A Model to Guide the Process of Selecting Cross-Cultural leaders.

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ABSTRACT

Leading across cultures in the current mission environment is complex and challenging for those called to such a task. In today's multi-cultural scene of mission being from anywhere to everywhere, mission organisations face the continual challenge of placing the right leaders in the right place and the right time. For OMF International, whose primary focus is East Asia, the appointing of effective international directors to lead across multiple cultures is not an easy terrain to navigate. This paper considers the pertinent cultural implications and biblical principles, while drawing from the wisdom of current international directors to help construct a robust model to guide the process of selecting leaders for these roles. The model seeks to be a holistic approach to leadership that aims to highlight the essential character, knowledge and skills needed for the role of an international director serving in the OMF context.

1. Introduction

The plethora of books, manuals and associated material about leadership that dominates the market is primarily written by those within a Western or Western derived context and is aimed at leadership issues, styles and methodologies for this scene. The leadership theories and frameworks that emerge from these are based on Western ideologies and perspectives.[1] "Authors from individualist countries tend to treat leadership as an independent characteristic that a person can acquire, without reference to its context."[2]

With the rapid development of polycentric and polydirectional missions,[3] mission leaders are increasingly placed in positions where they are expected to lead people from a wide range of

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[1] Moua, Mai, *Culturally Intelligent Leadership: Leading Through Inter-cultural Interactions* (New York: Business Expert Press, 2010), Kindle edition, Chap.1.

[2] Hofstede, Geert, Gert Jan Hofstede and Michael Minkov, *Cultures and Organisations: Software of the Mind: Inter-cultural Cooperation and its Importance for Survival, 3rd ed.* (NY, USA: McGraw-Hill, 2010), 331.

[3] Polycentric and polydirectional speaks of the global shift in world mission where many of the former receiving countries are now major players in sending out missionaries. The familiar phrase of mission being from "anywhere to everywhere" is another way of describing this development.

linguistic and cultural backgrounds. Without the appropriate level of cultural intelligence[4] or inter-cultural competence, missionaries, mission teams and mission organisations can suffer tremendously under well-intentioned, but ill-equipped leaders.

1.2   Rewiring and reprogramming

James Plueddemann in, *Leading Across Cultures* warns, "Being an effective multi-cultural leader is not easy, especially when false expectations and hidden assumptions exist about what it means to be a leader or follower."[5] Being a successful leader in one's home culture does not automatically translate to being an effective leader in an inter-cultural setting or as Mai Moua defines it:

> To be culturally intelligent is to reframe or rewire your brain. You create new patterns and new frames by suspending your judgments and assumptions, by considering the old patterns in the face of the new or unfamiliar, and by choosing to change your behaviour and attitudes based on reflection and new interpretation.[6]

This rewiring is in essence moving from the basis of cultivating cultural intelligence into the practice of cultural competence. This is where a leader serving in an inter-cultural or cross-cultural setting is able to draw on the acquired abilities and skills to help "create understanding and awareness across and between cultures."[7] Therefore, leadership becomes more critical in an inter-cultural setting as "Cultural Intelligence requires leadership and leaders, not management and managers."[8]

Similar to Moua's concept, Geert Hofstede defines culture as a programming of the mind, akin to the software programming of a computer. He asserts that culture is learned and not something that a person is born with. It is derived from a person's social environment that is imbibed or "programmed" in the foundational years of a person's life. Hofstede helpfully distinguishes culture from human nature and personality. Human nature being inherited, culture as learned and personality being both inherited and learned.[9] In leading across cultures, being able to distinguish these areas greatly helps in both self-awareness and in navigating the leadership challenges of a multi-cultural environment.

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[4] Cultural Intelligence Quotient (CQ) is defined by David Livermore as; "the ability to move seamlessly in and out of a variety of cultural contexts". Livermore, David, *Cultural Intelligence: Improving your CQ to engage our multi-cultural world* (Grand Rapids: Baker, 2009), 47.
[5] Plueddemann, James E., *Leading Across Cultures: Effective ministry and Mission in the Global Church* (Downers Grove: IVP, 2012), 22.
[6] Moua, Preface.
[7] Moua, Introduction.
[8] Moua, Chap. 1.
[9] Hofstede, 6 - 7.

1.3   The aim of this paper

The aim of this paper is to seek to identify the prerequisite character, knowledge, and skills needed for effective international mission leadership where leading across cultures has become the norm. A specific focus of this paper will be within the OMF International[10] setting. The expected outcome of this exploration is to propose a profile for those who are serving or will serve in an international mission leadership role. This profile will primarily be geared towards the OMF environment for the leaders serving in roles where they are leading multiple leaders of various nationalities.

The first step is to address some of the key dynamics involved in leading across cultures.
PART ONE

2.   Inter-Cultural/Cross-Cultural Leadership Dynamics[11]

It is understood that there are both etic and emic components to leadership that invites this reflection to draw from both standard leadership texts and those dealing primarily with leading across cultural divides. To help lay a premise for this paper on leaders and leadership, Aubrey Malphurs offers a sound working definition for both a Christian leader and Christian leadership;

> Christian leaders are servants with the credibility and capabilities to influence people in a particular context to pursue their God-given direction. The second builds off the first. Christian leadership is the process whereby servants use their credibility and capability to influence people in a particular context to pursue their God-given direction.[12]

The pertinent word in Malphurs' definition for this study is "context". The context being leadership in an inter-cultural mission setting. The operative phrase in this definition is, "credibility and capability". The unique components of credibility and capability that need to be considered in this context is indeed the topic at hand.

Plueddemann proposes three key guidelines in the quest to help inter-cultural leaders minimise potential tensions in their leadership roles.[13] The first is, "Uncover your own unconscious cultural values." The second is, "Discover the cultural values of others" and the

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[10] OMF International is a global fellowship of evangelical Christians with a heart for East Asia's peoples.
[11] "Cross-cultural" is referring to leading others of a different culture. "Inter-cultural" is mainly referring to leading with peers from different cultural backgrounds.
[12] Malphurs, Aubury, *Being Leaders: The Nature of Authentic Christian Leadership* (Grand Rapids: Baker, 2003), 10.
[13] Plueddemann, 64.

third is to, "Look for biblical principles of leadership in all of Scripture." The first two guidelines will be addressed here and the third will be covered in part two of the paper.

The following section highlights several of the key considerations to be included in assessing a person's suitability for the role of inter-cultural mission leadership or for further development of current leaders in this role. The cultural dimensions raised here help to inform the model that will be constructed and presented further on in part four.

