A MIXED METHODS MULTIPLE CASE STUDY OF CHURCH-BASED MULTIETHNIC LEADERSHIP DEVELOPMENT PROGRAMS

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DEVELOPMENT PROGRAMS

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To my Amanda, Caroline, Wells, and Camden

Psalm 128

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CHAPTER 1

INTRODUCTION TO THE RESEARCH PROBLEM

Leadership has always been essential to the health and mission of the church. The people of God in the Old Testament flourished or floundered depending on the faithfulness and effectiveness of their leaders. As the king goes, so go the people.[1] As Christians read into the New Testament, we see what care Jesus takes when selecting and equipping his disciples who would lead his new covenant community, and we read the high requirements for the offices of elder and deacon. The church's leaders were an essential ingredient to the first-century church's mission to make disciples of every ethnic group.[2] Today, church leadership seems just as challenging and pressing as ever. The United States is diversifying faster than previously expected, ushering in a new era of multiculturalism.[3] This is both a tremendous opportunity and an immense challenge as the twenty-first-century church continues to carry the Great Commission forward. Our nation's shifting demographics are an opportunity because the ethnic groups we are called to reach are moving into the neighborhood. The church's access to the nations has never been more available.

Yet, at the same time, the rise in diversity has brought a new range of challenges. Within just one generation, the United States has experienced massive

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[1] O. Palmer Robertson, *The Flow of the Psalms: Discovering Their Structure and Theology* (Phillipsburg, NJ: P&R, 2015), 63.

[2] Commonly translated "nations," *ethne* is more accurately translated as "ethnic group" or "people group." Andreas J Köstenberger, L. Scott Kellum, and Charles L. Quarles, *The Cradle, the Cross, and the Crown: An Introduction to the New Testament* (Nashville: B&H, 2009), 214.

[3] United States Census Bureau, "2020 Census Statistics Highlight Local Population Changes and Nation's Racial and Ethnic Diversity," accessed September 8, 2021, https://www.census.gov/newsroom/press-releases/2021/population-changes-nations-diversity.html.

cultural and sociological tectonic shifts. Just as years of subtle, undetected movement deep beneath the earth's surface results in abrupt, violent earthquakes, the United States has awoken to a decade where old cultural markers have completely rearranged themselves. Many factors play into our national shifts and tensions, but none may be as fundamental as our country's rapidly changing ethnic makeup. The same factor that offers such opportunity for obeying the Great Commission threaten divisions that would impede it. Two broad questions lay before the American church: how will we reach our diversifying communities, and how will we lead a diversifying church?

This research project is built on the conviction that one of the best ways to reach our diversifying neighborhoods and lead our diversifying churches is to empower godly and gifted leaders who resemble the diversity within our communities.[4] I will explore the grounds for this conviction next, but if true, the church must begin to intentionally develop the next generation of these leaders today. If we must begin developing these types of leaders, we must learn from the churches who are already doing this, which is the concern of this research project. However, without theological and pragmatic support for why kingdom diversity among church leaders is essential, the urgency to develop diverse leaders will never move a church from intention to action.[5]

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[4] "Diversity" includes every social distinction such as age, class, income, education, etc. When a church considers reaching the diversity around them, they should consider each of these factors. However, for the purposes of this research project, I will focus primarily on ethnic diversity. When considering growing in diversity, it is important to think locally rather than nationally. If a church is situated in a predominantly Latino neighborhood or a predominantly Black area, they should not feel obligated to become multiethnic because this is simply not their context. With that said, even these monoethnic areas (1) should value the ethnic diversity in the global church, (2) participate in the church's mission to send members to other ethnicities, and (3) pursue the forms of diversity that are around them. Furthermore, the church's objective is not to grow in diversity— "diversity is an *implication* and *result* of gospel-driven love, not the goal itself." Jamaal Williams and Timothy Paul Jones, *In Church as It Is in Heaven* (Downers Grove, IL: InterVarsity Press, 2023), 24.

[5] The phrase "kingdom diversity" gets at the heart at the type of diversity the church should pursue. Jarvis Williams's book *Redemptive Kingdom Diversity* defines kingdom diversity as "God's holistic redemption of the entire creation through Jesus's death for diverse Jews and gentiles and through his victorious resurrection from the dead with an eye toward the transformation of sinners and the entire creation." Thus, the church is pursuing a *unified* diversity under the Lordship of Jesus Christ. Jarvis J. Williams, *Redemptive Kingdom Diversity: A Biblical Theology of the People of God* (Grand Rapids: Baker Academic, 2021), 1.

Theological Reasons for Pursuing Diverse Church Leadership

A foundational presupposition undergirding this research project is that churches should diversify their leadership to seize the Great Commission opportunity before them and lead their diversifying churches more effectively. This section will first consider objections to the premise that churches should be concerned with diversity. After outlining common disagreement, I will explain why kingdom diversity among church bodies and church leadership stands on firm biblical-theological ground. After the theological review, I will revisit the objections once more for a final assessment.

Objections to the Premise: Churches Should Not Focus on Diversity

When considering why a church might consider raising up ethnically diverse leaders, some may reject the question's premise, though reasons for this rejection can vary widely. America's original sin still lingers in the dark pockets of our society, and the sad reality is that racism continues to influence some churches. These churches would refuse Jesus's call to engage other ethnic groups out of a sense of hatred or superiority. Blatant racism in the church is repugnant, but it is too simplistic to hurl this accusation at any church that do not embrace a multiethnic vision. Many churches in diverse areas choose to pursue a monoethnic or monocultural vision for ministry, though not due to racist ideologies.

One reason is pragmatic; people are naturally attracted to similar people. Therefore, churches will be more effective in reaching people who are ethnically or demographically similar to themselves. Donald McGavran first introduced this concept to the American church through *Understanding Church Growth* where he identified ethnic, socioeconomic, and other social differences as barriers to church growth.[6] Others have

[6] Donald A. McGavran, *Understanding Church Growth*, rev. ed. (Grand Rapids: Eerdmans, 1980).

argued that beyond church growth, homogeneous-unit churches "should be seen as one of the most viable institutions for healing such social ills" and "much of the ethical opposition to them . . . may turn out to be a subtle and thinly disguised manifestation of racism."[7]

A difference in calling is a second reason a church may not attempt to resemble their community. They would agree that heaven will one day be a wonderfully diverse place with people from every tribe, tongue, and nation. Even today the global body of Christ is extremely diverse. Still, it does not follow that each local congregation must pursue this same diversity.[8] Local monoethnic congregations add up to a global multiethnic church.

Another objection would be that there are many other areas and opportunities a church should focus on, therefore emphasizing ethnic diversity exclusively does harm to the holistic mission of the church. Though this research project focuses on developing leaders for diverse contexts, this is not an assertion that diversity should be a church'he only or primary emphasis of a church. "Diversity is an *implication* and a *result* of gospel-driven love, not the goal itself. The goal is faithfulness that embraces the unity God has already accomplished in Christ through the power of the gospel."[9]

A final reason for resisting intentional efforts at growing towards the diversity of the surrounding community is misplaced emphasis. Some would argue that the church's primary calling is to preach the gospel. Adding any other category such as resembling the surrounding demographics harmfully adds to the simple call to faithfully

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[7] C. Peter Wagner, "How Ethical Is the Homogeneous Unit Principle?," *Occasional Bulletin of Missionary Research* 2, no. 1 (1978): 12–19.

[8] Alex Kocman, "Fruit Salad Diversity," *Founders Ministry*, February 12, 2020, https://founders.org/2020/02/12/fruit-salad-diversity/.

[9] Jamaal E. Williams and Timothy Paul Jones, *In Church as It Is in Heaven: Cultivating a Multiethnic Kingdom Culture* (Downers Grove, IL: InterVarsity Press, 2023), 21.

preach the gospel.[10]

This research, however, assumes that the church should pursue reaching and resembling the demographics of their community. After the biblical-theological survey of ecclesiological and leadership diversity, I will revisit each of the three objections above.

Biblical Theological Reasons for Valuing Multiethnic Church Leadership

This section will examine what it means for humanity to image the Trinity through diverse leadership communities. This concept will be traced from the Old Testament through Jesus's choice of disciples to the leadership examples and instructions in the New Testament.

Diverse community in the *imago Dei*. The *imago Dei* has everything to do with our perspective on leadership. "The image of God forms the basis for our identity . . . by providing us with the essence of leadership, influence, and authority."[11] When reading Genesis 1:26–27, ancient Near Easterners would have instantly made the connection between God's image and his royal representatives tasked with ruling in his place.[12] Psalm 8 furthers this royal, kingly allusion as humanity leads in place of the ruler of the universe.[13] Every human is a "royal leader."[14]

However, when we consider the God whose image we bear, we understand this has implications for not only *what* we are called to do and *how* we are to lead but also

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[10] Voddie Baucham, "From the Outside In, Interview with Dr. Voddie Baucham," *Ministry and Leadership*, Spring–Summer 2014, 21.

[11] Gregg A. Okesson, "Image of God in Leadership: A Contextual Exploration in Theology of Leadership," *African Journal of Evangelical Theology* 23, no. 1 (2004): 27.

[12] Kenneth Matthews, *Genesis 1–11:26*, New American Commentary, vol. 1A (Nashville: B&H, 1996), 169.

[13] Gordon J. Wenham, *Genesis 1–15*, Word Biblical Commentary, vol. 1 (Waco, TX: Word Books, 1987), 30.

[14] Benjamin K. Forrest and Chet Roden, *Biblical Leadership: Theology for the Everyday Leader* (Grand Rapids: Kregel Academic, 2017), 137.

who we are to lead with. Adam and Eve not only image God in their leadership over creation but also in their cooperative relationship as they reflect God's divine and diverse community. The poem in Genesis 1:27 hints that both men and women are needed to reflect God's image.[15] The commentary on marriage in Genesis 2:24 further showcases how marital unity amidst gender diversity provides a flesh and blood representation of the Trinity.[16] Put together, God intentionally created Adam and Eve distinct from one another, yet one. In their diverse oneness, they mysteriously represent the unified community of the Trinity who sovereignly creates and leads creation.

Adam and Eve are commissioned to multiply and fill the earth as well as rule over and cultivate the earth (Gen 1:28). "God's original good design commands, anticipates, and celebrates ethnic diversity as one aspect of God's good creation mandate."[17] In other words, ethnic diversity is a logical extension of humanity filling the earth and creating distinct cultures in their various contexts.

Diverse leadership communities in the Old Testament. If the *imago Dei* creates a template for the way humans are to rule over creation in general, we would expect to find diverse leadership communities cropping up as humanity spreads across the face of the earth and the pages of the Old Testament. This, however, is not the case as sin inverted God's intentions for leadership communities. Where God designed humanity to lead through diverse communities, we find the emergence of tribalism and cultural hegemony. As a result, God shifts the way he interacts with humanity as humanity rules over creation. The blueprint for humanity to achieve the cultural mandate through diverse ruling communities is like an hourglass: universal in scope in the garden, narrowing on

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[15] Matthews, *Genesis 1–11:26*, 164.

[16] Philip Reeves, *Delighting in the Trinity: An Introduction to the Christian Faith* (Downers Grove, IL: IVP Academic, 2012), 37.

[17] Williams, *Redemptive Kingdom Diversity*, 12.

Abram's single family after the fall, but with the hope of expanding once again at some unknown point in the future.[18]

Genesis establishes the expectation that God will somehow achieve the universal blessing of all people groups through the unexpected means of blessing a particular family.[19] God makes this explicit when he promises that "all the peoples on earth will be blessed through [Abram]" (Gen 12:3). As we continue reading the Bible, we recognize this hourglass pattern applies not only to *who* will be blessed but also to *how* the blessing will be administered. As we have established, God's original intention is to employ diverse leadership communities. As we move beyond Genesis 12, the hourglass narrows as God primarily employs individuals from one cultural and ethnic family. But the hope is that the Messiah would once again bring about universal blessing and return God's people to the leadership blueprint from the garden. Though the hourglass is narrow for most of the Old Testament, we still find that God has not entirely abandoned his blueprint for diverse leadership communities.

Though the Bible dedicates over three-quarters of its pages to a single ethnic group, the template for diverse leadership communities is always waiting just beneath the surface. At first glance, it would appear that the Bible abandoned diverse leadership communities in favor of strong solo leadership: solitary men led Israel out of Egypt (Moses), into the Promised Land (Joshua, the Judges), and as a newly established regional power (David, Solomon, Israel, and Judea's kings). Though these are admittedly a departure from Adam and Eve co-leading in the garden, there are at least three reasons why God's use of solitary leaders is not as complete of an abandonment of diverse leadership communities as we might initially think.

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[18] Kenneth Matthews, *Genesis 11:27–50:2*, New American Commentary, vol. 1B (Nashville: B&H, 2005), 102.

[19] Wenham, *Genesis 1–15*, 278.

For one, these figures did not truly lead in isolation. “Plurality of leadership was vital in the Israelites’ life (Exod 4:29, 31; 19:7–8; Lev 4:13–15; Judg 12:16; 2 Sam 17:4, 14).”[20] Benjamin Merkle notes that Israel had elders that possessed real authority in at least four ways:

> (1) The elders represent the entire people or community in religious or political activity . . . (Ex. 12:21; 1Sam. 8:4); (2) The elders are associated with the leader, or accompany him when he exercises his authority . . . (Ex. 3:18); (3) The elders appear as a governing body . . . (Ezra 5:5; 6:7, 14); (4) The elders are sometimes part of the royal council . . . (2 Sam. 17:4, 15); and (5) The elders are a judicial body . . . (Deut. 19:12; 21:3; 22:15).[21]

Second, Kenneth Gangel observes a trend where

> leadership moves from singular to multiple. Noah and Abraham seem to stand alone . . . but once God forms the nation of Israel, Moses parcels out leadership responsibilities to others, sharing his authority, and exercising what we might call today a participatory leadership style. We read about “the leaders of the community,” (Ex. 16:22); “leaders of the people” (Ex. 18:25); “leaders of the Israelites” (Num. 13:3); and “the leadership of Moses and Aaron” (Num. 33:1).[22]

Lastly, the Bible never commands new covenant leaders to lead like these lone figures, nor is this leadership style a replacement for the template from the garden. Rather, these individuals foreshadow the Messiah, and it is precisely the fact that they fail in their solo leadership that creates hope for change among God’s people.[23] Each of these leaders fail God and his people. The promised Messiah would be the figure that allows the hourglass to re-open and enable God’s universal blessing to be poured out on all humanity, thus reinstating the call for humans to lead in diverse communities, unified under the Messiah’s leadership.

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[20] Orbelina Eguizabal and Kevin E. Lawson, “Leading Ministry Teams, Part 1: Theological Reflection on Ministry Teams,” *Christian Education Journal* 6, no. 2 (2009), 260.

[21] Benjamin L. Merkle, *The Elder and Overseer: One Office in the Early Church*, Studies in Biblical Literature (New York: Peter Lang, 2003), 26.

[22] Kenneth O. Gangel, *Team Leadership in Christian Ministry: Using Multiple Gifts to Build a Unified Vision* (Chicago: Moody Press, 1997), 476.

[23] Tim Mackie, “Isaiah and the Messianic King,” The Bible Project, accessed December 6, 2021, https://bibleproject.com/blog/isaiah-messianic-king/.

God's desire was to bless all of mankind between the garden and Abram, but as a result of sin, the hourglass reaches the narrow middle where God's blessing would flow through one man's family line. The other end of the hourglass opens when the Messiah, a member of Abram's family line, creates a way for God's universal blessing to be universally unleashed once more.

If God's use of diverse leadership communities follows this same hourglass format, we would expect to see this re-emerge as Jesus moved towards his crucifixion, resurrection, and ascension, followed by the apostles fully embodying God's original template for diverse leadership communities. Below we will first examine how Jesus's twelve disciples demonstrate an intentional move towards this diversity. Second, we will explore how the New Testament returns to the norm of diverse leadership communities through elder and deacon teams.

Jesus established a diverse leadership community. Jesus was the central transitional figure between the old and new covenants. On the one hand, he was sent "only to the lost sheep of the house of Israel" (Matt 15:24). On the other hand, Jesus recognized that he also had sheep in a different fold (John 10:16), and the disciples he was training would one day be the leaders of his new covenant community. His choice of disciples communicated who he wanted this community to become, and yet his choice was confined to Jews because the new covenant would not be fully instituted until his death and resurrection. Therefore, examining the diversity among the disciples' hints at which direction Jesus's community was trending.

The first thing to note Is that Jesus creates a leadership community to take over for him instead of training up a single protégé (like Moses and Joshua, David and Solomon, or Elijah and Elisha). Jesus disperses his authority among these twelve men,

equipping them to lead when he would one day be physically absent.[24] He focuses on building a leadership community rather than choosing his replacement.[25] It is important to note that plurality does not equate to diversity and, therefore, we must continue watching, not just how many disciples he calls, but what type of disciples he calls.

