (Eph. 1) and how they had been spiritually dead, uncircumcised Gentiles who

were excluded from the commonwealth of Israel (Eph. 2), Paul explains:

> When you read this, you can perceive my insight into the mystery of Christ, which was not made known to the sons of men in other generations as it has now been revealed to his holy apostles and prophets by the Spirit. *This mystery is that the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel.* Of this gospel I was made a minister according to the gift of God's grace, which was given me by the working of his power (Eph. 3:4-7, emphasis added).

What had not been known in prior generations was now revealed. The mystery is

that the Gentiles and Jews are together in Christ Jesus. Paul uses three compound nouns

to specify this togetherness, all of which begin with the Greek prefix *syn-,* meaning

"with" or "together." First, Gentiles are "fellow heirs" (*synkleronoma,* "inheriting

together with")[21] of the kingdom of God along with the Jews. Second, Gentiles and Jews are "members of the same body" (*syssoma*, "belonging to the same body").[22] Third, Gentiles and Jews are fellow "partakers of the promise in Christ Jesus" (*symmetocha epangelias*, "sharing with" the "promise or announcement").[23] This tri-fold withness in Christ, the promised Messiah, was available only "through the gospel."

One can only imagine the shocking emotions that Jews and Gentiles would experience upon first hearing this news. Heated social enmity between these two groups had been normal for generations and generations, with "the Jewish way of life regulated by the stipulations of the law, avoiding as much as possible any assimilation to Gentile customs."[24] Hearts hardened by pride and ethnocentrism blinded the Jews to the larger plan of God for all nations. Like antibodies fighting an unknown intruder in the body, the prevailing religious culture rejected an interpretation of prophecy that did not support their narrow point of view. Through Paul's preaching both groups were being told that everything had changed because "the Old Testament prophecies that the Gentiles would be saved are fulfilled through the death and resurrection of Jesus the Messiah."[25]

The friction caused by the gospel message constantly brought trouble for Paul and his band of church planting missionaries. Because of the gospel, Paul wrote this letter as "a prisoner for Christ Jesus on behalf of you Gentiles" who was "suffering for you" (Eph. 3:1, 13).[26] "Of this gospel," he says, "I was made a minister [*diakonos,* or "servant"]

---

[21] William Arndt et al., "A Greek-English Lexicon of the New Testament and Other Early Christian Literature," (Chicago: Logos Research Systems, 1996). Entry for συγκληρονόμος.

[22] Arndt et al. Entry for σύσσωμος.

[23] Arndt et al. Entries for συμμέτοχος and ἐπαγγελία.

[24] Eckhard J. Schnabel, *Paul the Missionary: Realities, Strategies and Methods* (Downers Grove, IL: IVP Academic, 2008), 41.

[25] Thomas R. Schreiner, *Paul, Apostle of God's Glory in Christ: A Pauline Theology* (Leicester, England: Apollos, 2001), 58.

[26] Paul mentions "suffering" 32 times in 29 verses in his letters. All but two occurrences deal with believers suffering for the gospel, suffering on behalf of one another, or sharing in Christ's suffering.

according to the gift of God's grace … to preach to the Gentiles the unsearchable riches of Christ, and to bring to light for everyone what is the plan of the mystery hidden for ages in God" (Eph. 3:7-9). There was a cost to taking the gospel across distance and cultures which, in light of God's calling and plan for the nations, Paul and his co-laborers were gladly willing to pay.

Suffering for the gospel was not only due to Jewish rejection of the message. Gentile culture rejected the message of the cross that was viewed as folly (1 Cor. 1:23). The church at Corinth had become enthralled by the rhetorical abilities and personalities of certain leaders such as Peter, Apollos, and Paul (1 Cor. 1:12-16). In response to this popularity contest, Paul spoke of the folly of the cross and the impotence of the wisdom of the wise in light of the power of God, and that "the foolishness of God is wiser than men, and the weakness of God is stronger than men" (1 Cor. 1:18-25). Paul states that these personalities are simply "servants through whom you believed," twice emphasizing that "God gave the growth" (1 Cor. 3:5-7). Schreiner comments on Paul's response:

> Paul identifies their root sin as pride (1 Cor 1:29, 31; 2:5; 3:21; 4:6-7, 18). Behind their advocacy of Paul or Apollos is a spirit of self-promotion. Paul counters with the theology of the cross because it is an antidote to the conceit that boasts in ministers rather than in God. The theology of the cross reminds readers that salvation was accomplished through the suffering and death of Jesus of Nazareth. He did not bring salvation by coming to earth as king but by taking upon himself the degradation of the cross.[27]

The principle is that direct confrontation between the world's value system and the gospel message of the cross causes conflict, and this conflict frequently results in rejection or even persecution of the messenger.

Paul Identifies Himself with Isaiah's Servant

Paul viewed his ministry as continuation of the Messiah-Servant's role in bringing salvation to all nations. He states his perspective clearly after he and Barnabas were sent

---

[27] Schreiner, 92.

out from Antioch and preached the gospel in Pisidian Antioch (Acts 13:13-52).

Following their typical strategy of going "to the Jew first" in synagogues (Rom. 1:16),

their first round of preaching was well received by Jews and converts to Judaism. They

were invited back for another hearing. When they returned the following Sabbath, the

Jews grew jealous; they reviled Paul and his message. At this rejection of the gospel

message:

> Paul and Barnabas spoke out boldly, saying, "It was necessary that the word of God be spoken first to you. Since you thrust it aside and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles. For so the Lord has commanded us, saying, " 'I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth' " (Acts 13:46-47).

Paul here quotes directly from Isaiah 61:1-2, bridging the gap between what Jesus had

already accomplished and the remaining task of fulfilling Jesus' commission to make

disciples of all nations. Wright comments on the significance of this turning to the

Gentiles:

> So, in a leap of hermeneutical logic, Paul can take words from Isaiah, spoken by God to his *Servant*, which he knew ultimately applied to *Christ*, and read them as addressed to *himself* as the embodiment of his own mission firmly within the framework of biblical salvation history and prophecy. The Servant had come, had died and had risen again. In that sense the primary mission of the Servant has been accomplished once and for all. But yet the remaining mission of the Servant—to bring God's salvation to the ends of the earth—goes on.[28]

The results of turning from the Jews to the Gentiles were astonishing: "And when

the Gentiles heard this, they began rejoicing and glorifying the word of the Lord, and as

many as were appointed to eternal life believed. And the word of the Lord was spreading

throughout the whole region" (Acts 13:48-49). Paul was not being arrogant, or in any

way presuming to be the agent of salvation for the Gentiles. Rather, Paul preached

"Christ crucified, a stumbling block to Jews and folly to Gentiles" (1 Cor. 1:23).

Schreiner discerns that Paul and Barnabas sought to "vindicate this decision by appealing

---

[28] Wright, 521. Emphases in original.

to Isaiah 49:6, 'I have appointed you as a light to the Gentiles, so that you might bring salvation to the ends of the earth.' In the Old Testament context this role belongs to the servant, but Paul now perceives his ministry in this light."[29]

Other key missional passages from Isaiah that Paul cites in his letters as fulfillment of his own servant ministry include: Isaiah 52:15 in Romans 15:21, Isaiah 53:1 in Romans 10:16, and Isaiah 49:8 in 2 Corinthians 6:2. While testifying on trial in Acts 26, Paul relayed the story of his personal commissioning from Jesus: "But rise and stand upon your feet, for I have appeared to you for this purpose, to appoint you as a servant and witness to the things in which you have seen me and to those in which I will appear to you" (Acts 26:16). Darrell Bock observes, "the concept of servants and witnesses … is common in Luke (Luke 1:2; 24:48; Acts 1:8, 22; 2:32; 3:15; 5:32; 10:39, 41).[30] Schreiner comments that "Paul understood his ministry in terms of the 'servant of the Lord' of Isaiah," noting that "when Paul explains his role and calling to King Agrippa, his language resonates with the role of a servant. Paul's task 'is to open their eyes, to turn them from darkness to light and from the authority of Satan to God'" (Acts 26:18).[31]

It is important not to miss the connections in Paul's writing between (a) a sovereign God's loving plan for all nations, (b) the good news—the gospel—that salvation and freedom[32] are only available through Jesus Christ, (c) Paul's role as a servant in bringing this gospel to everyone, to the Jew first and also to the Greek, and (d) that suffering is a normal experience for those participating in God's mission. These

---

[29] Schreiner, 48.

[30] Darrell L. Bock, *Acts*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2007), 717.

[31] Schreiner, 47-48.

[32] Paul frequently addressed freedom from sin, freedom from the law, freedom from death, and freedom for righteousness. To enumerate all of these references goes beyond the scope of this project.

themes permeate Paul's epistles and are consistent with the Messiah-Servant's identity in Isaiah: In order to accomplish his mission among the nations, God called a humble servant to preach good news of freedom from personal sin, institutional oppression, and religious burdens while personally suffering rejection and violence from many of his hearers.

Ultimate Fulfillment of the Missio Dei

God's amazing plan culminates with the ingathering of all nations at the close of history. In that day, standing before the Lamb of God will be "myriads of myriads and thousands of thousands" (Rev. 5:11) singing

> a new song, saying, "Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, and you have made them a kingdom and priests to our God, and they shall reign on the earth" (Rev. 5:9-10).

This multinational global chorus is mentioned again in Revelation 7:9-10. God's glory and salvation has reached to the end of the earth and the "light for the nations" that Isaiah foretold in Isaiah 49:6 now burns so brightly that there is "no need of sun or moon" in the new Jerusalem (Rev. 21:23). The kings of the earth bring their glory and the glory of the nations into this pure place (Rev. 21:24-26) where the river of life freely flows and the leaves of the tree of life bring healing to the brokenness of the nations (Rev. 22:1-2).

Who is present in this glorious final state, in the renewed city of God? Only the "throne of God and of the Lamb will be in it, and his servants [*doulos*, "bondslaves"] will worship him" (Rev. 22: 3). The message is clear: In Jesus Christ's kingdom there are people from every tribe, tongue, and nation, but there is only one King; all others possess the identity of bondslave, regardless of prior earthly positions, titles, roles, or functions.

Similarities in the Servant Leadership of Jesus and Paul

As servant leaders with a clear calling and vision for God's glory to be spread to all nations, both Jesus and Paul exhibited core aspects of servant leadership through their lives, strategies, and methods. This list is not intended to be exhaustive, but to capture some of the key similarities in their ministries.

Calling

Each viewed himself as called by God as a servant sent to proclaim the good news. Understanding and acceptance of one's calling provides a deep personal sense of security and emotional stability. This stable foundation allows one to freely serve others without risking personal worth. A clear sense of calling also provides motivation to endure through inevitable difficulty and suffering. Jesus frequently referred to his calling and purpose (e.g., Luke 19:10; Mark 10:45; John 13:1-4), as did Paul in the majority of his letters (e.g., Rom. 1:1-5; 15:20-21; 1 Cor. 9:15-23).

Intimacy with God

Jesus and Paul constantly affirmed and modeled the fundamentals of pursuing unbroken fellowship and abiding intimacy with God. These practices included devotion (e.g., Mark 1:35; 2 Cor. 11:3), intercessory prayer (e.g., Luke 11:1-13; Eph. 1:15-23), and walking in the fullness of the Holy Spirit (e.g., Luke 4:1; Gal. 5:22-23). A servant's ministry shrivels up when an abiding first love for God is abandoned (e.g., John 15:1-8; Rev. 2:1-5).

Love

Both men constantly referred to the primacy of *agapao* love. Jesus summarized the entire Old Testament law in two commands: Love God and love people (Matt. 22:37-40). He gave a new commandment to his disciples to love one another "just as I have

loved you," promising that "by this all people will know that you are my disciples (John 13:34-35). Jesus connected love to obedience and to the indwelling presence of the Helper, the Holy Spirit (John 14:15-17). Love was Paul's dominant ethic, far above service, self-sacrifice, faith, or hope (cf. 1 Cor. 13:1-8; Gal. 5:22-23). Paul's missionary teams were controlled by the love of Christ as they served as ambassadors in the ministry of reconciliation (cf. 2 Cor. 5:14-21).

Humility

The King of Kings and Lord of Lords said of himself, "I am gentle and lowly [*tapeinos* in Greek] in heart" (Matt. 11:28). Paul frequently spoke of humility (e.g., Acts 20:19; 2 Cor. 10:1; 11:7; Eph. 4:2; Phil. 2:3, 8; Col. 3:12). Humility is defined as being "of low position, poor, lowly, undistinguished, of no account."[33] It is the opposite of pride, which may be a servant leader's greatest enemy. Humility is a dominant theme in the preaching and practice of both men.

Zeal

Both manifested intense passion for God and his glory among the nations. When Jesus cleansed the temple, he quoted Isaiah 56:7 "my house shall be called a house of prayer for all peoples (cf. Luke 19:45-46). His disciples remembered, "it was written 'zeal for your house will consume me'" (John 2:17). Paul exhorted leaders to lead "with zeal" and not be slothful in zeal but "fervent in spirit, serving the Lord" (Rom. 12:8, 11).

Empowerment

Empowerment is about trust because it requires sharing power with others. Both Jesus and Paul invested in people as their primary strategy by aggressively entrusting

---

[33] Arndt et al. Entry for ταπεινός.

others with the mission. Jesus bypassed the temptation to be enthralled with the crowds who followed him, choosing instead to prayerfully select twelve men, with an inner circle of three, to "be with him." To these he imparted the majority of his teaching and training (e.g., Mark 3:13-20). Paul also had clear selection criteria for his missionary teams and local church leaders (e.g., Acts 15:36-40; 2 Tim. 2:2; Titus 1:5-9; 2:2-10). Both men actively involved women in their ministries (e.g., Luke 8:1-3; John 4:5-30; Acts 16:13; Rom. 16:3).[34] Both men trained and released other leaders by sending them out (e.g., Matt. 28:18-20; John 20:21; Acts 14:21-24; Titus 1:5). Thus they prayerfully, intentionally, and strategically risked the future of the church by empowering others.

Vision

Both Jesus and Paul constantly kept the big picture in front of their disciples and audiences. While walking along the road to Emmaus with two followers who did not recognize him as the risen Messiah, Jesus "opened their minds to understand the Scriptures, and said to them, 'Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem'" (Luke 24:45-47). Thus Jesus affirmed the missional nature of the whole of Scripture, the necessity of repentance and forgiveness to be proclaimed in the name of the Christ who suffered and rose from the dead, and the geographic progression of this proclamation from its starting point in Jerusalem to all nations. Paul took great pains in most of his letters and sermons to explain the big picture of God's plan before calling his audience to action with imperatives (e.g., Rom. 1-11, Rom. 12-15; Eph. 1-3, Eph. 4-6).

---

[34] Schnabel, 251. Schnabel notes: "The circle of Paul's coworkers included a considerable number of women. It has been estimated that 18 percent of Paul's missionary coworkers were women." He lists Paul's female coworkers who shared in Paul's work and were specifically identified with the Greek affix *syn,* or "with," as Phoebe, Priscilla, Mary, Junia, Tryphaena, Tryphosa, Persis (all from Rom. 16), Apphia (Philem. 2), and Euodia and Syntyche (Phil. 4:2-3).

Service

Although he was and is Lord of heaven and earth, Jesus did not come "to be served but to serve, and to give his life as a ransom for many" (Mark 10:45). He "became flesh and dwelt among us" (John 1:14), laying aside his rights and privileges as God. Jesus modeled service to his men by taking a towel and washing their feet, then instructing them to do the same to others (John 13:1-20). It is difficult to comprehend that Jesus, "though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross" (Phil. 2:6-8). Paul also willingly set aside legitimate rights in order minister across cultures to people from diverse backgrounds, seeking to make himself a servant of all:

> But I have made no use of any of these rights … that in my preaching I may present the gospel free of charge, so as not to make full use of my right in the gospel. For though I am free from all, I have made myself a servant to all, that I might win more of them. To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law. To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some. I do it all for the sake of the gospel, that I may share with them in its blessings (1 Cor. 9:15, 18-23).

Suffering

Both Jesus and Paul understood the role that suffering would play in taking the good news to the nations. Both willingly risked inconvenience, rejection of their message, pain, suffering, and their own lives in order to achieve God's mission.

Results

Lasting fruit glorifies God (John 15:8, 16; Gal. 5:22-23). Both men left in their wake a growing community of loyal, trusting friends who were committed to following Jesus Christ, often at great personal cost. Both men completed their time on earth having accomplished the work God had given them to do (e.g., John 17:4; 2 Tim. 4:6-8). Both men touched lives, made disciples, and raised men and women who planted an unstoppable worldwide movement that continues bearing fruit today.

Differences in Approach to Geographic Scope

The New Testament offers abundant examples of servant leaders who led well in local and distance contexts. This study limited its focus to the ministries of Jesus and Paul.

Jesus: Up Close and Personal

Jesus' ministry was primarily local and focused on one people group. The Jews to whom he ministered shared a common heritage, language, and culture. Geographically, his three-year season of ministry covered a relatively small area. It was roughly 120 miles from Caesarea Philippi in the north of Israel to Bethlehem in the south. The majority of Jesus' ministry events recorded in the gospels took place within a 15-mile radius of two primary locations: the Sea of Galilee in the north and Jerusalem in the south.[35] This close proximity was well within a day's journey of 15 miles on foot or 25–30 miles mounted on mule or camel.[36] Pious Jews were accustomed to traveling to and from Jerusalem

---

[35] There are a few exceptions such as excursions to Tyre or through Decapolis, Perea, and Samaria, but even these were along commonly traveled routes. Jews seeking to avoid the Samaritans would cross the Jordan to the east side, walk through Decapolis and Perea, then recross the Jordan to the west side.

[36] Schnabel assumes 25 kilometers or 15 miles per day on foot (Schnabel, 122). Easton's Bible Dictionary estimates a day's journey to be 25-30 miles if mounted on camel or horseback. Matthew G. Easton, "Easton's Bible Dictionary," (Oak Harbor, WA: Logos Research Systems, Inc., 1996).

thrice annually to observe the feasts of Unleavened Bread, Weeks, and Ingathering (cf. Ex. 34:18-23). Distances of such small magnitude would not seem remote and the towns would be familiar.

Paul: Loving Over Distance

In contrast to Jesus, Paul's ministry was primarily cross-cultural and conducted over great distance. Roland Allen, Anglican missionary to North Africa and China, explains: "In little more than ten years St Paul established the Church in four provinces of the [Roman] Empire, Galatia, Macedonia, Achaia and Asia. Before AD 47 there were no churches in these provinces; in AD 57 St Paul could speak as if his work there was done."[37] Paul and his missionary teams would have covered about 1,200 miles as the crow flies from Jerusalem to Berea in Macedonia, one of their most remote areas of church planting. They covered great distances in relatively short periods of time, rarely lingering more than a few Sabbaths in any particular location. The exception to this was prolonged stays of roughly two years each in Corinth and Ephesus.

Paul's primary calling and burden was to preach the gospel of Jesus Christ to win as many Jews or Gentiles as possible (1 Cor. 9:19-22), and to press on to locations where Christ had not yet been named (Rom. 15:20-21). His ultimate goal was to plant churches by laying a foundation as a skilled master builder, thus leaving behind a healthy growing community of new believers in each location who were grounded in theology and the ethics of the law-free gospel (1 Cor. 3:6, 10; 9:10). His missionary strategy did not seem to be fully defined in fine detail, but was driven by desire to move from province to province with constant sensitivity to the Spirit's leading. Allen states, "It is quite impossible to maintain that St Paul deliberately planned his journeys beforehand, selected

---

[37] Roland Allen, *Missionary Methods: St. Paul's or Ours?* (Grand Rapids, MI: William B. Eerdmans Publishing, 1962), 3.

certain strategic points at which to establish his churches, and then actually carried out his designs."[38]

Paul's leadership was fully spiritual and strategic. Examples of Paul's flexibility in following the Spirit include being sent out from Antioch in Acts 13:2-3, wanting to preach in Asia and Bithynia but being turned back by "the Spirit of Jesus" in Acts 16:6-7, and then receiving and responding to the Macedonian vision of a man urging the team to "Come over to Macedonia and help us" in Acts 16:9-10.

The vast distances and long periods of time required for Paul and his co-laborers to travel as the Spirit led them is impressive. Barry Beitzel beautifully captures the distance leadership challenge they surmounted:

> The distances traveled by the apostle Paul are nothing short of staggering. In point of fact, the New Testament registers the equivalent of about 13,400 airline miles that the great apostle journeyed; and if one takes into account the circuitous roads he necessarily had to employ at times, the total distance traveled would exceed that figure by a sizable margin. Moreover it appears that the New Testament does not document all of Paul's excursions. For example, there seems to have been an unchronicled visit to Corinth (2 Corinthians 12:14; 13:1); he refers to shipwrecks of which we have no record (2 Corinthians 11:25); and there was his desire to tour Spain (Romans 15:24, 28), though it is still debated whether or not he ever succeeded in that mission. Considering the means of transportation available in the Roman world, the average distance traveled in a day, the primitive paths, and rugged sometimes mountainous terrain over which he had to venture, the sheer expenditure of the apostle's physical energy becomes unfathomable for us. Many of those miles carried Paul through unsafe and hostile environs largely controlled by bandits who eagerly awaited a prey (cf. 2 Corinthians 11:26). Accordingly, Paul's commitment to the Lord entailed a spiritual vitality that was inextricably joined to a superlative level of physical stamina and fearless courage.[39]

Table 1 summarizes the extent of Paul's recorded travels.

---

[38] Allen, 10.

[39] Barry J. Beitzel, *The Moody Atlas of Bible Lands* (Chicago: Moody Press, 1985), 176-177. Quoted in Charles R. Swindoll, *Paul: A Man of Grace and Grit* (Nashville, TN: Word Publishing Group, 2002), 142.

Table 1. Paul's Travels

Destination	By land (25 km/day)	By sea (100 km/day)	Journey total
Arabia	300 km (12 days)		300 km (12 days)
Syria/Cilicia	1,800 km (70 days)		1,800 km (70 days)
Jerusalem (AD 44)	1,080 km (45 days)		1,080 km (45 days)
Galatia	1,440 km (60 days)	980 km (10 days)	2,420 (70 days)
Jerusalem (AD 48)	1,080 km (45 days)		1,080 km (45 days)
Macedonia/ Achaia	3,110 km (125 days)	2,060 km (20 days)	5,170 km (145 days)
Asia	2,900 km (115 days)	3,210 km (35 days)	6,110 km (150 days)
Spain	1,000 km (40 days)	1,800 km (15 days)	2,800 km (55 days)
Crete	120 km (5 days)	1,300 km (14 days)	1,420 km (19 days)
Last journeys	900 km (35 days)	1,700 km (17 days)	2,570 km (52 days)
Totals (approximate)	14,000 km (8,700 miles) by land	11,000 km (6,800 miles) by sea	25,000 km (15,500 miles) in 663 days

Source: Adapted from Eckhard J. Schnabel, *Paul the Missionary: Realities, Strategies and Methods*, (Downers Grove, IL: IVP Academic, 2008), 122.

In addition to vast distances, Paul would confront significant political, cultural, and linguistic barriers in most of the places he ministered. Rapid appointment of indigenous leaders in each location minimized cultural friction by ensuring that qualified, accepted insiders handled the primary functions of leadership (e.g., teaching, direction setting, shepherding, and conflict resolution). This strategy greatly increased Paul's capacity to influence hundreds and thousands, rather than merely tens and fifties (cf. Jethro's advice to Moses in Ex. 18:21-23). Acts 14:21-23 provides a snapshot of his approach during his first missionary journey:

> When they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, strengthening the souls of the disciples, encouraging them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God. And when they had appointed elders for them in every church, with prayer and fasting they committed them to the Lord in whom they had believed.