2.1   Different personality types

Before looking at cultural values and underlying assumptions, it is worth highlighting that different personality types can often be confused with culture. As alluded to earlier by Hofstede, personality is both inherited and learned. Although people develop their own unique personalities there are common types across the globe that have been identified and categorized. A very common inventory used to identify personality types is known as the Myers-Briggs Type Indicator (MBTI) which draws from eight preferences to produce a four-lettered descriptive code of someone's personality. This results in one of sixteen different personality types. Understanding one's own type, the types of peers and the types of those being led, enhances the leader's capacity to adjust his or her leadership to reduce frustration and wrong expectations of others.[14]

Alternatively, the ancient Enneagram is a very helpful tool in identifying and working with, what it proposes as nine different types of people that are plotted on a nine-pointed gram or drawing. Each of the types has both positive and negative qualities. According to the Enneagram, although people have dominant traits, everyone is a blend of these nine. When relaxed a person manifests the positive aspects of certain types, but when under stress (which often happens in leadership) they manifest the negative aspects of other types. This unique tool can enable a leader to develop a deeper understanding of others and learn alternatives to their own patterns of behaviour.[15] Now to delve into some key cultural concerns.

2.2   The impact of cultural values

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[14] "The Myer and Briggs Foundation" Accessed August 22nd, 2017, http://www.myersbriggs.org/my-mbti-personality-type/mbti-basics/
[15] Baron, Renee and Elizabeth Wagele, *The Enneagram Made Easy: Discover the 9 Types of People* (New York: Harper One, 1994) 1 – 5.

"Cultural values relating to leadership are subconscious assumptions about how people think about power, handle ambiguity, prize individualism, achieve status or plan for the future."[16] Multiple tools exist to aid a leader in discovering these unconscious cultural values that are intended to create a healthy level of self-awareness. For example, *The Culture Test*[17] is a simple online assessment that can help a leader to identify their primary culture type.[18] Geert Hofstede's six- dimensional *Culture Compass[19]* that helps identify cultural differences on a national level is also available to be used to identify an individual's cultural differences through a more in-depth on-line assessment.[20] A third example is Van Dyne and Ang's self-assessment tool for Cultural Intelligence that enables a person to grow in their understanding of Cultural Intelligence.[21]

In reflecting on religious conversion and its impact on culture, Hofstede rightly observes that it does not cause a total change in cultural values. This is an important aspect for an inter-cultural Christian leader to consider, especially if he or she incorrectly views certain cultural values as unbiblical. As Hofstede points out; "The value complexes described by the dimensions of power distance, individualism or collectivism, masculinity or femininity, and uncertainty avoidance seem to have survived religious conversions."[22]

Eric Law helpfully describes culture as having two parts - the external and the internal. The external dimension of culture includes visible and audible aspects like dress, posture, non-verbals, language, music, ritual and ceremony, to name a few. Law also points out that the external part "consists of acknowledged beliefs and values" that can be easily changed.[23] The internal dimension of culture, which is the major component, includes "unconscious beliefs, thought patterns, values, and myths" which impact the rest of life. These, Law upholds, are very hard to change.[24]

It has been well said that, "Culture hides much more than it reveals and, strangely enough, what it hides, it hides most effectively from its own participants."[25] In order for a leader to serve in an inter-culturally sensitive manner, the leader needs to take time to "examine the internal instinctual part" of his or her own culture. In doing this the culturally sensitive leader

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[16] Plueddemann, 71.
[17] http://theculturetest.com
[18] See: Georges, Jayson, *The 3D Gospel: Ministry in Guilt, Shame and Fear Cultures.* (USA: Time Press, 2016) for further treatment of the three culture types of Guilt/Innocence, Shame/Honour and Fear/Power.
[19] Hofstede, Geert, Gert Jan Hofstede and Michael Minkov, *Cultures and Organisations: Software of the Mind: Inter-cultural Cooperation and its Importance for Survival, 3rd ed.* (NY, USA: McGraw-Hill, 2010).
[20] https://geert-hofstede.com/culture-compass.html
[21] Livermore, "Cultural", 259 – 267.
[22] Hoftstede, 227.
[23] Law, Eric H.F. *The Wolf Shall Dwell with the Lamb: A Spirituality for Leadership in a Multi-Cultural Community* (St Louis: Chalice Pr. 1993), 4 – 5.
[24] Law, 5.
[25] Blankenburgh, Marco, *Inter-cultural Intelligence: From Surviving to Thriving in the Global Space* (Dubai: KnowledgeWorkx, n.d.), PDF e-book, 4.

addresses their unconscious values and thought patterns in order to not simply react out of their own cultural instinct.[26] Closely aligned to cultural values are the leader's underlying assumptions.

2.3   Underlying assumptions

No-one is exempt from being influenced by their cultural assumptions, especially in the area of leadership. As Plueddemann affirms; "Anyone who leads or is led – in other words, everyone – is inescapably impacted by cultural assumptions about leadership."[27] A person's beliefs about leadership reflect their culture and asking someone "to describe the qualities of a good leader is a way of asking them to describe their culture."[28] Discovering the cultural values of those a leader is called to lead is therefore a primary task, particularly in the early stages of his or her leadership role. Much of that discovery will come as situations arise that put pressure on the differing values, however taking the time to utilize assessment tools, and building the knowledge area of Cultural Intelligence[29] will greatly lessen the level of dissonance in inter-cultural leadership.

Developing the practice of thinking about one's thinking enables the leader to identify and recognise cultural biases and assumptions. This then leads to the letting go of preconceived ideas about another's culture.[30] Moua emphasises that the ability to assess these assumptions enables the leader to identify elements of thinking that can get in the way of culturally intelligent behaviours.[31] The leader's cultural values and underlying assumptions greatly shape the dominant cultural dynamic that steers his or her interactions and reactions. The first dynamic to look at here is the area of shame, honour and face.

2.4   Working with the shame, honour and face dynamic

Much has been written about the shame and honour dynamic that undergirds most Majority World[32] (collectivist) cultures since it was first popularised by anthropologists in the mid

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[26] Law, 9.

[27] Plueddemann, 22.

[28] Hofstede, 331.

[29] Livermore's Cultural Intelligence map includes "Knowledge CQ" in the area of "Cultural Strategic Thinking". "Knowledge CQ is the understanding one has about cross-cultural issues and differences." "…it is to develop our overall cultural understanding and appreciation for how individuals' beliefs and practices are connected to their cultural backgrounds." Livermore, 57 -58.

[30] Moua, Introduction.

[31] Moua, Introduction.