This leads to the second observation that Jesus sows in diversity among his followers. Jesus chooses four fishermen (Simon Peter, Andrew, James, and John), a tax collector (Matthew), and a political radical (Simon) to be his disciples (Matt 10:1–4). The Gospel authors do not include much detail about the other six, but the little that we know paints a picture of a group of men representing a wide range of political, socioeconomic, and professional backgrounds. From an ethnic perspective, one might assume that though they might be professionally diverse, they all represent one ethnically Jewish identity. This is true in a sense; however, we must remember that there are many points where non-Israelite blood joined the Jewish family tree. In fact, the half tribes of Manasseh and Ephraim share an Egyptian mother (Gen 48:3–5).[26] The Kenites and Gibeonites are examples of neighboring nations that began living among the Israelites (Josh 9; Judg 1:16). Although Israel was commanded to not intermarry with neighboring nations, Solomon himself is an example of a king who did not keep these commands (1 Kgs 11:2) and during his reign 153,600 foreigners were counted as living in Israel (2 Chr 2:17).[27] In reality, "there was never a biologically 'pure' Israel. Israel was always multiethnic and

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[24] Wenham, *Genesis 1–15*, 265.

[25] Alexander Strauch, *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership* (Colorado Springs: Lewis and Roth, 2003), 36. This contradicts Catholic interpretation of Matthew 16:18. In contrast, the traditional Protestant and Eastern Orthodox reading does not see Jesus elevating Peter to a place of superiority over the rest of the disciples.

[26] Esau McCaulley, *Reading While Black: African American Biblical Interpretation as an Exercise in Hope* (Downers Grove, IL: IVP Academic, 2020), 101.

[27] Andy Jolley, *Growing Diverse Leaders from Diverse Cultures* (Cambridge, England: Grove Books Limited, 2015), 5.

multinational."[28] Jesus "refuses to allow this initial community of disciples to remain homogeneous," and leads them to interact with Syrophoenician and Samaritan women (Matt 27:55; Mark 7:24–26; 15:41; Luke 23:39; John 4:9, 27), include both men and women among his group of followers (Matt 27:55; Mark 7:24–26; 15:41; Luke 23:39; John 4:9, 27), and his final exhortation was to take his kingdom message to every ethnic group (Matt 28:19–20; Acts 1:8).[29] Taking all of this together, it appears as if Jesus is intentionally choosing a group of diverse individuals (rather than one man) from a wide range of social situations to train as the future leaders of the church. In other words, Jesus seems to be setting the groundwork for his new covenant community to return to the diverse leadership template from the very beginning.

Diverse leadership among elders and deacons. After Jesus ascended into heaven and poured out his Spirit on his followers, we see the fulfillment of the far end of the hourglass opening to include people from every region of known territory (Acts 2:5–10). In the same way, diverse elder teams led by the Messiah's Spirit lead forth the new covenant people of God. There are three ways we see this in the New Testament: (1) in the expectation that churches be led by a plurality of elders, (2) in the examples of diverse elder teams in Acts, and (3) among the first group of deacons.

First, the New Testament authors expected churches to be led by a plurality of elders. "The New Testament describes a unique method of oversight in the church that does not depend on one individual. This model of leadership uses a group of individuals that are open to one another, accountable to one another, and dependent on one another."[30] This group leadership evolves from the twelve disciples to the first church

[28] McCaulley, *Reading While Black*, 102.

[29] Williams and Jones, *Church as It Is in Heaven*, 17.

[30] Matthew Dean Ross, "Trinitarian Foundations of Leadership" (EdD thesis, The Southern Baptist Theological Seminary, 2014), 38.

leadership council (Acts 15); we observe that a plurality of elders is a mark of mature churches (Acts 14:23; 20:17–28; 1 Thess 5:12–13; 1 Tim 5:17; Titus 1:5; Jas 5:14).[31]

Second, we see the example of an ethnical diverse Antiochian elder team. In Acts 13, Luke intentionally highlights the diversity among the five prophets and teachers. Barnabas was from Cyprus, Simeon was called Niger because of his black skin, Lucius was from North Africa, Saul from Tarsus, and Manean was likely raised in Galilee.[32] Not only is there striking ethnic diversity, but Luke is hinting at the socioeconomic diversity through Manean, who was most likely highly educated and born into an influential Jewish family.[33] The repetition of the ethnic makeup of the Antiochian prophets and leaders shows that this is a clear emphasis that Luke is attempting to highlight.[34]

Third, we observe diverse leadership among the first deacons. As a result of the Spirit's work, Hellenistic Jews from far and wide started following Jesus and participating in the early church (Acts 2:9–11, 42–47). Food distributors were overlooking Hellenistic widows because of the logistical difficulties accompanying rapid growth combined with the underlying ethnic divisions among Jews and Gentiles.[35] What is notable about the apostles' solution is that they chose seven Hellenistic men who were likely already recognized as leaders among the Greek-speaking Jews in the city.[36] Luke intimates that the apostles relied on those most directly impacted by inequalities to lead

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[31] Strauch, *Biblical Eldership*, 36.

[32] David Peterson, *The Acts of the Apostles*, Pillar New Testament Commentary (Grand Rapids: William B. Eerdmans, 2009), 375.

[33] Eckhard J. Schnabel, *Acts*, Zondervan Exegetical Commentary on the New Testament, vol. 5 (Grand Rapids: Zondervan, 2012), 554.

[34] David Peterson, *The Acts of the Apostles* (Grand Rapids: Eerdmans, 2009), 374.

[35] Peterson, *The Acts of the Apostles*, 230.

[36] F. F. Bruce, *The Book of the Acts*, rev. ed., New International Commentary on the New Testament (Grand Rapids: William B. Eerdmans, 1988), 121.

towards a solution.[37] This passage demonstrates that when ethnic divisions threatened the church's unity, one of the apostles' solutions was to empower a plurality of godly men who represented the ethnic diversity within the church and lead towards a solution.

Objections Revisited

The first objection to intentionally diversifying a church's leadership team is that it is pragmatically more difficult. Objectors would argue that reaching one demographic group is simpler and more effective. In some ways, this argument is true; diverse churches come with diverse problems. It is certainly not easier to pursue multiethnic ministry. Yet, as we have seen, neither Jesus nor the early church followed this strategy. In fact, Acts and many of the New Testament epistles are written to churches wrestling with the implications of living in ethnically diverse new covenant communities. Additionally, as will be outlined in the next section, this pragmatic approach will backfire as the next generation looks for diverse churches rather than a homogenous church experiences.

The second objectors celebrated the universal church's diversity but argued this call does not apply to local expressions of the body. Again, Jesus's approach and the first-century church's example disagree. The gospel transforms diverse communities into local churches, and the leadership of these churches, whether elders or deacons, resemble the diversity of the body. Additionally, "the local assembly 'manifests' or 'shows' the heavenly assembly," and as such the "individual local church is a proleptic sign of the eschatological church."[38] If this is true, then it is an error to create a strict disconnect between the diverse gathering of the heavenly assembly around the throne room in

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[37] Darrell L. Bock, *Acts*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2007), 262.

[38] Daniel T. Slavich, "In Church as It Is in Heaven: An Argument for Regenerate and Ethnically Diverse Local Church Membership," *Midwestern Journal of Theology* 16, no. 1 (Spring 2017): 39, 44.

Revelation 7:9 and the diversity within a local congregation.

A third objection was that focusing on diversity Is a misplaced emphasis. The church must simply preach the gospel and focusing on demographics is outside the definition of faithful preaching. In a way, this argument does have an important point to make. Diversity cannot be the end goal or driving motivation for preaching for in reality hell will be a very diverse place.[39] Yet we do see diverse churches and leadership communities sprouting up in the New Testament. If reaching all ethnic groups is central to the Great Commission (Matt 28:18–20), then that necessitates people from one ethnic group intentionally crossing cultural boundaries to bring the gospel to other ethnic groups, whether that be in an international context or domestic. Further, missionary best practices include intentionally reaching people from other ethnic groups and strategically reaching, discipling, and empowering leaders from these contexts.[40] If this applies to an overseas context, it follows that the American church can learn from these practices in reaching other ethnic groups within their own neighborhoods.

Having established firm biblical foundation for churches diversifying their leadership teams, we now turn towards pragmatic reasons. In other words, we should value and pursue a diverse church leadership team simply because we see it valued and exemplified in the Bible. Yet even if one remains unconvinced, this next section explores why churches with diverse leadership teams will be best suited to meet the challenges of the future.

Pragmatic Reasons for Valuing Multiethnic Church Leadership

This section will outline three pragmatic reasons why a church should install

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[39] John Piper, "Racial Diversity in Hell," *Desiring God* (blog), April 1, 2009, https://www.desiringgod.org/articles/racial-diversity-in-hell.

[40] John Terry, John Mark, and Jervis David Payne, *Developing a Strategy for Missions: A Biblical, Historical, and Cultural Introduction* (Grand Rapids: Baker Academic, 2013), 51.

godly and gifted multiethnic leaders. These three reasons are that multiethnic leadership is more effective in reaching diverse communities, reaching the next generation, and leading diverse churches.

Effectiveness in Reaching Diverse Communities

The first pragmatic argument for churches to empower godly and gifted leaders that resemble their diversifying communities is that they will be more effective in reaching their neighbors. This is not to say that a monoethnic leadership team cannot reach their diverse community, but diverse leadership teams are better suited for the task. A primary reason for this is that when people's "identity is reflected in the racial composition of the leadership, they face far fewer hurdles in their worship community."[41] A mixed-methods study by Barna Group confirms that when leaders of color occupy positions of authority in predominantly white churches, visiting minorities are much more likely to transition from guests to members. A core reason for this is the fear that joining the church without ethnic representation in leadership positions will require them to forfeit part of their ethnic identity. When a congregant does not have any church leader that resemble their race or ethnicity, 24 percent strongly or somewhat agree that they feel pressure to give up their racial identity. This drops to 7 percent when they join a multiethnic church with a leader from their racial group.[42]

This principle applies to both diverse non-Christian communities as well as Christian immigrants. Justo González has argued that because of the country's demographic changes, the church "must acknowledge the cultural capacity of much of our institutional and ecclesiastical life, which prevents us from recruiting and making

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[41] Barna Group, *Beyond Diversity: What the Future of Racial Justice Will Require of U.S. Churches* (Ventura, CA: Barna, 2021), 111.

[42] Barna Group, *Beyond Diversity*, 111.

way for the growing minorities that will soon be the majority of the church . . . it is necessary if our institutions are to remain viable and relevant in the decades to come."[43] Sociologist R. Stephen Warner notes that among the demographic shifts in America, "the great majority of the newcomers are Christians . . . . This means that the new immigrants represent not the de-Christianization of American society but the de-Europeanization of American Christianity."[44] Diverse church leadership makes it much easier for these Christians to integrate into established faith communities and easier for the church to adapt to our changing cultural landscape.

To put it plainly, it is much more challenging to reach, attract, or retain ethnicities other than the predominant ethnicity in the church without representation at the leadership level. This perceived pressure to alter one's identity exists for anyone not in the church's racial majority (including a White person joining a predominantly Black church). Still, because of the United States's history, this representation is even more vital for minorities entering majority White churches.[45]

Beyond empirical data, anecdotal experiences from leaders and thinkers confirm these findings. Jarvis Williams, a leading theologian in the multiethnic ministry conversation, provocatively states,

> One of the first things many ethnic minorities see when they visit predominately white churches is the absence of ethnic minorities participating in leadership . . . . In my view, predominately white churches that claim to desire multi-ethnic ministry, on the one hand, but refuse to appoint qualified ethnic minorities in leadership, on the other hand, are multiethnic church plantations. Qualified, ethnic diversity in leadership is a key element to becoming a healthy, multi-ethnic church.[46]

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[43] Justo L. González, *The History of Theological Education* (Nashville: Abingdon Press, 2015), 139.

[44] R. Stephen Warner, "Coming to America: Immigrants and the Faith They Bring," *Christian Century*, February 2004, 20.

[45] Curtiss Paul DeYoung et al., *United by Faith: The Multiracial Congregation as an Answer to the Problem of Race* (Oxford: Oxford University Press, 2003), 117.

[46] Jarvis J. Williams, "How to Avoid Becoming an Unhealthy, Multi-Ethnic Church Plantation," accessed July 8, 2021, https://thewitnessbcc.com/unhealthy-multi-ethnic-church-plantation/.

Likewise, Korie Edwards, a renowned religious sociologist specializing in American church multiethnicity, says that "when it comes to leadership structure in interracial churches, race matters both symbolically and culturally."[47] To put it another way, the choice of who leads the church is both a road sign for where the church is heading as well as the vehicle that enables the church to get there.

Mark DeYmaz, the lead directional pastor of Mosaic Church, is another leading voice in multiethnic ministry and church leadership. DeYmaz has said that a central strategy for growth in diversity has always been to follow Antioch's example of empowering diverse leaders.[48] Bill Head, another one of Mosaic's elders, recounts the decision to pursue leaders of color for their leadership team:

> It's what we've done from the beginning, and that is be diverse not only in the body, but in the leadership. And I think that's what separates many times churches have that desire to be more inclusive, to be more diverse, but the leadership never changes. The leadership is homogeneous, whether it be African American or Caucasian. But we have intentionally gone down that road to make sure that the leadership of this body represents what we're desiring to do as a whole.[49]

Effectiveness in Reaching the Next Generation

A second pragmatic argument for diversifying a church's leadership team is that the church will grow in reaching the next generation. Gen Z, those born between 1999 and 2015, is the most diverse generation in the history of the United States and will grow up looking for diverse churches.[50] Barna Group notes that "the kindergarteners who started school in 2016 were the first American class in which minority ethnicities made

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[47] Korie L. Edwards, *The Elusive Dream: The Power of Race in Interracial Churches* (New York: Oxford University Press, 2008), 81.

[48] Edward Ming Lee, "Case Studies of Three Select Multiethnic Churches: Their Motivation and Strategies in Being Multiethnic" (DMin diss., Dallas Theological Seminary, 2011), 129–130.

[49] Lee, "Case Study of Three Multiethnic Churches," 162.

[50] Barna Group, *Gen Z: The Culture, Beliefs and Motivations Shaping the Next Generation* (Ventura, CA: Barna, 2018), 12, 112.

up a majority of students, and whites the minority."[51] Because of this, Gen Z is "more comfortable than older generations with practicing diversity-in-unity now, as well as in the age to come."[52] Beyond being comfortable with a diverse life, this will become increasingly what young Americans are looking for.[53] For Gen Z, diversity is normal, which means homogenous churches will feel abnormal.

"The future of western society and western culture is multiethnic," and multiethnic churches are simply "keeping up with the changes."[54] Even today, "two-thirds of practicing Christians believe churches, in general, should have a major role in improving race relations in the country. The number-one way they suggest churches should go about doing that? Welcoming people of all races and ethnicities (80%)."[55] As of 2019, only 16 percent of US congregations were multiethnic, and of these multiethnic congregations, only 32 percent are minority led.[56] If the next generation will grow up looking for multiethnic churches with multiethnic leadership, the American church must begin intentionally raising up gifted and godly leaders that resemble the diversity of their communities.

Effectiveness in Leading Diverse Churches

A third pragmatic argument for empowering godly and gift multiethnic leaders is that multiethnic leadership is better equipped to lead a multiethnic church. Whereas the

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[51] Barna Group, *Gen Z*, 34.

[52] Barna Group, *Gen Z*, 105.

[53] Barna Group, *Beyond Diversity*, 14.

[54] Barna Group, "Interview—Tim Keller: State of the Church 2020 Webcast," published May 20, 2020, video, 7:22, https://vimeo.420910978.

[55] Barna Group, *Beyond Diversity*, 30.

[56] Korie L. Edwards, "When 'Diversity' Isn't Enough: Multiethnic Churches Have Been Growing over the Past Two Decades. But Are They Thriving?," *Christianity Today*, March 2021, 41; Edwards, *The Elusive Dream*, 56.

first two pragmatic reasons focused on reaching those outside the church (different ethnicities and the next generation), this reason focuses on leading diverse people within the church. There are at least three reasons why a multiethnic leadership team is better suited to lead a multiethnic church than a monoethnic leadership team.

Modeling unity and mutual submission. A healthy, diverse leadership team communicates that the minority church member can maintain their culture and individuality, but more than that, they are needed and can offer unique contributions to the church. Generally speaking, White people sit under White preaching, Black people sit under Black preaching, and some Black people sit under White preaching. Yet, it is much less likely for White people to sit under Black preaching. A sign of true diversity is when "white people learn to submit to the minority culture as black people have had to submit to the majority culture."[57] As previously stated, the mutual submission among a diverse leadership team becomes the road sign for the congregation's direction and the vehicle to get them there.