Paul and Barnabas preached the gospel, made many disciples, then focused on these new relationships by strengthening their souls, encouraging them, and telling them the honest truth about the suffering they would encounter. One can sense the balanced concern between cause and community, between mission and relationships. Paul and his teams were not interested in trying to maintain ongoing direct control over these nascent churches. They taught them, prayed for them, and entrusted them to the Lord as partners in the mission. This is truly empowering servant leadership. In Leader-Member Exchange (LMX) terminology, Paul constantly moved people along the continuum from stranger to acquaintance to partner in a very short period of time.[40]

Another example of Paul's capacity to build relationships and demonstrate love over distance may be found in Romans chapter 16. Here Paul addresses 27 people by name, many of them with great affection and knowledge of personal detail, although he had not yet visited that city. Clearly Paul understood the value and mastered the skills of distance leadership in a common mission. Paul and his co-laborers would repeat this practice over and over again, strengthening their relational exchanges through prayer, presence (personal visits), proxy (sending others when they could not go personally), and the pen (written communication). All of his methods are available to those who lead over distance today, along with using the phone (and other advanced telecommunications technology such as Skype and videoconferencing).

One concise biblical example of servant leadership across distance and culture may be observed in Paul's approach to team ministry with Silas and Timothy in Thessalonica (cf. Acts 17:1-9). Their joint letter to the church at Thessalonica exemplifies team-based ministry focused on hope in Jesus Christ (mentioned in every chapter), ministry in person (1 Thess. 1:5-6; 2:1-12); ministry through prayer (1:2; 3:6-13); ministry by proxy (e.g., sending Timothy, 3:2, 6); ministry through the pen (5:27); shared

---

[40] LMX theory emphasizes the core leadership process of interactions between leaders and followers.

leadership (e.g., Paul's use of "we," "us," and "our" 100 times compared to only four uses of singular pronouns); mutual respect for others leaders (5:12-13); and acknowledgement of their heart's "great desire to see you face to face" (2:17).

Other Influential Church Leaders Identified Themselves as Servants First

The majority of key leaders in the New Testament referred to themselves as servants (*doulos* in Greek), or bondslaves. For a leader to self-identify as a servant or slave was as countercultural in their day as it is in modern culture:

> And Jesus called them to him and said to them, "You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them. But it shall not be so among you. But whoever would be great among you must be your servant [*diakonos*], and whoever would be first among you must be slave [*doulos*] of all. For even the Son of Man came not to be served, but to serve, and to give his life as a ransom for many (Mark 10:42-45).

In near Eastern culture James and Jude, as half-brothers of Jesus, could have claimed authority based on familial rights, but they did not. Instead they referred to themselves as *doulos* in the greetings of their respective letters. Peter, the Rock and designated leader of the Twelve, could have claimed positional or directive authority but instead placed Jesus as the chief Shepherd and himself as a fellow elder. Table 2 shows how key leaders in the early church referred to themselves. The emphasis on servanthood maintains continuity with the Old Testament. In the Old Testament one reads about "Moses, my servant" and "David, my servant," never "David, my leader" (cf. Num. 12:7; Josh. 1:2; 2 Sam. 3:18; 7:5; Ps. 89:20). To sum up, people whom God used to wield extraordinary influence referred to themselves first and foremost as servants.

Table 2. Self-references by Influential Early Church Leaders

Leader	Legitimate cultural basis for authority claim	Self-reference
James	Half-brother of Jesus; notable leader of Jerusalem church	James, a servant (*doulos*) of God and of the Lord Jesus Christ (James 1:1)
Jude	Half-brother of Jesus	Jude, a servant (*doulos*) of Jesus Christ and brother of James (Jude 1)
John	Best friend of Jesus; eldest son proxy to care for Jesus' mother Mary; miracle worker	The revelation of Jesus Christ, which God gave him to show to his servants (*doulois*) the things that must soon take place. He made it known by sending his angel to his servant (*doulos*) John, (Rev. 1:1)
Peter	'Rock' appointed by Jesus to lead the Twelve; miracle worker	A fellow elder (*synpresbuterou*) and witness of the sufferings of Christ (1 Pet. 1:1) Simeon Peter, a servant (*doulos*) and apostle of Jesus Christ, To those who have obtained a faith of equal standing with ours by the righteousness of our God and Savior Jesus Christ: (2 Pet. 1:1)
Paul	Personal revelation from the risen Christ; anointed apostle to the Gentiles; miracle worker	Paul, a servant (*doulos*) of Christ Jesus, called to be an apostle, set apart for the gospel of God (Rom. 1:1, similar in Titus 1:1) What then is Apollos? What is Paul? Servants (*diakonoi*) through whom you believed, as the Lord assigned to each. (1 Cor. 3:5) For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants (*douloi*) for Jesus' sake. (2 Cor. 4:5) Paul and Timothy, servants (*douloi*) of Christ Jesus, To all the saints in Christ Jesus who are at Philippi, with the overseers and deacons (Phil. 1:1) This is how one should regard us, as servants (*huperetes*, assistants or helpers) of Christ and stewards (*oikonomous*) of the mysteries of God. (1 Cor. 4:1) Also, *diakonoi* in 2 Cor. 6:4, 11:23; *doulos* in 1 Cor. 9:19; Gal. 1:10.

Summary

From the beginning of time God has been purposefully working out his redemptive plan for people from all nations. The *missio Dei* necessitates the calling and sending of leaders with the character qualities of servants who tell others the good news of forgiveness, freedom, and repentance in the name of Jesus Christ. Jesus Christ and the apostle Paul represent two models of such leaders. They share many similarities in their calling as servants and approach to the mission. Paul extended Christ's mission through proven principles of leading across geographical and cultural distance. These principles continue to be as relevant to the church in the 21st century as they were in the first century.

CHAPTER THREE: REVIEW OF RELATED LITERATURE

> The building of global teams is, indeed, the most important business challenge of
> the twenty-first century. Global success is now impossible without such teams.
> —Michael Marquardt and Lisa Horvath, *Global Teams*

The Leadership Challenge for 21st Century Institutions

The world has changed dramatically in the past decade. A dip in one country's economy can incite financial contagion across world markets before the next day's trading cycle, demonstrating how the human race is rapidly becoming a more tightly-knit global community. A technological explosion of broadband networks, mobile devices, social networking, and cloud computing has made the world seem smaller. These shifts have changed the way people live, work, think, learn, and relate to family and friends. Expectations have also changed; one expects information and people to be available on demand. A global economy with shrinking boundaries allows buyers and sellers to conduct business non-stop, 24/7/365. For an increasing number of consumers it is easier and cheaper to order books, bike parts, or Mother's Day gifts from a mobile phone than it is to wait until the next free weekend to shop around in brick-and-mortar stores. If doubts remain, perhaps one could ask any political leader of the dozen or so Mideast countries currently experiencing the "Arab Spring" how his or her views on the power of social networking have changed in the past few months.

Companies, institutions, nonprofits, churches, and mission agencies struggle to keep up with this pace of change. Many are rightly questioning whether the practices that made yesterday's leaders successful will still be helpful tomorrow. Russell Linden comments, "The most significant challenges facing our society cannot be addressed by

any one organization. They all require collaboration among many organizations."[1]
Reflecting the sentiments of a number of top global management teams, the Center for
Creative Leadership states, "The greatest obstacle to global effectiveness is a shortage of
people who are prepared to manage and thrive in this new business paradigm."[2]

In today's 21st century workplace, technological advances force most
organizations to embrace some form of distributed teaming. In fact, the presence of
purely co-located[3] teams is decreasing. The U.S. Bureau of Labor Statistics reports that
the proportion of U.S. workers taking advantage of flexible work schedules has more
than doubled since 1985.[4] In a study conducted among mobile workers and managers in
the Middle East, Africa, Central and Eastern Europe, Latin America, the Caribbean,
Russia and the CIS, and Western Europe, Cisco estimated that in 2009 over 870 million
mobile workers worldwide would connect to their corporate headquarters online or via
mobile devices, up from 650 million in 2004.[5] Current data confirm these predictions.
The market research firm IDT estimates the world's mobile worker population surpassed
one billion in 2010, and that fully one-third of all workers will be mobile by 2013.[6] A
mobile worker is someone who works at least 10 hours per week away from his or her
home or primary office (e.g., field supervision, sales, business travel, itinerant ministry,

---

[1] Russell Matthew Linden, *Leading across Boundaries: Creating Collaborative Agencies in a Networked World*, 1st ed. (San Francisco: Jossey-Bass, 2010), 9.

[2] Maxine A. Dalton et al., *Success for the New Global Manager: What You Need to Know to Work across Distances, Countries, and Cultures*, 1st ed. (San Francisco: Jossey-Bass, 2002), 5.

[3] Co-located, colocated, and collocated are used interchangeably in the literature. For consistency this researcher will use co-located.

[4] David Clemons and Michael S. Kroth, *Managing the Mobile Workforce: Leading, Building, and Sustaining Virtual Teams* (New York: McGraw-Hill, 2011), 38.

[5] Cisco, "A Study: Understanding and Managing the Mobile Workforce," *Cisco*. http://newsroom.cisco.com/dlls/2007/eKits/MobileWorkforce_071807.pdf (accessed October 20, 2011).

[6] OfficingToday, "Can Your Business Center Serve the 1 Billion-Plus Mobile Workers?," *Officing Today*. http://www.officingtoday.com/index.php?news=703 (accessed October 28, 2011).

or service at the client's location) and uses online computer connections when doing so.[7]

Reasons for this shift include the need for diverse talents and skills, cheap

telecommunications technology, and a dynamically shifting marketplace that expects

higher quality products and services that are delivered faster, better, and cheaper.

Leadership in this environment, explains Michael Hammer, "is about vision and

commitment, but it is also about taking difficult and even painful steps to ensure your

company gets to where it needs to be."[8]

> James Ware, Executive Director of The Future of Work, put it this way:

> When team members are not co-located they typically have relatively independent personal lives and social support systems. Realistically, they just don't have as much in common. They go to different churches, synagogues, and mosques; they participate in different local town events; their children attend different schools and participate in different sports programs. And they just don't bump into each other at the grocery store or on the commuter trains and buses. And even if we continue to prefer face-to-face meetings, the hard reality is that they are becoming a smaller and smaller percentage of our work experience. We've all got to learn how to work effectively with people who are located in other places most—or even all—of the time.[9]

The nature of work—how relevant tasks get assigned and accomplished—has also

changed. Table 3 identifies some of the new paradigms about work that employees, staff,

volunteers, and organizational leaders must embrace in order to work effectively in the

new global environment. Many people already model many of the new paradigms as

individuals. For instance, the use of email and Skype to support ministry interaction is

nothing new. Also, a growing number of team members serving at a national, area, or

global level find themselves constantly depending upon telecommunications to include

remote team members in meetings, planning, and ongoing relational connection. Yet all

---

[7] Adapted from Cisco, 6.

[8] Michael Hammer and Lisa W. Hershman, *Faster, Cheaper, Better*, Kindle ed. (New York: Crown Business, 2010), 165.

[9] James Ware, "Managing People You Can't See: Connecting and Engaging Distributed Teams," *The Future of Work*. http://resources.idgenterprise.com/original/AST-0043723_Managing_People_You_Can_t_See.pdf (accessed October 13, 2011).

too often institutions continue to organize, structure, and train employees and volunteers in ways that reflect the old rules and assumptions of work needing supervision. For instance, a team leader may feel pressure to require all team members to live in one city even though the team's charter includes a scope of ten or twenty countries. Or, current human resource policies may betray an assumption that supervisory roles must continually interact face-to-face in order to effectively manage employees. Every leader's philosophy, practice, and policy must reflect the new reality: work has become people-centric, not place-centric.

Table 3. The Changing Rules of Today's Workforce

Old Rules (Assumptions)	New Rules
Work is a physical place	Work is something you do or accomplish
Work takes place between 8 a.m. and 5 p.m.	Work takes place between the time when it is assigned and when it is due
Employees, staff, or volunteers need to be controlled	Employees, staff, or volunteers are responsible for results
Work must be completed where the worker (or formal leader) is located	Work (e.g., surgery, personal evangelism, follow up, mentoring, leadership decision-making) can occur far from the worker's location
Relationships are limited to whom one can meet personally	One can interact online with almost anyone and develop deep relationships with people they have never met face-to-face

Source: Adapted from David Clemons and Michael S. Kroth, *Managing the Mobile Workforce: Leading, Building, and Sustaining Virtual Teams*, (New York: McGraw-Hill, 2011), 41.

In response to these challenges, this chapter demonstrates from current research literature that effective organizational leaders of the 21st century will be servant leaders who embrace telecommunications technology to help build trusting relationships over distance and who are highly aware of the effects different national and organizational sub-cultures have on themselves and on their ability to lead well.

Servant Leadership

Servant leadership is not a new concept. It has, however, drawn renewed interest in the past decade due in large part to the perceived underperformance of overloaded institutional leaders who cannot possibly measure up to a traditional "leader as hero" model. Servant leadership describes "those leaders who lead an organization by focusing on their followers," states Kathleen Patterson, one of the pioneer thinkers in the recent field of servant leadership modeling and research.[10] The term servant leadership was coined by Robert Greenleaf in 1970 and was expressed more fully in his seminal work *Servant Leadership* in 1977. Greenleaf stated, "The servant-leader is servant first," and then offered this test of servant leadership: "Do those served grow as persons? Do they, *while being served*, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?"[11] Greenleaf observed that although ego drives achievement, servant leaders must develop their followers by curbing their own egos, sharing power, and intentionally developing each dyadic relationship in order to help one's followers grow into equals.[12] The leader then becomes the *primus inter pares,* or first among equals. Like most theories, servant leadership theory evolved to fill a gap that other leadership models were not able to adequately address. It will be helpful to survey some of these earlier models before examining characteristics of servant leadership.

---

[10] Kathleen Patterson, "Servant Leadership: A Theoretical Model" (PhD diss., Regent University, 2003).

[11] Robert K. Greenleaf, Larry C. Spears, and Stephen R. Covey, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (Mahwah, NJ: Paulist Press, 2002), 27. Emphasis in original.

[12] Bernard M. Bass and Ruth Bass, *The Bass Handbook of Leadership: Theory, Research, and Managerial Applications*, 4th ed. (New York: Free Press, 2008), 51.

Recent Leadership Theories

Leadership studies and organizational leadership models have progressed through three stages during the past fifty years.[13] The first stage emphasized behaviors and traits of superior or heroic leaders, as documented by Bass and Bass,[14] Yukl,[15] and Avolio, Walumbwa, and Weber.[16] The second stage focused on situational contingencies that affected leadership behaviors displayed by supervisors. One of the more helpful tools flowing from this period has been Blake and Mouton's Managerial Grid, later refined by Hersey and Blanchard into the Situational Leadership model that explored the balance between a leader's concern for people (relationships) and concern for production (tasks).[17] Hersey and Blanchard drew on principles from empirical research, such as (a) leadership styles vary from leader to leader; (b) some leader behaviors focus on initiating structure to accomplish tasks while others build and maintain relationships; some leaders do both and others do neither; (c) the most effective leaders adjust their behavior according to the situation; (d) the best style includes both high task and high relational orientation; and (e) maturity in a follower's or team's job cycle must be treated similarly to parents with offspring who grow from novices to producers to experts.[18]

The third stage of leadership models "has been dominated by research pertaining to leader-member exchange theory … and transformational/charismatic leadership theory."[19] Leader-Member Exchange (LMX) focuses on the quality and quantity of

---

[13] Craig L. Pearce and Jay Alden Conger, *Shared Leadership: Reframing the Hows and Whys of Leadership* (Thousand Oaks: Sage Publications, 2003), 78.

[14] Bass and Bass.

[15] Gary Yukl, *Leadership in Organizations*, 7th ed. (Upper Saddle River, NJ: Prentice Hall, 2010).

[16] B. J. Avolio, F. O. Walumbwa, and T. J. Weber, "Leadership: Current Theories, Research, and Future Directions," *Annual Review of Psychology* 60, no. (2009).

[17] Bass and Bass, 511-517.

[18] Bass and Bass, 516.

[19] Pearce and Conger, 78.

dyadic interactions between a leader and follower. LMX theory "describes how a leader develops an exchange relationship over time with each subordinate as the two parties influence each other and negotiate the subordinate's role in the organization."[20] George Graen and Mary Uhl-Bien surveyed 25 years of development of the LMX theory and concluded that dyad strength depends upon increasing respect, trust and mutual obligation between leader and follower.[21] Also, to the extent that a leader offers each follower more opportunity and responsibility over time, the leader-follower relationship will develop through definite stages: from stranger to acquaintance to an empowered mature partner. Partners ultimately become an "in-group" while others remain in an "out-group," with the latter experiencing some relational distance from the supervisor. This progression is outlined in Table 4.

Table 4. Phases in Leadership Making

	Phase 1 STRANGER	Phase 2 ACQUAINTANCE	Phase 3 PARTNER
Roles	**Scripted**	**Tested**	**Negotiated**
Relational Influence	**One way**	**Mixed**	**Reciprocal**
Exchanges	**Low quality**	**Medium quality**	**High quality**
Interests	**Self**	**Self and other**	**Group or Team**
		TIME	

Source: Adapted from Peter G. Northouse, *Leadership: Theory and Practice*, 4th ed. (Thousand Oaks, CA: Sage Publications, 2006), 156.

---

[20] Yukl, 122.

[21] George B. Graen and Mary Uhl-Bien, "Relationship-Based Approach to Leadership: Development of Leader-Member Exchange (Lmx) Theory of Leadership over 25 Years: Applying a Multi-Level Multi-Domain Perspective," *The Leadership Quarterly* 6, no. 2 (1995).

Graen and Uhl-bien observe:

> [that this transformation] to "partnerships" is accompanied by a movement among members beyond their own self-interests to focus more on larger mutual interests. By satisfying 'partnership' interests, both members are also able to fulfill their own interests and more. When this occurs, formalized hierarchical relationships are no longer emphasized by the partners and the relationship becomes one more like peers than superior-subordinate.[22]

Teammates working in this type of positive environment with their leader consistently experience greater job satisfaction, lower turnover, more opportunities for advancement and higher levels of personal initiative.[23] In short, happy workers are productive workers. LMX theory has been criticized because it seems simplistic and because the idea of an "in-group" runs counter to many societies' concept of fairness. However, it is one of the best predictors of leader-follower satisfaction and productivity because it prescribes relational behaviors that build trust, respect, and mutual obligation.[24]

Transformational leadership was conceptualized by James MacGregor Burns[25] and Bernard Bass[26] as a move from transactional leadership models focused on management-by-exception or contingent rewards toward change-oriented leadership. Burns stated, "Leadership, unlike naked power-wielding, is inseparable from followers' needs and goals."[27] A transformational leader raises the self-consciousness of his or her followers to value outcomes, the means used to achieve those outcomes, and to transcend personal self-interest for the good of the team or organization.[28] Transformational leaders

---

[22] Graen and Uhl-bien, 233.

[23] Bass and Bass, 420-421.

[24] Northouse, 158.

[25] James MacGregor Burns, *Leadership*, 1st ed. (New York: Harper and Row, 1978).

[26] Bernard M. Bass, *Leadership and Performance Beyond Expectations* (New York: Free Press, 1985).

[27] Burns, 19.

[28] Bass and Bass, 618.

use inspirational motivation, idealized influence (leading by example), intellectual stimulation, and individual consideration to achieve their goals. Charismatic leadership shares many characteristics of transformational leadership, particularly idealized influence and inspirational motivation. They differ in that "charismatic leadership typically instills both awe and submission in followers, whereas transformational leadership seeks to increase the engagement of followers."[29] Ismail and Ford capture the trends of leadership models toward greater collectivism, partnership, and mutuality in decision-making in Table 5.

Table 5. Leadership Concepts from Extant Literature

	Transactional	Authoritative/ Directive/ Heroic	Supportive/ Participative	Transformational	Post Heroic/ Shared
Decision-making style	Autocratic/ Avoidance	Autocratic/ Consultative	Consultative/ Joint	Autocratic/ Consultative	Joint/ Distributed
Influence	None/ Reward based	Unidirectional (Leader influences followers)	Unidirectional (Leader influences followers)	Unidirectional (Leader influences followers)	Reciprocal influence
Team Concept	Individualistic	Individualistic	Collectivistic-leader dominates	Collectivistic-leader dominates	Collectivistic-no one dominates
Role of Leader	Leader as Manager	Leader as decision-maker; Heroic problem solver	Leader as psychological support/ Mentor	Leader as charismatic change agent; Motivator	Leader as facilitator/ Team developer
Nature of relationship with subordinates	Exchange relationship	Status hierarchy/ Exchange relationship	Close and individualized relationship	Individualized relationship and empowerment	Partnership
Responsibility for Organization, Team functions, and Actions	Abdication of responsibility	Leader assumes responsibility	Leader assumes responsibility	Leader assumes responsibility	Responsibility is shared by all team members including the leader

Source: Adapted from Kiran M. Ismail and David L. Ford, "Organizational Leadership in Central Asia and the Caucasus: Research Considerations and Directions." *Asia Pacific Journal of Management,* 2010 no. 27 (2010), 324.

---

[29] Richard L. Daft and Patricia Lane, *The Leadership Experience*, 4th ed. (Mason, OH: Thomson/South-Western, 2008), 359.

While all of the prior leadership models have merit, many of the respective

empirical studies only observed leaders who had the luxury of close supervision over

subordinates in their organization. They tend toward leader-centered models that do not

directly address the challenges of distance and fluidity, at least not in the magnitude

experienced by today's global managers. Craig Pearce and Jay Conger explain:

> Although these models differ in important ways, they presume that the way in
> which we can enhance our understanding of leadership is to study patterns of
> employee supervision…. Organizations today feature more emphasis on
> efficiency and productivity, continuous innovation, decreased stability, more
> difficulty achieving and maintaining profitability, changed employment relations,
> and altered internal structures…. This pattern of evolution includes the emergence
> of network forms of organization…. Unlike hierarchical organizations, network
> organizations do not institutionalize structural authority that can ensure the
> resolution of conflicting interests…. Emerging organizational structures simply
> cannot rely on the close supervision made possible by tall, hierarchical
> organizations.[30]

If today's dynamic global realities render a view of close-proximity supervisory

leadership inadequate, how can leadership be defined? Gary Yukl suggests the following

definition: "Leadership is the process of influencing others to understand and agree about

what needs to be done and how to do it, and the process of facilitating individual and

collective efforts to accomplish shared objectives."[31] This view of leadership rests on the

influence processes of defining appropriate work and getting that work accomplished; it

does not focus on a single person or that person's position. This perspective

acknowledges reality by affirming that any "follower" in an organization can exert

significant levels of shared leadership even if he or she is not the formally appointed

leader of a team, division, function, or distributed task force. Knowledge economies

demand this level of flexibility. Defining leadership in this way helps free the mind from

military (command and control) or industrial-age (production) models that have little to

---

[30] Pearce and Conger, 78-79.

[31] Yukl, 8.

do with trusting relational networks of people extended across geographic or organizational boundaries. As Greenleaf observed, "The people are the institution!"[32]

Attributes of Servant Leadership

Servant leadership is a follower-centric model. Larry Spears states, "Servant-leadership emphasizes increased service to others, a holistic approach to work, building a sense of community, and the sharing of power in decision-making."[33] Spears conceived of ten attributes of servant leadership that highlight a leader's character, namely: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment, and community building.[34] Patterson lists seven virtues of servant leadership as *agapao* love, humility, altruism, vision, trust, empowerment, and service.[35] Servant leaders "lead with love, are motivated by love, and serve their followers with love."[36] This virtuous construct provides an ethical/moral foundation that both grounds and transcends previous leadership models. It is a logical extension of transformational leadership, which sought to empower the follower primarily to benefit the organization and its goals. Jeffrey Matteson differentiates between the two:

> In contrast with transformational leadership, servant leaders are less focused on the intellectual stimulation of followers and are more likely to take the emotional health of followers into account. Furthermore, servant leadership will produce a

---

[32]Dirk van Dierendonck and Kathleen Patterson, *Servant Leadership: Developments in Theory and Research* (New York: Palgrave Macmillan, 2010), 72.

