

APPENDIX C

THE LEARNING NEEDS OF AN EMERGING CROSS-CULTURAL LEADER

An effective leadership development strategy will see persons as a whole and thus will approach issues of the head, the hands, the heart, and the home as they inform the quality of a person's relationships and ability to fulfill a God-given mission in their context.¹⁶⁵ In the development of emerging cross-cultural leaders each growth area can be identified with a leading question.

What does the cross-cultural leader need to know?

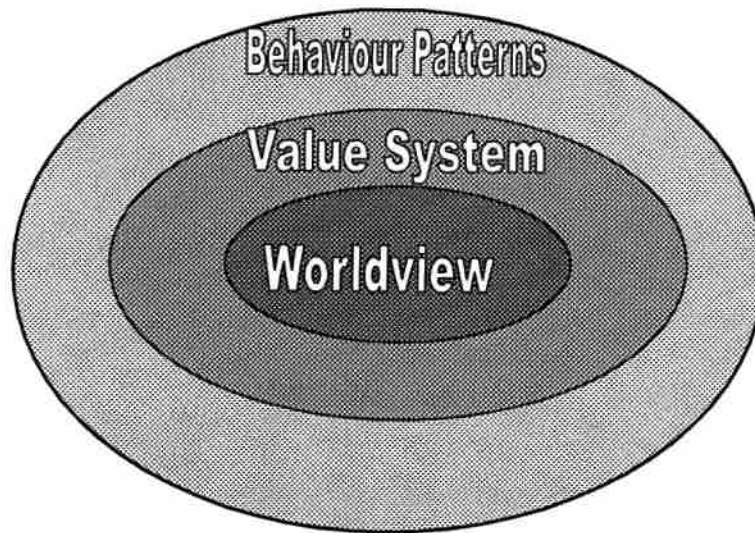
First, I am asking, "What does the cross-cultural leader need to know?" Awareness and knowledge of culture is one of the layers that must be addressed. Most people in cities function with some awareness of their own culture—their "integrated system of learned patterns of behavior, ideas, and products characteristic of the society."¹⁶⁶ Because of conflict or obvious differences regarding dress or food they are aware, "All people are not like me." However they likely lack detailed and objectified views of their own culture or of "other-culture people that will assist them in evaluating

¹⁶⁵ Issues of the head—knowledge and issues of the hands—skills, combined with experience produce competence. Issues of the heart—passion, devotion, and integrity towards God—relate to one's character. Finally, together character and competence are reflected as wisdom and love in one's human relationships—the issues of the home. See Appendix A. A well done exploration of character and competence can be found in the work of Bill Thrall, Bruce McNicol, and Ken McElrath in *The Assent of a Leader: How Ordinary Relationships Develop Extraordinary Character and Influence* (San Francisco: Jossey-Bass, 1999).

¹⁶⁶ Paul G. Hiebert, *Cultural Anthropology*, 25.

the encounter;”¹⁶⁷ they may see behaviour but they may not be able to discern what is underneath that behaviour—cultural values and a worldview.¹⁶⁸ A worldview is a culture’s core foundation and provides insight into what a person believes is real and “final reality.” A value system is the “concept of what is right and what is

Figure 3.



important;” it includes the concepts of time, space, history, progress, and society.

Behaviour patterns are “concepts of what is proper and acceptable.”¹⁶⁹ Unless a person’s desire for closer relationships or more effective work and productivity has compelled

¹⁶⁷ I am using “other-culture person” to describe the cross-cultural relationship. I am of one culture and the person across from me is of another culture. Marvin K. Mayers describes the phenomenon of experiencing “otherness”: “In most societies and communities, a person grows up in a “one-culture” world. . . as a result, ‘different’ becomes ‘odd’. . . . However much any given individual or society is able to adapt to others who are different, there is always a degree of self-orientation and ethnocentrism that closes out the other. There is a sense that ‘we are the real people.’” Marvin K. Mayers, *Christianity Confronts Culture: A Strategy for Crosscultural Evangelism* (Grand Rapids, Michigan: Zondervan, 1987), xii.

¹⁶⁸ Dann Pantoja developed this construction of culture through his study and pastoring of churches in Vancouver, B.C., Canada. I have chosen to use his model of culture because of the ease with which it can be presented to a diverse and ESL congregation. Pantoja’s model can be found in the internet magazine, *next wave*. www.next-wave.org/may01/multicultural.htm; Internet.