Defining maturity. A second reason is that those in authority implicitly and explicitly set the criteria for leadership potential. It is only human nature for leaders to conflate leadership potential with personal experience.[58] Churches with highly educated pastors will find it easy to gravitate towards potential leaders with master's degrees, and pastors who were once high-powered business executives will naturally identify potential leaders with marketplace experience. There is nothing inherently wrong with this. However, if left unexamined, these tendencies can easily default along ethnic and cultural lines, thus creating a "gentrification of sanctification" which makes spiritual growth and

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[57] Mat Carter, "Pastors' and Theologians' Forum on Race," *9Marks* 4, vol. 6 (September/October 2007): 13, https://www.9marks.org/article/pastors-and-theologians-forum-race/.

[58] DeYoung et al., *United by Faith*, 171.

maturity only available to practices linked to certain classes and cultures.[59] These filters result in a barrier to leadership growth pathways that may prevent minorities from being considered in the first place.

Curtiss DeYoung et al. add that some White reformed churches prefer reverent, stoic worship as the cultural norm—this is a cultural form of worship that is not necessarily good or bad. But they offer that when African Americans or Latinos who may have grown up in a more expressive worship environments attend these churches, they may consciously or unconsciously be overlooked as potential leaders because of this perceived immaturity.[60] Having minority representation in positions of leadership helps compensate for these blind spots and unconscious prejudices and clear the way for developing future minority leaders, which will continue to aid the church's effort to grow towards kingdom diversity.

Creativity and innovation. Lastly, diversity among church leaders allows for increased creativity and innovation. Healthy multiethnic churches must create a new culture that allows everyone to maintain their own ethnic identity while also making an entirely new church culture and ethos.[61] Building something new necessarily requires innovation and creativity. Having a diverse leadership team allows for this creativity because it utilizes the concepts and expressions from different church cultures. The creation of purple requires both blue and red. In the same way, leaders would be hard-pressed to create a unique church expression where people from multiple ethnic backgrounds all feel welcome if they are only drawing from one ecclesiological

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[59] Timothy Paul Jones, "The Gospel and Diversity," Sojourn Network Leaders' Summit, October 2018.

[60] DeYoung et al., *United by Faith*, 171.

[61] DeYoung et al., *United by Faith*, 167.

tradition.[62] Additionally, research demonstrates that leadership team diversity (ethnicity, age, gender, education, etc.) increases team innovation.[63] Thus, diversifying leadership teams is not merely affirmative action or tokenism to appease the politically correct, but all things being equal, diverse leaders possess unique skills and assets that will aid the church as it charts the course forward.[64]

Summary of Need for Research

The call for a church's leadership team to resemble the ethnic makeup of its community has deep biblical roots. And yet even if the biblical theological argument is unconvincing, there are numerous pragmatic reasons why diverse churches and diverse leadership teams will be the key to reaching the country in the coming decades. Yet the American church has made little progress from Martin Luther King's observation that Sunday mornings are one of the most segregated times in America.[65] If one of the key ways to move a church towards diversity is for the leadership to resemble the ethnic makeup of the community, the American church must begin raising up the next generation of these leaders. Thus, the purpose of this research project is to learn from churches that are already raising up these types of leaders to bless the church today and equip the church for tomorrow.

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[62] Christena Cleveland, *Disunity in Christ: Uncovering the Hidden Forces That Keep Us Apart* (Downers Grove, IL: IVP Books, 2013), 41.

[63] Susan Jackson and Karen Bantel, "Top Management and Innovation in Banking: Does the Composition of the Top Team Make a Difference?," *Strategic Management Journal* 10 (1989): 107–124; Orlando C. Richard, María del Carmen Triana, and Mingxiang Li, "The Effects of Racial Diversity Congruence between Upper Management and Lower Management on Firm Productivity," *Academy of Management Journal* 64, no. 5 (2021): 1355–1382.

[64] DeYoung et al., *United by Faith*, 177.

[65] The Martin Luther King Jr. Research & Education Institute, "Interview on 'Meet the Press,'" April 17, 1960, https://kinginstitute.stanford.edu/king-papers/documents/interview-meet-press.

Research Purpose

The purpose of this mixed methods multiple case study aims to learn from multiethnic churches by observing how they intentionally develop leaders from a wide range of ethnic backgrounds. To reach this understanding, the research will examine existing multiethnic churches with leadership development programs and assess how these strategies and desired outcomes are similar or dissimilar.

Research Questions

The following research questions guided the collection of the data from the churches:

1. Who do leaders of multiethnic organizations identify as the facilitators of leader development programs within multiethnic churches?
2. What is the developmental strategy among these leadership development programs?
3. What are the desired outcomes for the graduates of these leadership development programs?

Delimitations of the Study

This research project aims to study leadership development programs within multiethnic evangelical churches in the United States. Below I will elaborate on each of the delimitations.

Church-based. This project focused on leadership development programs existing within a local church context. Commonalities among leadership development programs in a secular or parachurch context will not be the focus of the study. Additionally, there are examples of multi-churches partnerships that join resources for a joint leadership development strategy, however, this study focused on programs housed within a single church.[66]

Evangelical. This study examined evangelical churches as defined by the

[66] Legacy Disciple in Chicago, Illinois, is an example of this multi-church cooperation. However, it is not housed within a single church context.

Bebbington quadrilateral.[67] This study was not confined to a specific denomination but rather a church's commitment to core theological beliefs. Because this study included churches who were broadly evangelical and not narrowly confessional Baptists, there were a number of leaders whom I differed theologically, and yet are soundly within the theological delimitations of this study. Some of these theological differences included paedobaptism, egalitarianism, and Arminian soteriology. For the purpose of this study, I refer to each research participant with the title or church office that he or she introduced themselves with and will include details from their interviews as they describe them.

Leader development programs. This study examined programs geared towards developing leaders. Other non-leadership-focused developmental programs will not be examined, such as discipleship, care and counseling, or Bible studies on diversity.

Multiethnic churches. This study only examined multiethnic churches as defined by Michael Emerson and Karen Kim, where no single ethnic group makes up more than eighty percent of a single congregation.[68]

Churches located in the United States. Multiethnic churches exist all around the world, however, this study only examined multiethnic churches in the United States. There are many other multiethnic churches across the world, though this study has limited the scope of churches to the United States due to its unique history of ethnic tension. Therefore, because of this unique history, the approaches to multiethnic leadership development within the United States may differ from churches in other countries.

Terminology

For clarity, I will utilize the following definitions throughout this study.

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[67] David W. Bebbington, *Evangelicalism in Modern Britain: A History From the 1730s to the 1980s* (London: Routledge, 1993), 3.

[68] Michael O. Emerson and Karen Chai Kim, "Multiracial Congregations: An Analysis of Their Development and a Typology," *Journal for the Scientific Study of Religion* 42, no. 2 (2003): 217.

Ethnicity and race. "Ethnicity . . . is rooted in real social distinctions (dialect, geography, customs, values, ideas, behaviors, religious practices, culture, etc.)."[69] Race "is a socially constructed identity. It was created to give racial meaning to groups of people based on racial biases and perceptions because of racialization. Racialization is not based on any real criteria rooted in a biological reality."[70] Race and ethnicity are sometimes used interchangeably in the literature. However, I will use the term "ethnicity" throughout this research project.

Multiethnic. As described in the delimitation section above, a commonly used definition for diversity is when no more than one ethnic group makes up more than 80 percent of a congregation.[71] This definition applies to any use of "multiethnic" to describe a church or group in this study.

Evangelical. The term "evangelical" will refer to the definition proposed by David Bebbington. According to Bebbington, there are

> four qualities that have been the special marks of Evangelical religion: *conversionism*, the belief that lives need to be changed; *activism*, the expression of the gospel in effort; *biblicism*, a particular regard for the Bible; and what may be called *crucicentrism*, a stress on the sacrifice of Christ on the cross. Together they form a quadrilateral of priorities that is the basis of Evangelicalism.[72]

Leader development program. A leader development program is any organized effort to develop individuals for leadership positions. These programs could include elder development tracks, deacon development tracks, or programs geared towards lay members simply desiring to grow in leadership skills or gifting.

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[69] Williams, *Redemptive Kingdom Diversity*, 3.

[70] Williams, *Redemptive Kingdom Diversity*, 3.

[71] Emerson and Kim, "Multiracial Congregations," 217.

[72] Bebbington, *Evangelicalism in Modern Britain*, 3.

Research Assumptions

The following assumptions have been made in the development of this research project:

1. Churches should value reaching the diversity represented in their communities.
2. A key element of successfully reaching a diverse community and leading a diverse group is for the leadership to reflect the diversity among the people they are leading.
3. Churches should raise up leaders who resemble the diversity in their communities.
4. Leadership development is part of a healthy church's responsibility.

Methodological Overview

I chose a convergent mixed methods approach for this research project to capitalize on the strengths of both qualitative and quantitative research. I utilized two research instruments to collect data, both designed specifically for this project. The first was an interview protocol (see appendix 1) that was conducted and recorded over Zoom. These interviews were designed to gain open ended responses to questions about how these churches develop leaders and what outcomes they hope to achieve. The second instrument was the leader development outcomes questionnaire (see appendix 2). These questions were framed using Keith Krispin's Leader Outcomes Framework and designed to understand what outcomes of emerging leaders are most valued in multiethnic leader development programs.[73]

This research project relied on a Delphi group to provide the research samples. Due to time limitations, finding every multiethnic church with a leadership development program and conducting a sampling among the overall population is unfeasible. Therefore, selecting a panel of experts who could provide churches that fit the parameters of this study allowed for a realistic research timeline and offer churches and programs

[73] Keith R. Krispin, "Christian Leader Development: An Outcomes Framework," *Christian Education Journal* 17, no. 1 (April 1, 2020): 18–37.

that fit within the study parameters. Delphi studies have the advantage of being cost-effective, flexible, and utilizing a range of experts.[74] Additionally, if the panelists are chosen wisely, they can represent churches from various geographic locations and denominational backgrounds. Therefore, a relatively small number of carefully selected experts can yield a sufficient number of multiethnic churches with leadership development programs for this study.

This study was broken into six broad phases. Below is a summary of each phase which will later be expanded upon in the third chapter of this thesis.

The first phase involved generating a Delphi group of at least eight leaders within multiethnic organizations. Once the Delphi participants were selected and they agreed to participate, I presented the panelists with an online Qualtrics form that outlined the study's parameters and asked them to send the names of churches and pastors/leaders that fit these parameters, along with permission to reference their names when contacting these church leaders. Qualtrics is an online survey platform that was chosen for its flexibility and aesthetic design. This cloud-based system also allows for access to the data from any device.

Phase 2 consisted of contacting and finalizing the list of church leaders who participated in this study. The goal was to gain access to five to ten churches that fit within the delimitations of this study. This included an initial email or phone call along with participants filling out an informed consent form.

Phase 3 involved conducting an interview using the interview protocol in appendix 1. Interview were conducted online over the Zoom platform. Zoom is a video call software the creates a more "in-person" interview feel, even when interviews are being conducted hundreds of miles apart. Additionally, Zoom allows for the video calls to

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[74] Jay R. Avella, "Delphi Panels: Research Design, Procedures, Advantages, and Challenges," *International Journal of Doctoral Studies* 11 (2016): 314.

be recorded and transcribed for future reference and coding.

Phase 4 included sending each participant the leader development outcomes questionnaire. The questionnaire was built on the Qualtrics website. This questionnaire was sent out directly following the initial Zoom interview. Up to three follow-up reminders were sent in the case that a participant did not complete the questionnaire.

Phase 6 involved the analysis of both the Zoom interview transcripts as well as the questionnaire results. The transcripts were coded using the Dedoose software package. The questionnaires were analyzed using Microsoft Excel. Dedoose is designed for mixed methods research and allows for quantitative data sets to be compared with qualitative coding categories to determine if any additional relationship exist.

The sixth and final phase was a presentation of the findings to the original Delphi group from step 1. The high-level data was presented in an online Qualtrics form where the Delphi members were asked to provide reactions to the findings, as well as possible applications.

CHAPTER 2

PRECEDENT LITERATURE

In this chapter, I will review the precedent literature surrounding multiethnic leader development within a local church context. The goal of this chapter is to demonstrate that a gap in the literature exists around the topic of this study, thus exposing the need for further research. To accomplish this task, this chapter will contain three broad sections. In the first section, I will summarize the broad developments of secular leadership theory over the past 150 years. In the second section, I will utilize Keith Krispin's leader development outcomes framework to explore and organize the Christian leader development literature and connect this literature body to the leadership theories explored in the first section.[1] The third and final section of this chapter will examine the literature base regarding leader development in multiethnic church contexts.

Survey of Secular Leadership Theory

As previously stated, this section will survey the broad developments in secular leadership theory. Each section will include a summary of the major contributors to the theory, how the theory relates to those that came before it, and how these theories may lend themselves to leader development.

Traits Theory

Traits theory is one of the oldest approaches to leadership. "From the turn of the century through the 1940s leadership research was dominated by attempts to show

[1] Keith R. Krispin, "Christian Leader Development: An Outcomes Framework," *Christian Education Journal* 17, no. 1 (April 1, 2020): 18–37.

that leaders possessed some intrinsic quality or characteristic that differentiated them from followers."[2] A development of "Great Man Theory," traits theory "was one of the first systematic attempts to study leadership."[3] Francis Galton, one of the theory's earliest proponents and the cousin of Charles Darwin,[4] viewed leadership as a genetically inherited trait.[5] Others viewed leaders as men gifted by God.[6] Whether from genetics or God, these theorists agreed that these leadership qualities could not be developed or learned.

As the theory grew in popularity, the research followed suit. In 1948 and 1974, Ralph Stogdill attempted to survey the field of leadership traits research and found ten traits that seemed to appear on most lists.[7] Many additional studies and meta-analyses have been conducted, though a definitive list of traits remained elusive.[8] Though traits theory reached the height of its influence in the first half of the 20th century, it has recently reappeared as an influence behind the more recent interests in charismatic and

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[2] Aarthur G. Jago, "Leadership: Perspectives in Theory and Research," *Management Science* 28, no. 3 (1982): 317.

[3] Peter G. Northouse, *Leadership: Theory and Practice*, 9th ed. (Thousand Oaks, CA: SAGE, 2022), 27.

[4] Nicholas Gillham, "Cousins: Charles Darwin, Sir Francis Galton and the Birth of Eugenics," *Significance* 6, no. 3 (September 2009): 132.

[5] Francis Galton, *Hereditary Genius: An Inquiry into Its Laws and Consequences* (London: Macmillan, 1869).

[6] Bert A. Spector, *Discourse on Leadership: A Critical Appraisal* (Cambridge: Cambridge University Press, 2016), 18–32.

[7] Ralph M. Stogdill, "Personal Factors Associated with Leadership: A Survey of the Literature," *Journal of Psychology*, 25, no. 1 (1948): 35–71; Ralph M. Stogdill, *Handbook of Leadership: A Survey of Theory and Research* (New York: Free Press, 1974).

[8] See Richard D. Mann, "A Review of the Relationship between Personality and Performance in Small Groups," *Psychological Bulletin,* 56 (1959): 241–270; Robert G. Lord, Christy L. DeVader, and George M. Alliger, "A Meta-Analysis of the Relation between Personality Traits and Leadership Perceptions: An Application of Validity Generalization Procedures," *Journal of Applied Psychology*, 71 (1986): 402–410; Shelley A. Kirkpatrick and Edwin A. Locke, "Leadership: Do Traits Matter?," *The Executive*, 5 (1991): 48–60; Stephen J. Zaccaro, Cary Kemp, and Paige Bader, "Leader Traits and Attributes," in *The Nature of Leadership*, ed. John Antonakis, Anna T. Cianciolo, and Robert J. Sternberg (Thousand Oaks, CA: SAGE, 2004), 101–124; Northouse, *Leadership*, 42.

visionary leadership.[9]

From this perspective, leadership is not a skill that can be practiced or a concept that can be learned. Someone is either born with it or blessed by it. Therefore, the task of cultivating leaders within a church is less about developing the members who are already present and more about attracting gifted leaders from outside the organization. Additionally, these leadership traits are highly culturally specific; what is recognized as a leadership trait in one culture may vary widely from another.[10]

Skills Approach

By mid-century, researchers had realized the difficulty in finding a list of traits inherent to leaders. This impasse led Robert Katz to propose a skills approach to the study of leadership.[11] Whereas the traits approach to leadership emphasized the innate qualities of great men and women, Katz looked to find the knowledge, skills, and capabilities that are required for great leadership.[12] Katz proposed there were essentially three categories of leadership skills: conceptual, technical, and human. Important to top and middle management, conceptual skills were essential for tasks such as vision and strategic planning. Technical skills, important for middle managers and supervisory managers, are involved in tasks involving tools and techniques particular to a specific job. Lastly, Katz cited human skills as vital for every level of leadership and involved working well with other people. Michael Mumford et al. applied Katz's theory to 1,800 US Army personnel and developed a more robust iteration of Katz's concept, which

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[9] Northouse, *Leadership*, 28.