[32] The "majority world" is a term used to refer to the regions where the majority of the world's population live. This is mainly Africa, Latin America and Asia. The majority world is home to the majority (over 63%) of global Christians and more than 57% of the world's cross-cultural mission force. (Noted during a lecture given by Hwa Yung at OMF International's *2015 International Gathering* held in Thailand, July 2015).

twentieth century.[33] This dynamic interacts at varying degrees of intensity in the cultures where OMF operates and where several of its leaders emanate from. Leaders coming from a guilt and innocence based culture (mostly Western countries) risk grave offence and alienation by neglecting to incorporate this shame and honour dynamic into their leadership interactions. Conversely, leaders from a shame and honour based culture risk frustrating and annoying those they lead from individualist cultures. In a nutshell, shame is social in nature, whereas guilt is individual. This means that a mistake or error in judgement as a leader becomes an issue only when it is known by others. For the leader influenced by a guilt based dynamic, the misdeed is an issue whether known by others or not.[34]

In the area of inter-cultural leadership, the critical area to manage is knowing how to honour or give face to those being led for whom face ("interpersonal social honour and identity projection")[35] is a prominent value.[36] Equally as important is knowing how to avoid causing someone to lose face while not abdicating the need for corrective measures in enabling others to grow and improve in their spheres of influence. Publically honouring and showing respect does not come naturally to those from strongly egalitarian cultures,[37] but is indeed a crucial element of leadership for service in the East Asian context. A second cultural dynamic that is pertinent at this point is the aspect of power distance.

2.5   Navigating power distance[38]

The East Asian countries where OMF is focussed score high on Hofstede's Power Distance Index.[39] Power distance or hierarchy is another area of potential tension when cultures collide in the mission environment. Leaders from an egalitarian based culture can take pride in the apparent humility displayed by seeking to operate comfortably in a collaborative flat structure. Those from a hierarchical culture can appear proud and overly concerned about titles and positions. When one seeks to lead the other without understanding this difference, misunderstandings and even resentments will arise.

Livermore notes that hierarchy as a value is often measured as power distance and it "reveals where the power lies and how it's structured." He goes on to say that it "is the extent to which

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[33] Mischke, Werner, *The Global Gospel: Achieving Missional Impact in our Multi-Cultural World* (Arizona: Mission One, 2015), 47.
[34] Hofstede, 110.
[35] Mischke, 112.
[36] For example: China, Korea, Indonesia, Japan, Thailand, Philippines.
[37] For example: The United Kingdom, Australia and New Zealand.
[38] Hofstede defines Power Distance as "the extent to which the less powerful members of institutions and organisations within a country expect and accept that power is distributed unequally. Institutions are the basic elements of society, such as the family, the school and the community; organisations are the places where people work." (Hofstede, 61)
[39] Hofstede, 57 – 59.

differences in power and status are expected and accepted."[40] In a low power distance society it is acceptable and even encouraged to question and challenge those in leadership, whereas in a high power distance society it is not. Inter-cultural leadership team meetings can be significantly impacted by this dynamic. Whereas those from a low power distance culture can assume that everyone in the meeting is on an equal footing, those from a high power distance background do not assume equality and can instinctively wait until the person in authority invites them to participate in the discussion.[41]

Worthy of note here is the fact that the Bible describes hierarchal leadership more often than a collaborative style.[42] The danger of course, is trying to uphold one style as the biblical model, when both have scriptural support. The third important cultural dimension to highlight here is the contrast between an individualist and collectivist orientation of a leader.

2.6 Individualism and collectivism[43]

In general, the world's cultures can be grouped into either being collectively (group) oriented or individually oriented. This is more helpfully seen as a continuum with varying degrees of individualism or collectivism, rather than a sharp dichotomy. In the East Asian context, all of the cultures fall on the collective side of the continuum.[44] Some of OMF's leaders come from this context, but many originate from individually oriented cultures, thus leadership teams and leadership contexts are a mix of the two. For one "personal relationship prevails over the task and should be established first," but for the other "the task is supposed to prevail over any personal relationships."[45] One values relationships and harmony while the other values individual rights. Balancing these two preferences in mixed teams can pose significant challenges for the leader and for multinational organisations like OMF.

The final cultural dimension that needs to be highlighted here for leaders in the East Asian context is the need for a healthy tolerance for ambiguity.

2.7 Tolerating ambiguity

Tolerance or the intolerance for ambiguity can be an area of significant culture stress and frustration for a leader operating across cultures. This can also be described as 'uncertainty

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[40] Livermore, 128.
[41] Rah, Soong-Chan, *Many Colours: Cultural Intelligence for a Changing Church.* (Chicago: Moody 2010), 122-123.
[42] Livermore, 129.
[43] "The vast majority of people in our world live in societies in which the interest of the group prevails over the interest of the individual. We will call these societies *collectivist*… A minority of people in our world live in societies in which the interests of the individual prevail over the interests of the group, societies that we will call *individualist*." (Hofstede, 90-91)
[44] Moua, Chap. 2.
[45] Hofstede, 123.

avoidance' and cultures can be graphed according to their level of avoidance of uncertainty or tolerance for ambiguity. Hofstede defines it as, "…the extent to which members of a culture feel threatened by ambiguous or unknown situations."[46] Leaders or organisations with a low tolerance for ambiguity go to great lengths to "set goals, make long-range plans, schedule appointments, design contingency plans, purchase insurance, make to-do lists and develop thick policy manuals."[47]

The GLOBE study[48] and Hofstede's research has shown a direct correlation between high context cultures and a high tolerance for ambiguity versus low context cultures which have a low tolerance for ambiguity. It is therefore inevitable that effective mission leaders will need to lead while holding these contrasting views in tension. Both paradigms have strengths and weaknesses and both can appeal to the Bible for support. Plueddemann's model of multi-cultural situational leadership becomes an ally for the cross-cultural mission leader (see further on in section 2.9). The culturally competent leader will need to be able to function outside their comfortable level of tolerance in order to effectively and joyously walk with those they lead.

Having explored some of the key cultural topics that impact the ability to lead across cultures it is now crucial to highlight the importance of establishing trust in order to successfully lead in this context.

2.8 Building trust

Lingenfelter asserts that "the building of trust is a fundamental characteristic of leadership."[49] Malphurs affirms this by stating that, "when a leader attempts to influence people, they engage in conscious and unconscious evaluation of the leader and will follow only if they deem him or her credible."[50] Vulnerability also contributes to building trust. Lencioni sees this as the foundational building block for effective teams. He uses the term "vulnerability-based trust" to describe a level of trust that is "completely comfortable being transparent, honest, and naked with one another."[51]

Gaining and building credibility across cultures poses a significant challenge for leaders. For example, those coming from a trust based culture like Australia are more readily able to

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[46] Hofstede, 191.
[47] Plueddemann, 128.
[48] GLOBE stands for, Global Leadership and Organisational Behaviour Effectiveness. This was a study of 17,000 leaders in 62 countries. House, Robert J. et al, *Culture, Leadership and Organisations: The GLOBE Study of 62 Societies* (Thousand Oaks, Calif: Sage, 2004).
[49] Lingenfelter, 19.
[50] Malphurs, 50.
[51] Lencioni, Patrick, *The Advantage: Why Organizational Health Trumps Everything Else in Business* (San Francisco: Josey-Bass, 2012), 27.

ascribe trust than those coming from respect based cultures that are predominant in East Asia. A leader from a trust based culture can easily misinterpret respect for trust and assume that he or she has the credibility to move forward in leadership. Understanding that trust is earned rather than ascribed in many majority world cultures should give the leader pause to seek ways to build trust before attempting to lead towards any change.