¹⁶⁹ Ibid.

them, they will not actively seek to confront their psychological discomfort with people who are different. They will not try to dig deeper. Fear is a tremendous motivator to remain in the confines of our comfort zone. Where there is motivation to learn, people have cast off their fear and engaged in a learning process that informed them of both their own culture and the culture of others.

Someday being a multicultural church may be the norm for church life in North America. For now though, we are on the front end of change and a period of transition. Stanley J. Grenz, in *A Primer on Postmodernism*, describes the paradoxes and ambiguities of this period in time as a byproduct of the migration and global accessibility brought about by the application of wealth and technology. He writes:

The advent of the global village has produced seemingly self-contradictory effects. The mass culture and global economy that the age of information is creating are uniting the world into what one droll observer has called “McWorld.” But at the same time the planet is coming together on one level, it is falling apart on another. The advent of postmodernity has fostered both a global consciousness and the erosion of national consciousness. Nationalization has diminished in the wake of a movement toward “retribalization,” toward increased loyalty to a more local context. This impulse is found not only in the countries of Africa but also in such unlikely places as Canada, which is repeatedly plagued by threats of secession by the largely French-speaking province of Quebec and by feelings of alienation among its Western provinces. People are increasingly following the new dictum: “Think globally, act locally.”¹⁷⁰

Unfortunately the discussion of culture in the North American church has largely been confined to missiology, and missiology has largely been confined to sending people overseas as missionaries.¹⁷¹ Acting locally will require global thinking. Today,

¹⁷⁰ Stanley J. Grenz, *A Primer on Postmodernism* (Grand Rapids, Michigan: Eerdmans, 1996), 18.

¹⁷¹ I suppose one caveat to my assertion about the North American Church may be that they have indeed talked about culture a great deal in the last 20 years, but it has been in the context of morality as culture and the sounding of a battle cry to evangelical churches to enter into a culture war. However, the view of culture even in regard to missions has not been particularly urban in its development. Ray Bakke comments on this in his own studies, “In my continued studies of global urban migration, I was forced to

organizations like The Gospel and Our Culture Network seek to reintroduce the theology and practice of missions back into the North American context and promote the development of a “missional church.” This network is seeking to emphasize that the essential “nature and vocation of the church” is to be “God’s called and sent people” not only somewhere else but in a local context.¹⁷² Though the call to bring missions back to the North American context is growing, the publication of material addressing the development of cross-cultural leaders in the context of an urban multicultural congregation is not.¹⁷³ To address Cityview’s need for raising cross-cultural leaders, I will apply what has been in the missiological domain into the context of a local congregation.

One of the surprising discoveries in the preparation of this project is the abundance of cross-cultural material written for the business sector. The business sector around the world has been making use of material designed to help leaders and managers equip their staff to work effectively and efficiently in the diversified work setting. They

confront the greatest migration in human history; the southern hemisphere coming north, and the east coming west and everyone coming to the cities. The urban literature of rage, injustice and black-and-white issues did not address the global realities. . . . On the other hand, the missiological literature was generally informed by tribal anthropology rather than urban sociology, so it didn’t touch the issues I was facing, except by analogy.” Ray Bakke, *A Theology As Big As The City* (Downers Grove, Illinois: InterVarsity Press), 27.

¹⁷² Darrell L. Guder, editor, *Missional Church: A Vision for the Sending of the Church in North America* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1998), 11.

¹⁷³ There may be several reasons for this dearth of information: fewer churches in the city, few practitioners with time to write about their church’s multicultural experience, and the assumption that anything written on leadership can be universally applied. Conn and Ortiz note, “Much has already been written and taught about church leadership. However, a good portion of these resources develop a concept of leadership that makes no reference to the context to which it is meant to apply, whether suburban or urban, this culture or that culture. While the Bible’s direction for leaders is truly transcultural, the way we apply it practically must vary from one cultural context to another. And any additional guidelines not directly from Scripture must always be seen relative to a particular context. . . . Most guidance available concerning church leadership tacitly assumes a suburban context.” 377.

are coming to terms with the urban and global realities. An example of the realistic and determined approach of some in the business world is seen in the work of Lee

Gardenswartz and Anita Rowe, in *Managing Diversity: A Complete Desk Reference And Planning Guide*. They write:

No longer can business leaders pretend not to see what is happening around them. . . . The metaphorical melting pot is currently and more accurately described as a salad bowl. Individuals from diverse groups are less willing to shed their rich cultural identities as the price for belonging. Rather, they seek an America large hearted enough to accommodate the cultures of their disparate roots while they simultaneously adopt norms of mainstream culture. This change from traditional assimilation to bicultural juggling has significantly impacted American business. Individuals who find value in their uniqueness are less willing to adapt to the dominant white male model of behavior in order to succeed. . . . While this diversity brings stimulation, challenge, and energy, it does not always lead to harmony. The mix of cultures, genders, life-styles, and values often becomes a source of misunderstanding and conflict.¹⁷⁴

They go on to cite another cross-cultural specialist, Milton J. Bennett, who raises the stakes a bit higher:

Intercultural sensitivity is not natural. It is not part of our primate past, nor has it characterized most of human history. Cross-cultural contact often has been accomplished by bloodshed, oppression, or genocide. Clearly this pattern cannot continue. Today, the failure to exercise intercultural sensitivity is not simply bad business or bad morality—it is self-destructive. So we face a choice: overcome the legacy of our history, or lose history itself for all time.¹⁷⁵

Though one might disagree with Bennet’s worldview, it is difficult to dismiss him. I am forced to wonder why the love of God has not been compelling enough to the church that we become the pioneers in cross-cultural leadership. Leadership development for the Cityview context will need to take current cross-cultural knowledge and skill

¹⁷⁴ Lee Gardenswartz and Anita Rowe, *Managing Diversity: A Complete Desk Reference And Planning Guide* (New York: Business One Irwin/Pfeiffer and Company, 1993), 4.

¹⁷⁵ *Ibid.*, 4. Milton J. Bennett, “Toward Ethnorelativism: A Development Model of Intercultural Sensitivity,” *Cross-Cultural Orientation: New Conceptualizations and Applications*, ed. Michael Paige (New York: University Press of America, 1986), 27.

development material developed for the business sector and combine it with a biblical and missiological understanding. My survey of these sectors suggests that the cross-cultural leader will need to know: a biblical approach to culture, a theological approach to relationships, a history of their own cultural formation, and a survey of the major approaches to life, decision-making styles, and patterns of communication particular to major cultural groups.

What does the cross-cultural leader need to be?

The second question that I am asking is “What does the cross-cultural leader need to be?” This question delves into the matter of character. What kind of person is the effective cross-cultural leader? Not only will the cross-cultural leader need to know something, but s/he will need to have a heart conditioned for sensitivity, empathy, and compassion. The common issues of spiritual leadership as expressed in 1 Timothy 3-4 will apply as to what responsibilities will be given them.¹⁷⁶ The cross-cultural leader must also be flexible, full of grace rather than judgement, open to change, willing to try new things but able to be clear about self-identity and preferences, emotionally astute and self-initiating.¹⁷⁷ Stephen, assigned to the first multicultural ministry team in the Jerusalem church, was noted by Luke to be “full of the Spirit and wisdom” and “full

¹⁷⁶ Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer*, 2nd revision (Chicago: Moody Press, 1994), 40-45. Sanders identifies 6 sets of qualifications from 1 Timothy 3: social, moral, mental, personality, domestic, and maturity.

¹⁷⁷ Dr. Colleen Kelley and Dr. Judith Meyers, *The Cross Cultural Adaptability Inventory Action-Planning Guide* (Minneapolis, Minnesota: National Computer Systems, Inc. 1992). I have drawn from their descriptions of four adaptability dimensions: Emotional resilience, flexibility/openness, perceptual acuity, and personal autonomy.

of God's grace and power."¹⁷⁸ According to James, the half-brother of Jesus, the "wisdom that comes from heaven is first of all pure; then peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere." The outcomes of such wisdom for a leader are good deeds that yield the notable distinction of being a peacemaker who brings a "harvest of righteousness."¹⁷⁹ The cross-cultural leader must *be* wise, like Jesus Christ.

In the multicultural context, the leader must also see himself or herself as one who is called by God to cross cultures. Thus the developing multicultural leader will give herself to developing the necessary attitudes of the heart. Stephen would have understood his assignment as a cross-cultural one, perhaps not in our language but in the spirit of it; he was being called on to sensitively minister to the widows of two cultures in the Jerusalem church who were in conflict with each other. This "wisdom" demonstrated by Stephen's life may be what James, the leader of the church in Jerusalem had in mind when he wrote about "wisdom that comes from heaven".