[10] This will be discussed more in-depth in the "inclusive leadership" section below.

[11] Robert L. Katz, "Skills of an Effective Administrator," *Harvard Business Review* 33, no. 1 (1955): 33–42.

[12] Northouse, *Leadership*, 56.

would receive later refinement to nine critical skills for effective leadership.[13]

A critical difference between Traits Theory and the Skills Approach is that the latter believes the capabilities necessary for leadership can be learned and developed. Therefore, theoretically speaking, anyone can learn to be a leader.

This approach can be used to develop current leaders, but it is less concerned with developing current followers into future leaders. The nine skills listed in the most recent iteration of Mumford et al.'s leadership skills do not include the development of followers into leaders. Each of the nine deals with goal accomplishment, strategic thinking, and vision casting, but none involves developing followers into leaders or adapting leadership to fit the followers.

Though there is some evidence to suggest that the military findings can be generalized, there has not been enough research to conclude whether the Skills Approach is effective in a multicultural context.[14] The assimilating nature of military culture in conjunction with the highly hierarchical leadership structure is not representative of how leadership may play out in many other cultures.

Behavioral Approach

The Behavioral Approach developed alongside the Skills Approach and similarly was birthed out of the inconsistencies of the Traits era. Where the Skills Approach attempts to pin down the competencies of leadership, the Behavioral Approach is more focused on a leader's actions. These actions can be grouped into two broad categories: actions relating to *tasks* and actions relating to *relationships*.

The Behavioral Approach was Id by three primary contributors. The Ohio State

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[13] Michael D. Mumford et al., "Leadership Skills for a Changing World Solving Complex Social Problems," *Leadership Quarterly* I7, no. 1 (2000): 23; Michael D. Mumford et al., "Cognitive Skills and Leadership Performance: The Nine Critical Skills," *Leadership Quarterly* 28, no. 1 (2017): 28.

[14] Stephen J. Zaccaro et al., "Assessment of leader problem-solving capabilities," *Leadership Quarterly* 11, no. 1 (2000): 37–64; Northouse, *Leadership*, 72.

studies produced a list of leader behaviors through a 150-item test called the Leader Behavior Description Questionnaire (LBDQ).[15] Stogdill condensed the questionnaire producing the LBDQ-XII.[16] Analysis of these tests showed that leadership behaviors could be placed on two independent scales: consideration and instituting structure.[17] The second contributor to the Behavioral Approach came from the University of Michigan studies and focused on how leaders act around small groups and teams.[18] Similar to The Ohio State studies, this stream of research found two similar groupings: production orientation and people orientation. The third contributor to the Behavioral Approach resulted from the work of Robert Blake and Jane Mouton. Their Managerial Grid underwent four major revisions and ultimately landed on two dimensions of leadership: concern for production and concern for people.[19]

As previously stated, the Behavioral Approach examines leaders' *actions* while the Skills Approach examines leaders' *capabilities*. An additional point of divergence is that the Behavioral Approach has a category for the importance of relationships, while the latest development of the Skills Approach takes this out of Katz's original conceptualization.

The Behavioral Approach has been influential in many leadership trainings

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[15] John K. Hemphill and Alvin E. Coons, "Development of the Leader Behavior Description Questionnaire," in *Leader Behavior: Its Description and Measurement*, ed. Ralph M. Stogdill and Alvin E. Coons (Columbus: The Ohio State University, 1957).

[16] Ralph M. Stogdill, *Manual for the Leader Behavior Description Questionnaire Form XII (*Columbus: The Ohio State University, 1963).

[17] Ralph M. Stogdill, *Handbook of Leadership: A Survey of Theory and Research* (New York: Free Press, 1974).

[18] Daniel Katz and Robert L. Kahn "Human Organization and Worker Motivation," in *Industrial Productivity*, ed. L. R. Tripp (Madison, WI: Industrial Relations Research Association, 1951), 146–171; Dorwin Cartwright and Alvin Zander, *Group Dynamics Research and Theory* (Evanston, IL: Harper & Row, 1960).

[19] Robert R. Blake and Jane S. Mouton, *The Managerial Grid* (Houston: Gulf, 1964); Robert R. Blake and Jane S. Mouton, *The New Managerial Grid* (Houston: Gulf, 1978); Robert R. Blake and Jane S. Mouton, *The Managerial Grid III* (Houston: Gulf, 1985); Robert R. Blake and Anne A. McCanse, *Leadership Dilemmas: Grid Solutions* (Houston: Gulf, 1991).

across the country.[20] It can be very helpful for developing the leader's managerial competencies, though it does not extend to the leader's character. In other words, what a leader does is more important than who a leader is. This perspective will receive pushback in future theories such as transformational leadership, servant leadership, and leader-member exchange theory.

Path-Goal Theory

The final theory in the first categorization of non-leadership developmental approaches is the path-goal theory which began to appear in the first half of the 1970s.[21] While previous leadership theories consider task accomplishment and relationships from the perspective of the leader, this theory shifted the focus to the follower.[22] The approach is similar to the Behavioral Approach in that it identifies directive, supportive, participative, and achievement-oriented approaches as core leadership behaviors.[23] Beyond leader behavior, this approach also identified follower characteristics and task orientation as essential components of motivating followers.

The essential question behind Path-Goal Theory is what a leader needs to do to motivate a follower to accomplish a task. This includes creating positive and negative incentives, providing resources, and removing obstacles. Path-goal theory is, therefore, less concerned with developing emerging leaders than getting the job done.

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[20] Northouse*, Leadership*, 96.

[21] Martin G. Evans, "The Effects of Supervisory Behavior on the Path-Goal Relationship," *Organizational Behavior & Human Performance* 5, no. 3 (May 1970): 277–298; R. J. House, "A Path Goal Theory of Leader Effectiveness," *Administrative Science Quarterly* 16, no. 3 (September 1971): 321–339; Robert J. House and G. Dessler, "The Path-Goal Theory of Leadership: Some Post Hoc and A Priori Tests," in *Contingency Approaches In Leadership*, ed. James G. Hunt and Lars L. Larson (Carbondale: Southern Illinois University Press, 1974), 29–55; Robert J. House and Terence R. Mitchell, "Path-Goal Theory of Leadership," in *Leadership: Understanding the Dynamics of Power and Influence in Organizations*, ed. Robert P. Vecchio, 2nd ed. (Notre Dame, IN: University of Notre Dame Press, 2007), 241–254.

[22] Northouse, *Leadership*, 132.

[23] Robert J. House and Terence R. Mitchell, *Path-Goal Theory of Leadership* (Seattle: Washington University Seattle Department of Psychology, 1975), 8.

Situational Approach

The Situational Approach developed from P. Hersey and K. H. Blanchard's work in the 1960s.[24] Their original work would continue to be developed until arriving at its most recognizable form of Situational Leadership II (SLII) in 2013.[25] The SLII presents four leadership style shifts depending on the developmental level of the follower. The leader must move from directing, to coaching, to supporting, and finally to delegating as the follower grows and matures. Each style is categorized by a spectrum of the directive and supportive behaviors.

The Situational Approach is similar to the Behavioral Approach in that it emphasizes leader behavior (i.e., high vs. low supportive behavior and high vs. low directive behavior). Additionally, the directive and supportive behaviors of SLII are also similar to task and relational behaviors of the Behavioral Approach. The point at which these two approaches diverge is the diagnosis and development of individuals under the leader's scope of influence.

The Situational Approach to leadership uniquely recognizes that different followers are in different developmental positions, and therefore the leader must adapt his or her leadership approach to best suit the follower. Not only does the SLII help leaders recognize how to adapt their leadership style to the developmental level of the follower, but it also provides a framework for the ongoing development of the follower. Blanchard et al. view developing followers towards greater competency and capacity as central to the leadership task.

Leader-Member Exchange

Leader-Member Exchange Theory (LMX) was originally developed in the

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[24] P. Hersey and K. H. Blanchard, "Life-Cycle Theory of Leadership," *Training and Development Journal* 33, no. 6 (1979): 95–100.

[25] Ken Blanchard, Patricia Zigarmi, and Drea Zigarmi, *Leadership and the One Minute Manager: Increasing Effectiveness through Situational Leadership II* (New York: William Morrow, 2013).

mid-1970s and focused on the dyadic relationship and development between a single leader and a single follower.[26] Fred Dansereau, George Graen, and William Haga found that, contrary to previous managerial research, organizations naturally sort themselves into in-group and out-group units that do not strictly follow an organizational structure.[27] These vertical dyad linkages (VDLs) between each follower and their leader are categorized by in-groups, where the relationship and responsibility exceed the strict confines of the job description, and out-groups, where activity stays within the confines of the employment contract.[28]

In this way, LMX finds agreement with the one-on-one orientation of the Situational Approach and Path-Goal Theory and distinct from the more team or departmental-related perspectives on leadership, such as the Behavioral or Skills Approach. LMX is distinct from Path-Goal theory in that it is relationally and developmentally focused, while Path-Goal Theory is goal focused. Additionally, LMX is different from the Situational Approach in that SLII views leadership as a one-way street where the leader develops the follower. LMX, on the other hand, views the dyadic relationship as a give-and-take where both parties are involved and impacted.

LMX falls within the future leader development focus category because it has a vision for developing followers into leaders. Though earlier iterations of LMX view the in-group out-group distinction as fixed, later developments attempted to extend the in-group to include all followers. Therefore, leaders who utilize LMX will be looking for

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[26] Fred Dansereau Jr., George Graen, and William J. Haga, "A Vertical Dyad Linkage Approach to Leadership within Formal Organizations: A Longitudinal Investigation of the Role Making Process," *Organizational Behavior & Human Performance* 13, no. 1 (February 1975): 46–78; G. B. Graen and J. Cashman, "A Role-Making Model of Leadership in Formal Organizations: A Developmental Approach," in *Leadership Frontiers*, ed. James G. Hunt and Lars L. Larson (Kent, OH: Kent State University Press, 1975), 143–166; G. B. Graen, "Role-Making Processes within Complex Organizations," in *Handbook of Industrial and Organizational Psychology*, ed. Marvin D. Dunnette (Chicago: Rand McNally, 1976), 1202–1245.

[27] Dansereau, Graen, and Haga, "A Vertical Dyad Linkage Approach to Leadership in Formal Organizations," 70.

[28] Northouse, *Leadership*, 159.

opportunities to develop anyone and everyone under their leadership.

Transformational Leadership

Transformational Leadership moves the scope of leadership beyond the task at hand to the transformation of the follower, the organization, and even the leaders themselves. Originating in the late 1970s, Transformational Leadership continues to have influence today. Robert House first wrote that charismatic leaders consistently held three qualities: "extremely high levels of self-confidence, dominance, and a strong conviction in the moral righteousness of his/her beliefs."[29] Charismatic leadership is granted to a select few and binds the followers' identities to that of the organization.[30] Around the same time as House, James MacGregor Burns wrote about an approach to leadership where the leader and the follower's objectives become unified.[31] House's and Burn's writing have much overlap and are not easy to separate and were both developed and researched in the subsequent decades by both Bass and Bruce Avolio.[32] Both present a leadership spectrum starting with laissez-faire leadership, followed by transactional leadership, pseudotransformational leadership, and finding its healthiest form in transformational leadership.[33] James Kouzes and Barry Posner later built on these theoretical and empirical foundations in their *Leadership Challenge,* citing "five practices of exemplary leadership: model the way, inspire a shared vision, challenge the process,

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[29] Robert J. House, *A 1976 Theory of Charismatic Leadership* (Toronto: Faculty of Management Studies, University of Toronto, 1977), 10.

[30] Northouse, *Leadership*, 188–190.

[31] James MacGregor Burns, *Leadership* (New York: Harper and Row, 1978).

[32] Northouse, *Leadership*, 187–189; Bruce J. Avolio, *Full Leadership Development: Building the Vital Forces in Organizations* (Thousand Oaks, CA: SAGE, 1999); Bernard M. Bass, *Leadership and Performance beyond Expectations* (New York: The Free Press, 1985); Bernard M. Bass, "From Transactional to Transformational Leadership: Learning to Share the Vision," *Organizational Dynamics* 18, no. 3 (1990): 19–32.

[33] Bass, "From Transactional to Transformational Leadership," 21–24; Bernard M. Bass, "The Ethics of Transformational Leadership," in *Ethics: The Heart of Leadership*, ed. J. Ciulla (Westport, CT: Praeger, 1998), 169–192.

enable others to act, [and] encourage the heart."[34]

Transformational Leadership finds similarities with several previous leadership theories. The earliest forms of Transformation Leadership were influenced by House's approach to charismatic leadership. House's charismatic leadership was shaped by Max Weber's definition of "supernatural, superhuman, or exceptional" people.[35] This "otherness" has much in common with the traits theory of the early twentieth century in that it treats leadership as a component of personality or predisposition instead of something that can be developed.[36] Later iterations of transformation leadership overlap with the skills approach in that there are competencies that leaders can develop that will move them away from laissez-faire and transactional leadership and towards transformational leadership. Again, there is a marked similarity with LMX in its acknowledgment of the two-way relationship between followers and leaders. Like LMX, transformational leadership views the development of emerging leaders as central to the leadership task.[37]

Servant Leadership

Servant Leadership was first coined by Robert Greenleaf in the early 1970s after working forty years at AT&T.[38] Greenleaf's thinking on servant leadership was deeply influenced by Hermann Hesse's *The Journey to the East,* in which a traveling group's servant ends up having a profound impact on the wellbeing of the group.[39]

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[34] James M. Kouzes and Barry Z. Posner, *The Leadership Challenge*, 6th ed. (San Francisco: Jossey-Bass, 2017).

[35] House, *1976 Theory of Charismatic Leadership*, 4; Max Weber, *The Theory of Social and Economic Organizations* (New York: Free Press, 1947), 358.

[36] Alan Bryman*, Charisma and Leadership in Organizations* (London: SAGE, 1992), 43.

[37] Bernard M. Bass and Ronald E. Riggio, *Transformational Leadership*, 2nd ed. (Mahwah, NJ: Lawrence Erlbaum, 2006) 142–166, 193–209.

[38] Northouse, *Leadership*, 254.

[39] Hermann Hesse, *The Journey to the East*, trans. Hilda Rosner (New York: Noonday Press,

Through a series of publications, Greenleaf asserted that the purpose of leadership is to serve one's followers.[40] For Greenleaf, servant leadership

> begins with the natural feeling that one wants to serve, to serve *first* . . . . The difference manifests itself in the care taken by the servant—first to make sure that other people's highest priority needs are being served. The best test . . . is: do those served grow as persons; do they, *while being served*, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? *And*, what is the effect on the least privileged in society; will they benefit, or, at least, will they not be further deprived?[41]

Greenleaf's thinking gained wide popularity, and in the late 1990s and early 2000s, it would be refined and clarified. Larry Spears, the CEO of the Greenleaf Institute, distilled Greenleaf's work into ten behaviors of a servant leader: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community.[42] Robert Russell and A. Gregory Stone created a conceptual model for further research.[43] K. A. Patterson offered a theoretical model for servant leadership.[44] Researchers have compiled numerous lists and formulations of what makes a savant leader, though complete agreement is allusive.[45]

1956).

[40] Robert K. Greenleaf, *The Servant as Leader* (Westfield, IN: Greenleaf Center for Servant Leadership, 1970); Robert K. Greenleaf, *The Institution as Servant* (Westfield, IN: Greenleaf Center for Servant Leadership, 1972); Robert K. Greenleaf, *Servant Leadership: A Journey into The Nature of Legitimate Power and Greatness* (New York, NY: Paulist Press, 1977).

[41] Greenleaf, *The Servant as Leader*, 15.

[42] Larry C. Spears, "Tracing the Growing Impact of Servant Leadership" in *Insights on Leadership: Service, Stewardship, Spirit, and Servant-Leadership*, ed. Larry C. Spears (New York, NY: John Wiley and Sons, 1998), 1–12.

[43] Robert F. Russell and A. Gregory Stone, "A Review of Servant Leadership Attributes: Developing a Practical Model," *Leadership & Organization Development Journal* 23, no. 3 (2002): 154.