One way for a leader to build trust is to adopt a learning posture. A genuine interest in, and being proactive in seeking to understand the world of those being led serves to invest in a bank of trust that may need to be drawn upon in days ahead. There are two dimensions to consider here. One is the context where a person is serving and the other is the society from where the cross-cultural worker has come. Hofstede spells out what sorts of things need to be included in this learning:

> …we need to know what types of personalities are common in their country; how families function and what this means for the way children are brought up; how the school system works, and who goes to what type of school; how the government and the political system affect the lives of the citizens; and what historical events their generation has experienced. We may also need to know something about their behaviour as consumers and their beliefs about health and sickness, crime and punishment and religious matters.[52]

Developing leaders considers not only the values, assumptions and cultural nuances, but also the multitude of leadership development theories that have emerged over the years. One in particular that is worth highlighting here is the theory of Situational Leadership.

2.9   Situational Leadership[53]

Moua warns that the widely accepted Situational Leadership[54] theory of Hersey and Blanchard does not always translate universally. The fact that the basic foundation of this theory is understanding the individual as a leader "implies a Western-based ideology of leadership that does not exist in many national cultures."[55] Plueddemann works with this existing model and proposes a multi-cultural situational leadership model that uses the high context and low context variables of culture to present a very flexible version. Unlike Hersey
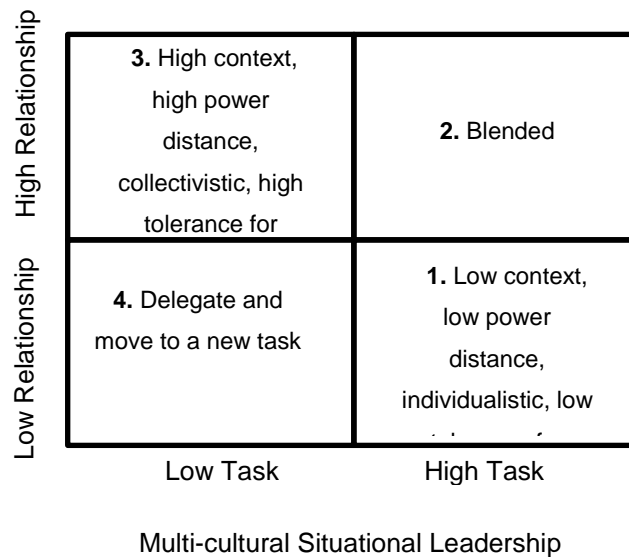
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[52] Hofstede, 25.
[53] It is acknowledged that the concept of Situational Leadership sits within the wider history of leadership development theories (Trait, Attitudinal, Situational, Complementary, Developmental). The Situational Leadership theory has been highlighted here due its implications for leading across cultures.
[54] Hersey, Paul, Kenneth H. Blanchard, and Dewey E. Johnson. *Management of Organizational Behaviour* (NJ: Prentice-Hall, 1969). This model moves through four styles of leadership in accordance with the developmental level of the one being led. Style one is Telling (directing), style two is Selling (coaching), style three is Participating (supporting) and style four is the final stage of Delegating.
[55] Moua, Chap. 1.

and Blanchard's theory that seeks to move a person sequentially through the phases or quadrants of the model, Plueddemann's model aims to help people assess the cultural expectations of leaders and followers and adjust accordingly.[56] This then enables the leader to operate based on the expectations of the other culture rather than from his or her own imbibed cultural values. The following diagram depicts Plueddemann's model based on the layout of Hersey and Blanchard's.[57]

High Relationship	**3.** High context, high power distance, collectivistic, high tolerance for	**2.** Blended
Low Relationship	**4.** Delegate and move to a new task	**1.** Low context, low power distance, individualistic, low
	Low Task	High Task

Multi-cultural Situational Leadership

Conclusion

Bringing into the mix the leader's personality, cultural values, underlying assumptions and the various cultural differences outlined above, these need not be seen as areas of conflict or divergence. They can instead be seen as complimentary traits that can aid leaders and teams to see where an imbalance may exist. To conclude this section, the following quote from Moua aptly brings the various cultural elements together on a positive note;

> By understanding one's culture, as well as that of others, it brings you to awareness of different perceptions of leadership and how cultures come to understand leaders. Recognizing the elements in leadership and culture enables you to leverage the differences that cultures create and to use that to create positive inter-cultural growth.[58]

The foundational work of building trust and applying a hybrid version of the situational leadership theory are key components in moving towards positive multi-cultural leadership.

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[56] Plueddemann, 153.
[57] Plueddemann, 143.
[58] Moua, Chap. 2.

To help develop a sound biblical footing to build an inter-cultural leadership model on, it is time to turn the focus of this paper to the Scriptures.

PART TWO

3.   Biblical and Theological Principles

The Bible is replete with negative examples of leadership that can make it perilous to blindly use the accounts of the leadership activities of biblical characters to formulate principles for Christian leadership today. Nearly every style of leadership can find scriptural support by appealing to a particular leadership behaviour in the biblical narrative. For example, Nehemiah's admission that he rebuked the errant people of God by cursing them, physically abusing them, and forcing them to take an oath could be used as support for an authoritarian or dictatorial leadership style! Gleaning leadership principles from the Scriptures requires approaching the text with an informed understanding of the biblical context, a healthy awareness of one's own cultural lens and an understanding of the cultures of the people being led.[59]

In speaking about spiritual gifts, the apostle Paul described leadership as something to be done diligently.[60] This word "diligently" speaks of intentionality, study, zeal, care and persistent work. Paul seems to know very well what effective Christian leadership entails – diligence.

This section will seek to draw out some of the biblical and theological principles of leadership that reside at the foundation for developing a model for leading across cultures.