[33] Larry C. Spears and Michele Lawrence, *Focus on Leadership: Servant Leadership for the Twenty-First Century* (New York: J. Wiley and Sons, 2002), 4.

[34] Robert K. Greenleaf and Larry C. Spears, *The Power of Servant Leadership* (San Francisco: Berrett-Koehler Publishers, 1998).

[35] Patterson, 8.

[36] Dierendonck and Patterson, 72.

spiritually generative culture as opposed to the empowered dynamic culture of transformational leadership.[37]

The moral ethos requires the servant leader to "stand for what is good and right, even when it is not in the financial interest of the organization," notes Yukl.[38]

Due to the recent nature of the servant leadership construct, much of the writing has been theoretical in nature. However, many empirical studies of servant leadership have emerged in the past decade lending greater credibility to the theory. Matteson and Irving cite 15 different empirical studies conducted between 1995 and 2004 by researchers such as Dennis, Irving, Laub, Sendjaya, and Winston.[39] They also propose a three-dimensional model for servant leadership comprised of ontological (being), attitudinal (thinking), and behavioral (doing) dimensions that revolves around *agapao* love.[40]

Jim Laub produced an instrument that measures servant leadership present in organizations, the Organizational Leadership Assessment (OLA).[41] In Laub's construct, the servant leader values people, develops people, builds community, displays authenticity, provides leadership, and shares leadership. A servant organization is "an organization in which the characteristics of servant leadership are displayed through the organizational culture and are valued and practiced by the leadership and the workforce."[42]

---

[37] Jeffrey A. Matteson, "The Emergence of Self-Sacrificial Leadership: An Exploration of the Theoretical Boundaries from the Perspective of the Leader" (PhD diss., Regent University, 2006), 25.

[38] Yukl, 419.

[39] Jeffrey A. Matteson and Justin A. Irving, "Servant Versus Self-Sacrificial Leadership: A Behavioral Comparison of Two Follower-Oriented Leadership Theories," *International Journal of Leadership Studies* 2, no. 1 (2006): 38.

[40] Matteson and Irving, 40.

[41] Jim Laub, "From Paternalism to the Servant Organization: Expanding the Organizational Leadership Assessment Model," *Proceedings of the 2003 Servant Leadership Research Roundtable* (2003).

[42] Laub, 3.

The OLA measures the progression of an organization from autocratic (leader as dictator, putting the needs of the leader first, treating others as servants) to paternalistic (leader as parent, putting the needs of the organization first, treating others as children) to servant (putting the needs of those led first, treating others as partners). People tend to hold two diametrically opposing views of leadership. Autocratic (meaning "self-rule") leadership stems from power, authority, and control to rule over people. The alternative is servant-based, which Laub defines as "the understanding and practice of leadership that places the good of those led over the self-interest of the leader."[43] Paternalism is the middle ground between the two extremes. Laub's research of 828 individuals in 41 organizations revealed that a majority of employees experience paternalistic leadership in their organization. Benevolent paternalistic leadership stems from a leader's self-view as parent over those being led and "has the effect of producing a childlike response in the followers. The led readily accept that the leaders know more, are wiser and the led must simply follow, even if it means abdicating their own responsibility to lead."[44] Thus, even benign paternalistic leadership fails Greenleaf's test of servant leadership and does not result in multiplying more mature leaders who view themselves as partners in the organization's mission.

Three recent dissertations provide initial insight into the relationships between servant leadership, distance leadership, and cross-cultural leadership. Kevin Lucas used the Servant Leadership Assessment Instrument (SLAI) to test Patterson's servant leadership theory in face-to-face and virtual teams in a publicly held U.S. corporation and found no statistically significant difference in perception of servant leadership.[45] William

---

[43] Laub, 2.

[44] Laub, 4. For a contrasting viewpoint supporting the benefits of paternalism in corporations, see Pellegrini, Ekin K., Terri A. Scandura, and Vaidyanathan Jayaraman. "Cross-Cultural Generalizability of Paternalistic Leadership: An Expansion of Leader-Member Exchange Theory." *Group and Organization Management* 35, no. 4 (2010): 391-420.

[45] Kevin A. Lucas, "Examining Servant Leadership within Virtual and Face-to-Face Teams" (PhD diss., Regent University, 2007).

Shirey studied the effects of advanced communications technology (ACT) on leader-follower relationships in the U.S. Department of Defense and found that relationship quality was compromised by ACT-related distractions in virtual communications.[46] These distractions led to the perception of lack of respect and commitment. Busyness, workload, anxiety, and stress were contributing factors to increased psychological distance between leaders and followers. Magda Serrano tested Patterson's servant leadership model in a cross-cultural context by interviewing five high-profile Latin American leaders in Panama.[47] Participants' views of effective leadership in a Latin American context supported servant leadership qualities such as trustworthiness, loyalty, and development of others while noting hindrances to effective leadership such as selfishness, negativity, lack of humility, lack of integrity, lack of education and low empowerment.

James Showkeir states that power and its use are central to the discussion of servant leadership. "*Persuasive power* creates opportunities and alternatives so individuals can choose and build autonomy. *Coercive power* is used to get people to travel a predetermined path. The servant-leader practices persuasive power and walks a fine line in most people's minds."[48] He concludes that in order for servant leaders to meet Greenleaf's test of developing others who are more autonomous and able to serve others, it is "essential to actively and intentionally distribute organizational power … [which] requires focusing attention on the culture, management practices, and architecture of the organization."[49] MaryKate Morse studied Jesus Christ's use of power and endorses the need for top leaders to encourage frank talk about power within an organization:

---

[46] William J. Shirey, "Leader-Follower Communication in the 21st Century: How Distractions Can Influence Relationships" (PhD diss., Regent University, 2007).

[47] Magdo Serrano, "Servant Leadership: A Viable Model for the Panamanian Context?" (PhD diss., Regent University, 2006).

[48] Spears and Lawrence, 53. Emphases in original.

[49] Spears and Lawrence, 53.

> To be intentional about a group's use of power means to create a culture where power and influence are frequently discussed and evaluated…. The more diverse and complex the organizational structure of a group, the more difficult it is to bring cohesion around new goals and directions. Simply adding an assessment tool for an occasional check-up on the leader's and group's use of power is not enough. Power awareness can't be created with a program. It must be embedded in the culture.[50]

This researcher has observed that Christian leaders find it easy to talk about empowerment but shy away from talking directly about power—who has power, how is power distributed, and how well is power currently being used to advance the mission.

Summary

Servant leadership supplements and extends leader-focused leadership theories to a morally grounded follower-focused theory. Servant leaders lead with *agapao* love that seeks to do the right thing for the right reasons at the right time for the parties in question. Servant leadership rejects egocentric use of positional power to ensure compliance, and instead uses personal power based on loving concern for those being led to ensure commitment.

---

[50] MaryKate Morse, *Making Room for Leadership: Power, Space and Influence* (Downers Grove, IL: IVP Books, 2008), 186.

Leading Across Distance

Leading people is always a challenging assignment. Effective leadership that is satisfying for all involved requires ample personal interaction. Distance of any kind can hinder these personal interactions, thwarting the needed development of strangers into trusted partners. It is crucial for leaders operating in a global environment to recognize these unsleeping enemies of effective influence.

Leadership distance was conceived by Napier and Ferris as having three primary dimensions: psychological distance, structural distance, and functional distance.[51] In this construct, psychological distance + structural distance = functional distance as experienced in the leader-follower relationship. Components contributing to dyadic distance are summarized in Table 6.

Table 6. Dimensions of Leadership Distance

Distance Construct	*General Indicators*	*Specific Indicators*
Psychological Distance	Demographic similarity	Age, Sex, Education, Experience, and Race
	Power distance	
	Perceived similarity	
	Values similarity	Work values, sex roles, cultural values
Structural Distance	Design distance	Office design, physical distance
	Opportunity to interact	Social contact at work, social contact outside work, accessibility and frequency
	Spatial distance	
	Span of management	
Functional Distance	Affect (emotional)	Liking, Support, Trust
	Perceptual congruence	Sex role perception
	Latitude	Role discretion/Autonomy Influence in decision-making
	Relationship Quality	Supervisor satisfaction, relationship satisfaction

Source: Adapted from Barbara J. Napier and Gerald R. Ferris, "Distance in Organizations," *Human Resource Management Review* 3, no. 4 (1993), 327.

---

[51] Barbara J. Napier and Gerald R. Ferris, "Distance in Organizations," *Human Resource Management Review* 3, no. 4 (1993).

Research typically focuses on one set of distance indicators while ignoring the others, thus falling short of offering a holistic approach to closing the distance leadership gaps in organizations. Also, distance indicators are always operative at any organizational scope, from local to city to regional to global. For instance, a volunteer and supervisor in a local ministry community of 200 people may experience as much or more functional distance (in terms of relationship satisfaction) as a globally distributed work team operating across four time zones. Suzanne Weisband notes that friction can arise because "work is continuous and complex; people move from one task to another, and remote people are not typically a part of the day-to-day work that most people find themselves doing locally. Local managers tend to favor local employees and work."[52] Technologically savvy emerging leaders who contribute over distance may also put pressure on more traditional managers who have trouble blending local and distance work.[53] As any unhappily married couple can testify, physical proximity is no guarantee of relational satisfaction.

Global Teamwork

Leaders working on transnational distributed teams are the specific focus of this research. The question arises as to when a conventional team becomes a distributed virtual team. Four decades of research by MIT professor Tom Allen indicate that geographic separation begins to significantly influence member-to-member interactions with distances as small as 50 feet.[54] Many core business processes demand involvement from people working in different parts of the organization. Rarely do all these people

---

[52] Suzanne P. Weisband, *Leadership at a Distance: Research in Technologically-Supported Work* (New York: Lawrence Erlbaum Associates, 2008), 7.

[53] Weisband, 7.

[54] Jessica Lipnack and Jeffrey Stamps, *Virtual Teams: People Working across Boundaries with Technology*, 2nd ed. (New York: Wiley, 2000), 19-21.

report to the same boss, yet these virtual teams are expected to deliver real work. Thus the notion of a "single boss" work environment does not fit the realities of a distributed work paradigm. In a multinational work environment, it is not uncommon for an employee to participate on two or more distributed teams or workgroups simultaneously. Table 7 highlights the differences between conventional, virtual, and global teams.

Table 7. Differences Between Conventional, Virtual, and Global Teams

Type of Team	Spatial Distance	Communications	Member Cultures	Leader Challenge
Conventional	Co-located	Face-to-face	Similar	*High*
Virtual	Scattered	Mediated	Similar or Different	*Higher*
Global	Widely scattered	Mediated	Very Different	*Very High*

Source: Adapted from Richard L. Daft and Patricia Lane, *The Leadership Experience*, 4th ed. (Mason, OH: Thomson/South-Western, 2008), 309.

This researcher compared four extensive works on teamwork (by MacMillan;[55] Katzenbach and Smith;[56] Stewart, Manz and Sims;[57] and LaFasto and Larson[58]) with two comprehensive and practical works on virtual teaming (by Lipnack and Stamps;[59] and Nemiro[60]). The comparison concluded that team effectiveness, whether co-located or

---

[55] Pat MacMillan, *The Performance Factor: Unlocking the Secrets of Teamwork* (Nashville, TN: Broadman and Holman Publishers, 2001).

[56] Jon R. Katzenbach and Douglas K. Smith, *The Wisdom of Teams: Creating the High-Performance Organization* (New York: HarperBusiness Essentials, 2003).

[57] Greg L. Stewart, Charles C. Manz, and Henry P. Sims, *Team Work and Group Dynamics* (New York: J. Wiley, 1999).

[58] Frank M. J. LaFasto and Carl E. Larson, *When Teams Work Best: 6,000 Team Members and Leaders Tell What It Takes to Succeed* (Thousand Oaks, CA: Sage Publications, 2001).

[59] Lipnack and Stamps.

[60] Jill E. Nemiro, *The Handbook of High-Performance Virtual Teams: A Toolkit for Collaborating across Boundaries*, 1st ed. (San Francisco: Jossey-Bass, 2008).

virtual, depends upon the following common elements: (a) a compelling team purpose or goal which is clear to all members, (b) trusting relationships, (c) communication, which includes content, frequency, and agreed upon processes, (d) task competence possessed by the members and the team leader, and (e) timely achievement of desired results. Absence of any one of these elements will result in underperformance for both conventional and virtual teams.

The size of any team affects relationships and effectiveness. Research on team size began more than 30 years ago when Ivan Steiner investigated what happened each time size increased on a given team. He found that optimal team productivity peaked at about five members, which is a very small number.[61] Adding members beyond five people decreased motivation, increased coordination problems, and resulted in a general decline in performance. Parker suggests that depending on the mission, optimal team size is four to six members, but a core team of five to eight members can effectively function as long as additional people are organized into an extended team or subgroups.[62] As one experienced team leader explained, "Team effectiveness breaks down when you get beyond ten members…. It was hopeless until we decided to have a core group of seven."[63] Cox, Pearce and Perry found that the development and display of shared leadership within teams is positively associated with proximity and negatively associated with team size. They examined extensive research and argue that team effectiveness, integration, and sustainability all decrease with increasing team size.[64]

Virtual teams can amplify the normal problems most co-located teams face. For instance, 600 professionals who manage or work on virtual teams reported that common

---

[61] Daft and Lane, 300.

[62] Parker.

[63] Parker, 166.

[64] Pearce and Conger.

problems such as not following through on commitments, questioning team decisions, backbiting, and avoidance of conflict occur far more frequently on virtual teams.[65]

Distributed virtual teaming supports the trend in institutions and organizations seeking to become more responsive to today's social media environment. John Kotter highlights the creative tension necessary for today's organization to maintain a good balance between hierarchy (whose strengths are standardization, stability, maintenance, and optimization) and network (whose strengths are seizing opportunity, rapid knowledge and expertise acquisition, and adaptability).[66]

The Link between Trust and Collaboration

Whether teams are co-located or virtual, trust is listed at or near the top of the list of team-building essentials in almost all literature. Marquardt and Horvath offer this definition: "Trust is the team members' reliance on one another to protect their joint endeavor."[67] Pat Lencioni underscores the importance trust plays in a team context:

> Trust lies at the heart of a functioning, cohesive team. Without it, teamwork is all but impossible…. Trust is the confidence among team members that their peers' intentions are good, and that there is no reason to be protective or careful around the group. In essence, teammates must get comfortable being vulnerable with one another.[68]

Nineteen of 30 chapters in Nemiro's *Handbook of High Performance Virtual Teams* refer to the topic of trust.[69] Trust is a key element of open leadership and decision-making and

---

[65]Joseph Grenny, "Virtual Teams Keep People Connected," *Leadership Excellence,* May 2010.

[66] John Kotter, "Hierarchy and Network: Two Structures, One Organization," *Harvard Business Review blog*. http://blogs.hbr.org/kotter/2011/05/two-structures-one-organizatio.html (accessed May 26, 2011).

[67] Michael J. Marquardt and Lisa Horvath, *Global Teams: How Top Multinationals Span Boundaries and Cultures with High-Speed Teamwork*, 1st ed. (Palo Alto, CA: Davies-Black Pub., 2001), 82.

[68] Patrick Lencioni, *The Five Dysfunctions of a Team: A Leadership Fable*, 1st ed. (San Francisco: Jossey-Bass, 2002), 195.

[69] Nemiro. References to trust are found in chapters 1-7, 9, 10, 14-18, 20, 21, 23, 27, and 28.

can be greatly enhanced or destroyed through the proper use of social media.[70] Linden invests an entire chapter on "The Power of Relationships Built on Trust."[71]

The lending and earning of trust is particularly crucial to distributed teams because trust is the cornerstone of genuine collaboration. In their most recent work, Kouzes and Posner identify ten truths about leadership based on more than two million responses to their *Leadership Practices Inventory* from over 70 countries in the past two years. "Credibility is the foundation of leadership" is the second truth; "Trust rules" is the sixth.[72] Rath and Conchie answer the question "What will people follow in organizational leaders?" with four clear research-based responses: trust, compassion, stability, and hope.[73] Most distributed teams lack face-to-face opportunities to develop trust in traditional ways, so distributed teams must develop "swift trust," which is where each member "acts as if trust is present from the beginning."[74]

Global Leadership Competence

"Culture eats strategy for breakfast," as Peter Drucker is attributed to observing, means that the most wonderfully planned strategies will fail if a company's culture does not support implementation. Effective leaders at the national level do not automatically possess the strength of character and competencies required for effective multinational or global leadership. There is not a single agreed-upon profile of a global leader or manager.

---

[70] Charlene Li, *Open Leadership: How Social Technology Can Transform the Way You Lead*, 1st ed. (San Francisco: Jossey-Bass, 2010).

[71] Linden, 55-70.

[72] James M. Kouzes and Barry Z. Posner, *The Truth About Leadership: The No-Fads, Heart-of-the-Matter Facts You Need to Know*, 1st, Kindle ed. (San Francisco: Jossey-Bass, 2010), location 273 of 2465.

[73] Tom Rath and Barry Conchie, *Strengths Based Leadership* (New York: Gallup Press, 2008), 79-83.

[74] Marquardt and Horvath, 82.

A global manager could be one of three types of specialists: business (or strategy) managers, country managers, or function managers; or he or she could be part of the smaller corps of general corporate leaders "who manage the complex interactions of the three."[75]

Additional corporate skill training does not address the root causes of underperformance or failure in these complex roles. "The single greatest cause of difficulties in global business transactions is not a lack of technical expertise, hard work or good intentions—it is a lack of 'people skills' for relating successfully with counterparts from other countries and cultures," observes Ernest Gundling.[76] Gundling's research revealed that underlying cultural differences that are consistent and predictable typically cause cross-border friction. A growing body of empirical research literature concurs with this assessment. Warren Bennis concludes that in global leadership there is a critical difference between business-crossings (the "whats") and culture-crossings (the "hows"). He states that "mastering the context of *business*-crossing pales in comparison to grasping the *cultural/human* aspects of leading in a global society. The latter requires One Big Thing and that is, *transformation of the self.*"[77] Table 8 summarizes a sampling of research-based competencies of effective multinational and global leaders.

---

[75] Christopher A. Bartlett and Sumantra Ghoshal, "What Is a Global Manager?," *Harvard Business Review* 70, no. 5 (1992).

[76] Ernest Gundling, *Working Globesmart: 12 People Skills for Doing Business across Borders*, 1st ed. (Palo Alto, CA: Davies-Black Pub., 2003), xi.

[77] Morgan W. McCall and George P. Hollenbeck, *Developing Global Executives: The Lessons of International Experience* (Boston: Harvard Business School Press, 2002), x. Emphases in original.

Table 8. Pivotal Competencies of Effective Global Leaders

McCall and Hollenbeck[78] interviewed 101 global leaders from 36 countries	Goldsmith, Greenberg, Robertson, and Hu-Chan[79] interviewed 200 high potential leaders from 120 companies around the world
1. Open-minded and flexible in thought and tactics 2. Cultural interest and sensitivity 3. Able to deal with complexity 4. Resilient, resourceful, optimistic, and energetic 5. Honesty and integrity 6. Stable personal life 7. Value-added technical or business skills	1. Thinking globally 2. Appreciating cultural diversity 3. Developing technological savvy 4. Building partnerships and alliances 5. Sharing leadership
Dalton, Ernst, Deal, and Leslie[80] interviewed 211 global and local managers 1. International business knowledge 2. Cultural adaptability 3. Perspective-taking 4. Ability to play the role of an innovator 5. Issues of managing action, people, and information across distance	Gundling[81] interviewed two-dozen experts who have worked with 30,000 business people in multicultural environments Interpersonal 1. Establishing credibility 2. Giving and receiving feedback 3. Obtaining information 4. Evaluating people
Kayworth and Leidner[82] observed 13 culturally diverse global teams 1. Deal with paradox and complexity by performing multiple leadership roles simultaneously 2. Act in mentoring role with high degree of understanding and empathy 3. Able to assert authority without being overbearing or inflexible 4. Provide regular, detailed, prompt communication to peers 5. Able to articulate role relationships (responsibilities) among virtual team members	Group 5. Building global teamwork 6. Training and development 7. Selling 8. Negotiating Organizational 9. Strategic planning 10. Transferring knowledge 11. Innovating 12. Managing change

---

[78] McCall and Hollenbeck, 35.

[79] Marshall Goldsmith et al., *Global Leadership: The Next Generation* (Upper Saddle River, NJ: FT/Prentice Hall, 2003), 2.

[80] Dalton et al., 42, 71.

[81] Gundling, 2.

[82] Timothy R. Kayworth and Dorothy E. Leidner, "Leadership Effectiveness in Global Virtual Teams," *Journal of Management Information Systems* 18, no. 3 (2002).

Summary

Global leaders require a significantly higher level of personal capacity than similar domestic leadership roles. Each global leadership role is unique. Themes arising from empirical research demonstrate needs for increased personal credibility, humility, teachability, empathy (manifested as a desire to understand others), emotional stability, mutuality, stamina, ability to give and receive feedback, respect for cultural diversity, technological savvy, core business knowledge, solid management and communication skills, willingness to share leadership, and intellectual flexibility. Building and sustaining trusting relationships with subordinates, partners, peers, and other leaders must be accomplished quickly through multiple means of telecommunications technology. Many of these essential qualities reflect the heart-level transformation needed by those who would aspire to lead as servants first.

Leading Across Cultures

There has been an explosion of cross-cultural and multinational research

published in the past 50 years.[83] Many of these studies have focused on determining and

classifying the dimensions of culture, or empirically validating or disproving those

dimensions in specific national contexts.[84] Oft-cited studies include E.T. Hall's findings

in *Beyond Culture* that a primary dimension of cultures is the degree to which they are

individualistic or collectivistic. Hall also divided cultures based on high context and low

context communication patterns.[85] Dutch culturist Fons Trompenaars surveyed more than

15,000 respondents from 47 nations and found that cultures could effectively be

classified in two dimensions: egalitarian versus hierarchical and person versus task

orientation.[86] The dimensions of culture most frequently referenced in current cross-

cultural literature stem from the work of Dutch professor Geert Hofstede. Hofstede

perceived the importance of his research when he stated in the preface to his first edition:

> The survival of mankind will depend to a large extent on the ability of people who
> think differently to act together. International collaboration presupposes some
> understanding of where others' thinking differs from ours. Exploring the way in
> which nationality predisposes our thinking is therefore not an intellectual
> luxury.[87]

Hofstede's research, which began in 1968, encompassed a vast empirical study of

the values of 116,000 middle managers from 72 countries that worked for IBM. Research

data continued to be collected from other populations unrelated to IBM but matched

---

[83] Bass and Bass, 981.

[84] Peter G. Northouse, *Leadership: Theory and Practice*, 4th ed. (Thousand Oaks, CA: Sage Publications, 2006), 305.

[85] Geert H. Hofstede, *Culture's Consequences: Comparing Values, Behaviors, Institutions, and Organizations across Nations*, 2nd ed. (Thousand Oaks, CA: Sage Publications, 2001), 30.

[86] Northouse, 305.