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

[45] See James Alan Laub, "Assessing the Servant Organization: Development of the Servant Organizational Leadership Assessment (SOLA) Instrument" (EdD diss., Florida Atlantic University, 1999), 308; John E Barbuto Jr. and Daniel W. Wheeler, "Scale Development and Construct Clarification of Servant Leadership," *Group & Organization Management* 31, no. 3 (June 2006): 300–326; Robert S. Dennis and Mihai Bocarnea, "Development of the Servant Leadership Assessment Instrument," *Leadership & Organization Development Journal* 26, no. 8 (2005): 600–615; Sen Sendjaya, James C. Sarros, and Joseph C. Santora, "Defining and Measuring Servant Leadership Behavior in Organizations," *Journal of Management Studies* 45, no. 2 (March 2008): 402–424; Dirk van Dierendonck and Inge Nuijten, "The

More recently, Liden et al. in 2008 as well as Liden et al. in 2014 have suggested a threefold model that includes antecedent conditions for servant leadership, servant leader behaviors, and outcomes of servant leadership.[46]

Though the concept of servant leadership was novel, it finds commonality with several leadership theories previously discussed. Both the Behavioral Approach and servant leadership emphasize the specific actions of great leaders, which include a relational/human orientation. Like situational leadership, it encourages the leaders to be attentive to and develop followers. Similar to LMX, servant leadership is interested in the relational exchange between a leader and their follower, and like transformational leadership, there is a concern for organizational and societal health.

As previously cited, Greenleaf's original definition of servant leadership asks: "do those served grow as persons; do they, *while being served*, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?"[47] Thus, when servant leaders serve their followers, their followers are developed to serve others, which includes serving as leaders.

Adaptive Leadership

Adaptive leadership was developed in the early 1990s following Ronald Heifetz's influential book *Leadership without Easy Answers*.[48] Adaptive leadership asserts that the leaders exist not to solve problems for followers but to empower and

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Servant Leadership Survey: Development and Validation of a Multidimensional Measure," *Journal of Business and Psychology* 26, no. 3 (September 2011): 249–267.

[46] Robert C. Liden et al., "Servant Leadership: Antecedents, Consequences, and Contextual Moderators," in *The Oxford Handbook of Leadership and Organizations*, ed. David V. Day (Oxford: Oxford University Press, 2014); Robert C. Liden et al., "Servant Leadership: Development of a Multidimensional Measure and Multi-Level Assessment," *Leadership Quarterly* 19, no. 2 (April 2008): 161–177.

[47] Greenleaf, *The Servant as Leader*, 15.

[48] Ronald A. Heifetz, *Leadership without Easy Answers* (Cambridge, MA: Belknap Press, 1994).

equip followers to conquer problems for themselves and adjust to complex and changing circumstances.[49] Heifetz and his colleagues would continue developing and refining adaptive leadership through the 2000s.[50] Conceptually, adaptive leadership occurs in three stages. First, the leader assesses whether an issue is technical or adaptive in nature or some combination of both.[51] In this process, the leader must consider six behaviors: getting on the balcony, identifying the adaptive challenge, regulating distress, maintaining disciplined attention, giving the work back to the people, and protecting leadership voices from below.[52] The final stage involves creating a psychologically safe space where leaders induce inquiry, conflict, and change among followers.[53]

In conversation with other leadership theories covered thus far, adaptive leadership diverges from Path-Goal theory in that it places the onus of overcoming obstacles on the follower rather than solely on the leader. It overlaps with the conceptual and human components of the skills approach. It also finds similarities with servant and transformational leadership in that adaptive leaders aim to aid and improve the followers' abilities not just to accomplish a task but to grow as a person.

Adaptive leadership creates environments ripe for leadership emergence. As the leader creates a safe holding environment and gives the work back to the team, individuals grow in many of the prerequisites for adaptive leadership. Not surprisingly,

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[49] Ronald A. Heifetz, Alexander Grashow, and Marty Linsky, *The Practice of Adaptive Leadership: Tools and Tactics for Changing Your Organization and the World* (Boston: Harvard Business School Press, 2009), 14.

[50] Heifetz, Grashow, and Linsky, *The Practice of Adaptive Leadership*; Ronald A. Heifetz and Donald L. Laurie, "The Work of Leadership," *Harvard Business Review* 79, no. 11 (December 2001): 131–141; Ronald A. Heifetz and M. Linsky, *Leadership on The Line: Staying Alive through the Dangers of Leading* (Boston: Harvard Business School Press, 2002).

[51] Heifetz and Laurie, "The Work of Leadership," 135.

[52] Heifetz and Laurie, "The Work of Leadership," 132–137.

[53] Heifetz, *Leadership without Easy Answers*, 113.

then, adaptive leadership has been used as a framework for leadership development. [54]

Inclusive Leadership

William Johnston and Arnold Packer's 1987 report *Workforce 2000* predicted the workplace was diversifying at a rapid pace, and leaders must embrace these changes to remain competitive.[55] Geert Hofstede was one of the earliest researchers to investigate how cultures differ from one another.[56] The GLOBE studies conducted by House et al. specifically examined how leadership is perceived and received in various cultural contexts.[57]

Acknowledging the increase in globalization and the multicultural environment, inclusive leadership seeks to understand how to lead followers from a diverse set of backgrounds. From the early 1990s until today, scholarly writing concerning inclusive leadership has increased exponentially.[58] Central to inclusive leadership is that individuals need to both feel unique and a sense of belonging. Shore et al. explain that high belonging and low uniqueness lead to assimilation, low belonging and high uniqueness leads to differentiation, low belonging and low uniqueness leads to exclusions, and high uniqueness and high belonging lead to inclusion.[59] The job of the

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[54] Jennifer T. Brothers and Abrina Schnurman-Crook, "Art in the Dark: Using Adaptive Leadership Pedagogy for Undergraduate Leadership Development," *Journal of Leadership, Accountability and Ethics* 12, no. 5 (2015): 43–47.

[55] William B. Johnston and Arnold H. Packer, *Workforce 2000: Work and Workers for the 21st Century* (Indianapolis: Hudson Institute, 1987).

[56] Geert Hofstede, C*ulture's Consequences: International Differences in Work-Related Values* (Beverly Hills, CA: SAGE, 1980); Geert Hofstede, *Culture's Consequences: Comparing Values, Behaviors, Institutions, and Organizations across Nations* (Thousand Oaks, CA: SAGE, 2001).

[57] R. J. House and M. Javidan, "Overview of GLOBE," in *Culture, Leadership, and Organizations: The GLOBE Study of 62 Societies*, ed. R. J. House et al. (Thousand Oaks, CA: SAGE. 2004), 9–28.

[58] Herb Thompson and Gina Matkin, "The Evolution of Inclusive Leadership Studies: A Literature Review," *Journal of Leadership Education* 19, no. 3 (July 2020): 15–31.

[59] Lynn M. Shore et al. "Inclusion and Diversity in Work Groups: A Review and Model for Future Research," *Journal of Management* 37, no. 4 (2011): 1266.

inclusive leader is to create environments where a diverse group of people can each retain their cultural uniqueness while at the same time fostering a sense of shared belonging.

Inclusive Leadership is not only concerned about leading diverse people but also about diversity's positive effect on organizational culture and creativity as a whole.[60] Though much has been written on inclusive leadership, there has been relatively little agreed upon in terms of a framework or theoretical model.[61] Peter Northouse identifies antecedent conditions at varying organization levels, leader behaviors, and outcomes as consistent themes in the literature.[62]

Inclusive leadership represents the results of a broader cultural shift away from scientific management, where followers were viewed as standard and interchangeable parts, to the present multicultural context where followers are treated as individuals. In this way, inclusive leadership falls along the progression of situational leadership, LMX, transformational leadership, servant leadership, and adaptive leadership. This approach attempts to create spaces where people from every culture can grow, which includes leadership skills and roles. Additionally, it views the behaviors of inclusive leadership as teachable.[63]

Leader Development in the Church

After surveying the broad developments of leadership theory through the twentieth and twenty-first centuries, I will now examine the literature on Christian leader development. I will frame this survey using Krispin's Outcomes Framework. Krispin surveyed the secular leader development literature and compared it to the Christian leader

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[60] Robin J. Ely and David A. Thomas, "Cultural Diversity at Work: The Effects of Diversity Perspectives on Work Group Processes and Outcomes," *Administrative Science Quarterly* 46, no. 2 (June 2001): 229–273.

[61] Northouse, *Leadership*, 328.

[62] Northouse, *Leadership*, 329.

[63] Northouse, *Leadership*, 335.

development literature; he found it was "clear no current framework includes all aspects needed for Christian leader development."[64] Krispin proposed an outcomes framework for leader development that appropriates David Day and Lisa Dragoni, who identify knowledge, skills, and abilities (KSAs) necessary for leader development. They found that "the study of leader development focuses mainly on the acquisition of individual knowledge, skills, abilities (i.e., competencies) and enhanced holistic functioning that promotes more effective leadership, mainly for those in formally appointed roles."[65] This KSA approach to developing emerging leaders is also present in the Christian literature as well.[66] Krispin appropriated these KSAs in conjunction with other secular leader development research and theory to create a Christian leader development outcomes framework that is consistent with the literature on Christian leader development. In this way, Krispin's framework is compatible with both secular and Christian leader development research, blending the best from each category.

Krispin's framework is also favorable because it follows a biblical anthropology that places "being" or the "heart" at the center of what it means to be a leader and flows outward through "knowing" towards "doing." This is evident in scripture and captured by the Augustinian tradition.[67] James K. A. Smith writes: "Being a disciple of Jesus is not

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[64] Keith R. Krispin, "Christian Leader Development: An Outcomes Framework," *Christian Education Journal* 17, no. 1 (April 1, 2020): 25.

[65] Krispin, "Leader Development," 18–37; Northouse, *Leadership*; David V. Day, "Leadership Development: A Review in Context." *Leadership Quarterly*, vol. 11, no. 4, (Winter 2000): 581–613; David V. Day and Lisa Dragoni, "Leadership Development: An Outcome-Oriented Review Based on Time and Levels of Analyses," *Annual Review of Organizational Psychology and Organizational Behavior* 2 (2015): 135.

[66] For example, John Dreibelbis and David Gortner critique the traditional seminary model and propose an adjustment that focuses on knowledge (academic), skills/competency (professional), and dispositional habit/attitude (formation). John Dreibelbis and David Gortner, "Beyond Wish Lists for Pastoral Leadership: Assessing Clergy Behavior and Congregational Outcomes to Guide Seminary Curriculum," *Theological Education* 40 (2005): 45.

[67] For example, see Matt 7:17–19: "In the same way, every good tree produces good fruit, but a bad tree produces bad fruit. A good tree can't produce bad fruit; neither can a bad tree produce good fruit. Every tree that doesn't produce good fruit is cut down and thrown into the fire. So you'll recognize them by their fruit." Unless otherwise noted, all Scripture quotations come from the Christian Standard Bible.

primarily a matter of getting the right ideas and doctrines and beliefs into your head in order to guarantee proper behavior; rather, it's a matter of being the kind of person who loves rightly—who loves God and neighbor and is oriented to the world by the primacy of what we love."[68] In our present study, we can rightfully replace "being disciples of Jesus" in the above quotation with "being Christian leaders" since the Christian literature agrees that Christian leadership is an expression of Christian discipleship.[69] This inside-out progression also has precedent in the Christian leader development literature as there is a consistent and primary focus on character and faith formation.[70] Even if the outer rings of "knowing" and "doing" excel, like a tree rotting from the inside out, if the inner-most rings of character and identity are neglected, the whole of leadership will be negatively impacted. Therefore, Krispin's framework is biblically faithful and theologically rooted as it appropriately integrates the secular literature.

Overview of Krispin's Framework

Krispin's framework contains five categories of outcomes for Christian leader development. Each major subcategory contains subcategories (for example, the major category of Christian formation includes the subcategories of Christ-like character, spiritual practices, and biblical and theological foundations). Krispin then identifies a number of specific outcomes that he houses under each subcategory. In this way, Krispin includes eighty-six total outcomes for Christian leader development occurring in secular and Christian literature.

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[68] James K. A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Grand Rapids: Baker Academic, 2009), 32.

[69] Aubrey Malphurs and Will Mancini, *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church* (Grand Rapids: Baker Books, 2004), 64; John Mallison, *Mentoring to Develop Disciples and Leaders* (Adelaide, Australia: Scripture Union and Openbook, 1988), 17; Timothy Paul Allen, "Multiplying Leaders in the Image of Christ at Fredricktowne Baptist Church in Walkersville, Maryland" (EdD diss., The Southern Baptist Theological Seminary, 2021), 46–49.

[70] This will be demonstrated in the subsequent section.

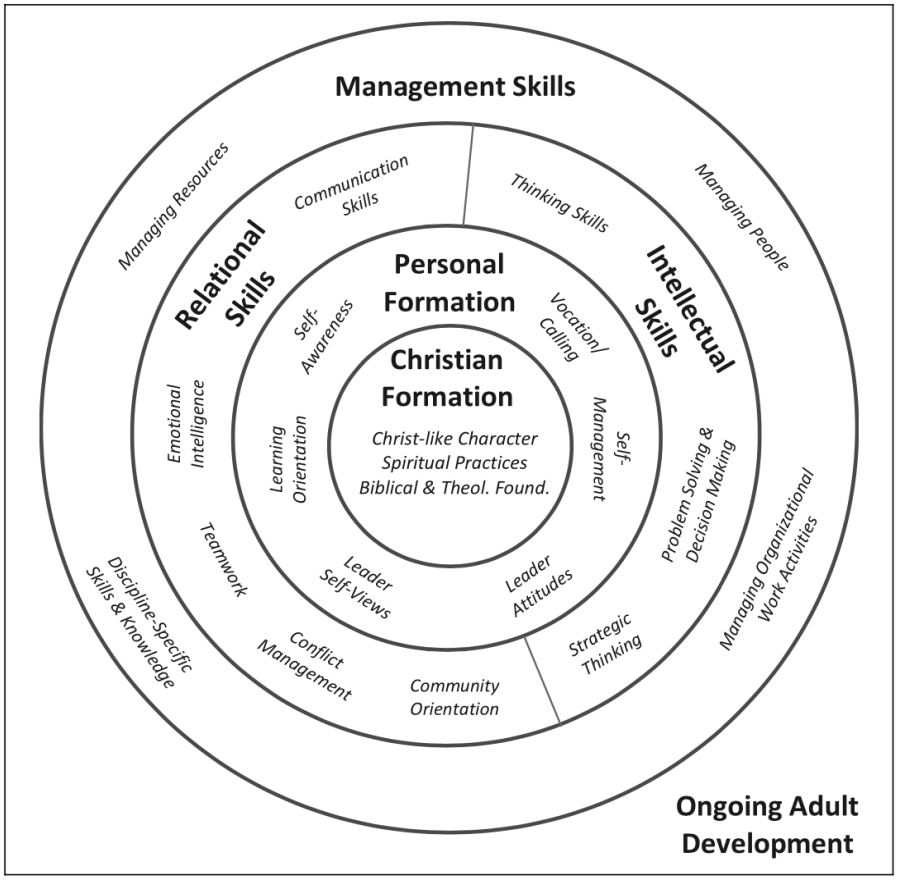

Figure 1. Krispin's Christian leader development framework

The first major category is called Christian formation and includes Christ-like character, spiritual practices, and biblical and theological foundations as subcategories. The second category, called personal formation, includes aspects of personal growth and maturity, self-awareness, vocation/calling, self-management, leader attitudes, leader self-views, and a learning orientation. The third level is shared by two categories: relational skills and intellectual skills. Relational skills include communication skills, emotional intelligence, teamwork, conflict management, and community orientation. Intellectual skills include thinking skills, problem-solving and decision making, and strategic

thinking.[71] The final outermost ring on Krispin's framework is dedicated to management skills, which includes managing people, managing organizational work activities, managing resources, and discipline-specific skills and knowledge.[72]

Before examining the Christian literature, I will first briefly demonstrate how Krispin's major categories are consistent with Scripture. The Bible is not a leader development text, though it certainly informs how Christians approach leader development. Second, I will use Krispin's outcomes framework as a grid to search and categorize the Christian leader development literature. This framework will then be used to suggest potential KSA gaps that may be necessary to develop leaders in a multiethnic church context.

Krispin's Framework and the Bible

As previously stated, the Bible's purpose is not to present a list of outcomes for leader development. However, by studying leaders in the Bible, we will be able to determine if Krispin's outcomes are present and consistent. Below I will demonstrate that Krispin's framework is consistent with the biblical portrait of KSAs by presenting one biblical example that fits within each category.

Category 1: Christian formation and the Pastoral Epistles. Krispin's central category deals with the character, faith, and habits of a Christian leader. This first level is most fundamental and must be identified and cultivated in emerging Christian leaders. The Pastoral Epistles emphasize this in Paul's list of elder and deacon qualifications (1 Tim 3:1–13; Titus 1:5–9). Notably, there is a far greater emphasis on the character and faith of the potential elders or deacons than on their skills or abilities.[73]

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[71] Krispin, "Christian Leader Development," 31–33.