3.1   The ones given to lead

The master leader Jesus, sets forth a challenging principle for leadership in his prayer that is recorded by the apostle John.[61] Jesus prays for the ones the Father has *given* him and that He would protect them from spiritual attack. As Lingenfelter points out, this too is the pathway that today's leaders are to take in seeking to lead 'difficult' people whom a leader may wish were taken out of the picture and replaced with someone better. Enabling the ones *given* to a

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[59] Plueddemann, 65 - 67.
[60] Rom 12:8.
[61] John 17:9-15.

leader by the Father to "become all that God intended for them" is a deeply challenging principle for any leader to embrace, especially in a cross-cultural setting.[62]

3.2   Christ centred leadership

Based on the biblical truth stated by the apostle Paul that all things are held together by Christ and that he has the pre-eminence in everything,[63] Malcolm Webber emphasises that Christian leadership must revolve around the Son of God. "The biblical model of leader development revolves specifically around the Person of the Lord Jesus Christ. Healthy leader development must be *entirely* Christ-centred, Christ-focussed, Christ-absorbed. The Son of God is all in all!"[64] In his book *Healthy Leaders* in the *SpiritBuilt Leadership* series, Webber outlines five necessary elements of healthy leadership that are connected directly to Christ.[65]

The first is the leader's ongoing "union with Christ" and that nothing of eternal value can be accomplished apart from Christ.[66] Second, this union in Christ is expressed in community as Christ builds community, with self-giving love and true servanthood being lived out by the leader.[67] "It is in nurturing and accountable relationships with others that the leader will fully experience the indwelling life of Christ".[68] Third, godly character and true righteousness can only come through Christ.[69] Fourth, a calling into leadership is Christ initiated where his agenda and his vision are preeminent.[70] Webber's fifth necessary element of a healthy Christ centred leadership is competencies. It is only with Christ living in and through the leader that he or she is competent to serve - "He has made us competent to be ministers…"[71]

Webber's final warning applies to all Christian leaders whether leading across cultures or not;

> We could build our emerging leaders to shine brilliantly in every human capacity, but
> if we have neglected to bring them into deep union with Christ from whom the whole
> person is properly built, they will ultimately experience failure in both life and
> ministry[72]

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[62] Lingenfelter, 156 – 157.
[63] Col 1:16-18
[64] Malcom Webber. "Truly Christ-Centred Leader Development." Healthy Leaders. Accessed September 5, 2017, http://healthyleaders.com/truly-christ-centered-leader-development/#ixzz3I3cySn2h   (Malcolm Webber is the founder and executive director of LeaderSource SGA, an international leader development ministry. He is also the founder and senior pastor of a multicultural church in Indiana, USA. Malcolm holds his Ph.D. in the field of organizational leadership and works with Christian leaders in many nations.)
[65] Webber, Malcom, *Healthy Leaders: SpiritBuilt Leadership 2* (USA: Strategic Press, 2002), 13-16.
[66] John 15:5, Gal 2:20, Col 2:6
[67] Eph 1:23; 2:21-22; 3:16-19; 4:11-16; 5:31-32.
[68] Webber, 2017 and Webber, "Healthy", 75 -76.
[69] Phil 1:11.
[70] Gal 1; 1 Cor 3:11-13.
[71] 2 Cor 3:5-6; Phil 3:4-11; 4:13.
[72] Webber, 2017 and Webber, "Healthy", 64.

3.3   Spirit-filled leadership

In writing on Christian leadership and drawing on his extensive cross-cultural leadership experience, J. Oswald Sanders, in his classic book, draws his readers back to the foundational biblical truth that; "Spiritual leadership requires Spirit-filled people. Other qualities are important; to be Spirit-filled is indispensable."[73] It is easy to become so blinded by outstanding leadership skills, academic qualifications and organisational achievements that this fundamental biblical criterion can be overlooked when considering people for leadership positions. When the Apostles were seeking out leaders to address a critical organisational and inter-cultural issue confronting the Jerusalem Church, the key qualification stipulated by them was that they were to be people "who are known to be full of the Spirit and wisdom."[74] The LORD's message for Zerubbabel's leadership through the prophet Zechariah was in a very similar manner. It was only through the Spirit that he could lead towards God's purposes for the people.[75] Joshua took on an enormous leadership task in replacing Moses, but it was God who stated the fact that he was a "man on whom is the spirit of leadership"[76] thus enabling Joshua to face the challenge of leading the people to fulfil God's purposes.

In Alex Smith's paper on developing leaders in the East Asian mission context he observes the lack of emphasis of the Holy Spirit's role in much of modern leadership development material. "Biblical anointing, energizing, indwelling, infusing and operating by the power of God's Spirit" are aspects that are often eclipsed by theories, methodologies, techniques and management skills in Christian leadership training books and seminars. Smith emphasizes that the "one absolute indispensable priority for biblically oriented leadership is total reliance on the power of God and his Holy Spirit."[77]

3.4   Character is key

The critical New Testament passages often used to outline the qualifications for those in leadership, namely; 1 Timothy 3:1 – 7; Titus 1:6 – 9 and 1 Peter 5:1 – 4, have a common theme - character. "Godly character is the essential ingredient that qualifies Christians to lead others"[78] regardless of the context one is leading in. Allan Webb writes, "It is significant that the New Testament says very little about the functions, or the duties or the skills of a leader

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[73] Sanders, J. Oswald, *Spiritual Leadership,* 2nd ed. (Chicago: Moody Press, 1994), 79.
[74] Acts 6:3
[75] Zech. 4:6
[76] Num. 27:18
[77] Smith, Alex G., *Leadership Development for 21st Century Asian Mission: Buddhist Contexts,* 3. (an undated paper submitted for a mission consultation)
[78] Malphurs, 19.

but much about his character… - being always precedes doing."[79] This too was the vital lesson that the prophet Samuel learnt when seeking to determine which of Jesse's eight sons was God's chosen one to lead the nation. God's reminder to Samuel was about the pre-eminence of character and purity of heart in leadership.[80]

3.4   A posture of humility

"Leadership styles in every culture have the potential of reflecting good or evil in the heart of the leader. Leaders in every culture tend towards the sin of pride."[81] Humility is the pathway to understanding other cultures and greatly aids in building credibility as a leader. Humility in inter-cultural leadership calls for a laying down of any accumulated prejudices and ethno-superiority that can rear their ugly heads, especially in times of conflict. There is no room for cultural prejudices in leading effectively in a multi-cultural setting. Peter urges the people to "clothe yourselves with humility towards one another"[82] which speaks of the intentionality of choosing to operate out of an attitude of humility, something that is not a natural default for many who seek to lead.

The heart cry of Moses reflects an attitude of humility as he sought to lead a diverse hoard of people; "teach me your ways so I may know you and continue to find favour with you."[83] His own tri-cultural makeup of Egyptian, Midianite and Israelite distinguished him as a leader capable to lead, teach, and manage conflict among a people of mixed values, beliefs and practices.[84] His royal Egyptian education and positional leadership role was seemingly ineffective in seeking to lead his people out of slavery when he first tried. However, after forty years of 'leadership training' and character development while living cross-culturally and shepherding sheep, God calls him to do the task he has now been prepared to do. Newell observes that Moses "spent the last forty years of his life inculcating new cultural standards, while at the same time juggling the influences of three different cultures within himself."[85]

3.5   Servant leadership

As quoted earlier in part one, in Malphurs' definition of leadership, leaders are "servants". The first century Mediterranean cultures were very familiar with servants and what they did and did not do. They were not seen as synonymous with leadership. Jesus lived and taught a