[87] Hofstede, xv.

across countries. He makes two very significant points pertaining specifically to organizational culture. First, there are no universal, easily exportable solutions to organization and management problems, and second, "organizations are symbolic entities; they function according to implicit models in the minds of their members, and these models are culturally determined."[88] The idea that culturally-shaped mental models play a significant role in how people function explains the title of Hofstede's most recent publication *Cultures and Organizations: Software of the Mind.*[89]

Critics of Hofstede's methodology argue that his sample size, though large and broad, was too narrow due to its focus on middle managers of just one organization. However, research in social science continues to empirically validate these distinguishable characteristics of culture across societies and their levels, or strata. Anthropologists, sociologists, and missiologists frequently refer to Hofstede's five dimensions of culture, which are defined along the following indices: Power Distance, Uncertainty Avoidance, Individualism vs. Collectivism, Masculinity vs. Femininity, and Long-term vs. Short-term Orientation.[90] These measures of culture allow each country or society to be positioned somewhere between their poles, laying the groundwork for more in depth research, such as the GLOBE project. There is even an application in Apple's iTunes store called CultureGPS that is designed to help distance leaders avoid cultural miscues by comparing two national cultures using Hofstede's five indices.

---

[88] Hofstede, Culture's Consequences, 375.

[89] Geert H. Hofstede, Gert Jan Hofstede, and Michael Minkov, *Cultures and Organizations: Software of the Mind: Intercultural Cooperation and Its Importance for Survival*, 3rd ed. (New York: McGraw-Hill, 2010).

[90] Hofstede, Culture's Consequences, xiv.

The GLOBE Study of 62 Societies

The GLOBE study is an acronym for the Global Leadership and Organizational

Behavior Effectiveness research project. Conceived and launched by Robert J. House in

1991, the GLOBE study spans more than a decade of research by a worldwide network of

over 170 social scientists working in 62 nations whose primary purpose is to increase

available knowledge relevant to cross-cultural interactions.[91] Researchers surveyed more

than 17,000 middle managers working for 951 companies in the food processing,

financial services, and telecommunications industries to discern the relationships between

behaviors and values. The first volume, *Culture, Leadership, and Organizations: The*

GLOBE Study of 62 Societies, revealed statistically significant groupings of national

societies' cultural similarities which were sorted into ten "country clusters" as shown in

Figure 1.

The multi-million dollar project emphasized "developing reliable, valid

instruments for cross-cultural measurement as well as the validation of cross-cultural

theory of the relationships between culture, societal, organizational, and leadership

effectiveness."[92] Kwok Leung noted in his forward to the massive second volume of the

project, which invested one full chapter on each of 25 of the 62 countries in the broader

study, that this is "a rare exception to the parochialism of the management literature …

perhaps the most large-scale international management research project that has ever

been undertaken."[93] House concludes his preface to the GLOBE study with a profound

aspiration, stating, "To date more than 90% of the organizational behavior literature

reflects U.S.-based research and theory. Hopefully GLOBE will be able to liberate

---

[91] House et al.

[92] Jagdeep Singh Chhokar et al., *Culture and Leadership across the World: The Globe Book of in-Depth Studies of 25 Societies* (Mahwah, N.J.: Lawrence Erlbaum Associates, 2007), 1023.

[93] Chhokar et al., xiii.

organizational behavior from the U.S. hegemony."[94] Thus the GLOBE findings represent

a well-supported partner-based effort to diversify cross-cultural organizational research.

Figure 1. Country Clusters According to GLOBE
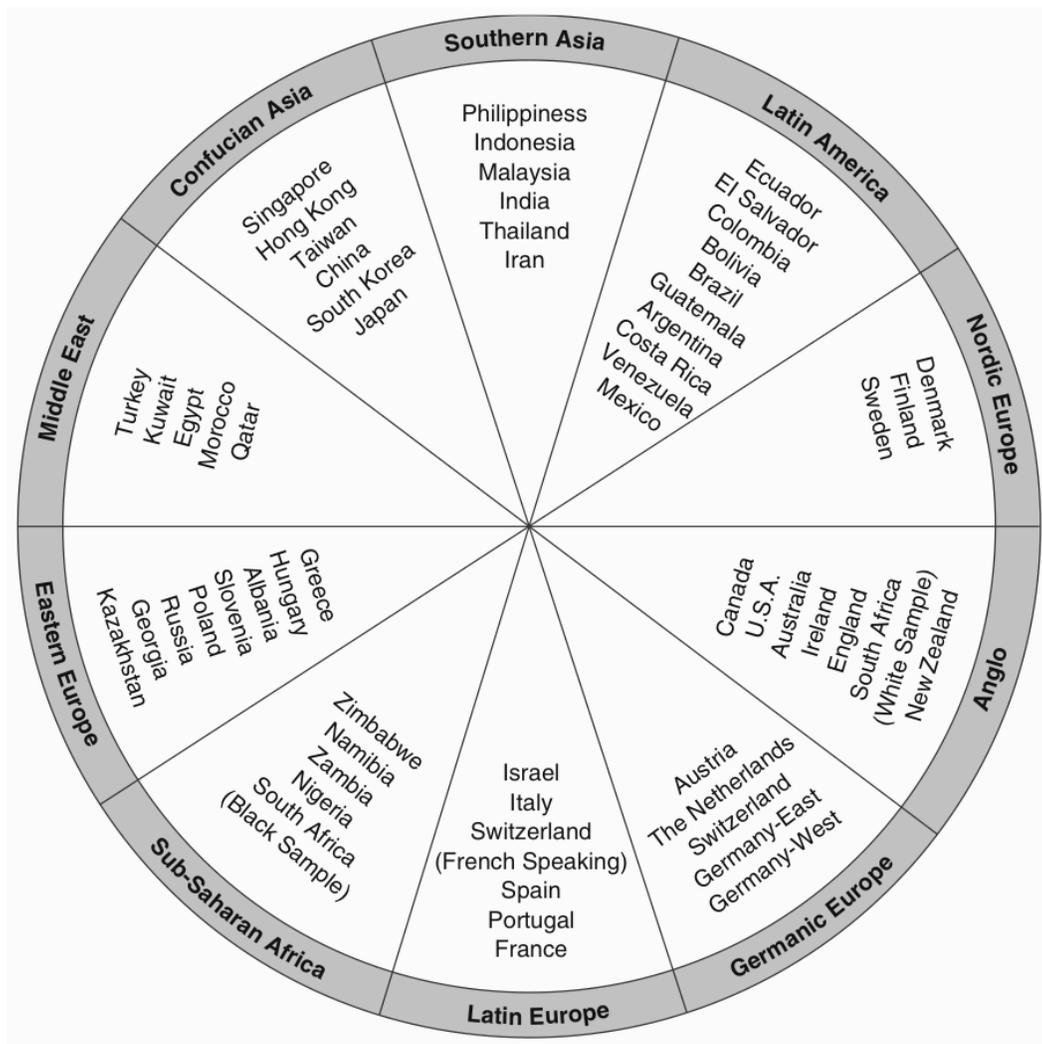
Source: Adapted from House *et al., Culture, Leadership, and Organizations: The GLOBE Study of 62 Societies* (Thousand Oaks, CA: Sage, 2004), 190. Cultural similarity is greatest for societies within a cluster. Proximity on the diagram represents greater similarity in societal culture. For example, the Latin Europe cluster is most similar to Sub-Saharan Africa and least similar to Southern Asia.

---

[94] House et al., xxv.

For Project GLOBE, "culture" is defined as "shared motives, values, beliefs, identities, and interpretations or meanings of significant events that result from common experiences of members of collectives that are transmitted across generations."[95] Cultural values were measured with "should be" questionnaire responses; cultural behaviors were measured with "as is" questionnaire responses.

Four cultural dimensions identified by GLOBE that overlap with Hofstede are power distance, uncertainty avoidance, in-group collectivism, and institutional collectivism vs. individualism. GLOBE expanded upon Hofstede's work to add five cultural dimensions for a total of nine dimensions, which are defined as follows:[96]

Uncertainty Avoidance is the extent to which members of an organization or society strive to avoid uncertainty by relying on established social norms, rituals, and bureaucratic practices.

Power Distance is the degree to which members of an organization or society expect and agree that power should be stratified and concentrated at higher levels of an organization or government.

Collectivism I, Institutional Collectivism, is the degree to which organizational and societal institutional practices encourage and reward collective distribution of resources and collective action.

Collectivism II, In-Group Collectivism, is the degree to which individuals express pride, loyalty, and cohesiveness in their organizations or families.

Gender Egalitarianism is the degree to which an organization or society minimizes gender role differences while promoting gender equality.

Assertiveness is the degree to which individuals in organizations or societies are assertive, confrontational, and aggressive in social relationships.

---

[95] House et al., 15.

[96] House et al., 11-13. Hofstede's Masculinity (MAS) was split into two dimensions for the GLOBE project, namely Gender Egalitarianism and Assertiveness.

Future Orientation is the degree to which individuals in organizations or societies engage in future-oriented behaviors such as planning, investing in the future, and delaying individual or collective gratification.

Performance Orientation is the degree to which an organization or society encourages and rewards group members for performance improvement and excellence.

Humane Orientation is the degree to which individuals in organizations or societies encourage and reward individuals for being fair, altruistic, friendly, generous, caring, and kind to others.

These nine dimensions of a national culture allow researchers to make connections with other societal factors such as economic growth and citizens' well-being. For instance, data suggest that:

> For economic development the managers are correct in wanting less Power Distance, less male domination, more high performance because that is the pattern that was found in the countries with high gross national product per capita.… For high prosperity one needs high Performance Orientation, Institutional Collectivism, and Uncertainty Avoidance, and little Power Distance and In-Group Collectivism. For human development, such as good health, the culture should be low in In-Group Collectivism and Power Distance.[97]

Culturally Endorsed Implicit Leadership Theory (CLT)

The brilliance of the GLOBE study may rest in its exploration of universally preferred leadership styles. GLOBE researchers sought to fill "a substantial knowledge gap concerning cross-cultural forces relevant to effective leadership and organizational practices."[98] Implicit Leadership Theory (ILT) deals with the concepts an individual has in mind that helps "to efficiently distinguish between leaders from others."[99] GLOBE

---

[97] House et al., xvii.

[98] Dorfman and House, 67.

[99] Peter W. Dorfman, Paul J. Hanges, and Felix C. Brodbeck, "Leadership and Cultural Variation: The Identification of Culturally Endorsed Leadership Profiles," in *Culture, Leadership, and Organizations: The Globe Study of 62 Societies*, ed. Robert J. House et al.(Thousand Oaks, CA: Sage, 2004), 670.

sought to extend ILT to a culture-level theory of effective leadership "shared by members of an organization or society."[100] This theory of a shared level of ILT within a society or organization is called culturally endorsed implicit leadership theory (CLT).

As there are no universally accepted definitions among social scientists of "leadership" or "culture," GLOBE developed the following working definitions:

> Organizational leadership is the ability of an individual to influence, motivate, and enable others to contribute toward the effectiveness and success of the organizations of which they are members.

> Culture is shared motives, values, beliefs, identities and interpretations or meanings of significant events that result from common experiences of members of collectives and are transmitted across age generations.[101]

Researchers sought to answer questions such as: What are the desired behaviors, attributes, and organization of effective leadership that are universal across cultures? Are there specific leadership styles that hinder effectiveness? Which leadership styles are culturally contingent?[102]

The project found that leadership effectiveness is contextual. Over and over again, the study quotes CEOs, managing directors and global partners who acknowledge the severe shortage of culturally self-aware leaders capable of leading well across cultures:

> [The making of global managers] is easier said than done. Managers who work in the international arena are steeped in their own culture. They have lived many years of their lives in their own countries, have been educated there, and have spent years working there. It is not easy for one to understand and accept practices and values that vary from one's own personal experiences.[103]

Other cross-cultural researchers validate the felt needs for a well-developed CLT. Richard Lewis, supporting this point from separate research, states this more concretely:

---

[100] Dorfman, Hanges, and Brodbeck, 669.

[101] Dorfman and House, 56-57.

[102] House et al., 10.

[103] House et al., 5.

> Leaders cannot readily be transferred from culture to culture. Japanese prime ministers would be largely ineffective in the United States; American politicians would fare badly in most Arab countries; mullahs would not be tolerated in Norway. Cross-national transfers are becoming increasingly common with the globalization of business, so it becomes even more imperative that the composition of international teams, and particularly the choice of their leaders, be carefully considered. Autocratic French managers have to tread warily in consensus-minded Japan and Sweden. Courteous Asian leaders have to adopt a more vigorous style in argumentative Holland and theatrical Spain if they wish to hold the stage. German managers sent to Australia are somewhat alarmed at the irreverence of their staff and their apparent lack of respect for authority.[104]

Connerley and Pedersen found that "multinational companies do not and cannot submerge the individuality of different cultures, since the template for behaviors isn't from the company but from the national culture," and noted that nationality exerted three times more influence on leadership assumptions than any other respondent demographic.[105] Paul Borthwick, noting the need to affirm ethnicity while combating ethnocentricity, observed, "Increased assertion of ethnic/cultural identity today within nations across the world puts Christian leadership in some very tough places, trying to identify with their own people but also trying to mediate peace, reconciliation, and the biblical ideals of unity."[106]

The GLOBE study also found evidence that CLT varies between different hierarchical levels of an organization. These findings support Schein's distinction of four categories of cultures: macrocultures (nations, ethnic and religious groups, occupations that exist globally); organizational cultures (private, public, nonprofit, government

---

[104] Richard D. Lewis, *When Cultures Collide: Leading across Cultures*, Kindle 3rd ed. (Boston: Nicholas Brealey International, 2005), locations 1894-1900.

[105] Mary L. Connerley and Paul Pedersen, *Leadership in a Diverse and Multicultural Environment: Developing Awareness, Knowledge, and Skills* (Thousand Oaks, CA: Sage Publications, 2005), 16.

[106] Paul Borthwick, "Affirming Ethnic Identity, Combating Ethnocentricity: Foundations for Training Christian Leaders" (D.Min. thesis, Gordon-Conwell Theological Seminary, 2007).

organizations); subcultures (occupational groups within organizations); and, microcultures within or outside organizations.[107]

The 17,000 GLOBE respondents were also asked to rank 112 leadership behaviors and attributes on a scale of 1 (lowest; greatly impedes outstanding leadership) to 7 (highest; greatly contributes to a person being an outstanding leader). These 112 attributes generated 21 leadership scales, which statistically and conceptually produced the following six global CLT leadership dimensions and subscales:

1. Charismatic/Value-based leadership with subscales: visionary, inspirational, self-sacrifice, integrity, decisive, and performance-oriented

2. Team Oriented leadership with subscales: collaborative team orientation, team integrator, diplomatic, malevolent (reverse scored), and administratively competent

3. Participative leadership with subscales: non-participative and autocratic (both reverse scored)

4. Humane Oriented leadership with subscales: modesty and humane orientation

5. Autonomous leadership with a single scale consisting of individualistic, independence, autonomous, and unique attributes

6. Self-protective leadership (from a Western perspective, a newly defined leadership behavior focusing on ensuring group safety and security through status and face-saving) with subscales: self-centered, status conscious, conflict inducer, face saver, and procedural.[108]

Table 9 presents the overall data for the ten societal clusters ranked by CLT leadership styles. Table 10 presents universally endorsed leadership attributes and culturally contingent leadership attributes.

---

[107] Edgar H. Schein, *Organizational Culture and Leadership*, 4th ed. (San Francisco: Jossey-Bass, 2010), 2.

[108] House et al., 14.

Table 9. Societal Clusters Ranked by CLT Leader Styles

Charismatic/ Value-Based (Performance oriented)	Team Oriented	Participative	Humane Oriented	Autonomous	Self-Protective
higher	*higher*	*higher*	*higher*	*higher*	*higher*
Anglo Germanic Eur. Nordic Eur. Southern Asia Latin Eur. Latin Amer.	Southern Asia[a] E. Europe Confucian A. Latin Amer. Sub-Sah. Afr. Latin Eur. Nordic Eur. Anglo Middle East Germanic Eur.	Germanic Eur. Anglo Nordic Eur.	Southern Asia Anglo Sub-Sah. Afr. Confucian As.	Germanic Eur.[b] E. Europe Confucian A. Nordic Eur. Southern Asia Anglo	Middle East Confucian As. Southern Asia E. Europe L. Europe
Confucian Asia Sub-Sah. Africa E. Europe		Latin Eur. Latin Amer. Sub-Sah. Afr.	Germanic Eur. Middle East Latin Amer. E. Europe	Middle East Latin Eur. Sub-Sah. Afr. Latin Amer.	Sub-Sah. Afr. L. Europe
Middle East		Southern Asia E. Europe Confucian A. Middle East	Nordic Eur. Latin Eur.		Anglo Germanic Eur. Nordic Eur.
lower	*lower*	*lower*	*lower*	*lower*	*lower*
Charismatic/ Value-Based (Performance oriented)	Team Oriented	Participative	Humane Oriented	Autonomous	Self-Protective

[a, b] Societal clusters in these columns are ranked in order; however there are no significant differences among them within the column.

Source: Adapted from R. J. House et al., *Culture, Leadership, and Organizations: The Globe Study of 62 Societies*, (Thousand Oaks, CA: Sage Publications, 2004), 683. The placement of each societal cluster below a leadership dimension indicates the relative importance with the other leadership dimensions within a particular societal cluster. For example, the Anglo cluster is the highest in rank for Charismatic/Value-based leadership, indicating it was extremely important in comparison to the five other leadership dimensions.

Table 10. Globally Endorsed and Culturally Contingent Leader Characteristics

Universal Leader Characteristics

Contribute to a person being seen as an outstanding leader (ranked highest to lowest)

Trustworthy	Dependable
Just	Intelligent
Honest	Decisive
Foresight	Effective Bargainer
Plans Ahead	Win-win problem solver
Encouraging	Administratively skilled
Positive	Communicative
Dynamic	Informed
Motive arouser	Coordinator
Confidence builder	Team builder
Motivational	Excellence oriented

Inhibit a person from being seen as an outstanding leader

Loner	Nonexplicit
Asocial	Egocentric
Noncooperative	Ruthless
Irritable	Dictatorial

Culturally Contingent Leader Characteristics (ranked alphabetically)

Anticipatory	Intuitive
Ambitious	Logical
Autonomous	Micromanager
Cautious	Orderly
Class conscious	Procedural
Compassionate	Provocateur
Cunning	Risk taker
Domineering	Ruler
Elitist	Self-effacing
Enthusiastic	Self-sacrificial
Evasive	Sensitive
Formal	Sincere
Habitual	Status-conscious
Independent	Subdued
Indirect	Unique
Individualistic	Willful
Intragroup competitor	Worldly
Intragroup conflict avoider	

Source: Adapted from R. J. House et al., *Culture, Leadership, and Organizations: The Globe Study of 62 Societies*, (Thousand Oaks, CA: Sage Publications, 2004), 677-679.

To be endorsed as attributes contributing to outstanding leadership, two criteria were met: 95 percent of the societal averages for an attribute had to exceed a mean of 5 on a 7-point scale, and the worldwide grand mean score for that attribute (considering all 62 cultures together) had to exceed 6 on a 7-point scale. In summary, the GLOBE study recognizes the following as universally endorsed behaviors for effective leadership based on their survey sample:

1. Being trustworthy, just and honest (integrity)

2. Having foresight and planning ahead (charismatic-visionary)

3. Being positive, dynamic, encouraging, motivating, and building confidence (charismatic-inspirational)

4. Being communicative, informed, a coordinator and team integrator (team builder)[109]

The GLOBE team distilled it this way, "The portrait of a leader who is universally viewed as effective is clear: The person should possess the highest levels of integrity and engage in Charismatic/Value-based behaviors while building effective teams."[110]

The GLOBE profile of an effective leader meshes well with Kouzes and Posner's extensive worldwide research on characteristics of exemplary leaders over the past 25 years. They define an exemplary leader simply as "someone whose direction you would be willing to follow."[111] Kouzes and Posner found that from a list of twenty leadership characteristics, four have "been consistently ranked at the top *across different*

---

[109] Dorfman, Hanges, and Brodbeck, 677,

[110] Dorfman, Hanges, and Brodbeck, 678.

[111] James M. Kouzes and Barry Z. Posner, *The Leadership Challenge*, 4th ed. (San Francisco: Jossey-Bass, 2007), 28-30.

countries."[112] These four leadership characteristics, in order, are: honest, forward-looking, inspiring, and competent.

Summary

Culture matters. Research clearly indicates that the national culture of one's upbringing plays a disproportionately significant role in forming the assumptions a leader holds about his or her own leadership. This implicit mindset also affects a leader's willingness to follow and be influenced by others. The GLOBE study of 62 societies extended previous cross-cultural research by Hofstede and others to illuminate unseen cultural forces and proposed culturally endorsed leadership theory (CLT) theory as a way to define effective leadership behavior that is shared by members of an organization or society. The portrait of a universally desirable global leader is a man or woman who exhibits the highest levels of integrity, has foresight and plans ahead, and is able to build effective virtual teams to accomplish the institution's mission.

---

[112] Kouzes and Posner, 29. Emphasis in original.

Conclusion

The research probed the question: If a global leader has no more than five to ten days per year of face-to-face time with his or her co-laborers in a multinational context, how can one appropriately serve, strengthen, inspire, align, equip, and coach those field leaders to live and lead well throughout the other 355 days?

Three aspects of leadership were explored. First, servant leadership builds on and surpasses other leadership models for global work because it seeks first to serve and develop others into mature, autonomous leaders who can serve others while transforming their own ministry context. This test is essential in distance leadership because close supervision is impossible. Second, effective distance leaders learn to overcome relational distance by using multiple methods to build and sustain trusting relationships with followers, partners, and other leaders. Third, global leaders seeking long-term effectiveness will learn how to manage cultural diversity by studying, respecting, and explicitly dealing with differences such as high and low power-distance cultures, high and low context cultures, individualistic and collectivist cultures, linear and holistic cultures, and so forth. James Plueddemann synthesizes these ideas well:

> For God's people to work together effectively, implicit assumptions about leadership need to be made explicit. They must be evaluated in light of sound social science research and biblical principles. The church in the North and South, the East and West acts out of unconscious and often confusing assumptions about leadership. We must appreciate the differences and challenge some of the misconceptions in order to work together as the worldwide body of Christ.[113]

---

[113] James C. Plueddemann, *Leading across Cultures: Effective Ministry and Mission in the Global Church* (Downers Grove, IL: IVP Academic, 2009), 21.

CHAPTER FOUR: PROJECT DESCRIPTION AND RESEARCH METHODS

Data and Methodology

Nature of the Research

The problem this project addressed was the lack of a distance leadership paradigm to prepare servant leaders to lead well spiritually and strategically across distance and cultures within Campus Crusade for Christ's global level of leadership. The project was executed by tackling four subproblems. Subproblems one and two were addressed during the summer and fall of 2011 through literary review and analysis of religious and secular publications. Subproblem three was completed in fall 2011 by analyzing secondary data from CCC's 2010 worldwide "Shaping Our Future Together" (S.O.F.T.) culture survey. Subproblem four was addressed by interviewing selected global level leaders and teams between July 2010 and November 2011. The primary tools used were face-to-face and online interviews, focus group discussions, and one online survey. Field study leading to grounded theory and action research were the main models employed.

Subproblem Three

The third subproblem was to analyze secondary data from the S.O.F.T. culture survey.[1] This survey featured four parts: leadership interviews, a spectra exercise, communications audits, and survey results from 8,211 of CCC's staff members worldwide. The survey was conducted between June and August 2010.

The researcher originally envisioned analyzing the quantitative data results from 8,211 staff members and the qualitative data from the spectra exercise to discern which

---

[1] TowersWatson, *Shaping Our Future Together: Culture Change Analyses and Results, Executive Team Presentation* (Orlando, FL: Campus Crusade for Christ, August 2010).

items might relate to the GLOBE cultural clusters and be relevant to this study. This researcher did not design the S.O.F.T. survey questions, so it was unclear whether relevant trends would emerge.[2] To analyze the vast amounts of quantitative data on the 78-question survey, the researcher engaged Dr. Dennis Fisher, Professor and Extension Specialist Emeritus at Texas A&M University, whose expertise includes multiple regression analysis. An Excel file containing the data set was sent electronically to Dr. Fisher in early September. After reviewing the data set, Dr. Fisher advised the researcher to narrow the multiple regression analysis to include only those questions that directly related to leadership, culture, and local fruitfulness. This reduced the data set from 78 variables to 14 variables related to local ownership and 31 variables related to leadership. Following the exchange of a dozen emails and three lengthy phone conversations, both parties concluded that it would be futile to attempt to support the research question with this data set. The quantitative data was abandoned.