At Cityview I want to fuel a passion for assisting the diverse followers of Jesus Christ to function together as His body. The problem or challenge here is to create an ethos of cross-cultural leadership. We need passion that will embolden people to take risks because they love Christ and His church. Erwin McManus describes the challenge:

¹⁷⁸ Acts 6:5, 8. Speaking of Stephen it is easy for us to assume a personality approach over a character approach. William Easum and Thomas G. Bandy, provide a list of characteristics that focus not on personality but on the integrity and style of a potential "lay pastor." Under "Lay Pastor Integrity" they include: deep, daily spirituality, intentional confidentiality, unswerving fidelity, commitment to equality, personal humility, self-directed and self-disciplined. Under "Lay Pastor Style" they include: habitual patience, broad vision, gentleness, courageous perception, people focus, and inclusive behavior." William M. Easum and Thomas G. Bandy, *Growing Spiritual Redwoods* (Nashville, TN.: Abingdon Press, 1997), 163-164.

¹⁷⁹ James 3:17-18.

If a worldview is the way a community sees reality, then an ethos is the way a community feels reality. Ethos is what happens when many individuals make autonomous choices that create a unified movement. Ethos moves us when nothing else and like nothing else will. Ethos can be described as a tribal emotion. Like emotions fire us up, ethos is the tribal fire. Ethos is the fuel of our caring and the fire of our passions. Ethos is the e-motion of a community.¹⁸⁰

I might not be able to make someone love another, but the church is to be a people where the God who is love, puts love into the hearts of His people. Pastoral leaders serve the multicultural congregation as “cultural architects and soul environmentalists,” designing space and adjusting the climate to nurture full expressions of the grace of God.¹⁸¹ At Cityview I must develop ways through which we can pass on God’s passion for uniting diverse people in a community of love under the lordship of Jesus Christ. I desire cross-cultural leaders who exude passion because they have Spirit-fueled love in their hearts. This project is one component for shaping such a cross-cultural leadership ethos.

What does the cross-cultural leader need to do?

The third question I am asking is “What does the cross-cultural leader need to do?” The cross-cultural leader serves as a bridge between people of different cultures. She or he engages people in their spiritual journey with Jesus and helps them accomplish God’s purposes with other believers. Again many of the abilities of an effective spiritual leader need to be at work in the cross-cultural leader: the abilities to nurture relationships,

¹⁸⁰ Erwin Raphael McManus, *An Unstoppable force: Daring to become the church God had in mind* (Colorado: Group Publishing, 2001), 96-97.

¹⁸¹ *Ibid.* I have adopted McManus’s ideas of cultural architects and soul environmentalists to the development of the multicultural church. I have in mind what the culture-crossing men from Cyprus and Cyrene did when compelled to migrate because of persecution in Jerusalem. In Antioch they did not keep the Gospel to themselves; they shared it with the Greeks they met there. The Lord blessed and the church grew. Luke writes that Barnabas, “saw the grace of God” when he observed the new church of Jews and Greeks. Acts 11:19-23.

communicate, listen, gain alignment with vision and values, make decisions, and express care. A cross-cultural context requires some augmentation of these. A leader who is effective cross-culturally adjusts these skills according to the person with whom he or she engages. The important skill here is perhaps more a discipline of life that the cross-cultural leader needs—personal reflection.

The discipline of reflection assists the cross-cultural leader in thinking critically and theologically about his or her relationship with an other-cultured person or persons.¹⁸² Through the discipline of reflection the cross-cultural leader synthesizes what she knows about the other person and culture, what she knows about herself, and what she knows of the purposes of God. Reflection is an activity of engagement with the Spirit of God for consideration of how to agitate one's self and another person toward love and good deeds.¹⁸³ Its goal is the mutual movement of people toward maturity in Christ.

¹⁸² William T. Pyle, "Theological Reflection," *Experiencing Ministry Supervision: A Field-Based Approach*, editors William T. Pyle and Mary Alice Seals (Nashville, Tennessee: Broadman and Holman Publishers, 1995), 110. Pyle defines critical reflections and theological reflection: "Critical reflection is the process of examining one's action in order to identify the assumptions which are behind the actions, scrutinizing the accuracy and validity of the assumptions, and reconstituting these assumptions to include new insights, in order to make the assumptions more integrative of the experiences of reality... Theological reflection occurs when the events of life are examined through the eyes of faith, in order to integrate experience and faith. . . . In supervised ministry. . . this process is raised to a conscious level and used intentionally to foster growth and integration."