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[79] Webb, Allan, *The Heart of Godly Leadership*. (Australia: Hudson Press, 2007), 36.
[80] 1 Sam 16:7
[81] Plueddemann, 65.
[82] 1 Pet 5:5
[83] Exod 33:13. See also Num 12:3 "Now Moses was a very humble man, more humble than anyone else on the face of the earth."
[84] Newell, Marvin J., *Crossing Cultures in Scripture: Biblical Principles for Mission Practice* (Downers Grove: IVP, 2016), 76 - 81.
[85] Newell, 78.

counter-cultural paradigm of leadership by marrying the role of leader and servant into one, thus setting a new benchmark for Christian leadership.[86] In Peter's first letter where he is addressing leaders he speaks more of the motivation to serve by urging them to be "eager to serve" and thus being examples to those they are leading.[87]

The concept of servant leadership is often interpreted differently by different cultures. Those coming from an egalitarian culture generally interpret servant leadership through the lens of their individualist standpoint.[88] Leaders coming from a hierarchical type of culture understand better the dynamics of patronage[89] and paternalism and thus interpret servant leadership through this grid. A culture shaped by Confucianism, like China, Korea and Japan, carry a hierarchical model of leadership that egalitarians find incongruous with how they understand Jesus defined leadership. Conversely the individualistic egalitarian can fail to consider the relationship dynamics in hierarchical styles of leadership that strengthen community through their mutual obligations.[90]

Tied closely with servanthood in leadership is the somewhat unappealing reality of suffering. As Eddie Gibbs quips, "Leadership is often more about scars than stars"[91] and is something that Jesus sought to impress upon his up and coming leaders, James and John. Jesus corrects their misconstrued view of leadership by pointing them onto the pathway of developing a theology of suffering.[92] Jesus and New Testament leaders like Peter and Paul demonstrated in their lives and regularly reminded others that leadership in the kingdom of God is all about service and sacrifice.[93] James' view on suffering through "trials of many kinds" is very instructive when applied to leadership development as these produce the critical leadership characteristics of perseverance and maturity.[94]

3.6   The shepherd Motif

The dominant leadership motif used throughout the Old and New Testaments is the image of a shepherd. This metaphor is more readily understood within the context of the local church

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[86] Matt 20:25-28; John 13:1-17; Phil 2:7; John 13:5-14.
[87] 1 Pet 5:1-3.
[88] Lingenfelter, 100 - 101.
[89] Patronage or patron-client relationships formed the fabric of ancient Roman society. It also is very much a part East Asian cultures to varying degrees. Patronage had both a positive and a negative side in early Mediterranean society. The biblical writers Paul and Luke for example depended on patronage for their ministries, particularly in the publication of their writings. See Rom 16:1-2, Luke 1:1, and Acts 1:1 as examples (Mischke, 127).
[90] Mischke, 122 – 123.
[91] Gibbs, Eddie, *Leadership Next: Changing Leaders in a Changing Culture* (Leicester: IVP, 2005), 160.
[92] Matt 20:20 - 27
[93] 1 Cor 4:8-13; 2 Cor 1:5-7; Phil 1:29, 3:10; 2 Tim1:8, 2:3; 1 Pet 2:19-21, 4:13,19; Rev 1:9.
[94] Jas 1:2-4

where the pastor (shepherd)[95] is seen as the one who knows, leads, feeds, guards and cares for the people (sheep). In the para church context, such as mission leaders, the elements of this metaphor are equally applicable. Leading pastorally is a key component of an effective leader within the multi-cultural mission arena. Organizational leadership is not about leading an organisation, but about leading people who make up the organisation. People, like sheep, need to be led, guided, guarded and cared for.

Peter's first letter referred to earlier captures the key universal components of leading pastorally that is comprehensive in its scope.[96] Serving willingly those entrusted to the care of the leader while walking in integrity and being a living example to those being led.[97] Given the backdrop of bad shepherds as described by the prophet Ezekiel,[98] Jesus presents himself not only as the good shepherd[99] but also as the Chief shepherd[100] to whom all under shepherds (all levels of Christian leadership) are accountable to and are to seek to emulate.

Conclusion

In reality, there is no specific instruction in the Scriptures about leading across cultures, but there is ample instruction, many examples and several principles for Christian leadership that can be gleaned from the text. All of these can be applied to cross-cultural and inter-cultural leadership ministries. Following Christ as the Master Leader is the universal aspiration for all leaders in all levels of Christian leadership. Lingenfelter sums these up into two key areas; "the critical factors of leading cross-culturally are Christ-centred learning and trustworthy covenant-centred leadership."[101]

The final stage in helping to build a credible model for an international mission leader is to listen to those serving in such roles and glean some dominant themes from their insights that were expressed during interviews. These will shape the proposed profile to be presented in part four.

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[95] The Greek word *poimen*, a shepherd, one who tends herds or flocks is translated as "pastor" in English in Eph 4:11. Brown, Colin, ed., *The New International Dictionary of New Testament Theology, Vol. 3* (Grand Rapids: Zondervan, 1986), 564-568.
[96] Timmis, Steve, *Gospel Centred Leadership: Becoming the servant God wants you to be* (UK: The Good Book Co., 2012), 28.
[97] A personal paraphrase of the essence of 1 Pet 5:2-3
[98] Ezek 34
[99] John 10:11,14
[100] 1 Pet 5:4
[101] Lingenfelter, 101.

PART THREE

4.   Insights That Emerge From the Interviews

The interviews conducted to help provide practical insight and common themes for this section revolved around three main questions. The first was, "what do you see are the essential aspects of character and what are the desired aspects of character needed for such a role?". The second was, "what do you see as the needed level of knowledge and the preferred level of knowledge for the role?" Then the third question was, "what are the required skills and the hoped to be acquired skills in this role?" These three areas of character, knowledge and skills (or be, know and do) are frequently used in organisations to help develop all-inclusive profiles for various roles. These three categories have been used here to give a holistic approach to developing the proposed model for leadership in OMF.

Those interviewed for this section are currently serving in international leadership roles in OMF international.[102] They have not been named here but have willingly contributed their insights to be used in this section. What is written below is a compilation of notes taken during the interviews of the four respondents, some being direct quotes whereas others are paraphrases or summaries.

An International Director has two main components to their role, one is being part of the overall organisational leadership team and the other is being responsible for the leaders of the centres or countries in the appointed area of responsibility. An International Director is usually overseeing around seven other leaders in a particular area of responsibility.[103]

The first foundational area to consider here is the character of the leader.

4.1   The leader's character

The three most common essential aspects of character that emerged from the interviews were; integrity, humility and respect. These were also the desired areas of continual growth for those coming into the role of an International Director.