The spectra exercise analysis reported results from a June 9, 2010, meeting of 13 Area leaders that included one representative from each Area. The participants reflected a cross-section of Area leadership roles such as: team leader, leadership development and human resources, field strategy leadership, etc. They gathered to discuss the current state of CCC and the desired future state of CCC on 11 aspects of culture change spectra. Participants were asked to place two dots on a continuum—one dot represented the current state ("who we are") and another dot represented the desired state ("who we want to be"). After all dots were placed, a thoughtful discussion ensued. The findings of the report show the graphic results of each of the eleven spectra, key comments from the discussion, and ratings on the results by the widest perceived gap down to the smallest gap. It concludes with specific recommendations made by the participants. Comments

---

[2] The S.O.F.T. survey questions were designed by CCC's Culture Change Task Force in partnership with consulting firm TowersWatson.

and data relevant to this project were used to supplement primary research data in subproblem four.

Subproblem Four

The fourth subproblem was to engage in dialog with selected Area and Executive level leaders. The researcher designed specific questions related to the subject of this research and used a semi-structured interview approach as endorsed by Klenke.[3] This method allows the researcher to combine the use of fixed questions in an interview guide with opportunities to ask follow-up questions to mine for deeper insight as the interviewee reveals his or her own life experience. Klenke states:

> In-depth interviewing implies an egalitarian relationship between the interviewer and interviewee which contrasts the imbalance of power in structured interviewing. Rather than focusing on the researcher's perspective as the valid view, it is the informant's account which is being sought and highly valued.… As a result, in in-depth interviewing there is a significant move from the interrogative stance followed in a structured interview toward a more conversational exchange.[4]

Advantages of the semi-structured approach are: more positive rapport between interviewer and interviewee, higher reliability, ability to clarify complex issues, and reduction of pre-judgment on the part of the interviewer. Disadvantages include: more skill required by the interviewer to formulate questions during the interview in response, more time consuming than structured interviews, and the increased depth of information is difficult to analyze. This researcher came to appreciate both the advantages and the disadvantages of this method during the data analysis phase of the research.

The interview guide for individual interviews and group discussions is located in Appendix A, with a summary of coded responses presented in Appendix B. Creswell's qualitative research procedures served as guidance for interview design, data collection,

---

[3] Karin Klenke, ed. *Qualitative Research in the Study of Leadership* (Bingley, UK: Emerald Group, 2008), 117-139.

[4] Klenke, 127-128.

data recording, coding, analysis, interpretation and write-up.[5] Creswell's and Miles and Huberman's evaluative criteria were consulted during the analysis and interpretation phases of the research process to verify the trustworthiness, credibility, and accurate understanding of the data.[6] Creswell lists eight procedures to validate qualitative research and suggests any qualitative study should use at least two. The researcher used three of Creswell's recommended procedures: prolonged engagement with persistent observation, triangulation, and member-checking.[7]

Interviews and group discussions focused on the helps and hindrances to effective spiritual leadership across cultures and distance as experienced by participants. The primary approach was one of appreciative inquiry, focusing on successful working models. However, negative examples were also sought in order to build clear contrasting theories for such a complex problem.[8] Primary data included: interview responses, notes captured by scribes during group discussions, and the researcher's observations of participant interactions. The researcher was positioned as an insider in collaboration with other insiders—an ideal setting for action research leading to organizational transformation.[9]

Participant demographics may be subdivided into two groups: individual interviews and group discussions. The researcher conducted personal interviews with 23 people (17 men and 6 women) between July 2010 and November 2011. Twenty-two were

---

[5] John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 3rd ed. (Thousand Oaks, CA: Sage Publications, 2009), 173-201.

[6] Matthew B. Miles and A. M. Huberman, *Qualitative Data Analysis: An Expanded Sourcebook*, 2nd ed. (Thousand Oaks, CA: Sage Publications, 1994), 278-280.

[7] John W. Creswell, *Qualitative Inquiry and Research Design: Choosing among Five Approaches*, 2nd ed. (Thousand Oaks, CA: Sage Publications, 2007), 207-209.

[8] Creswell, 37.

[9] Kathryn Herr and Gary L. Anderson, *The Action Research Dissertation: A Guide for Students and Faculty* (Thousand Oaks, CA: SAGE Publications, 2005), 31.

serving in CCC's global leadership structure at the time of the interview. The exception was a former CCC staff member who served for several years overseas and now serves as president of a nonprofit ministry. All participants were well-respected in their respective spheres of leadership. Nationalities of origin included: Democratic Republic of Congo, England, India, Nigeria, South Korea, Taiwan, and the USA. Fifteen interviewees had served more than five years in a country other than their passport country. In most cases, the 14 face-to-face interviews were recorded using an iPhone. Nine Skype interviews were recorded using the Call Recorder application. The researcher's executive assistant, Claire Angus, transcribed the recorded interviews and, in a few cases, took notes during face-to-face interviews. The researcher and his assistant served as primary and secondary coders in coding the data, defining descriptions, surfacing themes, analyzing, and interpreting meaning of themes. This process required multiple readings interspersed with prayerful reflection.

In addition to personal interviews the researcher initiated four separate venues for group discussion with global level leaders. Male and female leaders actively participated in all four discussions. In each venue, the researcher presented a brief overview of the topic, divided the participants into smaller groups of four to six, and then facilitated a time of interaction. A scribe was assigned to capture comments at each table and to email the notes to the researcher. Discussions lasted 30 to 45 minutes.

The first group discussion, conducted in August 2011 in Orlando, Florida, included 17 members from two VP level teams: Leadership Development/Human Resources and Student-Led Movements. Individuals averaged 20 years of cross-cultural leadership experience. The second group discussion, conducted online in October 2011, involved an East Asia Area leadership team whose eleven members were located in two different countries and met regularly through teleconferencing. The introductory and concluding discussions were done together, with small group discussions broken out by city locations while muting the teleconference. Participants averaged 14 years of cross-

cultural leadership experience. The third group discussion, conducted in October 2011 in Orlando, Florida, engaged eight members of CCC's executive team. Two sub-groups of four followed a similar procedure. Participants averaged 16 years of cross-cultural leadership experience.

The fourth and final group discussion, conducted in November 2011, engaged the researcher's global Student-led Movements (SLM) strategy team of which he is the team leader. Engagement was accomplished in two parts. First, the members of the global SLM team and their spouses were invited by email to fill out a ten-question online survey which the researcher created using Survey Monkey. Thirty-one of 41 invited participants completed the ten-question survey in early November. The survey questions and results are presented in Appendix C. Second, the researcher teamed up with an Area leader to facilitate a two-hour discussion entitled "Personal Leadership Effectiveness across Distance and Cultures" during the global SLM meetings in Antalya, Turkey, in late November. In order to minimize researcher bias, the researcher sent the raw survey results to the Area leader without any interpretative comments. The Area leader was responsible to prepare and present a summary of survey results to the global SLM team, which he offered with humor and profound insight. In-depth discussion in tables of four to six participants followed, with a scribe from each group recording the comments and emailing notes to the researcher. The researcher concluded the session by presenting selected findings on global leadership effectiveness from contemporary literature.

Table 11 summarizes field research participation and methodology.

Table 11. Summary of Field Research Participation

Type	Date and Location	Participant Notes
Individual Interviews	July 2010 – Nov 2011 Various locations, 14 face-to-face and 9 online via Skype	23 global level leaders (17 men, 6 women)
Group Discussions		
Group 1 – Two VP teams (Student-Led Movement Strategy team and Leadership Development/ Human Resources team)	August 2011 Orlando, Florida	17 people averaging 20 years of cross-cultural leadership experience
Group 2 – East Asia Opportunities Area team	October 2011 Online (2 locations in addition to researcher)	11 people averaging 14 years of cross-cultural leadership experience
Group 3 – Executive Team	October 2011 Orlando, Florida	8 people averaging 16 years of cross-cultural leadership experience
Group 4 – Global Student-Led Movement Team with spouses	Early November 2011 Online Late November 2011 Antalya, Turkey	Part 1: Online survey, 31 of 41 invitees completed Part 2: Participants from all 13 Areas; group discussion by tables of 4-6 people

CHAPTER FIVE: ANALYSIS AND FINDINGS

Subproblem Three: Analysis of S.O.F.T. Culture Change Survey

The S.O.F.T. Culture Change Survey produced a tremendous amount of data for CCC's benefit at the same time (July/August 2010) field research interviews commenced for this project. The researcher sought to identify relevant information from this secondary data source that might support or possibly contradict primary data from field research. The S.O.F.T. survey had two stated objectives that were directly related to this research project. One was to identify and understand existing CCC global culture in relation to the desired organizational culture. A second objective was to identify change levers and obstacles to the desired culture. The spectra exercise, which asked participants to rate various cultural values by placing different colored dots on numbered continua based on their perception of current and desired future states, reflected the same methodology used by Hofstede and the GLOBE study in developing cultural indices. The 13 member participant group for the spectra exercise was relatively small and comprised only global level leaders who regularly lead across distance and cultures, therefore their perspectives were perceived as ideal for this study.

The spectra exercise measured perceived gaps on eleven spectra. Based on 13 global leaders' responses, the top four areas to improve were: freedom and empowerment to develop local approaches for reaching people in a particular context, communication effectiveness, leader and staff evaluation around culture change, and collaboration and trust to pursue a common goal. These are listed in order by gap ranking in Table 12. The remaining seven spectra not included in this summary were, in descending order: tolerance for faith risks, mechanisms for supporting change, evaluation and development

of strategies, leadership readiness, readiness for change, pursuit of results, and cultivation

of growth and development.

Table 12. Spectra Gap Analysis – Top Areas for Improvement

Spectra	Current Global State Average "Where we are"	Desired Global State Average "Where we want to be"	Gap	Implications
1. Freedom and empowerment to develop local approaches for reaching people in a particular context	1.21[a]	4.00	2.79	Ranked as the top area of desired improvement Perception of current state differed mostly by geography, highlighting the need for cultural sensitivity and understanding
2. Communication effectiveness	1.08[b]	3.85	2.76	Current state is very similar around the world, so similar processes and approaches can be used to achieve the desired culture
3. Leader and staff evaluation around culture change	1.00	3.75	2.75	The broadest range of opinion existed in the desired future state, so that future state may need to be more clearly defined
4. Collaboration and trust to pursue a common goal	1.31	4.00[c]	2.69	Great agreement on desired future state

[a] largest variance in current state clustering (greatest divergence of perception)
[b] smallest variance in current state clustering (greatest convergence of perception)
[c] smallest variance in desired future state clustering (greatest agreement)

Source: Adapted from *Summary Report of Culture Change Analysis* provided by TowersWatson to Campus Crusade for Christ, dated July 23, 2010.

Analysis

Three of the top four needs (numbers 1, 2 and 4) relate directly to themes that

emerged in this project's literature review, field interviews, and group discussions.

Spectra number one, freedom and empowerment to develop local ministry approaches,

had both the largest gap and the largest variance in current state clustering. The

perceptions differed primarily by geography, which supports the need for greater understanding of national cultures by area and global level leaders. It is significant that a global survey of this magnitude surfaced this issue as the top need expressed by leaders who work across cultures. This perceived gap may reflect CCC's current lack of materials, training, or sponsored settings for dialog relating to cross-cultural leadership effectiveness. It was recommended that leaders spend more time in international settings to gain a greater multi-cultural perspective. One leader commented, "I believe there should be the intent to immerse for a longer time, maybe for weeks or months. I recommend immersion with the areas; not only conducting change process seminars, but to actually experience the culture change."

Spectra number two, communication effectiveness, had the smallest variance in current state clustering, indicating that leaders shared similar perceptions. Perception of the current state (1.08) was the second lowest overall ranking. Comments indicated that many leaders felt CCC's organizational communication was too "top down," was conducted primarily one-way by email, and was not conducive to the cultivation of inspirational leadership. Leaders suggested improving communication effectiveness by giving all staff members and volunteers a clearer line of sight to key organizational objectives and expectations.

Spectra number four, collaboration and trust to pursue a common goal, had the smallest variance in the desired future state, indicating unified desire of CCC's global leaders to work together in the common mission. Comments indicated a growing need for shared leadership and that team members often feel their role is to serve the team leader rather than be entrusted with greater responsibility by the team leader. Overly hierarchical structures were mentioned as a barrier to developing collaboration and trust. Participants noted that the Executive Team must continue to model collaboration and trust in order to lead by example and not just talk about shared leadership. To move

forward, changes would need to be made in some mechanisms such as team structure, power, and decision-making processes.

Summary

The S.O.F.T. culture survey spectra exercise surfaced three highly felt needs among CCC's global level of leadership that directly relate to this project: freedom and empowerment to develop culturally-appropriate ministry approaches, more effective communication, and increased collaboration and trust in pursuing common goals.

Subproblem Four: Research with Selected Global Leaders

Global leaders shared a wealth of insight into effective spiritual and strategic leadership across distance and cultures through personal interviews, small group discussions, and an online survey. The researcher had dual objectives when originally designing the questions for personal interviews. Questions one, two and three of the interview sought to provide insight for another doctoral project focused on habits of the heart of effective spiritual leaders within CCC. Questions three, four and five specifically targeted research for this thesis project. Question three bridged both projects by asking the interviewee to provide two or three examples of leadership failure in mid- to high-level positions in the organization. All questions were combined into single interview format to streamline the research process and to respect the limited availability of very busy leaders.

The researcher discovered an interesting trend during the first few personal interviews. In experimenting with the order of questions, it was observed that when questions four or five were asked first, responses tended to be more clinical and focused on topics such as communications technology or scheduling one's travel. In contrast, opening the interview by asking a leader to tell his or her story and to share personal practices of soul nurture amid tremendous leadership pressures seemed to give

permission to share more freely from the heart on all other questions. The researcher concluded that leading from the heart invites leaders to more comfortably reveal their humanity. After the first few interviews, the order of questions was set and used as outlined in Appendix A.

Themes from Personal Interviews

Question Four: Cross-cultural Training

Question four focused on the leader's cross-cultural training experience. Roughly one-third (7 of 23) of the top-level leaders interviewed had no formal cross-cultural training, yet their current roles require a high level of engagement in cross-cultural relationships on a regular basis. Fewer than half (11 of 23) had received training of any type. Eight leaders completed one of CCC's formal cross-cultural training courses known as X-Track or Agape International Training; only one of the eight is non-American. Three others had some level of exposure through curriculum developed locally or regionally. The majority of non-American global leaders have little or no access to cross-cultural training. Everyone who received cross-cultural training viewed it as helpful, regardless of the format in which they received it. During the interview process the researcher observed a new level of awareness develop as many of these leaders experienced what appeared to be an "aha" moment—global leaders who lead across cultures would benefit greatly by receiving training in basic cultural self-awareness and cross-cultural communication skills.

The 21st century globalized environment requires leaders to be increasingly adept in cross-cultural mindsets and practices. One leader linked the need for training with character qualities of humility and patience leading to mutuality:

> As an American (or from my first culture) I will never have a native cultural understanding of the second culture … so the foundation for me is a humble acknowledgement that I will never fully really get it, which forces me to constantly be asking myself the question, "How am I not getting it right now?"

> We learn by listening, watching, even if we don't ever fully [understand] the second culture…. The whole idea of reverse mentoring, of realizing that even though we come as the person who is the teacher, who's on a mission to bring truth, that we need mentors who teach us the culture as well as the language … [and] to exercise the patience that comes with language learning and the cultural learning that's part of our cross-cultural training and the way we approach ministry in the early stages.

Another leader emphasized the need to explicitly acknowledge one's own cultural biases:

> You have to recognize your own ethnocentricity. We all have a tendency to believe that our way is better than everyone else's way. I try to observe and understand what their culture is like and what communicates love and respect to them. Like with the Latins—trying, even imperfectly, to speak their language.

CCC's mission of making Christ-centered multiplying disciples requires staff members to empower local leaders with ownership of the gospel and the Great Commission. Thus, it is crucial that distance leaders never allow the ministry to center around themselves, but continually push authority for direction, shepherding, teaching, and leadership decision-making out as far and as close to the local situation as possible. This level of empowerment may be more difficult to achieve in high power distance and high context cultures, which may require even greater cross-cultural insight by those seeking to select, shepherd and supervise leaders from other cultural backgrounds. One leader spoke passionately about the difference between proclamation and incarnation ministries, specifically mentioning Paul as an excellent model of cross-cultural proclamation who never sought to become a local elder. He observed, "What we do well is proclaim and find bridge people who we can disciple and pour our lives into who are going to get that local culture better than we could ever get it…. We haven't always understood well our limitations as cross-cultural ministers."

Several global leaders mentioned a common form of resistance received in their interactions with other leaders. This resistance frequently comes in statements such as "you don't understand my culture," or "yes, that may work in your country, but we're different, it won't work here." Statements like this tend to undermine trust and shut down further discussion. If left unaddressed by leaders, the underlying attitudes can create an

ingrown prideful organizational culture that fails to partner well or learn from others. One leader who has spent years living and working cross-culturally described the effect of these comments:

> It freezes the conversation. You can no longer talk about strategy or spiritual things because everything is now, "you don't get it." I finally learned to call it that. I'd say, "In my country, we have this expression about playing a trump card, and that just stops the conversation. My encouragement to you is not to play [the trump card] so we can keep going and work through the issues. Our goal is to get past what I don't understand or what you don't understand so we can get to the strategy of what God has called us to do." I found that helpful—to help people realize that you really don't want to play that card.

Often a leader who possesses a limited or closed perspective will eventually be challenged to a leadership role with a scope of many nations and cultures. It may take years of cultural mistakes and bruised relationships for that leader to learn to value each culture and extend freedom of expression to leaders while calling them to unity in pursuing CCC's agreed upon global direction, if he ever learns the lessons at all. This hidden opportunity cost reflects poor stewardship of the gospel by CCC's top leaders.

CCC has a great opportunity for an easy win in this area in the future. CCC would be wise to shorten the learning curve for leaders new to distance roles by providing and requiring some type of cross-cultural training. This is crucial because such training sensitizes one's heart and mind to another's perspective, thus increasing the likelihood of accelerated growth in empathy and emotionally connected relationships.

Question Five. The leadership challenge: How do you as a servant leader lovingly express spiritual and strategic organizational leadership across culture and distance?

Question five asked leaders to identify key elements that must be in place to lead and love well over distance. Each interviewee has experienced leading across culture and distance, so it was not surprising that everyone was able to respond quickly and with

great substance in his or her answers. One leader succinctly summarized, "There needs to be a fabric of relationship that makes the distance thing work."

Four dominant themes emerged. Two themes related primarily to the relationship and two related to maintaining focus on and providing help for the mission. They are:

Godly servant leaders have a big heart to care for people. Leadership is fundamentally a relationship that must exhibit genuine care and concern for those being led. Three leaders expressed the need to build relationships as follows:

> You have to establish a really solid sense of relationship that is based on the heart…. That is the most important thing, yet one of the things we're less focused on cultivating. When I go to teams and talk to them about their hearts I watch their eyes open up, and it's like a physical reaction to being viewed as a soul, as a heart, rather than as a transactional leader whose job is to execute the organizational priorities.

> The first thing is that you have to genuinely care about the people that you're supposed to be exercising servant leadership over. Are they people that you're willing to commit to on a personal level? Second, you have to believe in them and give them opportunities to lead as opposed to trying to control them over distance. If you have to try to control them, you have the wrong person in the job. You have to give them freedom to lead, otherwise you're not really serving them; you're serving your own need to control.

> [One must invest in] real relationship as opposed to reporting relationship, because I think over distance it's all the harder to really relate and connect if the hard work of building relationship isn't done. Which means there's a need for logging some time, a need for recognizing that there are cross-cultural differences.

An inevitable challenge to this is one's personal relationship capacity. Building relationships requires time. Although telecommunications technology and social networking tools enable people to connect with almost anyone at any time, this technology has not enabled the heart to have the same capacity to listen, empathize, and genuinely care for hundreds or thousands of individuals. This relates to the second theme:

Effective distance leaders practice consistent two-way communication that leads to mutual respect, trust, and understanding. Establishing trust was consistently mentioned as a key element of success. Trust develops as one experiences genuine

concern and advocacy from their leaders. Leaders said they built trust through service, listening, visiting and humbly seeking to understand in the following ways:

> I don't want the Campus Leadership Team I'm leading to see me as an intruder, but as a friend and facilitator. Must build high level of trust. I must help people feel the love of God.

> Making sure you're going to their turf, not always expecting them to come to you.

> I'm better at non-verbals … it's a challenge for me, to let her know that I'm listening. So I think just being there, being consistent, and listening well.

> It's deposits of trust with the people you're leading at a distance.… I spend a lot more time listening to them as opposed to telling them what to do.

> Understanding is key. For me—that I understand what's happening in their space. For them—they have someone who knows them, outside of their team setting that they can talk with that is fighting for them. An advocate. A safe place to process where the essentials are already aligned. A place for them to kick out a few urgent needs—mission, family, tools, concrete help.

In order to overcome the distance barrier, distance leaders had to raise their level of intentionality in scheduling interactions. One leader noted the mental barrier that precludes intentional versus spontaneous communication, saying, "This may be my Achilles heel. My bottleneck is the scheduling of the appointment." Another leader highlighted the importance of regular contact: "I have learned this in the last one and a half years. [I need] a plan to [initiate] contact regularly and put it as a priority. If intentional, it supports point one—concern. If not, I just get busy and focus on urgent things."

> In terms of working with technology, one leader asked:

> What is needed? You just need a tech platform that just works. Don't want to blow the time messing with technology. Once you have bandwidth, audio, and tech [problems], the tech is no longer transparent – then you can't focus on the person and the issues. It's like we're looking through a window. We can't clink glasses, but we can really communicate. Once the window's dirty, we begin focusing on the medium (specks on the window) instead of the person and the message.

Another leader added that:

> We need understanding and simplicity in our communications. A loving and caring environment must be there. Distance leadership can easily lack this element. We must take time to know the personal aspects of a leader. Offline communication (using email, Facebook, a handwritten letter) must be very good, and online (skype, video conference, phone) must also be good. Face-to-face communication must not be forgotten!

Godly servant leaders help others stay focused on the mission and key tasks.

Several leaders mentioned the need to clarify their message and remain focused on the mission in their communications. By emphasizing mission they were not minimizing the need to build relationships. However, once relational trust is in place, clarity about a few matters at hand was a top priority. For example,

> I am very specific and focused about what we're talking about and what we're doing together. I would tend to say, let's talk about fewer things more deeply. Get them to do a few things really, really well, but keep them growing in their capacity to do and juggle other things so that they can delegate…. One of the core competencies that we need to focus on is coaching.

> Well, first, clarity. I think clarity of what this person's trying to do … and then me establishing expectations together with that person of "how am I going to help you?" and "how often are we going to talk?" or "what is that going to look like?" Second is figuring out how I'm going to deliver help.

Godly servant leaders add value by providing relevant help and resources.

Servant leadership involves helping others grow and develop while achieving their goals. Often this point is neglected because leaders tend to assume that unless they hear otherwise, people have all they need within reach. Serving the field by providing timely help and resources is a challenging and essential aspect of effective distance leadership. The one who is led should be able to identify specific ways that his or her leader added value or provided help, as these comments suggest:

> The same functions have to occur … things don't fundamentally change. The means change, but not the ends. Really fundamental, to me, is three things in terms of communication: listening, connecting, and helping…. The help has to do with the posture. I think sometimes it's easy when you're the supervisor to be viewed as the demander, but I don't view that as my main role. My main role is to try to help people to do what it is they need to do.