¹⁸³ Heb. 10:24. "And let us consider how we may spur one another on toward love and good deeds." The Greek word, *katanoeo*, means to perceive clearly, to observe, to understand closely, to fix one's eyes or mind upon, or to consider closely. In writing about the importance of "considering" to teaching, Bruce Wilkinson says that the word means to "constantly look at your audience and ask, 'Where are they? Are they with me right now or not? What are their needs? How can I adjust my content and delivery to teach them more effectively?' I must know what's going on in your life or I can't 'stir you up' because I don't know where you need help. I have to know how you're feeling and what you're thinking. I have to discern whether you have a problem in order to help stir you up for love and good works." Bruce Wilkinson, *The 7 Laws of the Learner: How to Teach Almost Anything to Practically Anyone!*, textbook edition (Sisters, Oregon: Multnomah Press, 1992), 77.

One example of this discipline at work is seen in the situational or contingency model of leadership developed by Paul Hersey and Ken Blanchard. Their model emphasizes the fact that leaders cannot treat all people the same all the time—to do so would be most unfair and even detrimental to people.¹⁸⁴ The leader must adjust his or her leadership style according to a person's ability or desire to fulfill a task. The follower's ability or readiness in a sense dictates the leader's movement between four complementary leadership styles: telling, selling, participating, and delegating.¹⁸⁵ What Blanchard and those adapting his model have done is to provide managers and even parents with a way to critically reflect on the abilities and attitudes of those in their circle of influence.¹⁸⁶ In the Christian context the implications of Blanchard and Hersey's model is that "success in leadership is measured by the growth of your followers—not by how many followers you have, but by how much each person grows under your leadership. In Christian circles we call this process discipling."¹⁸⁷ The effectiveness of the leader depends on the ability to adapt one's style wisely through the discipline of reflection or assessment. For the purposes of this project it is not necessary to teach the "Situational Leadership" model; however, it is necessary to give developing cross-cultural leaders two things: tools that enhance how they think about their relationships with other-culture people and assignments that develop the discipline of reflection.

¹⁸⁴ Paul Hersey, Kenneth H. Blanchard, Dewey E. Johnson, *Management of Organizational Behavior: Utilizing Human Resources*, Seventh Edition (Upper Saddle River, New Jersey: Prentice Hall, 1996), 219.

¹⁸⁵ *Ibid.*, 186-227.

¹⁸⁶ Hersey and Blanchard applied this model to parenting in *The Family Game: A Situational Approach to Parenting* (Escondido, California: Center for Leadership Studies, 1979).

¹⁸⁷ Walter C. Wright, *Relational Leadership, A Biblical Model for Leadership Service* (Carlisle, Cumbria, UK: Paternoster Press, 2000), 39-40.

Who does the cross-cultural leader know?

Finally there is a fourth question that I am asking. “Who does the cross-cultural leader know? A common leadership maxim applies here: without followers there is no leader.¹⁸⁸ I believe that the cross-cultural leader in the context of a multicultural congregation is going to have to regularly monitor their relationships. From evaluation of my own ministry and relationships I realize that the effective cross-cultural leader in our context will guard against simply drifting back into circles of cultural sameness and comfortability. A relationship inventory will assist the leader to push back against what is “natural.” The leader is going to have to evaluate who she knows across cultures, how much time she spends with other-culture people, and the depth and quality of her relationships with other-culture people. The objective of this question is to expand the breadth and depth of her other-culture relationships inside and outside the church.

Some may object to the “forced” nature of intentionality. However, love in the church is not based on comfort; it is based on call—we have been called into a new family together. It is based on obedience—we have a new way from Jesus our Lord. It is based on theology not just sociology. The cultural barriers between people are more than simply ethnicity and language; they are also drawn according to education and socio-economic status. Christ came that every barrier might be taken down and that people

¹⁸⁸ John Maxwell. *Developing the Leader Within You* (Nashville: Thomas Nelson Press, 1993), 1-2. “Leadership is influence. . . . Most people define leadership as the ability to achieve a position, not to get followers.”

might be reconciled to God and to each other.¹⁸⁹ God has given this ministry of reconciliation to the church. The cross-cultural leader is an agent of reconciliation in his or her relationships with other-culture people that together they might become a testimony of the grace of God. The leader cannot afford to be *laissez-faire*; she or he must be intentionally cooperative with the Spirit of God. People with multicultural values in the growing urban context of Vancouver and Canada are waiting for an authentic witness of God's grace.

¹⁸⁹ Eph. 2:11-22.