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[102] The interviews were conducted through Skype and Vsee meetings. The three questions were sent to the interviewees prior to the meetings to allow time for reflection and time to collate succinct responses. These interviews were carried out during August and September of 2017. Two of the respondents were based in East Asia, one in South East Asia and the fourth in the Americas. All have served in various levels of organisational leadership in OMF.
[103] The OMF world is grouped into six main areas. 1) The Americas, 2) Europe and Africa, 3) East Asia North (Korea, Japan, Hong Kong and Taiwan, 4) East Asia Central (Philippines, Thailand, Cambodia, Myanmar and Vietnam), 5) East Asia South (Singapore, Indonesia, Malaysia, Australia and New Zealand, and 6) China and Beyond (China and surrounding minority peoples). Due to security concerns, several countries are intentionally not listed here. In addition to this the services and techno structure that supports the organisation. There are multiple teams handling these services which are led by an International Director. Thus, the leadership team is comprised of the six area directors, the director of services, the assistant general director and the general director.

4.1.1 Integrity in all areas of life

It was emphasized by two of the respondents that trust is not automatically attributed, but is established as the leader lives a life of integrity before those they lead. If there is no trust then it is impossible to lead. Integrity means exercising confidentiality and knowing the appropriate limits or boundaries. It is "seeking to gain a fuller understanding of situations rather than resting on a single perspective, in order to make fully informed decisions."[104] Integrity is living honestly, being fair in dealing with people and being faithful in relationships, even when no-one sees. It is also about forgiveness, being willing to admit fault, ask forgiveness and to forgive others. "This includes helping the other person to rebuild the respect that is lost."[105] Forgiveness also needs to be modelled to the leaders that the International Director is responsible for.

4.1.2 An attitude of humility

It was said that humility means "adopting a learning posture that seeks to understand the ones being led and the context where they are serving."[106] It is a willingness to invest in taking the time to understand the other leader's life, family, challenges and ministry context in order to gain any level of credibility to speak into it. Although this technically fits into the area of knowledge, it is so intrinsically tied to the attitude of humility that it has been placed here. It was further pointed out that vulnerability is a key part of humility, but this also requires the maturity of "knowing how to be vulnerable at the right time and how to appropriately control emotions."[107]

4.1.3 Tangible respect

One respondent emphasised repeatedly that being able to respect others was a critical aspect of character needed for this role. "Respecting colleagues on the leadership team and seeking to understand one another is essential."[108] The respect needs to also be tangible to those being led. If the appropriate level of respect is not given in the culturally appropriate way then leadership credibility is undermined. It was observed that some leaders will more readily attribute respect to an International Director "who has come up through the ranks"[109] or levels of organisational leadership.

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[104] Respondent B
[105] Respondent B
[106] Respondent A
[107] Respondent B
[108] Respondent A
[109] Respondent A

4.1.4 Other areas of character

Some of the other areas of character that were highlighted during the interviews included: tenacity, courage, growing relationship with Christ, good listener, able to take risks, passion, empathy, being approachable and a good sense of humour.

The second foundational area of focus is the leader's knowledge.

4.2 The leader's knowledge

Since each international leader is leading people in several contexts it becomes necessary to invest time in learning the uniqueness of each country and also the individual leader's culture. Much can be gained through reading and study, but ultimately the international leader needs to spend time in the location with a learning posture in order to better understand the complexities and challenges the local leader faces.

4.2.1 Know the leaders

The International Directors interact with two groups of leaders; their fellow directors on the leadership team and the leaders in their area of responsibility. Utilising available tools (as mentioned in section 2.1) helps to understand the ability, strengths, weaknesses and personalities of both the leader's peers and the ones being led. This area includes knowing the cultural preferences of leadership of those being led. While journeying alongside the local leader with an attitude to understand, the international leader gains knowledge and understanding of both the leader and his or her ministry context.

4.2.2 Know the task

One respondent warned of the danger of "senior leadership becoming disconnected from the main task of the organisation[110] and becoming consumed by organisational matters."[111] He emphasised the need to understand the current grass roots ministry of the organisation and "the need to maintain a healthy understanding of the mission process."[112] This includes being familiar with a wide range of missiological issues and having a good grasp of the spiritual conflict and in particular the spirit world of East Asia.

4.2.2 Know the organisation

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[110] OMF International's mission statement: "We share the good news of Jesus Christ in all its fullness with the peoples of East Asia to the glory of God"
[111] Respondent C
[112] Respondent C

Although it is important for an International Director to know the policies, processes and procedures of the organisation it was stressed that it was critical to understand the ethos of OMF as an organisation. This includes imbibing the values of the organisation more than the finer details of policies and procedures. One respondent felt that "interpersonal conflicts were more often values conflicts rather than personality conflicts."[113] Another leader pointed out that "often the issue is a case of assumed values that are not actually organisational values."[114] This can happen when a practice is espoused by someone as being a "value", therefore knowing the organisational values is crucial for the leader. Having a correct interpretation of the organisation's mission, vision and values is equally as important.

4.2.3 Other areas of knowledge

Some other areas of knowledge that emerged from the interviews included: knowing how to give recognition in appropriate ways and knowing how to do inter-cultural conflict management.

The third foundational area to focus on to round off this section is the leader's skill.

4.3 The leader's skills

The area of skills poses the most challenging reflections for someone entering into the International Director leadership role. Learning new skills and developing existing skills in inter-cultural and cross-cultural leadership is a key area of growth for the leader.

4.3.1 Relational intelligence

In one way or another all respondents affirmed that relational skills trump all the other skills that could be mentioned. The leader cannot lead without good relationships being established with those being led. It was said that "relational intelligence[115] is more important that the other intelligences (e.g. IQ, EQ, CQ)."[116] An outworking of this is the ability go deeper in relationships to discover a person's values and then to go even further to be able to talk them through. One leader reiterated the importance of being able to build, maintain and restore relationships.

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[113] Respondent A
[114] Respondent D
[115] "Relational intelligence is the ability to learn, understand, and comprehend knowledge as it relates to interpersonal dynamics." Steve Saccone. "Relational Intelligence" SUMS Accessed September 12th, 2017, https://sed-efca.org/wp-content/uploads/2013/05/Relational-Intelligence-by-Steve-Saccone.pdf
[116] Respondent A

4.3.2 Leading not managing

One respondent stated that an International Director needs to change from being a manager to a leader. Dan Allender highlights a key difference between someone whose primary strength is to manage and someone who is called to lead. Managers are concerned with keeping the organisation running smoothly and are content to stay within the familiar boundaries of operation. Allender asserts that a leader has an "internal urge to alter the status quo to create a different world." [117] This comes with the risk of stepping beyond the comfort of the familiar into uncharted waters.

4.3.3 Panoramic and strategic thinking

Most respondents highlighted the skill of being able to think panoramically and strategically, especially when participating in the leadership team meetings. One leader described this aspect as "being able to sift through all the details and distil things down to the key areas to focus on."[118] It is the ability to not get lost in all the details, but to be able to rise above these to see the bigger picture and zero in on the key issues. In working with other leaders, the International Director needs to hone the skill of enabling them to think strategically about their ministry contexts while being careful not to step in and tell them what to do.