I am struggling with this question; it's a neglected area. There are a lot of assumptions when people are put into positions that simply aren't true: biblical foundations, spirituality. Do you read or listen to other things? Are you available to grow? How do I help my guys over distance? I want to emphasize more and more of the gospel—to talk about God and the heart. Very wary of giving activities. Ask people questions: How are you and God? Are you experiencing joy in your heart? It's tough to get people to answer this honestly.

Questions One, Two and Three. Soul strength, self-awareness, and leader failure.

Question one asked leaders to describe the ways they strengthened their souls to withstand the increased pressure of distance leadership. Their responses deeply encouraged this researcher. Fresh, deep, daily dependence upon Jesus Christ was a foundational theme. Each leader spoke freely about the regular disciplines he or she used to pursue intimacy with God, such as extended time in prayer, study of God's Word, fasting, creating margin in a busy schedule through withdrawal, personal reflection, journaling, and study. There was explicit acknowledgement that "apart from Christ, I can do nothing." Another leader said, "it's not real rocket science for me, I just need qualitative and quantitative time with the Lord on a regular basis." Though simple, not a single person indicated maintaining this connection was easy. A few intimated that setting aside unhurried time just to be with God has become more challenging with increased family responsibilities and time traveling away from home. Another leader spoke of his daily need to "pour out my anguish to the Lord. I shout one sentence: Have mercy on me!" Another mentioned his need to embrace his personal inadequacy and rely on Christ's adequacy.

In addition to personal time with God, leaders also spoke of the need for a small circle of friends with whom they could share life authentically. These friendships provide encouragement, accountability and community. They add stability and relational richness to life during a season of ministry when the majority of one's connections are no longer face-to-face.

Question two asked leaders what methods they used to grow in self-assessment and self-awareness. There was a fairly even balance between seeking feedback from formal written reviews, such as a 360-degree review, and seeking input in less formal ways, such as relational peer feedback and ad hoc coaching. One clear theme was that healthy leaders embrace feedback and seek it out through multiple means. All leaders were familiar with at least one tool (e.g., Strengths Finder, DiSC, Myers-Briggs) that had significantly aided their growth in self-awareness.

Question three asked interviewees to identify two or three mid- to high-level leadership failures and offer their insight on the possible causes of those failures. Leaders spoke honestly about leaders they had witnessed burn out or succumb to moral temptation. Many also mentioned leaders who had stalled and were no longer fruitful in their current position. It is worth noting that no one mentioned immorality as a root cause of failure. The most frequently cited cause of failure was isolation, mentioned twelve times. People described isolated leaders who were no longer vulnerable or transparent, who were unable or unwilling to share from the heart, who began to keep secrets, and who lived a fragile double-life.

Pride, noted eight times, was the second most frequently mentioned cause for failure. Pride manifested itself as arrogance, an unhealthy need to exert personal power or control, narcissism, viewing oneself as an exception, or always putting oneself before others. Pride was noted as particularly difficult to confront in the CCC culture. One reason is that CCC tends to value high profile, talented leaders and brushes aside these leaders' inappropriate attitudes or actions because they consistently deliver outstanding results. Another reason, mentioned by subordinates, is that after a prideful leader is confronted once or twice, a wall goes up and there are clear verbal and non-verbal signals that such topics will no longer be appreciated in future conversations. One interviewee captured the insidious nature of pride leading to self-deception:

> Recently our senior staffs were together. We talked about pride in leaders' lives. In our culture the director's role is so crucial. We need servant leadership. One director talks often about servant and shared leadership. He thinks he practices this. But the reality is that those working under him never feel that.

Other root causes of leader failure included neglect of one's first love for Jesus, loss of passion, fear, theological shallowness, lack of leadership development, and lack of accountability. It is worth noting that though a lack of leadership development or personal accountability were mentioned least often as causes, they tend to be the two most frequently recommended tactics as ways to help keep leaders from failing, especially in the wake of a recent leadership crisis.

Summary

Interviews revealed that global leadership requires one to consistently engage people from a variety of cultures in a common purpose. Effective servant leaders who endure share several characteristics: they walk passionately with Jesus in ways that suit their personality; they pursue intimacy with a small group of trusted friends; they invite and embrace feedback from colleagues; they are aware of the dangers of isolation and pride, thus they seek humility; and they grow in using technology to extend their influence, express care, coach and bring concrete help to others, whether near or far.

Themes from Group Discussions with Teams

Four separate group discussions with global leaders on the topic of cross-cultural leadership effectiveness surfaced two dominant themes. The first was the importance of humility. Participants noted that humility is demonstrated by a willingness to learn, a teachable posture, and a genuine desire to understand the other person's situation. The consistent emphasis on personal humility resonates with the biblical examples of Jesus, Paul and other influential leaders who identified themselves as humble servants— slaves—of those God called them to lead. The frequency with which the topic of humility

was raised in these discussions pleasantly surprised this researcher. This was atypical of most all-male leadership conversations, which tend to focus on reporting relationships, who makes final decisions, and how much freedom leaders should have to set their own direction.

The second dominant theme was the importance of building trust. Leaders commented on the perceived importance of using face-to-face opportunities to lay a good foundation of trust with those whom they lead.

The researcher observed during the group discussion process that the average participant had between 15 and 20 years of cross-cultural leadership experience. These veterans were able to draw from a deep well of personal anecdotes, failures and victories. However, when the researcher surveyed the entire CCC global leadership roster of 13 area teams and the executive team, it appeared that many of the non-American leaders had never lived nor led for an extended period of time outside their own national cultures. Even though these men and women are now responsible for leading several other cultures, many appear to lack a critical step in the developmental process for effective leadership across distance and cultures.

Examples of helps and hindrances to leading well across cultures fell into three categories or sub-themes: communication/relationships; personal character; and competencies (skills, technology, strategy and tactics). Specific examples of helps and hindrances, listed in detail in Appendix B, supported and amplified findings from the personal interviews.

Communication-rich Relationships

Listening well is a hallmark of effective cross-cultural leadership because it demonstrates empathy and helps the listener climb steep learning curves. Leaders also mentioned the need for intentionality and regularity in scheduling occasional field visits and much more frequent online conversations. Even though scheduling Skype calls may

seem administrative or even task-oriented, it is actually an act of service and tends to be received that way if the relationship is healthy. Any effort made to speak someone else's primary language also aids the trust building process. Using positive non-verbal cues, such as smiling, contributes to the relationship. Participants also commented on the need to begin conversations by affirming common ground rather than starting with points of difference. An active listener that makes reflective comments, summarizes, and seeks clarification avoids the natural traps of miscommunication.

Conversely, poor listening significantly hinders building relationships, especially through mediated telecommunications. This can result in underestimating the extent or source of miscommunication, which breaks trust. Poor listening can be a common problem during one-on-one or group Skype calls in which participants may be attempting to multitask rather than giving the meeting their full attention. Unawareness of differences in cultural values (e.g., direct vs. indirect, present vs. future orientation, high vs. low power distance) also hinders relationships.

Another sub-category of hindrances is lack of easy access to normal communication patterns. Lack of access can be due to inconvenient time zone overlap, limited access to non-verbal cues in mediated communications, and limited awareness of the other's context due to lack of personal presence in their location. Each of these limitations can be intentionally overcome through awareness, sensitivity, intentionality, and the favor of God in the relationship.

Character

A humble learning posture stood out as the key character quality in crossing cultures well. It is not easy for high-level leaders to admit mistakes, but that is what is required to communicate care and be approachable. The most effective cross-cultural leaders demonstrate vulnerability and learn from mistakes rather than try to prove how much they know. Their character is at rest, as one whose confidence is in God rather than

in the opinion of others. One leader commented, "Probably what helped me most was forced humility. I knew I didn't know, so I listened." Unconditional love was mentioned as a key ingredient for successful leadership. A very seasoned participant offered this counsel, "You know, you can't pretend not to be American. So why don't you just focus on love, and working out peace."

Another critical character issue observed by this researcher was the leader's level of willingness to fully embrace God's call to a global leadership role in the organization. Some high level leaders' comments indicated that they want to be perceived as local leaders or that they are reluctant to let go of the "fun" of direct personal ministry. While maintaining a stable personal life is crucial to keeping one grounded in reality, the extreme demands of global leadership require one to emotionally embrace God's call to the role. Effective global leadership that yields lasting spiritual fruit is not a part-time job.

Overconfidence in one's ability to assess a local situation was clearly viewed as a hindrance to effectiveness, as were all forms of arrogance and pride. Other hindrances included inflexibility and inability to adapt quickly in various settings.

Competence

People want those who lead them to be competent in executing their leadership roles. Competence in small things, such as being able to successfully facilitate a group conference call on Skype, breeds confidence in a leader's ability to handle more complex tasks. Increased confidence in one another contributes to the overall level of trust in a dyadic relationship and in a distributed team environment.

Participants noted that a healthy level of competence is needed to work effectively across distance and cultures. This would include knowing how and when to use communications tools such as Skype, Facebook, CCC's videoconferencing equipment, email, phone calls, and online chat. Knowing how to use the tools is the science; knowing when and in what settings to use them appropriately is the art of distance leadership.

Leaders mentioned the need to empower others by giving space, offering principles rather than dictating practices, and extending freedom on methods. Cultural knowledge and experience in the job are valued, therefore reading books and investing time learning one's trade was deemed to help significantly. Of course, there is no substitute for time logged on the ground in another cultural setting.

This study found that one of today's greatest leadership challenges is to get work done by relying upon widely scattered teammates with very different member cultures through mediated communications and across time zones. Field research established the following causal sequence: Leadership is influence → Influence requires trust → Trust requires relationship → Relationship cannot exist without healthy communication → Healthy communication becomes much more difficult and complex across distance and culture. The training CCC offers as an organization does not directly address this.

What is missing from the CCC Leadership 360 Review?

CCC's 360-Degree Leadership Review reflects the organization's stated leadership values and behaviors as communicated through the organization's Leadership Framework. Every leader in the organization is expected to go through a 360-degree evaluation and review process (with written feedback from supervisor, peers, and subordinates) every one to two years. The online tool contains 28 questions (Appendix D). The tool was designed over a decade ago and has not yet been updated to reflect the S.O.F.T. culture values. Most global leaders have a working knowledge of the tool. They suggested the following elements be added or updated to make the review more relevant for global leaders:

1. listening (not just telling)

2. effective communication using culturally appropriate tools and methods

3. ability to handle increased complexity in problem solving

4. embracing suffering (e.g., pain, isolation, and increased criticism) as a God-ordained component of leadership development

5. relational networking, shared leadership

6. cross-cultural skills such as self-awareness of one's own culture and the ability to take in others' perspectives.

Summary

Group discussions among global leaders highlighted personal humility and building trusting relationships as keys to effectively leading across distance and cultures. Helps and hindrances were identified in three categories: communication-rich relationships, integrity and trustworthiness in personal character, and leadership competence in using appropriate tools and strategies to support a distributed network of relationships in the mission. These findings strongly support Patterson's servant leadership construct and the GLOBE study's CLT.

Analysis of Online Survey

The results from the ten-question online survey (Appendix C) completed by 31 Global Student-led Movement team members significantly shaped the fourth group discussion. Thus many of the comments have already been analyzed in the previous section. There are a few observations worthy of note. First, the vast majority (85%) of respondents were in the 40-59 year age range and 21 people (67.7 percent) had more than three years of experience in a global role. This represents a lot of field ministry experience. Second, of the ten cultural areas offered as a leader's home culture (question 3), the top two areas selected were Anglo (21 people, 67.7 percent) and Sub-Saharan Africa (5 people, 16.1 percent). Four areas (Europe-Eastern, Europe-Latin, Europe-Nordic, and Latin America) had no one claim them as home cultures. However, as question four revealed, the global SLM team regularly ministers or leads others across all

ten area culture clusters and is much more evenly distributed. Every area except Europe-Nordic (2 people) had at least four people regularly ministering in it; seven areas had six or more people regularly crossing their boundaries. During the feedback session in Turkey, several participants observed that this discrepancy clearly indicates a need for increased cross-cultural competency among global leaders.

Leaders indicated their time was split with 72 percent of their ministry being spent across distance (e.g., geographical separation, infrequent face-to-face interactions, relying heavily on telecommunications) and the remaining 28 percent in local ministry or face-to-face leadership situations. Again, leaders noted the need to learn well the art and science of distance leadership.

Regarding preparation and training, only 20 percent (6 people) reported that they had received a great deal or a lot of training for their specific job. Seventy-seven percent received moderate or a little training, and one person did not receive any training at all. The ratings for effective cross-cultural training in one's area were similar: 26 percent (8 people) rated cross-cultural training as very effective or effective; 58 percent rated it as moderately or not very effective; 5 percent said it was non-existent in their area.

Summary

The online survey of 31 global Student-Led Movement leaders strongly supported the themes that emerged from personal interviews and group discussions. The survey also quantified the extent of cross-cultural ministry currently being expressed by one of CCC's global strategy teams. Results indicate that a huge gap exists between what leaders in a very complex environment are expected to do and the resources offered to help them do it. The numerical results were validated through a live feedback session with the participants. Several participants explicitly stated their desire for CCC to develop more resources to help leaders successfully minister across distance and cultures.

Conclusion

CCC's S.O.F.T. spectra exercise and this researcher's field research with selected global leaders surfaced similar themes related to effective servant leadership across distance and cultures. The S.O.F.T. exercise identified three of the four largest gaps in CCC's organizational culture as: freedom and empowerment to develop culturally-appropriate ministry approaches, more effective communication, and increased collaboration and trust in pursuing common goals. Field research identified dominant themes of humility, trust, relevant service, communication-rich relationships, personal character, role competence, and cross-cultural understanding as critical elements for success in 21st century global-level Christian leadership.

Although roughly two-thirds of the research was conducted face-to-face and one-third online through mediated communication, themes remained consistent throughout the responses. There was no noticeable difference in transparency between face-to-face and online interviews—effective communication is not limited to face-to-face conversations.

CHAPTER SIX: IMPLICATIONS AND RECOMMENDATIONS

Implications of the Research Data

Research data for this project was derived from three streams: God's revealed word in the Bible, prevailing wisdom found in related literature, and qualitative field research that engaged more than 80 Christian missions leaders currently serving all over the world. These streams converged into a river of consistent themes and principles that should aid any global leader in his or her endeavor to serve well across distance and cultures.

Implications for Campus Crusade for Christ

This project used field interviews and extensive participant engagement to stimulate fresh dialogue within the organization. Participants often thanked this researcher for providing space and time with peers to freely discuss issues that are rarely addressed. CCC continues to restructure and emphasize a new culture that prizes core values, local ownership, kingdom perspective, shared leadership, and a learning environment. Through this process leaders are rediscovering the value of open dialogue—one cannot send an email or discuss cultural values at an annual staff conference and expect changes of this nature to stick. It is not enough. Systemic change is a long-term process in which everyone must verbally engage. William Isaacs explains why this dialogical approach is so important: "The problems that even the most practical organizations have—in improving their performance and obtaining the results they

desire—can be traced directly to their inability to think and talk together, particularly at critical moments."[1] He continues:

> *Dialogue*, as I define it here, is about a shared inquiry, a way of thinking and reflecting together. It is not something you do *to* another person. It is something you do *with* people. Indeed, a large part of learning this has to do with learning to shift your attitudes about relationships with others, so that we gradually give up the effort to make them understand us, and come to a greater understanding of ourselves and each other.[2]

The ability to initiate this kind of dialogue will be a challenge for many CCC leaders who were trained in a more traditional leadership model emphasizing the leader's role as direction setter, change agent, spokesperson, vision caster, and aligner. Taken at face value, the net result of these roles and responsibilities will produce a leadership bench full of one-way communicators who are always selling and not necessarily listening. To lead an organization with CCC's span of influence well, the "whats" of those leadership functions must still be accomplished but many of the "hows" will need to change. The adoption of a servant leadership model will inform and affirm the style of leadership needed for CCC to move forward.

Broader Implications

The world is rapidly changing. Those who seek to influence how the world changes must understand the forces acting upon them. Leaders in all domains of society have realized that working alone cannot possibly solve stubborn problems such as poverty, AIDS, human trafficking, education, and malnutrition. Long-term solutions require collaboration with other entities over which these leaders exert little, if any, control. Thus, the nature of governments, companies, organizations, and the global church is transforming from isolated hierarchical institutions to interdependent peer

---

[1] William Isaacs, *Dialogue and the Art of Thinking Together: A Pioneering Approach to Communicating in Business and in Life*, 1st ed. (New York: Currency, 1999), 3.

[2] Isaacs, 9. Emphases in original.

networks. Networks tend to be voluntary, informal, fluid, and relational. People contribute time, energy, and resources based on the perceived value of membership. As missions leader Eddie Gibbs predicted, "The new realities of postmodernity mean the future structure of the church must be fluid, flexible and capable of adjusting to diversity."[3] Global leaders operating within these hierarchy-network hybrids can no longer rely on power, position, coercion, or financial incentives to exert influence. They can, however, rely on principle-based practices that help them adapt to the variety of cultural settings global leaders encounter. They can also rely on the God of the nations who is deeply committed to glorifying himself among every tribe, tongue, people, and nation.

A New Paradigm for 21st Century Global Leaders

The research probed the question: If a global leader has no more than ten days per year of face-to-face time with his or her co-laborers in a multinational context, how can that leader appropriately serve, strengthen, inspire, align, equip, and coach those field leaders to live and lead well throughout the other 355 days?

This research project established that effective global leaders of the 21st century bear character qualities similar to first century servant leaders as exemplified by Jesus and Paul. Servant leaders are not wimps. Rather, they possess a paradoxical blend of virtues: love and vision, boldness and humility, zeal and patience, focus and inclusion, commitment and compassion. They are passionate about God's purposes and God's people. They embrace suffering as a normal part of participating in God's mission. They eagerly share leadership; they can follow and lead equally well. Because close supervision is impossible, they employ a variety of methods, including advanced telecommunications technology, to build trusting relationships over distance. They are

---

[3] Eddie Gibbs, *Leadership Next: Changing Leaders in a Changing Culture* (Downers Grove, IL: InterVarsity Press, 2005), 103.

respectfully aware of the effects different national and organizational sub-cultures have on themselves and on their ability to lead others well.

Field research strongly supported Patterson's servant leadership construct of seven virtues (*agapao* love, humility, altruism, vision, trust, empowerment, and service). Servant leaders lead with love.

Field research also supported the GLOBE study's culturally endorsed leadership theory (CLT) theory. Specifically, field participation confirmed that while each culture has its own culturally contingent leadership characteristics, there are universally desirable and undesirable leadership characteristics that resonate in all cultures. Outstanding leaders in any culture possess the highest levels of integrity and engage in charismatic/value-based behaviors while building effective teams to accomplish the institution's mission.

All cultures are relational; God designed people to interact. Cultures simply express their relational-ness in different ways. God's love for every nation invites—even requires—Christians who regularly lead across cultural boundaries to take cross-cultural fluency seriously. It is a challenging but not impossible task:

> Systematic development of global leaders requires an even stronger, more focused environment than does a domestic effort…. [L]earning how to adapt to different cultures turns out to be both more important and more difficult than acquiring the business lessons…. Learning to work across cultures is an essential competency of the global executive, and it is for most people an emotional education as well as an intellectual one. In other words, the lessons are … often profoundly personal.[4]

Table 13 summarizes the new paradigm for global leaders. The paradigm is not intended as a complete stand-alone leadership framework, but as an extension of existing leadership paradigms, such as CCC's Leadership Framework (Appendix D).

---

[4] McCall and Hollenbeck, 8-9.

Table 13. A New Paradigm for 21st Century Global Leaders

Aspect	Essential Characteristics and Competencies
Servant leadership	1. Fully embraces God's call to global level leadership of the organization 2. Increases in virtues of *agapao* love, humility, altruism, vision, trust, empowerment, and service 3. Listens in order to understand and empathize 4. Embraces suffering (pruning, pain, rejection, increased criticism, and misunderstanding) 5. Shares leadership; follows and leads equally well
Distance leadership	1. Stable personal life 2. Able to leverage face-to-face and mediated communication to rapidly build trusting relationships 3. Able to assert authority without being overbearing, inflexible, or controlling; mentors with empathy 4. Global thinker; able to solve increasingly complex problems and offer flexibility in local implementation 5. Able to build virtual teams that connect people, manage information, and execute action across borders
Cross-cultural leadership	1. Self-awareness of personal cultural values and biases 2. Cultural interest, sensitivity, and adaptability 3. Fosters mutuality and participation in all leadership venues 4. Understands cultural indices' impact on strategy implementation and adjusts leadership appropriately

Note: This paradigm is not intended as a complete stand-alone leadership framework, but as an extension of existing leadership paradigms.

Recommendations

Eight specific recommendations are offered for consideration as next steps in the development of global leaders within CCC or any other multinational organization.

First, lead well by loving well. Servant leadership is typified first and foremost by a leader's genuine concern for followers' well-being, evidenced by placing the followers' interests before one's own interests. The ministry of Jesus Christ provides the perfect example of this type of leadership.

Second, foster interest and create space for dialogue by articulating the distance leadership challenge and affirming leaders who serve in that capacity. Top leaders must model personal commitment to a paradigm of servant leadership, distance leadership and cross-cultural leadership that adapts to local conditions while implementing global standards.

Third, offer concise biblical examples of servant leadership across distance and culture, such as Paul's approach to team ministry with Silas and Timothy in Thessalonica (cf. Acts 17:1-9). Their first letter to the church at Thessalonica exemplifies team-based ministry focused on hope in Jesus Christ (mentioned in every chapter), ministry in person (1 Thess. 1:5-6; 2:1-12); ministry through prayer (1:2; 3:6-13); ministry by proxy (sending Timothy, 3:2, 6); ministry through the pen (5:27); shared leadership (e.g., Paul's use of "we," "us," and "our" 100 times compared to only four uses of "I"); respect for other leaders (5:12-13) and acknowledgement of their hearts' "great desire to see you face to face" (2:17).

Fourth, use a participatory action learning/research process to help global leaders increase their level of cultural self-awareness. Mutuality and participation are critical. Connerley and Pedersen advise, "Many have shared the frustration with the competency list phenomenon and feel that there must be more to multicultural leadership than a list of

competencies…. The best development strategy may simply be to teach people the basics and help them 'learn how to learn.'"[5]

Fifth, update the organization's leadership framework and corresponding 360-degree review to solicit feedback on attitudes and behaviors related to servant leadership, effective use of advanced communications technology, and cross-cultural awareness. For example, CCC's update might include the five S.O.F.T. culture elements and a section specifically tailored for area and executive level leaders that includes aspects of servant leadership, distance leadership, and cross-cultural awareness.

Sixth, create a short list of resources specifically tailored for global leaders and make it readily available online (e.g., excerpts from Roland Allen's *Missionary Methods: St. Paul's or Ours?,* Morgan McCall and George Hollenbeck's *Developing Global Executives,* Jill Nemiro's *The Handbook of High-Performance Virtual Teams: A Toolkit for Collaborating Across Boundaries,* and Jim Plueddemann's *Leading Across Cultures).*

Seventh, offer or require short- and mid-term cross-cultural leadership opportunities at the global level. This is a common practice in multinational corporations but less frequent in mission agencies due to the perception of prohibitive costs. As McCall and Hollenbeck learned from their extensive research of 101 global executives from 36 different countries working in 16 global companies, one of the critical developmental tasks for a global leader is lengthy personal immersion as an expatriate in a cross-cultural setting:

> An executive cannot learn cultural adaptability and the competencies associated with it without actually living and working in another culture and successfully coping with the accompanying discontinuities. This seems to be equally as true for Swedes as for French, for Americans as for Filipinos, for Malays as for Italians.[6]

---

[5] Connerley and Peterson, 74.