[72] Krispin, "Christian Leader Development," 34.

[73] Alexander Strauch, *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership* (Littleton, CO: Lewis and Roth, 1996), 70.

Category 2: Personal formation and Peter. Through the Gospels, Acts, and 1 and 2 Peter, readers can observe the developmental arc of one of the foremost leaders in the early church. Peter is notorious for his impulsiveness and self-confidence in his early days of following Jesus but would grow into the type of person who instructs elders to lead in humility, selflessness, and gentleness (Matt 16:13–20; Mark 9:5–8; 14:27–31; 1 Pet 5:1–5). Peter's gradual discernment of his gifts and calling, his receptivity to correction, and his matured perspective on leadership are examples of Krispin's personal formation outcomes (Gal 2:11–14).

Category 3: Relational skills and Paul. The apostle Paul is one of the most influential individuals in the development of the first-century church and the New Testament. The epistles are examples of his written communication skills, and Acts presents Paul as a skilled orator (Acts 13:16–41; 14:3–7; 15:7–21; 17:22–35; 22:1–21; 24:1–21). Beyond communication skills, Paul is constantly working with or raising up a team and is also depicted as managing team conflict.[74] He also consistently has an outward community orientation, as shown by his missionary journeys and famine relief efforts.[75] Therefore, it seems as though the apostle Paul exemplifies the outcomes listed in Krispin's second major category.

Category 4: Intellectual skills and Solomon. Solomon is widely known as the wisest person to walk the earth. Wisdom is multifaceted and more than simply an intellectual skill. However, we see glimpses of wisdom influencing the decisions that Solomon made.[76] Solomon made wise judgments in solving difficult problems,

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[74] Derek Tidball, *Ministry by the Book: New Testament Patterns for Pastoral Leadership* (Downers Grove, IL: IVP Academic, 2008), 124; Acts 15:3–16:10; Gal 1:1–14.

[75] Paul's first missionary journey is recorded in Acts 13–14, his second is Acts 16:23–20:38, and his third in Acts 18:23–20:3; Acts 11:27–30.

[76] Biblical wisdom is more than intelligence and education which is evident in the connection between fear of God and wisdom (Prov 9:10). Krispin's category of intellectual skill does not encompass

demonstrated the ability to strategize and execute complex architectural plans, and showed a breadth of intellectual curiosities (1 Kgs 3:16–28; 1 Kgs 4:33; 1 Kgs 6–7). Though Solomon's reign began on a high note, his character ultimately led to the undoing of all he had built. Solomon is, therefore, an example of both the positive aspects of Krispin's intellectual skills as well as an illustration of Krispin's contention that intellectual skills must be built upon the firm foundation of Christian and personal formation.[77]

Category 5: Managerial skills and Moses. Krispin's final outcomes category is illustrated in Moses's growth as a leader. Moses became the reluctant leader of Israel as God rescued them from slavery in Egypt. After Israel's exodus, Jethro consults Moses on strategies to administer leadership and judgment more effectively for God's people (Exod 18:13–27). Moses's growth in managerial skills is a biblical example of Krispin's final category for leader development outcomes.

Jesus, the exemplar of Christian leader outcomes. As the Christian leader development literature will make clear, all Christian leadership is a subset of discipleship. Thus, every leader development outcome in Krispin's framework should point to the person and work of Jesus. Indeed, in the first category we see Jesus's character on display throughout the Gospels and the depth of his Torah insight as he outwits the teachers as a pre-teen (Luke 2:41–46). Regarding Krispin's second category, Luke assures us that Jesus was and is fully human, and thus went through the same personal development as any other man or woman (Luke 2:52). Luke also depicts Jesus refining and discerning the Father's call on his life (Luke 3:21–4:13). Regarding relational skills, Jesus was a master

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all of wisdom, but wisdom informs how one would approach this category of outcomes.

[77] "The inner two circles present foundational areas of Christian leader development, areas that if well-developed enable growth in the outcomes included in the outer levels. If left underdeveloped, these deficiencies could negatively impact leadership effectiveness, retard further development, or even derail a person's involvement in leadership roles." Krispin, "Christian Leader Development," 26.

at knowing what was in the hearts of everyone he came in contact with and was skilled at building a team of diverse people (Matt 4:18–22; 12:25; Mark 1:16–34; 2:8; Luke 5:1–11; John 1:35–51; 2:25). Intellectually, Jesus surpasses the wisdom of Solomon and displays adept management skills in his administration and organization of the seventy-two as well as the orchestration of large-scale miracles (Matt 13:42; Mark 6:38–44; Luke 10:1–23).

Given the examples in the life of Christ and other leaders throughout the Scriptures, there is biblical warrant for each of Krispin's outcome categories.

Category 1: Christian Formation

Krispin's Christian formation category includes three broad subcategories of Christ-like character, spiritual practices, and biblical and theological foundations. Christian formation outcomes are by far the most common in Christian leader development literature.[78] Notably, this level occurs consistently in the Christian leader development literature, although it is absent in Day and Dragoni's work.[79] Where possible, I will organize the Christian leader development literature into these categories.

Christ-like character. This subcategory includes outcomes of discipleship, character, temptations, family relationships, and friendships. If Christian formation is the most frequently cited outcome in Christian leader development, this is the most common subcategory. In the first part of Rick Thoman's two-part journal, he recognizes these qualities as flowing from Paul's requirements for pastors in the Pastoral Epistles.[80] Thoman then spends the most time on the "heart," which includes character. Stating a church that has skillful and successful leaders who are not people of character is

[78] Krispin, "Christian Leader Development," 27.

[79] Krispin, "Christian Leader Development," 27–29.

[80] Rick Thoman, "Leadership Development: Churches Don't Have to Go It Alone, Part I," *Christian Education Journal* 6, no. 2 (2009): 283.

ultimately in trouble.[81] Aubrey Malphurs and Will Mancini's *Building Leaders* likewise outlines the Christ-like character qualities needed to advance as a Christian leader.[82] Rowland Forman, Jeff Jones, and Bruce Miller assert that disciple-making is an essential benchmark for young leaders.[83] Terry Linhart's *The Self-Aware Leader* makes the case that one must understand their temptations as part of their development.[84] Gareth Crossley emphasizes character and healthy family relationships in a list of qualifications for emerging leaders, including non-vocational lay leaders.[85] Edgar Elliston describes how character is a source of spiritual power for the Christian leader, and Harold Longenecker roots character as central importance in the call for emerging leaders to demonstrate internal growth.[86] Roy Edgemon and Arthur Crisco emphasize the need for character in identifying who should be invested in and what they should be developed in.[87] Mac Lake's recent approach to leader development incorporates the developmental structure of J. Robert Charan, Stephen Drotter, and James Noel's *Leadership Pipeline.*[88] Lake has written books on various levels of church leadership, including *Leading Others*, *Leading Leaders*, and *Leading Departments*, and is currently working on his forthcoming book on leading churches. In each of these first three levels, Lake emphasizes that

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[81] Thoman, "Leadership Development, Part I," 287.

[82] Malphurs and Mancini, *Building Leaders*, 99–100, 136–137, 147.

[83] Rowland Forman, Jeff Jones, and Bruce Miller, *The Leadership Baton* (Grand Rapid: Zondervan 2004), 210–211.

[84] Terry Linhart, *The Self-Aware Leader: Discovering Your Blind Spots to Reach Your Ministry Potential* (Downers Grove, IL: InterVarsity Press, 2017), 77–96.

[85] Gareth Crossley, *Growing Leaders in the Church: A Leadership Development Resource* (Welwyn Garden City, England: Evangelical Press, 2008), 96–104.

[86] Edgar J. Elliston, *Home Grown Leaders* (Pasadena, CA: William Carey Library, 1992), 51; Harold L. Longenecker, *Growing Leaders by Design* (Grand Rapids: Kregel Resources, 1995), 92–102.

[87] Roy T. Edgemon and Arthur H. Criscoe, *A Biblical Model for Training Leaders* (Nashville: Baptist World Alliance, 1985), 33–36, 41–42.

[88] Ram Charan, Stephen Drotter, and James Noel, *Leadership Pipeline: How to Build the Leadership Powered Company* (San Francisco: Jossey-Bass, 2011).

character must be continually developed at every advancement in the leadership journey.[89] Clinton talks about leadership emergence as a lifelong process that can be broken down into seven life phases: sovereign foundations, inner-life growth, ministry maturing, life maturing, convergence, and afterglow.[90] He states that young leaders receive an "integrity check."[91] Christ-likeness continues to be developed throughout the leader's life, and in the life maturing phase, there is a deeper realization that "ministry flows from mature character."[92] Irvin Busenitz contributed to a book written by the Master's College and Seminary and states that a leader's home life is an essential outcome of their development.[93] Scott Douglas's research on intergenerational discipleship for leader development notes the importance of healthy family relationships by saying that high-performing churches make family health a priority.[94] He goes on to state that genuine friendship is another component that should be modeled by mentors for the benefit of emerging leaders.[95]

Timothy Paul Allen's doctoral project aimed at developing leaders in a local church context. The entirety of his fifteen post-project assessments and goals are related to Christian formation.[96]

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[89] Mac Lake, *Leading Others: Developing the Character and Competency to Lead Others* (Cody, WY: 100 Movements Publishing, 2020) 2; Mac Lake*, Leading Leaders: Developing the Character and Competency to Lead Leaders* (Cody, WY: 100 Movements Publishing, 2019),12; Mac Lake, *Leading Departments: Developing the Character and Competency to Lead a Ministry* (Cody, WY: 100 Movements Publishing, 2019), 16.

[90] J. Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development*, 2nd ed. (Colorado Springs: NavPress, 2012), 37.

[91] Clinton, *The Making of a Leader*, 50.

[92] Clinton, *The Making of a Leader*, 135.

[93] Irvin Busenitz, "Training for Pastoral Ministry," in *Rediscovering Pastoral Ministry: Shaping Pastoral Ministry with Biblical Mandates*, ed. John MacArthur (Nashville: Thomas Nelson, 1995), 128.

[94] Scott M. Douglas, "Developing Leaders for Pastoral Ministry," *Journal of Applied Christian Leadership* 8, no. 2 (Fall 2014): 86.

[95] Douglas, "Developing Leaders," 84.

[96] Allen, "Multiplying Leaders in the Image of Christ," 99.

John Aukerman's research attempted to determine what "minimal competencies [are] needed by beginning pastors of Church of God congregations in the United States."[97] Though my research interest is broader than the Church of God, his research has been referenced by many other studies in Christian leader development, and many of his KSAs are compatible with Krispin's categories. Aukerman employed a Delphi group to create a list of developmentally oriented KSAs needed to begin leading in a Church of God context from a survey of six previous studies concerning competencies among existing pastors (which were non-developmental in nature).[98] Concerning Christ-like character, he determined many attitudes were considered "absolutely essential" among all people surveyed. These attitudes include morality, integrity, faith, empathy, dependability, a lifestyle of holiness, and personal righteousness.[99] He also found that family and parenting skills were frequently referenced as important competencies in interviews.[100] Aukerman also found that building meaningful personal friendships was considered of great importance among all groups surveyed.[101]

Philip Newton identified that character formation, though achieved through different strategies, was a central component in the church planter residencies of Capitol Hill Baptist Church in Washington, DC, Summit Church in Durham, North Carolina, Grace Community Church in Nashville, Tennessee, and Lakewood Baptist Church in Auburn, Alabama.[102]

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[97] John Aukerman, "Competencies Needed for Effective Ministry by Beginning Pastors in Church of God Congregations in the United States" (EdD diss., Ball State University, 1991), 1.

[98] Aukerman, "Competencies Needed for Effective Ministry," 71.

[99] Aukerman, "Competencies Needed for Effective Ministry," 116.

[100] Aukerman, "Competencies Needed for Effective Ministry," 95, 142–143.

[101] Aukerman, "Competencies Needed for Effective Ministry," 131.

[102] Phillip Newton, "Local Church Leadership Development: Its Effects and Importance on Church Planting and Revitalization" (PhD diss., The Southern Baptist Theological Seminary, 2013), 212–

Barbara Hopwood studied the perceptions among forty-three faculty of Trinity Evangelical Divinity School (TEDS) to understand their perception of necessary cognitive, character, and behavioral competencies needed for their students to develop before they entered the ministry.[103] She also attempted to determine which of these competencies faculty felt personally responsible for cultivating in their students, whether it was the seminary's job or the responsibility of other institutions. The faculty felt that holiness/righteous living, personal integrity, and humility were all highly important, with 30–33 percent feeling personally responsible for cultivating this in their students.[104] Of Krispin's Christ-like character subcomponents, friendship receives the least amount of emphasis in the literature, while issues of character and spiritual growth receive the most attention.

Spiritual practices. Krispin identifies spiritual practices as one of the three components of a leader's Christian formation. This outcome is also unique from the secular leader development literature. Crossley details the need for spiritual disciplines such as private prayer and Bible reading.[105] Lake includes service, generosity, and community as part of following Jesus in *Leading Others*.[106] Clinton discusses the importance of prayer and an appetite for God's Word in the emerging leader's life.[107]

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[103] Barbara Hopwood, "Faculty Perceptions of Pastoral Competencies and the Task of the Seminary: A Study at One Theological School" (EdD diss., Trinity Evangelical Divinity School, 1993), 4–5, 42, 51–59.

[104] Hopwood "Faculty Perceptions of Pastoral Competencies," 55, 117.

[105] Crossley, *Growing Leaders in the Church*, 109–113.

[106] Lake, *Leading Others*, 103.

[107] Clinton, *The Making of a Leader*, 100, 180.

Malphurs and Mancini include evangelism as an outcome of Christian leader development.[108] Thoman recognizes that evangelism flows from a leader's axiology.[109]

Hopwood's research demonstrated that TEDS faculty view regular disciplines and commitment to spiritual formation as a goal for their students.[110] Spiritual practices were comprised of spiritual discipline, evangelism, personal generosity, stewardship, and church involvement. Spiritual disciplines are a common expectation for emerging Christian leaders.

Henry Schorr's research of 76 pastors and 79 seminary professors sought to understand what competencies were needed to develop into ministry roles as well as for continued growth. He found that evangelism was ranked thirteenth of fifteen among abilities that should be stressed in preservice seminary education.[111]

Biblical and theological foundations. This was another category that found extensive attention in the Christian leader development literature. Krispin includes biblical knowledge and interpretation, theological understanding, and Christian ethics in this subcategory.[112] Thoman asserts that Christian leaders must have a sound theology of metaphysics, epistemology, and axiology.[113] These theological pillars are rooted in the biblical text and produce the fruit of orthopraxis. Lake identifies the level of "leading self" as the time to focus on learning the Word.[114] Todd Adkins produced a leadership

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[108] Malphurs and Mancini, *Building Leaders*, 264.

[109] Rick Thoman, "Leadership Development: Churches Don't Have to Go It Alone, Part II," *Christian Education Journal* 8, no. 1 (2011): 31.

[110] Hopwood, "Faculty Perceptions of Pastoral Competencies," 18–20.

[111] Henry Schorr, "Senior Pastor Needs for Preparatory and Continuing Professional Education as Perceived by Seminary Professors and Senior Pastors" (EdD diss., Northern Illinois University, 1984), 135.

[112] Krispin, "Christian Leader Development," 29

[113] Thoman, "Leadership Development, Part II," 28–32.

[114] Mac Lake, *The Multiplication Effect: Building a Leadership Pipeline That Solves Your Leadership Shortage* (Nashville: Thomas Nelson, 2020), 137.

pipeline that, similar to Lake, is based on the principles from Charan, Drotter, and Noel's *Leadership Pipeline*. His leadership pipeline is adapted for Christian leaders and includes competencies needed at the volunteer, leader, ministry director, and senior leadership levels. In his "discipleship" competency, Adkins includes gospel comprehension at the volunteer level, which develops to understanding and applying systematic and biblical theology.[115] Eric Geiger and Kevin Peck's *Designed to Lead* makes the case that leadership development is central to the church's calling.[116] Their book is based on Adkins's pipeline and includes the same outcomes chart, which includes biblical and theological development.[117] Malphurs and Mancini include Bible knowledge as a target for leader development.[118] Clinton includes formal biblical training as a valuable portion of the "ministry maturing" phase of the leader's journey.[119] Forman, Jones, and Miller present a rubric for budding leaders, which includes a section on theological proficiencies.[120] Longenecker likewise presents core beliefs that leaders must grow in.[121] Busenitz notes the importance of emerging leaders to commit themselves to rigorous biblical and theological study.[122]

Aukerman's research supports Krispin's framework as he found that understanding, exegeting, and interpreting the Bible were competencies needed for

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[115] Todd Adkins, *Developing Your Leadership Pipeline* (Nashville: Lifeway Leadership, 2016), 12.