4.3.4 Being an encourager

Cultivating the skill of being an encourager of other leaders was a skill that was mentioned a few times in the interviews. One leader described it as "the ability to be like the New Testament Barnabas, who did not seek to make Paul into another Barnabas, but encouraged him in his strengths to use them for expanding and growing the church."[119] It is the ability to see what other leaders are doing and to help foster the gifts and strengths in them to be more effective in their roles.

4.3.5 Other skills

Some of the other skills mentioned in the interviews included: listening well so that people know they have been heard, resilience, communicating well in written form, mastering email communication, coaching and mentoring.

After weighing up the personal, cultural and leadership dynamics, the biblical teachings on leadership and the insights gained from interviewing international mission leaders it is time to

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[117] Allender, Dan B., *Leading with a Limp: Turning your Struggles into Strengths,* (Manila, Philippines. OMF Lit., 2010), 55.
[118] Respondent D
[119] Respondent D

assemble a proposed model for an effective leader operating in a cross-cultural and inter-cultural environment.

PART FOUR

5.   PROPOSED MODEL OF AN EFFECTIVE MISSION LEADER

The following profile is presented as a suggested prerequisite for the selection and appointment of an international leader serving in an inter-cultural and cross-cultural mission context, in particular, OMF International. The diagram below seeks to illustrate this profile by integrating the key components from this paper.

5.1   The leader profile diagram
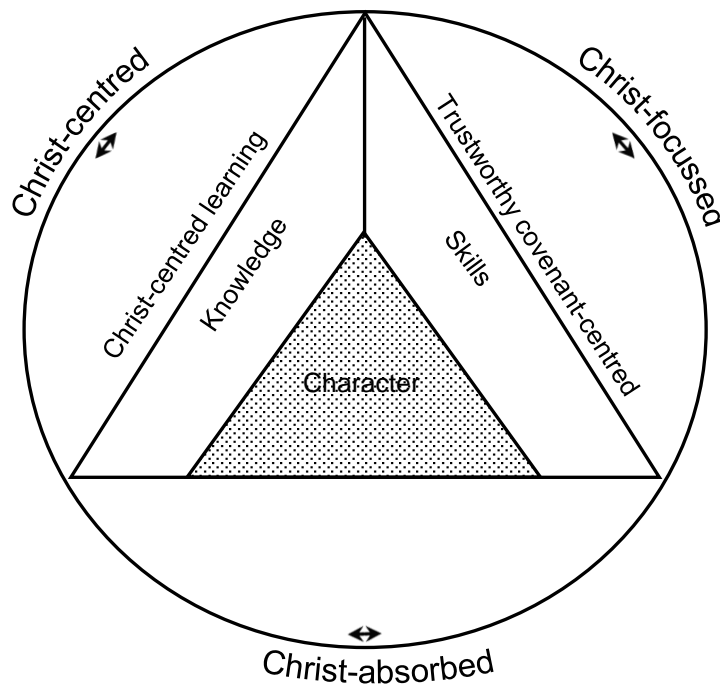
Leader Profile Diagram

5.2   Explaining the diagram

The leader profile has been diagrammatically presented here to highlight the relationship of each of the four components; the circle, then the knowledge, the skills and the character sections of the triangle. Now to expound each of these components in the diagram.

5.2.1   The circle

The circle encompasses the whole triangle to indicate that for the Christian leader, in everything God may be glorified through Jesus Christ.[120] Christ must be in all, whether character, skills or knowledge. The circle holds together the three pieces that make up the triangle, without it they will fall apart. The three phrases about Christ describe the pre-eminence and indispensability of union with Christ in all areas of leadership. The arrows indicate that these are not three distinct parts but are all interrelated.

5.2.2   The character triangle

The character triangle sits at the very heart of the whole diagram symbolizing the position it holds in the selection of a Christian leader. The knowledge trapezoid and the skills trapezoid are resting equally on the character core. This reflects the findings emphasized in the biblical and theological principles section and in the interviews – being precedes doing. Chris Lowney in *Heroic Leadership* asserts, "a leader's most compelling leadership tool is who he or she is" and that "Leadership behaviour develops naturally once this internal foundation has been laid. If it hasn't been, mere technique can never compensate."[121]

As mentioned in the interview section, the three common elements that emerged were; integrity, humility and respect. Although these are not the only areas of character, they are being upheld here as the essential core character traits. The other character traits that were highlighted in the interviews are advantageous or desired, but not core essentials. This allows for the flexibility of this model to accommodate leaders of varying character strengths. The effective application of the cultural considerations as outlined in part one is essentially dependent on these core character traits being present in the leader.

5.3.3   The knowledge trapezoid

The knowledge area is further defined by the phrase "Christ-centred learning". This is a learning out of a genuine love, respect and humility that works towards shaping the leader more like Christ in character and practice. It is a learning that is inspired and motivated by the love of Christ for others as the leader leads.

As stated earlier in the introduction to part two, this knowledge needs to incorporate an informed understanding of the biblical context, a healthy awareness of one's own cultural lens

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[120] 1 Pet 4:11
[121] Lowney, Chris, *Heroic Leadership: Best practices from a 450-year-old company that changed the world* (Chicago: Loyola Press, 2003), 19.

and an understanding of the cultures of the people being led.[122] This was affirmed in the cultural considerations, the biblical principles, and also the interviews.

5.4.4   The skills trapezoid

The skills area is not something that is developed in isolation, but in the context of a covenant community. Healthy interpersonal and leadership skills are fostered in the context of a "trustworthy covenant-centred community". That is why this phrase is placed along the skills trapezoid. Lingenfelter notes that "effective teamwork begins with a leader's commitment to covenant community" and this covenant relationship embraces accountability and a focus on productivity and results.[123]

Apart from the specific skills that were raised during the interviews the key area of skill development for the role of a mission leader is inter-cultural competence. Competence here is not a skill that the leader can achieve and then check off. It is a dynamic skill that is always developing as the context morphs and develops.

6.   Conclusion

The model presented here has drawn from insights gained in all three areas that this paper has engaged in. The inter-cultural and cross-cultural leadership dynamics section provided the backdrop for this mission leadership model. The biblical and theological principles section resonated with the core non-negotiables that emerged from the interview section. Several issues were raised through the interview feedback, but it was the common resounding elements that primarily contributed to the makeup of this model. In comparing the three key parts of this paper there was a clear overlap of truth seen from different perspectives that influenced the final profile presented in part four.

The model was intentionally kept simple and uncluttered so as to present the foundational core or prerequisite for someone being considered for an International Director role in OMF International. It is intended that the role description and job description hang off this foundational prerequisite.

About the Author
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[122] Plueddemann, 65 - 67.

[123] Lingenfelter, 99.