[6] McCall and Hollenbeck, 10.

Eighth, develop and implement a "New Global Leader School" to serve the needs of global-level leaders who are new to their roles. The school would provide a common learning community with seasoned global leaders serving as coaches for the week. For CCC this might be an annual five-day conference that addresses many of the recommendations above and includes meeting with the Executive Team at CCC's world headquarters. New global leaders would profit from all five E's of CCC's leadership development framework: a learning *environment*, *exposure* to organizational peers, *equipping* with job-specific perspectives and tools, opportunity to reflect on their *experience,* and a framework for *evaluating* their ministry.

Conclusion

This project addressed the lack of a distance leadership paradigm to prepare servant leaders to lead well spiritually and strategically across distance and cultures within Campus Crusade for Christ's global level of leadership. It proposed several specific recommendations to help accelerate the rate of global leadership competence necessary for effective Christian leaders in the 21st century. At its essence, quality leadership continues to reflect this two thousand year-old principle: Leading well is loving well.

Strengths and Weaknesses of the Study

Three salient strengths demarcate this study. The first is its uniqueness. It is relatively easy to locate excellent literature on each of the core topics of servant leadership, distance leadership, and cross-cultural leadership. However, due to his burden to serve and strengthen fellow distance leaders, this researcher searched in vain for several years for resources that integrated all three topics. This study serves that purpose and extends the stream of research.

The second strength is the breadth of participation by CCC's current global leadership. The researcher directly engaged more than 80 leaders from around the world who represented all 13 of CCC's geographic areas and the entire global executive team. The qualitative data from 23 personal interviews, the Spectra exercise, and four group interactions clearly revealed major common themes. This high level of access, combined with the participants' honesty, provided a unique vantage point for the study.

The third strength is the action research approach taken by the researcher. This is a practical project. The researcher has already received requests from several participants for resources and help in becoming more effective global leaders. This project has opened doors for immediate and future work, which the researcher anticipates will be both challenging and satisfying.

Modifications Needed

The main modification in the project was the decision to abandon quantitative data from the 8,000 participants in CCC's worldwide S.O.F.T. survey. The survey questions had not been designed by this researcher so it was unclear how the response data would relate to this project. It was wise to cut the losses in time and energy spent studying those results and move on to the project's other subproblems. One lesson learned is that good research often results in finding dead ends.

Another recommended modification would be to use a smaller pool of personal interviews. In order to gain a credible hearing within his organization, the researcher felt it was necessary to include a broad pool of participants. Reflecting on the process, it may have been more advantageous to go deeper with fewer (perhaps ten to twelve) personal interviews. Qualitative data analysis is surprisingly time-consuming.

No other significant modifications were made.

Suggestions for Further Research

This study provides a helpful foundation for the future study of follower-oriented servant leadership expressed across distance in specific national or organizational cultural contexts. The field of servant leadership is wide open for empirical study. Leaders in multinational organizations would benefit greatly from in-depth comparative studies of effective leadership using the ten GLOBE culture clusters. Jim Laub's Organizational Leadership Assessment could be applied to different geographic or strategy divisions within an organization to discern the level of autocratic, paternalistic, or servant-oriented leadership being experienced by the organization's associates and key stakeholders. Global missions organizations would benefit from understanding how face-to-face and distributed team environments affect employee or volunteer job satisfaction levels.

CHAPTER SEVEN: PERSONAL REFLECTION

The doctoral journey has been one of my life's most rewarding endeavors. I entered the thesis process with several burning questions. I have found answers to some; many more continue to beckon.

People told me that doctoral research would open new doors. I experienced this two years ago when a colleague and I walked confidently into a university president's office in Bangalore, India. Following introductions over tea, I mentioned my research in the field of leadership and asked this man to describe his greatest leadership challenges. God used those fifteen minutes to provide an open door for a dozen other colleagues to share the gospel of Jesus Christ on a private campus that was closed to evangelical organizations. The captain of the cricket team came to faith that day.

God is growing my heart through my in-depth study of servanthood, suffering, and the aspects of shared team leadership in the life of Jesus, Paul, and others. I have become more acutely aware of my own sinful expressions of cultural leadership: drivenness, impatience, ego, ethnocentrism, and desire for control. Meditating on the truth that Jesus Christ—the suffering Messiah, the King of Kings, the Lord of Lords and the servant of all—loves me has led me to fresh repentance and joy in his presence. Ultimately leadership boils down to this: leading well is loving well. I feel God producing new fruit in my heart and mind for my next season of ministry. May this fruit be for his glory and for the sake of his name among all nations.

APPENDIX A

INTERVIEW GUIDE AND DISCUSSION QUESTIONS

Personal Interview Guide

Introduction: Tell me a little bit about your leadership journey.

1. Leadership is tough, so leaders are constantly dealing with internal and external pressures. What personal practices or disciplines have you found most helpful in cultivating and strengthening your inner soul to be able to withstand these pressures? (Alternate: How do you strengthen the inner man?) With what frequency do you practice each discipline?

2. What tools or processes have most helped you grow in self-awareness/self-assessment? Here are some tools that our organization formally or informally uses: Strengths Finder, EQi, Birkman, 360 Review, DiSC, Meyers-Briggs, Spiritual Gifts Inventory, and Enneagram. Any others you may have found helpful?

3. In our organization's history, can you identify two or three failures you have observed in top or mid-level leadership? In your opinion, what were some of the causes? How could they have been avoided?

4. What level of cross-cultural training have you had? How helpful was it for you?

5. Once a leader rises above leading a local team, he or she faces the challenge of leading people over distance, whether it is across the city or across the ocean. Here is the leadership challenge: How do you, as a servant leader, lovingly express spiritual and strategic organizational leadership across culture and distance? What are some key elements that must be in place to lead and love well over distance?

Follow up questions: Can you give me an example? Why? What reasons do you think were behind that action? Is there anything else you would like to add?

Closing: Do you have any questions or additional comments for me?

Group Discussion Questions

1. In your experience as a global leader, what has most (a) helped and (b) hindered your ability to meaningfully connect with (or effectively lead) other leaders across distance and culture?

2. What would you say are the biggest differences leaders experience when moving from a national role to an area or global leadership role?

3. If you were to update our CCC Leadership Framework and 360 Review to be more relevant to global leaders, what character traits or competencies would you add?

4. Why are we, as distance leaders, sometimes seen as irrelevant in the eyes of those we are leading?

Questions 3 and 4 were not used in all groups due to time constraints.

APPENDIX B

SUMMARY OF CODED RESPONSES

Individual Interviews

Frequently mentioned topics were coded and are indicated in [brackets].

Numerals in parentheses represent the number of respondents who explicitly referred to a

topic, not the total number of times this topic surfaced in all conversations.

Question 1: Leadership is tough, so leaders must constantly deal with internal and external pressures. What personal practices have you found most helpful in cultivating and strengthening your inner soul (to be able to withstand these pressures)? With what frequency do you practice each discipline?

Coded Responses to Question 1 (posed to 20 leaders)
[Daily Bible]   Daily reading/studying the Bible, immersion in God's Word (15)
[Prayer]   Prayer (14)
[Time with God]   Unstructured time with God, listening to God (12)
[Fasting]   Fasting/abstaining from food or one or more desires (9)
[Authentic friendships]   Community/accountability/interaction with others (9)
[Withdrawal]   Margin/solitude/personal retreats/day with the Lord (7)
[Journaling]   Journaling, written reflection (7)
[Study]   Learning/reading/studying books (6)

Question 2: What tools or processes have helped you grow in self-assessment? Here are some ideas to prime the pump: Strengths Finder, EQi, 360 feedback, Birkman, DiSC, Meyers-Briggs, Spiritual Gifts, and Enneagram. Any others?

Coded Responses to Question 2 (posed to 20 leaders)
[Feedback-formal]   360 degree feedback, formal written reviews (12)
[Feedback-informal]   Informal, relational peer feedback, ad hoc coaching (10)
[SF]   Strengths Finder (6)
[DiSC]   DiSC (5)
[Other tools]   EQi, Birkman, Myers-Briggs (5)
[Examination]   Self-examination, listening to my feelings (2)

Question 3: In our organization's history, can you identify two or three failures you have observed in top or mid-level leadership? In your opinion, what were some of the causes? How could they have been avoided?

Coded Responses to Question Three (posed to 20 leaders)
[Isolation]   Isolation/secrets/lack of vulnerability or transparency (12)
[Pride]   Pride/arrogance/power/control/always putting self before others (8)
[Neglect]   Neglect of inner spiritual life/cooling of passion (6)
[Fear]   No freedom to fail/fear/performance (5)
[Shallowness]   Lack of leadership development and/or theological depth (5)
[No accountability]   No accountability (4) or accountability but no real connection (2)

Question 4: What level of cross-cultural training have you had? How helpful was it for you?

Coded Responses to Question 4 (posed to 23 leaders)
[Formal XC]	X-Track (4-6 weeks), Agape International Training (AIT), other (8)
[Informal XC]	Nothing formal; only personal experience through roles in CCC (7)
[Other XC]	Locally/regionally-developed curriculum (3)
[Helpful]	All recipients of any form of cross-cultural training found it very helpful

Question 5: Once a leader rises above leading a local team, he or she faces the challenge of leading people over distance, whether it is across the city or across the ocean. Here is the leadership challenge: How do you, as a servant leader, lovingly express spiritual and strategic organizational leadership across culture and distance? What are some key elements that must be in place to lead and love well over distance?

Coded Responses to Question 5 (posed to 23 leaders)
[Care/Love]	Caring for the whole person, talking about the heart, loving well (13)
[Communicate often]	Consistency/regularity/reliability of communication (12)
[Visit onsite]	Including face-to-face time, going to their turf (11)
[Understand]	Seeking clear understanding, cultural sensitivity, listening well, learning (10)
[Focus on mission]	Mission, clarifying work, getting the job done, agenda (9)
[Trust]	Trust; mutuality; giving freedom (9)
[Creative Touch]	Use a variety of communication methods (9)
[Help]	Providing relevant resources or help with obstacles (7)

Group Discussions

Question 1: What have been some of the best things that have helped you (or others) lead cross-culturally?

Two primary themes emerged:
1) Coming in with a posture of humility, wanting to learn, and seeking to understand (17)
2) Spending time face-to-face to build trust is vitally important (13)

Other consistently mentioned themes included:

Communication/relationships
>Listening to people
>Intentionality in pursuing relationship, connecting
>Establishing trust
>Learning from an older mentor/input from someone with more experience
>Reverse mentoring, finding a cultural bridge or insider who pointed out possible points of misinterpretation
>Learning alongside someone else creates a safer environment
>Mutual dependence
>Making an effort to engage from the other's perspective/culture (e.g., one leader had much better response speaking limited French than fluent English when in France)
>Smiling
>Starting with common ground rather than starting with points of difference; acknowledging culture can be a trump card, encouraging them not to play that card so we can move toward a solution

Personal character
>Posture of learning, seeking to understand, humility, asking questions (13)
>>"Probably what helped me was that it forced humility. I knew I didn't know, so I listened."
>>Lack of experience was actually helpful, ensured learner posture
>>Caveat: In some cases (Asia, for example) leaders are not expected to be deferential but to give direction
>Acknowledgement that as an American (or from my first culture) I will never have a native cultural understanding of the second culture
>"You know, you can't pretend not to be American. So why don't you just focus on love, you know, and working out peace."
>Learning from mistakes
>Loving unconditionally
>Focusing on building trust by demonstrating vulnerability rather than trying to prove what you know – character issues first of security/confidence
>Commitment to see everyone as created in God's image

Skills/Technology/Strategy/Tactics
>Training on using distance tools and technology
>Becoming principle-centered, allowing freedom on strategies/tactics/methods
>Empowering, giving space
>Reading books on cross-cultural leadership
>Experience and knowledge built upon over time – the more you know, the more it helps

Question 2: What do you see are some of the biggest hindrances/barriers to effective cross-cultural leadership?

Communication
       Underestimating the extent or source of miscommunication; not knowing there's a problem (6)
              Unaware of differences in culture, communication, perspective
              Lack of awareness of our own limitations
              Making false assumptions
       Cultural values about communication (5)
              Direct vs. indirect communication styles
              Some only value "here and now"
              Knowing what is important to communicate vs. not communicate
       Lack of access (3)
              Lack of time to understand context
              Limited access to non-verbals if not face-to-face
              Limited awareness and understanding from not personally being present in the other's
                     world makes developing relationship challenging

Relationship: Distrust/lack of understanding (4)

Personal Character
       Being overly confident in your assessment of a situation/pride/arrogance (2)
       Your strengths in one context may not help you in another (e.g., humor) – need to learn how to adapt

Question 3: If you were to update our CCC Leadership Framework and 360 Review to be relevant to global leaders, what character traits or competencies would you add?

       Listening (one of the most consistent themes), not just telling
       Effective communication (5)
              survey of tools/methods (and which is appropriate when)
              connection with target audience
              communicating with conceptual, concrete, story-based cultures
              focus on common ground of Bible as authoritative
       Building relationship/trust (how much others trust you; how much you trust others) (3)
       Renewed emphasis on the heart of a leader (3)
       Shared leadership (3)
       Cross-cultural training received
              Self-awareness of own cultural perspective (3)
              Ability to respect and understand others' perspectives (2)
       Taking the initiative to learn or correct misunderstanding, find help (2)
       Flexibility

APPENDIX C

ONLINE SURVEY RESULTS

Online Survey Results

The 41 members of the Global Student-led Movements Team and their spouses were invited to participate in this survey, with 31 people fully completing the survey. Boldface highlights the one or two most significant groupings among responses.

Question 1. My gender:

Female	38.7%	12
Male	**61.3%**	**19**
Total responses:		31

Question 2. My age range:

Under 22	0.0%	0
23-29	3.2%	1
30-39	9.7%	3
40-49	**51.6%**	**16**
50-59	**32.3%**	**10**
60+	3.2%	1
Total responses:		31

Question 3. I consider my home culture to be

Anglo	**67.7%**	**21**
Asia – Confucian	3.2%	1
Asia - Southern	6.5%	2
Europe - Eastern	0.0%	0
Europe - Germanic	3.2%	1
Europe - Latin	0.0%	0
Europe - Nordic	0.0%	0
Latin America	0.0%	0
Middle East	3.2%	1
Sub-Saharan Africa	16.1%	5
Other	0.0%	0
Total responses:		31

Question 4. I regularly minister or lead others in these cultures [Mark all that apply.]

Anglo	**48.4%**	**15**
Asia - Confucian	22.6%	7
Asia - Southern	19.4%	6
Europe - Eastern	19.4%	6
Europe - Germanic	16.1%	5
Europe - Latin	19.4%	6
Europe - Nordic	6.5%	2
Latin America	22.6%	7
Middle East	12.9%	4
Sub-Saharan Africa	**38.7%**	**12**
Other	9.7%	3
Total responses:		31

Question 5. I have been serving in an area/global leadership role for

Less than one year	6.5%	2
1-3 years	25.8%	8
3+ years	**67.7%**	**21**
Total responses:		31

Question 6. I split my ministry time between local (face-to-face, frequent interactions, geographically near) and distance leadership (geographical separation, infrequent face-to-face interactions, relies heavily on telecommunications) in approximately the following percentages [total must equal 100%]:

Local	28%	
Over Distance	**72%**	
Total responses:		31

Question 7. How much training have you received for this specific job?

A great deal	10.0%	3
A lot	10.0%	3
A moderate amount	**50.0%**	**15**
A little	**26.7%**	**8**
None at all	3.3%	1
Total responses:		31

Question 8. How effective is cross-cultural training in your area?

Very effective	6.5%	2
Effective	19.4%	6
Moderately	**35.5%**	**11**
Not very	22.6%	7
Non-existent	16.1%	5
Total responses:		31

Free responses to Questions 9 and 10 were analyzed using the themes that emerged during the other group discussions.

Question 9. Name three practices that have most helped you in leading over distance.

Communication:
Specific modes of communication were mentioned 31 times
       Skype for 1-1 or group communication (16)
       Facebook (3)
       E-mail (8)
       Phone calls (3)
       Chatting (1)
Clarity and taking extra effort (e.g., asking lots of questions) to avoid miscommunication (8)
Being intentional, planning, making sure to follow through
Using Dropbox or a common document for reference were also listed as helpful

Relationships:
Making visits face-to-face, visiting them onsite (6)
Consistency and repetition leading to earning trust over time (4)
Cultivating love for them through prayer, listening to the Lord, focusing on heart (4)
Allowing freedom in methods, coming alongside (2)

Personal attitude/character issues:
Humility, coming as a learner, seeking to understand and adapt to others (5)
Listening well, prayer (2)
Looking for win-win situations (1)

Strategy, tactics, skills:
Intentionality in scheduling online appointments (6)
Offering training in: Movement 360 review, Position Focus Sheet, Personal Development Plan,
       Catalytic ministry were all mentioned
Coaching skills (5)
Drawing from past experience, living cross-culturally (3)
Involving those at distance in doing real work together

Enlisting help from others:
Being on VPSLM team, seeking advice from other leaders, reading, husband/wife understanding
       each others' roles, doing work with other peers, conferences

Question 10. In your experience, what attitudes or behaviors hinder effective distance leadership?
Reluctance to change to new paradigm, "virtual" appointments not valued as highly as face-to-
       face, lack of cooperation (13)
Misunderstanding (not listening well, underestimating cultural differences, etc.) (9)
Not enough communication or relational connection (8)
Lack of planning/tyranny of the urgent/busyness/ "out of sight, out of mind" (6)
Time differences, technology issues (2)
Pride, lack of self-awareness (2)
Difficult to evaluate spiritual area (1)

APPENDIX D

CCC LEADERSHIP 360 REVIEW ITEMS

CCC Leadership 360 Review Items

This is the text from CCC's Online Leadership 360 Review:

For items 1-25 you will be asked to rate the person on a scale of 1 (strongly disagree) to 9 (strongly agree). You may indicate that you do not know. For those items you are also given the opportunity to type in comments. Items 26-28 are comments only.

Please answer each of the numbered questions. You will be asked to either comment or rate the person in several broad areas representing important dimensions of leadership. In each case, you are to mark to what extent the person effectively exhibits the qualities being described.

1. Christ-centered Example: Expresses worship toward God and dependence on the Holy Spirit; initiates prayer; shares about what God has been teaching him or her; speaks of answers to prayer; takes time for spiritual growth and personal reflection; sets an example of following Christ. Integrates Word into life resulting in life change.

   Please comment on this person's Christ-centered Example: (Note: this and other comments will be included with your exact words in this person's 360 report).

2. Servanthood: Is willing to do what he or she asks of others; serves others rather than promoting self; does not lord his or her position over others; is not territorial, self-important or smug; walks the talk of loving and serving others

3. Teachability: Has an honest estimate of his or her capabilities (Romans 12:3); is teachable; does not fear facing the truth about himself or herself; receives feedback well and learns from it

4. Personal Responsibility: Accepts responsibility for self; does not shift blame; accepts same rules for self as he or she expects of others; does not frequently make himself or herself an exception; accepts accountability; accepts review and input from leaders and others

5. Exercising Godly Authority: Does not lord his or her position over others; is more interested in the ministry and the team than in his or her position; is willing to sacrifice for the team and the cause

6. Developing Competence: Has a drive to achieve; stays well-informed; seeks out knowledge; understands things quickly; comes up with good solutions

7. Optimism: Maintains a positive attitude; trusts God and keeps going in the face of adversity

8. Openness to Innovation: Is not attached to conventional ways; resists thinking in black-and-white terms; looks at things from different angles; looks beyond the obvious; innovates; adapts easily to new situations

9. Transparency: Is transparent; admits weakness and hurt when appropriate; depends on others when in need or hurting; gets close to others; admits his or her limitations; shares vulnerably so you feel you have connected

10. Other-Oriented: Likes people; anticipates and responds to the needs of others; shows gratitude; looks out for others' interests; is someone you would describe as empathetic; knows how to comfort others; makes people feel included; cultivates community; is courteous; gives grace and encouragement; is not selfish

11. Handling Differences and Conflict: Faces conflict directly; is able to say "no;" is able to set limits with others; expresses his or her wishes directly; stands up to irresponsibility in others; able to work out differences with peers and partners

12. Dealing with the Negative: Faces uncomfortable feelings appropriately; forgives readily; is not quick to judge others, is not too critical of others when they fail; deals with the log in his or her own eye before the speck in others'; remains on good terms with nearly everyone

13. Self-Control: Conveys a sense of peace; maintains an even temper; responds to pressure with patience and composure; rarely gets irritated or annoyed; rarely complains

14. Building and Maintaining Relationships: Builds close relationships and maintains priority relationships; takes initiative to develop growing/deepening relationship with spouse and/or family and friends; fulfills commitments

15. Direction Setter: Deals with the question, "Where are we going in 3-5 years?"; takes responsibility for the organization's future while involving others in strategic planning; looks to the future and what is needed to move there; paying attention to the important, long-term issues according to organizational level

16. Change Agent: Understands and anticipates changes that are needed to fulfill the mission; aggressively leads the team in solving problems that keep them from the future and the mission; promotes such change as useful and beneficial to those it affects; is not satisfied with the status quo and looks for opportunities for greater impact

17. Coach/Developer: Prepares and equips the team to work together effectively to accomplish the mission; does whatever it takes to create an environment where all the team members are growing and experiencing real life change; thinks about the care and development of his or her people; so that team members feel built up rather than used by the ministry; sets an appropriate pace for the ministry

18. Spokesperson/Ambassador: Builds relationships with those outside their immediate sphere of responsibility; realizes that the ministry cannot succeed without the cooperation of others through strategic alliances/partnerships; networks effectively; listens well while communicating the ministry's vision.

19. Vision Casting: Is effective in describing the future in emotionally powerful terms, painting a picture of the future; is not necessarily what is called a visionary (visionaries are mostly that way by gifting), but casts a vision for what God has called him or her and the team to do; hears from the Lord and speaks passionately about it

20. Strategy Formulation: Sets forth a road map for accomplishing the mission and vision; understands where the team needs to go, where they really are today, and the key steps to move forward; and knows the resources needed and that are available to move forward; identifies problems that must be solved to get the task done; identifies milestones and measures that will tell the team when and if the strategy is working as desired.

21. Aligning: Ability to engage people to gain support for the vision; focuses people on the task and solving the critical problems ahead; helps people think carefully about what they do and how it contributes to the overall effectiveness of the movement; undertakes the hard work of talking and working with people; fosters or builds ownership

22. Motivating: Keeps people moving toward the vision; builds a heart for the work in them; works appropriately with each person based on an understanding of the individual

23. Building Capacity: Builds capacity of human resources, systems, and financial assets for future growth. Manages the resources of the ministry to ensure resources are effectively and efficiently used; takes responsibility for ensuring that funds, equipment, and especially people are allocated in a manner that glorifies God and is above reproach; serves effectively as a custodian/trustee of the vision and assets of the ministry

24. Maintaining and Building Personal Capacity: good health, adequate financial support, work/life balance

25. Implementation/Results: Makes suitable progress toward key objectives; evaluate the team's results; critically evaluates ministry effectiveness; meets stated goals in a timely manner; identifies and makes effective adjustments for any factors that may hinder completion of goals

26. How would you describe this person's team participation?

27. How would you describe this person's work habits? Are there habits, mannerisms, etc. that hinder his or her effectiveness? For example, is he or she prompt? Does he or she use time effectively? Does he or she dress appropriately? Does he or she give proper priority to spouse and family? Etc.

28. Are there any steps you would suggest this person pursue in order to become a more effective leader?

BIBLIOGRAPHY

Allen, Roland. *Missionary Methods: St. Paul's or Ours?* Grand Rapids, MI: William B. Eerdmans Publishing, 1962.