[116] Eric Geiger and Kevin Peck, *Designed to Lead: The Church and Leadership Development* (Nashville: B&H, 2016), 1–2, 7–8.

[117] Geiger and Peck, *Designed to Lead*, 191–192. Any future reference to Adkins's *Developing Your Leadership Pipeline* can also be assumed to be included in Geiger and Peck's *Designed to Lead*.

[118] Malphurs and Mancini, *Building Leaders*, 149.

[119] Clinton, *The Making of a Leader*, 78.

[120] Forman, Jones, and Miller, *The Leadership Baton*, 202–205.

[121] Longenecker, *Growing Leaders by Design*, 43–46.

[122] Busenitz, "Training for Pastoral Ministry," 128.

effective ministers.[123] Hopwood's research likewise found that comprehension of biblical content and a firm theological foundation were considered essential among TEDS faculty. Unique to her findings was the perceived need for biblical language and church history, which may be the result of her academic context.[124] Schorr researched the perceived rankings of needed abilities among seminarians before they began leading in a church setting and found that knowledge of doctrine, thinking theologically, and knowledge of Scripture were ranked first, second, and fourth, respectively.[125]

Of Krispin's five major categories for Christian leader development, Christian formation receives the most attention in the Christian leader development literature. Within the Christian formation category, the Christ-like character subcategories received the most attention with a focus on character and intentional spiritual growth. This seems to follow Paul's pattern of listing primarily character qualifications for the office of elder and deacon.

Category 2: Personal Formation

Krispin's next major category is personal development. This occurs directly following the Christian formation category, signifying its importance in the development of a leader. While there was no overlap in the secular leader development literature regarding Christian formation, Krispin does find a number of secular sources that inform his second category.[126] Personal development is the most robust major category

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[123] Aukerman, "Competencies Needed for Effective Ministry," 142.

[124] Hopwood, "Faculty Perceptions of Pastoral Competencies," 51–59.

[125] Schorr, "Senior Pastor Needs for Preparatory and Continuing Professional,"136.

[126] See Day and Dragoni, "Leadership Development," 133–156; Corey Seemiller, *The Student Leadership Competencies Guidebook: Designing Intentional Leadership Learning and Development* (San Francisco: Wiley & Sons, 2014); Cynthia D. McCauley and Ellen Van Velsor, "Introduction: Our View of Leadership Development," in *The Center for Creative Leadership Handbook of Leadership Development*, ed. Cynthia D. McCauley and Ellen Van Veslor, 3rd ed. (San Francisco: John Wiley & Sons; 2010), 1–26; Steven M. Mencarini, "Overview of the Social Change Model of Leadership Development," in *The Social Change Model: Facilitating Leadership Development*, ed. Kristan C. Skendall, et al. (San Francisco: Wiley & Sons, 2017), 42–62.

comprised of six subcategories: self-awareness, vocation/calling, learning orientation, self-management, leader self-view, and leader attitudes. Krispin cites both Christian and secular authors for all but self-management, self-view, and attitude (which only include secular sources). Like the previous section, I will use Krispin's subcategories as a grid to survey the Christian leader development literature.

Self-awareness. Krispin explains that the desired outcome of self-awareness is comprised of articulating personal values, identification of formative experiences, and an awareness of personal strengths and weaknesses. This theme is common in the Christian leader development literature. Thoman writes that developing character includes growing in self-awareness and understanding how one's family of origin continues to impact him or her today.[127] In his companion article, he returns to self-awareness, including it as required knowledge for emerging leaders.[128] Timothy Puls, Laverne Ludden, and James Freemyer's writing examine how authentic leadership impacts leader development. They contend that self-awareness is a major component of authentic leadership, which they trace back to ancient Greek and Jewish thinking. They go on to say that "an authentic leader's worldview governs one's self-awareness and the way one thinks, values, and processes matters."[129] Ted Engstrom says some traits are common to every Spiritual leader (which are enthusiasm, trustworthiness, discipline, decisiveness, courage, humor, loyalty, and unselfishness) but encourages emerging leaders to gain awareness of how God has uniquely made them to lead.[130] Phillip Snell agrees that emerging leaders must

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[127] Thoman, "Leadership Development, Pt. I," 289.

[128] Thoman, "Leadership Development, Pt. II," 33.

[129] Timothy R. Puls, Laverne L. Ludden, and James Freemyer, "Authentic Leadership and Its Relationship to Ministerial Effectiveness," *Journal of Applied Christian Leadership* 8, no. 1 (Spring 2014): 56.

[130] Ted W. Engstrom, *The Making of a Christian Leader* (Grand Rapids: Zondervan, 1976), 88–89.

understand how their personalities and approaches to leadership are unique, and he recommends using tools such as StrenghtsFinders or IDAK Career Match to grow in self-awareness. Once these talents are identified, they can be developed.[131] Malphurs and Mancini include knowing oneself and discerning one's core ministry values as an outcome of leader development.[132] Linhart's *The Self Aware Leader* makes the case that self-awareness is essential for both established and emerging leaders.[133] Lake includes an emphasis on values-based leadership in the "leading leaders" level of his pipeline and includes the need for self-awareness at the departmental level of leadership.[134] Clinton states that growing in awareness of significant life events is important for any leader development framework and should help to "anticipate the future [and] understand the past."[135]

Hopwood includes self-understanding in a series of qualities TEDS faculty expect from their graduates.[136] Aukerman finds that it is "of great importance" for emerging leaders to acknowledge their own limitations and mistakes, as well as self-awareness and understanding.[137] Robert McKenna, Paul Yost, and Tanya Boyd studied the events and lessons that proved influential in the development of clergy. They found that 11.8 percent of respondents included self-confidence and self-awareness as crucial lessons during their developmental process.[138]

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[131] Phillip Snell, *Preparing for Ministry: A Practical Guide to Theological Field Education*, ed. George M. Hillman Jr. (Grand Rapids: Kregel Academic, 2006), 311–336.

[132] Malphurs and Mancini, *Building Leaders*, 149.

[133] Linhart, *The Self-Aware Leader*, 12.

[134] Lake*, Leading Leaders*, 55; Lake, *Leading Departments*, 3.

[135] Clinton, *Making of a Leader*, 21.

[136] Hopwood, "Faculty Perceptions of Pastoral Competencies," 54.

[137] Aukerman, "Competencies Needed for Effective Ministry," 117.

[138] Robert B. McKenna, Paul R. Yost, and Tanya N. Boyd, "Leadership Development and Clergy: Understanding the Events and Lessons That Shape Pastoral Leaders," *Journal of Psychology and Theology* 35, no. 3 (2007): 183.

Vocation/calling. Krispin's vocation/calling subcategory overlaps with the previous self-awareness subcategory and includes an awareness of spiritual gifts, passions, and personality. Clinton identifies the recognition of spiritual gifts as occurring in his "Ministry Maturing I" phase, though these gifts continue to be refined throughout the leader's developmental journey.[139] Elliston agrees that awareness of gifting is important for the developing leader.[140] Edgemon and Criscoe encourage the identification of gifts as an essential part of leader development.[141] Engstrom emphasized the gifting in the role of an emerging leader.[142] Grimm describes the discernment of one's calling as an essential component of emerging leaders' field education.[143] Aukerman identifies a sense of calling to the ministry as one of the most essential attitude competencies in his research.[144] Schorr's research found that assurance of calling ranked tenth overall.[145]

Both secular and Christian sources agree that vocation and calling are important for the personal formation of an emerging leader. The primary difference is that the Christian literature understands calling as first primarily external; God is the locus of calling and gifting, and it is the responsibility of the Christian leader to recognize and cultivate this direction, passion, and gifting. Conversely, secular literate places the locus of calling and gifting as internally developing from nature and/or nurture.

Learning orientation. Learning orientation finds more discussion in the secular writing than the Christian leader development literature. Krispin includes four

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[139] Clinton, *Making of a Leader*, 78.

[140] Elliston, *Home Grown Leaders*, 64, 101.

[141] Edgemon and Criscoe*, Biblical Model for Training Leaders*, 21–32.

[142] Engstrom, *The Making of a Christian Leader*, 51–57.

[143] Nelson Grimm, "Field Education and Vocational Discernment," in Hillman, *Preparing for Ministry*, 19–21.

[144] Aukerman, "Competencies Needed for Effective Ministry," 116.

[145] Schorr, "Senior Pastor Needs for Preparatory and Continuing Professional," 135.

components in the learning orientation subcategory: intentional growth, being open to feedback, reflecting on personal experience, and personal goal setting. Lake writes that continued growth and development are particularly important at the departmental level of leadership.[146] Crossley includes the ability to set goals as an outcome of leader development, though his description is less about personal growth and more at an organizational level.[147] Clinton describes mentor-mentee relationships where the emerging leader is open to feedback as crucial to a leader's development.[148] This form of mentor-driven development was frequently cited as a means for leader development, which presupposes the protégé desires to learn and is open to the mentor's feedback.[149]

Although at first glance it seems as though relatively little has been written on learning orientation from a Christian perspective, many of these outcomes show up in other categories. For example, Krispin includes "intentional growth" within the personal formation category. However, many Christian writers emphasize that personal growth occurs in the spiritual formation category. Another example is that personal goal setting frequently occurs at the level of team or organizational leadership in the Christian literature, whereas Krispin places this in the personal formation level. One interpretation for this is the Christian literature conflates spiritual growth and personal growth, and there is an invitation for further nuance and research in the area of personal growth from

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[146] Lake, *Leading Departments*, 1.

[147] Organizational goal setting occurs in the "Intellectual Skills" of Krispin's framework. Crossley, *Growing Leaders in the Church*, 65.

[148] Clinton, *The Making of a Leader*, 113–115,

[149] J. Michael Godfrey, "The Role of Mentoring in the Developmental Experiences of Baptist Pastors in Texas: A Case Study" (PhD diss., Baylor University, 2005); Newton, "Local Church Leadership Development," 241, 251, 253; Elbert Watson, "Toward Transformational Leadership Development in the Local Church: A Synthesis of Insights from Instructional Design, Adult Learning Theory, the New Testament, and Organizational Research (PhD diss., South African Theological Seminary, 2012), 415; Scott Michael Douglas, "Intergenerational Discipleship for Leadership Development: A Mixed-Methods Study" (EdD thesis, The Southern Baptist Theological Seminary, 2013), 24; Robert E. Logan and Tara Miller, *From Followers to Leaders: The Path of Leadership Development in the Local Church* (St. Charles, IL: ChurchSmart Resources, 2007), 19, 38, 159; Carson Pue, *Mentoring Leaders: Wisdom for Developing Character, Calling, and Capacity* (Grand Rapids: Baker Books, 2005); John Mallison, *Mentoring to Develop Disciples and Leaders* (Adelaide, Australia: Scripture Union and Openbook, 1988).

a Christian perspective. Another interpretation is that Christian and secular literature describe the same phenomenon, one with the vocabulary of secular social sciences and the other with religious language.

Self-management. The self-management subcategory consists of responding well under pressure, taking initiative, the ability to work independently, taking responsibility, balancing competing priorities, and time management.[150] Crossley extends time management as a needed outcome of leader development.[151] Forman, Jones, and Miller include ministry skills such as organization and time management in their assessment list for emerging leaders.[152] Edgemon and Criscoe visualize the emerging leader's journey as walking through "the archway to servant leadership" and include corresponding categories such as self-control, energy, and decisiveness.[153] Malphurs and Mancini list time management as an important target for Christians developing into leaders.[154] Linhart explains that part of growing into leadership involves understanding when and why one feels pressure and how they manage it.[155]

Similar to "learning orientation," there is relatively little attention given to "self-management" in the Christian literature. This could be due to the overlap with the concept that elders and deacons should be self-controlled (1 Tim 3:2, 12). If this is the case, the Christian literature may be placing self-management outcomes under spiritual formation and character development.

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[150] Krispin, "Christian Leader Development," 32.

[151] Crossley, *Growing Leaders*, 113.

[152] Forman, Jones, and Miller, *The Leadership Baton*, 210.

[153] Edgemon and Criscoe, *Biblical Model for Training Leaders*, 37.

[154] Malphurs and Mancini, *Building Leaders*, 262.

[155] Linhart, *The Self-Aware Leader*, 115–126.

Leader self-view. This category details how a leader thinks of himself or herself. Three outcomes make up this subcategory: leader self-efficacy/confidence, leader humility, and the desire to put others before oneself.[156] Similar to self-management, Krispin's definition of self-view shares much in common with humility, which the Christian literature includes in character development under Christian formation. As previously discussed, the secular literature does not contain a category for Christian formation. Therefore, Krispin creates this leader self-view subcategory to incorporate the broader research in the social sciences.[157]

With that said, the Christian literature does include some of these outcomes. Many authors discuss the concept of servant leadership.[158] As the name would suggest, Edgemon and Crisco's servant leadership arch includes "a servant heart" at the top of the arch, supported by qualities such as humility and love for others.[159] There are also examples of courage in the literature that may align with Krispin's "confidence."[160]

Leader attitude. Krispin's final subcategory under personal formation is comprised of personal qualities such as adaptability, positive attitude, the drive for excellence, and resilience.[161] Puls, Ludden, and Freemyer named caring for people under stress as a component of authentic leadership and ministerial effectiveness.[162] McKenna, Yost, and Boyd include the outcomes of self-confidence, adaptability, and resilience in

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[156] Krispin, "Christian Leader Development," 31.

[157] Day and Dragoni, "Leadership Development," 137.

[158] Forman, Jones, and Miller, *The Leadership Baton*, 64; Elliston, *Home Grown Leaders*, 23–24; Crossley, *Growing Leaders*, 39; Lake, *The Multiplication Effect*, 137; Locan and Miller, *From Followers to Leaders*, 99; Malphurs and Mancini, *Building Leaders*, 20–21.

[159] Edgemon and Criscoe, *A Biblical Model for Training Leaders*, 37.

[160] Engstrom, *The Making of a Christian Leader*, 88.

[161] Krispin, "Christian Leader Development," 31.

[162] Puls, Ludden, and Freemyer, "Authentic Leadership and Its Relationship to Ministerial Effectiveness," 64.

their study of lessons for developing clergy.[163] Engstrom discusses the importance of these attitudes in young leaders.[164]

Category 3: Relational Skills

Krispin's third category includes skills needed for healthy relationships between leaders and followers. He notes that social skills are prominent in the leadership research literature grounded in the "one another's" of the New Testament.[165] For the emerging Christian leader, this category comes after spiritual formation and person formation because interpersonal relationships are built upon those core outcomes and will crumble apart from them. Krispin includes five subcategories that compose relational skills: communication skills, emotional intelligence, teamwork, conflict management, and community orientation.

Communication skills. The outcomes that make up communication skills include interpersonal communication, effective writing, listening, public speaking, and the ability to adapt interactions in contextually sensitive ways.[166] The ability to communicate with clarity frequently occurs in the Christian literature, likely because communication is a key component of church leadership.[167] Schorr's research found that communication ability is a highly perceived competency for ministry among both pastors and seminary professors.[168] Aukerman found that listening, teaching, preaching, and speaking were perceived as important for developing pastors.[169] Specifically, "principles

[163] McKenna, Yost, and Boyd, "Leadership Development and Clergy," 183.

[164] Engstrom, *The Making of Christian Leaders*, 104.

[165] For example, John 13:35, 1 Cor 12:24–25; Eph 4:2.

[166] Krispin, "Christian Leader Development," 32.

[167] For example, Paul includes the ability to teach in his pastoral requirements (1 Tim 3:2).

[168] Schorr, "Senior Pastor Needs for Preparatory and Continuing Professional," 235.

[169] Aukerman, "Competencies Needed for Effective Ministry," 143.

and techniques of preaching" was found to be the tenth highest ranked knowledge competency.[170] He also found that writing competencies were frequently named in interviews.[171] Crossley distinguishes the need for different and developing communication skills starting at the individual level all the way up to leading a congregation.[172] Engstrom also emphasizes the need for emerging leaders to develop communications skills.[173] Various aspects of communication occur at two levels of Lake's developmental pipeline, including facilitating discussion at the level of "leading others" and high-level communication skills at the departmental level.[174] Schorr found that communication ability was the fifth highest ability perceived during preservice seminary.[175] Clinton describes lessons about how to relate to other people as a crucial lesson during the ministry maturing phases.[176]

Boersma studied the perceptions among pastors, lay leaders, and seminary faculty regarding necessary administrative competencies for church leaders. One of the reasons for his research was the perception that seminaries are

> not adequately equipping church leaders for this part of their ministry. . . . With their identification, educators would then have a solid basis for developing educational programs to acquaint students studying for the ministry with the managerial skills needed to successfully cope with the environmental uncertainties of the eighties and beyond.[177]

His research surveyed 482 laypersons, pastors, and processors to rank 50 administrative

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[170] Aukerman, "Competencies Needed for Effective Ministry," 105.