_____. *The Spontaneous Expansion of the Church and the Causes Which Hinder It*. Grand Rapids, MI: William B. Eerdmans Publishing, 1962.

Antonakis, John, and Leanne Atwater. "Leader Distance: A Proposed Theory." *The Leadership Quarterly* 13 (2002): 673-704.

Arndt, William, F. Wilbur Gingrich, Frederick W. Danker, and Walter Bauer. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 4th (Logos Bible Software) ed. Chicago: Logos Research Systems, 1996.

Avolio, B. J., F. O. Walumbwa, and T. J. Weber. "Leadership: Current Theories, Research, and Future Directions." *Annual Review of Psychology* 60 (2009): 421-49.

Bartlett, Christopher A., and Sumantra Ghoshal. "What Is a Global Manager?" *Harvard Business Review* 70, no. 5 (1992): 125.

Bass, Bernard M. *Leadership and Performance Beyond Expectations*. New York: Free Press, 1985.

Bass, Bernard M., and Ruth Bass. *The Bass Handbook of Leadership: Theory, Research, and Managerial Applications*. 4th ed. New York: Free Press, 2008.

Blackaby, Henry T., and Richard Blackaby. *Spiritual Leadership: Moving People on to God's Agenda*. Nashville, TN: Broadman and Holman Publishers, 2001.

Bock, Darrell L. *Acts* Baker Exegetical Commentary on the New Testament. Grand Rapids, MI: Baker Academic, 2007.

Borthwick, Paul. "Affirming Ethnic Identity, Combating Ethnocentricity: Foundations for Training Christian Leaders." D.Min. thesis, Gordon-Conwell Theological Seminary, 2007.

Bradner, Erin, Gloria Mark, and Tammie D. Hertel. "Team Size and Technology Fit: Participation, Awareness, and Rapport in Distributed Teams." *IEEE Transactions on Professional Communication* 48, no. 1 (2005).

Brafman, Ori, and Rod A. Beckstrom. *The Starfish and the Spider: The Unstoppable Power of Leaderless Organizations*. New York: Portfolio, 2006.

Burns, James MacGregor. *Leadership*. 1st ed. New York: Harper and Row, 1978.

Chhokar, Jagdeep Singh, Felix C. Brodbeck, Robert J. House, and Global Leadership and Organizational Behavior Effectiveness Research Program. *Culture and Leadership across the World: The Globe Book of in-Depth Studies of 25 Societies*. Mahwah, N.J.: Lawrence Erlbaum Associates, 2007.

Cisco. "A Study: Understanding and Managing the Mobile Workforce." *Cisco*. http://newsroom.cisco.com/dlls/2007/eKits/MobileWorkforce_071807.pdf [accessed October 20, 2011].

Clark, Randy, Leigh Anne Clark, and Katie Crossley. "Developing Multidimensional Trust without Touch in Virtual Teams." *Marketing Management Journal* 20, no. 1 (2010): 177-193.

Clemons, David, and Michael S. Kroth. *Managing the Mobile Workforce: Leading, Building, and Sustaining Virtual Teams*. New York: McGraw-Hill, 2011.

Collins, James C. *Good to Great: Why Some Companies Make the Leap—and Others Don't*. 1st ed. New York: HarperBusiness, 2001.

_____. "Good to Great and the Social Sectors: A Monograph to Accompany Good to Great." Boulder, CO: Jim Collins, 2005.

_____. *How the Mighty Fall: And Why Some Companies Never Give In*. New York: HarperCollins, 2009.

Connerley, Mary L., and Paul Pedersen. *Leadership in a Diverse and Multicultural Environment: Developing Awareness, Knowledge, and Skills*. Thousand Oaks, CA: Sage Publications, 2005.

Creswell, John W. *Qualitative Inquiry and Research Design: Choosing among Five Approaches*. 2nd ed. Thousand Oaks, CA: Sage Publications, 2007.

_____. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. 3rd ed. Thousand Oaks, CA: Sage Publications, 2009.

Daft, Richard L., and Patricia Lane. *The Leadership Experience*. 4th ed. Mason, OH: Thomson/South-Western, 2008.

Dalton, Maxine A., Chris Ernst, Jennifer Deal, and Jean Leslie. *Success for the New Global Manager: What You Need to Know to Work across Distances, Countries, and Cultures*. 1st ed. San Francisco: Jossey-Bass, 2002.

Denzin, Norman K., and Yvonna S. Lincoln, eds. *The Sage Handbook of Qualitative Research*. Thousand Oaks: Sage Publications, 2005.

Dierendonck, Dirk van, and Kathleen Patterson. *Servant Leadership: Developments in Theory and Research*. New York: Palgrave Macmillan, 2010.

Dorfman, Peter W., Paul J. Hanges, and Felix C. Brodbeck. "Leadership and Cultural Variation: The Identification of Culturally Endorsed Leadership Profiles." In *Culture, Leadership, and Organizations: The Globe Study of 62 Societies*, edited by Robert J. House, Paul J. Hanges, Mansour Javidian, Peter W. Dorfman and Vipin Gupta. Thousand Oaks, CA: Sage, 2004.

Dorfman, Peter W., and Robert J. House. "Cultural Influences on Organizational Leadership." In *Culture, Leadership, and Organizations: The Globe Study of 62 Societies*, edited by Robert J. House, Paul J. Hanges, Mansour Javidian, Peter W. Dorfman and Vipin Gupta. Thousand Oaks, CA: Sage, 2004.

Drucker, Peter. *Managing the Nonprofit Organization*. New York: HarperCollins, 1990.

Easton, Matthew G. *Easton's Bible Dictionary*. Oak Harbor, WA: Logos Research Systems, Inc., 1996.

Fry, Louis. "Toward a Theory of Spiritual Leadership." *The Leadership Quarterly* 14, no. 6 (2003): 693-727.

Gaebelein, Frank Ely, J. D. Douglas, and Dick Polcyn. *The Expositor's Bible Commentary, Volume 2: Genesis - Numbers*. 14 vols. Logos electronic ed. Grand Rapids, MI: Zondervan, 1995.

Getz, Gene A. *Elders and Leaders: God's Plan for Leading the Church—a Biblical, Historical, and Cultural Perspective*. Chicago: Moody Publishers, 2003.

Gibbs, Eddie. *Leadership Next: Changing Leaders in a Changing Culture*. Downers Grove, IL: InterVarsity Press, 2005.

Goldsmith, Marshall, Cathy Greenberg, Alastair Robertson, and Maya Hu-Chan. *Global Leadership: The Next Generation*. Upper Saddle River, NJ: FT/Prentice Hall, 2003.

Goleman, Daniel. "What Makes a Leader?" *Harvard Business Review*, no. Nov-Dec (1998): 92-102.

Graen, George B., and Mary Uhl-Bien. "Relationship-Based Approach to Leadership: Development of Leader-Member Exchange (Lmx) Theory of Leadership over 25 Years: Applying a Multi-Level Multi-Domain Perspective." *The Leadership Quarterly* 6, no. 2 (1995): 219-247.

Greenleaf, Robert K., and Larry C. Spears. *The Power of Servant Leadership*. San Francisco: Berrett-Koehler Publishers, 1998.

Greenleaf, Robert K., Larry C. Spears, and Stephen R. Covey. *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*. Mahwah, NJ: Paulist Press, 2002.

Greenslade, Philip. *Leadership, Greatness and Servanthood*. Minneapolis, MN: Bethany House Publishers, 1984.

Grenny, Joseph. "Virtual Teams Keep People Connected." *Leadership Excellence,* May 2010, 20.

Grogan, Geoffrey W. "Isaiah." In *The Expositor's Bible Commentary, Volume 6: Isaiah - Ezekiel*, edited by Frank Ely Gaebelein, J. D. Douglas and Dick Polcyn Grand Rapids, MI: Zondervan, 1995.

Groh, Greg Robert. "Convergence: Missiology, Ecclesiology and Spiritual Leadership in the 21st Century." Denver, CO: Worldwide Leadership Council, 1998.

Gundling, Ernest. *Working Globesmart: 12 People Skills for Doing Business across Borders*. 1st ed. Palo Alto, CA: Davies-Black Pub., 2003.

Hahn, Geoffrey W. "Cross-Cultural Partnerships Characterized by Grace." D.Min. thesis, Denver Seminary, 2007.

Hammer, Michael, and Lisa W. Hershman. *Faster, Cheaper, Better*. Kindle ed. New York: Crown Business, 2010.

Herr, Kathryn, and Gary L. Anderson. *The Action Research Dissertation: A Guide for Students and Faculty*. Thousand Oaks, CA: SAGE Publications, 2005.

Hesselbein, Frances, Marshall Goldsmith, and Leader to Leader Institute. *The Organization of the Future 2: Visions, Strategies, and Insights on Managing in a New Era*. 1st, Kindle ed. San Francisco: Jossey-Bass, 2009.

Hickman, Gill Robinson. *Leading Organizations: Perspectives for a New Era*. 2nd ed. Los Angeles: SAGE Publications, 2010.

Hiebert, Paul G. *Anthropological Insights for Missionaries*. Grand Rapids, MI: Baker Book House, 1985.

Hirsch, Alan. *The Forgotten Ways: Reactivating the Missional Church*. Grand Rapids, MI: Brazos Press, 2006.

Hofstede, Geert H. *Culture's Consequences: Comparing Values, Behaviors, Institutions, and Organizations across Nations*. 2nd ed. Thousand Oaks, CA: Sage Publications, 2001.

Hofstede, Geert H., Gert Jan Hofstede, and Michael Minkov. *Cultures and Organizations: Software of the Mind: Intercultural Cooperation and Its Importance for Survival*. 3rd ed. New York: McGraw-Hill, 2010.

The Holy Bible, English Standard Version. Wheaton, IL: Crossway, 2001.

House, R. J., P. J. Hanges, M. Javidan, P. W. Dorfman, and V. Gupta. *Culture, Leadership, and Organizations: The Globe Study of 62 Societies*. Thousand Oaks, CA: Sage Publications, 2004.

Hunter, James C. *The Servant: A Simple Story About the True Essence of Leadership*. Rocklin, CA: Prima Pub., 1998.

Irving, Justin A. "Decentralization and the Shared Leadership of the New Testament." Minneapolis, MN: Bethel University, 2004.

Isaacs, William. *Dialogue and the Art of Thinking Together: A Pioneering Approach to Communicating in Business and in Life*. 1st ed. New York: Currency, 1999.

Ismail, Kiran M., and David L. Ford. "Organizational Leadership in Central Asia and the Caucasus: Research Considerations and Directions." *Asia Pacific Journal of Management* 2010, no. 27 (2010): 321-340.

Katzenbach, Jon R., and Douglas K. Smith. *The Wisdom of Teams: Creating the High-Performance Organization*. New York: HarperBusiness Essentials, 2003.

Kayworth, Timothy R., and Dorothy E. Leidner. "Leadership Effectiveness in Global Virtual Teams." *Journal of Management Information Systems* 18, no. 3 (2002): 7-40.

Klenke, Karin, ed. *Qualitative Research in the Study of Leadership*. Bingley, UK: Emerald Group, 2008.

Kling, Fritz. *The Meeting of the Waters: 7 Global Currents That Will Propel the Future Church*. 1st, Kindle ed. Colorado Springs, CO: David C. Cook, 2010.

Kostenberger, Andreas J., and Peter T. O'Brien. *Salvation to the Ends of the Earth*. Downers Grove, IL: InterVarsity Press, 2001.

Kotter, John. "Hierarchy and Network: Two Structures, One Organization." *Harvard Business Review blog*. http://blogs.hbr.org/kotter/2011/05/two-structures-one-organizatio.html [accessed May 26, 2011].

Kouzes, James M., and Barry Z. Posner. *The Leadership Challenge*. 4th ed. San Francisco: Jossey-Bass, 2007.

_____. *The Truth About Leadership: The No-Fads, Heart-of-the-Matter Facts You Need to Know*. 1st, Kindle ed. San Francisco: Jossey-Bass, 2010.

LaFasto, Frank M. J., and Carl E. Larson. *When Teams Work Best: 6,000 Team Members and Leaders Tell What It Takes to Succeed*. Thousand Oaks, CA: Sage Publications, 2001.

Laub, Jim. "From Paternalism to the Servant Organization: Expanding the Organizational Leadership Assessment Model." *Proceedings of the 2003 Servant Leadership Research Roundtable* (2003).

Lencioni, Patrick. *The Five Dysfunctions of a Team: A Leadership Fable*. 1st ed. San Francisco: Jossey-Bass, 2002.

Lewis, Richard D. *When Cultures Collide: Leading across Cultures*. Kindle 3rd ed. Boston: Nicholas Brealey International, 2005.

Li, Charlene. *Open Leadership: How Social Technology Can Transform the Way You Lead*. 1st ed. San Francisco: Jossey-Bass, 2010.

Linden, Russell Matthew. *Leading across Boundaries: Creating Collaborative Agencies in a Networked World*. 1st ed. San Francisco: Jossey-Bass, 2010.

Lingenfelter, Sherwood G., and Marvin Keene Mayers. *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships*. 2nd ed. Grand Rapids, MI: Baker Academic, 2003.

Lipnack, Jessica, and Jeffrey Stamps. *Virtual Teams: People Working across Boundaries with Technology*. 2nd ed. New York: Wiley, 2000.

Lucas, Kevin A. "Examining Servant Leadership within Virtual and Face-to-Face Teams." PhD diss., Regent University, 2007.

MacMillan, Pat. *The Performance Factor: Unlocking the Secrets of Teamwork*. Nashville, TN: Broadman and Holman Publishers, 2001.

Mahbubani, Kishore. *Beyond the Age of Innocence: Rebuilding Trust between America and the World*. New York: Public Affairs, 2005.

Manz, Charles C., and Henry P. Sims, Jr. "Superleadership: Beyond the Myth of Heroic Leadership." In *The Leader's Companion: Insights on Leadership through the Ages*, edited by J. Thomas Wren, 212-221. New York: Free Press, 1995.

Marquardt, Michael J., and Lisa Horvath. *Global Teams: How Top Multinationals Span Boundaries and Cultures with High-Speed Teamwork*. 1st ed. Palo Alto, CA: Davies-Black Pub., 2001.

Marshall, Tom. *Understanding Leadership*. Kent, England: Sovereign World, 1991.

Martin, Ted, and Michael Cozzens. *Principles of Leadership: What We Can Learn from the Life and Ministry of Bill Bright*. Orlando, FL: NewLife Publications, 2001.

Matteson, Jeffrey A. "The Emergence of Self-Sacrificial Leadership: An Exploration of the Theoretical Boundaries from the Perspective of the Leader." PhD diss., Regent University, 2006.

Matteson, Jeffrey A., and Justin A. Irving. "Servant Versus Self-Sacrificial Leadership: A Behavioral Comparison of Two Follower-Oriented Leadership Theories." *International Journal of Leadership Studies* 2, no. 1 (2006): 36-51.

McCall, Morgan W., and George P. Hollenbeck. *Developing Global Executives: The Lessons of International Experience*. Boston: Harvard Business School Press, 2002.

McDermott, Lynda C., Nolan Brawley, and William W. Waite. *World Class Teams: Working across Borders*. New York: Wiley, 1998.

McNeal, Reggie. *Missional Renaissance: Changing the Scorecard for the Church*. 1st ed. San Francisco: Jossey-Bass, 2009.

Meyer, Christian. *Leadership Influence and Distance: Energizing an Organization across Geographic and Ethnic-Cultural Distance*. Saarbrucken, Germany: VDM Verlag, 2007.

Miles, Matthew B., and A. M. Huberman. *Qualitative Data Analysis: An Expanded Sourcebook*. 2nd ed. Thousand Oaks, CA: Sage Publications, 1994.

Morse, MaryKate. *Making Room for Leadership: Power, Space and Influence*. Downers Grove, IL: IVP Books, 2008.

Napier, Barbara J., and Gerald R. Ferris. "Distance in Organizations." *Human Resource Management Review* 3, no. 4 (1993): 321-357.

Nemiro, Jill E. *The Handbook of High-Performance Virtual Teams: A Toolkit for Collaborating across Boundaries*. 1st ed. San Francisco: Jossey-Bass, 2008.

Nisbett, Richard E. *The Geography of Thought: How Asians and Westerners Think Differently—and Why*. New York: Free Press, 2003.

Northouse, Peter G. *Leadership: Theory and Practice*. 4th ed. Thousand Oaks, CA: Sage Publications, 2006.

Nurmi, Niina. "Coping with Coping Strategies: How Distributed Teams and Their Members Deal with the Stress of Distance, Time Zones and Culture." *Stress and Health* 27, no. 2 (2011): 123-143.

OfficingToday. "Can Your Business Center Serve the 1 Billion-Plus Mobile Workers?" *Officing Today*. http://www.officingtoday.com/index.php?news=703 [accessed October 28, 2011].

Page, Don. *Servant-Empowered Leadership: A Hands-on Guide to Transforming You and Your Organization*. Langley, BC, Canada: Power To Change Ministries, 2009.

Panteli, Niki, and Robert Tucker. "Power and Trust in Global Virtual Teams." *Communications of the ACM* 52, no. 12 (2009): 113.

Parker, Glenn M. *Cross-Functional Teams: Working with Allies, Enemies, and Other Strangers*. 2nd ed. San Francisco: Jossey-Bass, 2003.

Patterson, Kathleen. "Servant Leadership: A Theoretical Model." PhD diss., Regent University, 2003.

Pearce, Craig L., and Jay Alden Conger. *Shared Leadership: Reframing the Hows and Whys of Leadership*. Thousand Oaks: Sage Publications, 2003.

Pellegrini, Ekin K., Terri A. Scandura, and Vaidyanathan Jayaraman. "Cross-Cultural Generalizability of Paternalistic Leadership: An Expansion of Leader-Member Exchange Theory." *Group and Organization Management* 35, no. 4 (2010): 391-420.

Peterson, Eugene H. *Under the Unpredictable Plant: An Exploration in Vocational Holiness*. Kindle ed. Grand Rapids, MI: W.B. Eerdmans, 1992.

_____. *The Jesus Way: A Conversation on the Ways That Jesus Is the Way*. Grand Rapids, MI: William B. Eerdmans Pub., 2007.

Piper, John. *Let the Nations Be Glad!: The Supremacy of God in Missions*. Grand Rapids, MI: Baker Books, 1993.

Plueddemann, James C. *Leading across Cultures: Effective Ministry and Mission in the Global Church*. Downers Grove, IL: IVP Academic, 2009.

Rath, Tom, and Barry Conchie. *Strengths Based Leadership*. New York: Gallup Press, 2008.

Reason, Peter, and Hilary Bradbury, eds. *The Sage Handbook of Action Research: Participative Inquiry and Practice*. London ; Thousand Oaks, CA: SAGE Publications, 2008.

Rhoads, Mohja. "Face-to-Face and Computer-Mediated Communication: What Does Theory Tell Us and What Have We Learned So Far?" *Journal of Planning Literature* 25, no. 2 (2010): 111-122.

Riggio, R. E., I. Chaleff, and J. Lipman-Blumen. *The Art of Followership: How Great Followers Create Great Leaders and Organizations*. San Francisco: Jossey-Bass, 2008.

Rinehart, Stacy. *Upside Down: The Paradox of Servant Leadership*. Colorado Springs, Colo.: NavPress, 1998.

Robert, Lionel P., Alan R. Denis, and Yu-Ting Caisy Hung. "Individual Swift Trust and Knowledge-Based Trust in Face-to-Face and Virtual Team Members." *Journal of Management Information Systems* 26, no. 2 (2009): 241-279.

Rosinski, Philippe. *Coaching across Cultures: New Tools for Leveraging National, Corporate, and Professional Differences*. London: Nicholas Brealey Pub., 2003.

Roussin, Christopher J. "Increasing Trust, Psychological Safety, and Team Performance through Dyadic Leadership Discovery." *Small Group Research* 39, no. 2 (2008): 224-248-224-248.

Sanders, J. Oswald. *Spiritual Leadership: Principles of Excellence for Every Believer*. Chicago: Moody Publishers, 2007.

Schein, Edgar H. *Organizational Culture and Leadership*. 4th ed. San Francisco: Jossey-Bass, 2010.

Schnabel, Eckhard J. *Paul the Missionary: Realities, Strategies and Methods*. Downers Grove, IL: IVP Academic, 2008.

Schreiner, Thomas R. *Paul, Apostle of God's Glory in Christ: A Pauline Theology*. Leicester, England: Apollos, 2001.

Serrano, Magdo. "Servant Leadership: A Viable Model for the Panamanian Context?" PhD diss., Regent University, 2006.

Shirey, William J. "Leader-Follower Communication in the 21st Century: How Distractions Can Influence Relationships." PhD diss., Regent University, 2007.

Solomon, Charlene Marmer, and Michael S. Schell. *Managing across Cultures: The Seven Keys to Doing Business with a Global Mindset*. New York: McGraw-Hill, 2009.

Spears, Larry C., and Michele Lawrence. *Focus on Leadership: Servant Leadership for the Twenty-First Century*. New York: J. Wiley and Sons, 2002.

Stewart, Greg L., Charles C. Manz, and Henry P. Sims. *Team Work and Group Dynamics*. New York: J. Wiley, 1999.

Stone, A. G., R. F. Russell, and K. Patterson. "Transformational Versus Servant Leadership: A Difference in Leader Focus." *Leadership and Organization Development Journal* 25, no. 4 (2004): 349-361.

Swanson, James. *Dictionary of Biblical Languages with Semantic Domains: Hebrew (Old Testament)*. Logos electronic ed. Oak Harbor, WA: Logos Research Systems, Inc., 1997.

Swindoll, Charles R. *Paul: A Man of Grace and Grit*. Nashville, TN: Word Publishing Group, 2002.

Taylor, Bill. "Where Have All the Business Heroes Gone?". http://blogs.hbr.org/taylor/2010/07/where_have_all_the_business_he.html [accessed October 15, 2011].

TowersWatson. *Shaping Our Future Together: Culture Change Analyses and Results, Executive Team Presentation*. Orlando, FL: Campus Crusade for Christ, August 2010.

Ware, James. "Managing People You Can't See: Connecting and Engaging Distributed Teams." *The Future of Work*. http://resources.idgenterprise.com/original/AST-0043723_Managing_People_You_Can_t_See.pdf [accessed October 13, 2011].

Weisband, Suzanne P. *Leadership at a Distance: Research in Technologically-Supported Work*. New York: Lawrence Erlbaum Associates, 2008.

Wheatley, Margaret J. *Leadership and the New Science: Discovering Order in a Chaotic World*. 3rd ed. San Francisco: Berrett-Koehler, 2006.

Winston, Bruce. *Be a Leader for God's Sake: From Values to Behaviors*. Virginia Beach, VA: Regent University School of Leadership Studies, 2002.

Winter, Ralph D., Steven C. Hawthorne, Darrell R. Dorr, D. Bruce Graham, and Bruce A. Koch. *Perspectives on the World Christian Movement: A Reader*. 4th ed. Pasadena, CA: William Carey Library, 2009.

Wright, Christopher J. H. *The Mission of God: Unlocking the Bible's Grand Narrative*. Downers Grove, IL: IVP Academic, 2006.

Yan, Jun, and James G. Jerry Hunt. "A Cross Cultural Perspective on Perceived Leadership Effectiveness." *International Journal of Cross Cultural Management* 5, no. 1 (2005): 49-66.

Yukl, Gary. *Leadership in Organizations*. 7th ed. Upper Saddle River, NJ: Prentice Hall, 2010.

Zimmermann, Angelika. "Interpersonal Relationships in Transnational, Virtual Teams: Towards a Configurational Perspective." *International Journal of Management Reviews* 13, no. 1 (2011): 59-78.