[171] Aukerman, "Competencies Needed for Effective Ministry," 95.

[172] Crossley, *Growing Leaders*, 67–68.

[173] Engstrom, *The Making of a Christian Leader*, 156.

[174] Lake, *Leading Others*, 77; Lake, *Leading Departments*, 97.

[175] Schorr, "Senior Pastor Needs for Preparatory and Continuing Professional," 136.

[176] Clinton, *The Making of a Leader*, 91.

[177] Stephen Boersma, "Managerial Competencies for Church Administrators as Perceived by Seminary Faculties, Church Lay Leaders, and Ministers" (PhD diss., Oregon State University, 1988), 5.

competencies on a six-point Likert scale with a reliability of .94.[178] Stephen Boersma found that applying appropriate communication techniques to direct the staff and the congregation towards goals and objects was considered very important across faculty, lay leaders, and pastors.[179] He also found that facilitating group communication activities and appropriately utilizing different communication techniques were also considered very important.[180] Malphurs and Mancini list the ability to teach, listen, and write as important targets for emerging leaders.[181]

Cross-cultural or contextual communication skills are present, though less common in the Christian leader development literature. Thoman emphasizes that, given the population shifts in the United States, today's emerging Christian leaders must learn to lead cross-culturally.[182] Lake highlights the need to develop skills in leading different personalities at the level of "leading others."[183]

Emotional intelligence. The study of emotional intelligence did not emerge until the 1990s but has received wide treatment in the secular literature.[184] This category includes the ability to recognize one's own emotions, other people's emotions, and the presence of empathy in the emerging leader.[185] Malphurs and Mancini do not clearly define "knowing people," although this seems to include the ability to discern people's emotions.[186] Puls, Ludden, and Freemyer cite emotional intelligence as a vital component

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[178] Boersma, "Managerial Competencies for Church Administrators," 55–56.

[179] Boersma, "Managerial Competencies for Church Administrators," 69.

[180] Boersma, "Managerial Competencies for Church Administrators," 132.

[181] Malphurs and Mancini, *Building Leaders*, 99, 149, 262.

[182] Thoman, "Leadership Development, Part II," 36.

[183] Lake, *Leading Others*, 51.

[184] Northouse, *Leadership*, 38.

[185] Krispin, "Christian Leader Development," 32.

[186] Malphurs and Mancini, *Building Leaders*, 149.

of developing authentic leaders.[187] Thoman also includes emotional awareness in his discussion of self-awareness.[188]

This is another subcategory that frequently overlaps with other categories in the Christian literature. One example is that Lake discusses the need for those moving into a departmental level of leadership to grow in self-awareness (one of Krispin's relational skills), but he seems to include elements of emotional intelligence as part of this self-awareness (which is part of Krispin's personal formation category).[189] Another overlap is that empathy frequently occurs around writing about Christ-like character, though Krispin includes empathy in the relational skills category. [190] For this reason, many of the outcomes that could occur in the "emotional intelligence" subcategory are listed in other categories.[191]

Teamwork. The subcategory of teamwork includes the ability to collaborate, build a team, recognize strengths on a team, build trust, develop a group, facilitate discussion, and a value for diverse persons.[192] This category was frequently referenced in the Christian leader development literature. Lake lists skills relating to teamwork at every level of his developmental pipeline including building healthy teams, leading different personalities, and facilitating discussion when growing to lead others, leading huddles when leading leaders, and leading meetings when moving into a departmental level of

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[187] Puls, Ludden, Freemyer, "Authentic Leadership and Its Relationship to Ministerial Effectiveness," 58.

[188] Thoman, "Leadership Development, Part II," 35.

[189] Lake, *Leading Departments*, 4.

[190] For example, Lake includes compassion as a character quality to lead other. Lake, *Leading Others*, 3.

[191] There are many examples of writing at the popular level engaging the concept of emotional intelligence. These have been excluded from the present literature review since they are not narrowly attempting to develop new leaders but to aid current leaders. An example is Peter Scazzero, *The Emotionally Healthy Leader: How Transforming Your Inner Life Will Deeply Transform Your Church, Team, and the World* (Grand Rapids: Zondervan, 2015).

[192] Krispin, "Christian Leader Development," 32.

leadership.[193] Adkins emphasizes the importance of collaboration along his leadership pipeline and includes the ability to work with others, work through others, work through leaders, and ultimately work through team leaders.[194] Engstrom notes that emerging leaders must learn to manage staff and delegate through a team.[195] Willard Claassen emphasizes the need to organize a group and create a culture of love and grace.[196] Forman, Jones, and Miller include group leadership skills in their list of outcomes for emerging leaders.[197] Boersma found that the seventh highest rated competency for pastors was the ability to create harmony in order to achieve goals.[198] He also found a cluster of competencies relating to teamwork which were valued among seminary faculty, lay leaders, and ministers and included building and managing staff team morale, creating open communication among staff teams, and involving others.[199] Aukerman's study found that relating to a diverse group of people was of great importance to lay people, pastors, and professors.[200]

Conflict management. Krispin's conflict management subcategory contains five desired outcomes: the ability to recognize and manage one's own response during conflict, the ability to work through conflict with others, the ability to handle controversy with gentleness and civility, advocacy, and forgiveness.[201] Clinton notes that ministry

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[193] Lake, *Leading Others*, 25, 51, 77; Lake, *Leading Leaders*, 101; Lake, *Leading Departments*, 167.

[194] Adkins, *Developing Your Leadership Pipeline*, 12.

[195] Engstrom, *The Making of a Christian Leader*, 150, 175.

[196] Willard Claassen, *Learning to Lead* (Scottdale, PA: Herald Press, 1963), 45–56, 68–77.

[197] Forman, Jones, and Miller, *The Leadership Baton*, 210–211.

[198] Boersma, "Managing Competencies for Church Administrators," 93.

[199] Boersma, "Managerial Competencies for Church Administrators," 84–94.

[200] Aukerman, "Competencies Needed for Effective Ministry," 134–140.

[201] Krispin, "Christian Leader Development," 32.

conflict can be a transition point in an emerging leader's life, offering important leadership lessons.[202] Forman, Jones, and Miller list the ability to resolve conflict within a ministry team in their skills inventory checklist for emerging leaders.[203] Lake includes navigating conflict as a needed skill for a leader to progress to the "leading others" stage.[204] Malphurs and Mancini likewise emphasize the ability to navigate conflict in a Christian's leadership development.[205] Linhart explains how conflict management relates to self-awareness in leadership[206]

Conflict management has strong support in the Christian research literature. McKenna, Yost, and Boyd found that dealing with conflict was a significant lesson and distinguished between dealing with problems immediately and following due process while involving others.[207] J. Michael Godfrey's research suggested that while seminary education is important, practical competencies—including conflict management—are equally important for a minister's development.[208] Aukerman found conflict management to be an important competency for young ministers.[209] Conflict management was also one of the ten significant competencies identified by Boersma.[210]

Community orientation. The final subcategory within the relational skills category is community orientation. This subcategory includes cultivating awareness of

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[202] Clinton, *The Making of a Leader*, 92.

[203] Forman, Jones, and Miller, *The Leadership Baton*, 210.

[204] Lake, *Leading Others*, 147.

[205] Malphurs and Mancini, *Building Leaders*, 149.

[206] Linhard, *The Self-Aware Leader*, 127–144.

[207] McKenna, Yost, and Boyd, "Leadership Development and Clergy," 185.

[208] Godfrey, "The Role of Mentoring in the Developmental Experiences of Baptist Pastors in Texas," 191.

[209] Aukerman, "Competencies Needed for Effective Ministry," 142.

[210] Boersma, "Managing Competencies for Church Administrators," 93.

one's community, serving the needs of one's community, taking responsibility for one's community, and a value for social justice.[211] Aukerman reported that dealing "effectively with bigotry, prejudice, and injustice: in church and in the community" were considered of great importance among all groups surveyed.[212] Hopwood found that 12 percent of TEDs faculty felt personally responsible for developing the behavioral competency of social activism, while 16 percent did not feel it was the seminary's role to develop this in students. She also found that 9 percent of faculty felt personally responsible for developing competencies related to public advocacy of Christian ethics, while 12 percent did not believe this was the responsibility of Christian educators.[213]

Although this quality shows up in the secular literature, Krispin does not cite any Christian literature for this category. The Christian literature does refer to servant heartedness which is included under the leader self-view subcategory of personal formation. There seems to be a distinction between cultivating the heart of a servant towards those immediately in one's sphere of influence versus seeking to extend that sphere of influence to involve the broader community, which is more in line with the community orientation subcategory. A possible explanation for the lack of community orientation material in the literature could be due to an overlap with evangelism which falls in the spiritual practices subcategory within Christian formation.

Category 4: Intellectual Skills

Krispin places intellectual skills on the same level as relational skills indicating their parallel importance.[214] Intellectual skills are tied with Christian formation as containing the smallest number of subcategories. Intellectual development includes

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[211] Krispin, "Christian Leader Development," 32.

[212] Aukerman, "Competencies Needed for Effective Ministry," 131.

[213] Hopwood, "Faculty Perceptions of Pastoral Competencies," 126, 137.

[214] Krispin, "Christian Leader Development," 26.

thinking skills, problem-solving and decision-making, and strategic thinking.[215]

Thinking skills. The subcategory of thinking skills includes the ability to conduct research to find information to aid organizational challenges, think systemically, and think critically. Engstrom emphasizes the need for emerging leaders to be able to leverage information and data.[216] Engstrom also explains that leaders must learn to be systematic in their thinking.[217] Malphurs and Mancini likewise include research in their list of leadership competencies.[218]

The research literature contains support for the Importance of thinking skills among emerging leaders. Hopwood found that 72 percent of seminary professors generally felt personally responsible for developing critical thinking skills in their students.[219] Boersma's research undervalued portions of this subcategory, ranking the collection of critical data as one of the lowest ranked competencies.[220] Aukerman's research found that "thinking, interpreting, and reflecting" was of great importance among all groups he surveyed.[221]

Problem-solving/decision-making. The second intellectual skills subcategory contains the ability to solve problems, generate creative solutions, and make effective decisions. Lake cites problem-solving as an important skill for leading others, and at the departmental level, he cites the ability to make effective decisions as a needed

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[215] Krispin, "Christian Leader Development," 33.

[216] Engstrom, *The Making of a Christian Leader*, 187–188.

[217] Engstrom, *The Making of a Christian Leader*, 181–184.

[218] Malphurs and Mancini, *Building Leaders*, 262.

[219] Hopwood, "Faculty Perceptions of Pastoral Competencies," 115.

[220] Boersma, "Managerial Competencies for Church Administrators," 94.

[221] Aukerman, "Competencies Needed for Effective Ministry," 131.

competency.[222] Claassen includes growing in decision-making ability as part of the developmental process.[223] Malphurs and Mancini emphasize this subcategory as they include both problem solving and creativity when it comes to addressing problems.[224] John Dreibelbis and David Gortner assessed aspects of clergy's self-perceived expertise and deficiencies in decision making as a result of their seminary education. They found listening, accepting responsibility, and clearly stating outcomes as high competencies in the decision-making category, while managing personal anxiety in the face of opposition was ranked as the highest deficiency.[225]

Strategic thinking. Strategic thinking includes the ability to articulate a broad organizational strategy, think strategically, set a direction, and cast a vision. Regarding vision, Engstrom discusses the need for young leaders to develop the ability to cast vision.[226] Forman, Jones, and Miller include strategic thinking and vision casting as outcomes for emerging leaders.[227] Lake includes casting vision as a component of leading leaders.[228] Adkins includes the ability to cast vision and create strategy at various leadership levels. Starting at the volunteer level, he includes supporting the vision of a ministry area as an important attitude, contextualizing a vision for leading at a ministry level, and creating a vision at the church level.[229] Robert Logan and Tara Miller present the ability to cast vision as a needed component of leader development.[230] Longenecker

[222] Lake, *Leading Others*, 153; Lake, *Leading Departments*, 67.

[223] Claassen, *Learning to Lead*, 79–90.

[224] Malphurs and Mancini, *Building Leaders*, 149, 262–263.

[225] Dreibelbis and Gortner, "Beyond Wish Lists for Pastoral Leadership," 38.

[226] Engstrom, *The Making of a Christian Leader*, 201.

[227] Forman, Jones, and Miller, *The Leadership Baton*, 210

[228] Lake, *Leading Leaders*, 135.

[229] Adkins, *Developing Your Leadership Pipeline*, 12.

[230] Logan and Miller, *From Followers to Leaders*, 171.

includes the ability to cast vision in his book on developing leaders.[231] Malphurs and Mancini include three competencies that fall within this subcategory: strategic thinking, casting vision, and the ability to create a strategy that aligns with a broader mission.[232] The research literature also supports this subcategory. McKenna, Yost, and Boyd found strategic thinking and vision castings to be valued lessons learned by developing clergy.[233] Boersma found that strategic thinking skills such as developing a staffing plan were considered very important among faculty and pastors.[234]

Many of the intellectual skills references in the literature are related to studying the Bible (which I have located in the Christian formation category or the discipline-specific skills and knowledge subcategory under Krispin management skills). An opportunity for further research would be to bring greater clarity on the intellectual skills necessary for Christian leader development that do not relate to Bible research or interpretation.

Category 5: Management Skills

The fifth and final outcomes category for Christian leader development is skills relating to management. Krispin notes that the distinction between leadership and management can be blurry. Northouse states: "When managers are involved in influencing a group to meet its goals, they are involved in leadership. When leaders are involved in planning, organizing, staffing, and controlling, they are involved in management. Both processes involve influencing a group of individuals toward goal

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[231] Longenecker, *Growing Leaders by Design*, 119–121.

[232] Malphurs and Mancini, *Building Leaders*, 149.

[233] McKenna, Yost, and Boyd, "Leadership Development and Clergy," 183. Of note, these researchers house this skill under "managerial and organizational thinking," most of which would fall in Krispin's final category of management skills.

[234] Boersma, "Managerial Competencies for Church Administrators," 99.

attainment."[235] For Krispin, the subcategories relating specifically to the managerial tasks of leadership include managing resources, managing people, managing organizational work activities, and discipline-specific skills and knowledge.[236]

Managing resources. The first subcategory involves managing resources which includes financial stewardship and accountability, and facility stewardship. Jimmy Crowe includes the need to steward resources, equipment, and facilities in his training manual for church leaders.[237] LeRoy Ford, likewise, includes the ability to discern appropriate settings for leading and teaching as important for emerging church leaders.[238] Adkins includes faithful stewardship of church resources at the director level and stewarding church opportunities at the senior leadership level.[239] Malphurs and Mancini list both raising money and budgeting as leadership outcomes.[240]

Boersma's research demonstrated that budget allocation was ranked thirty-seventh and had an average value of 3.95.[241] Schorr found that management was ranked relatively low on a list of preservice competencies developed during seminary.[242]

Managing people. The Christian literature spends more time on the topic of managing people than managing resources. This subcategory includes developing others, supervision, feedback, mentoring/coaching, and motiving others. Longenecker discusses

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[235] Northouse, *Leadership*, 18.

[236] Krispin, "Christian Leader Development," 34.

[237] Jimmy Crowe, *Church Leader Training Handbook* (Nashville: Convention Press, 1970), 56–68.

[238] LeRoy Ford, *Developing Skills for Church Leaders* (Nashville: Convention Press, 1968), 15–22.

[239] Adkins, *Developing Your Leadership Pipeline*, 12.

[240] Malphurs and Mancini, *Building Leaders*, 149, 262.

[241] Boersma, "Managerial Competencies for Church Administrators," 133.

[242] Schorr, "Senior Pastor Needs for Preparatory and Continuing Professional," 133.

learning to manage people as a part of developing into a leader.[243] In Crossley's book on developing leaders, he includes church governance.[244] Much of Claassen's leader development text involves managing people.[245] Forman, Jones, and Miller's text includes people management outcomes for emerging leaders.[246] Lake includes people management at every level of development. Specifically, he delineates empowerment, providing feedback, and apprenticing future leaders in *Leading Others*, bringing the best out in leaders and recruiting future leaders in *Leading Leaders*, and coaching others and leading meetings in *Leading Departments*.[247] Adkins, likewise, emphasizes competencies relating to managing people, specifically people development. To progress to the level of leader, one must be able to develop others, directors must create developmental pathways for their ministry area, and senior leaders must create a developmental culture.[248] Engstrom discusses delegation and empowerment in his writing.[249] This subcategory contains the majority of Malphurs and Mancini's listed capacities, including motivating, coaching/mentoring, managing/administering people, recruiting, empowering, confronting, and evaluating.[250]

As previously referenced, Boersma found that setting job descriptions, creating developmental training, and recruiting, selecting, and developing leaders were all highly valued competencies.[251] McKenna, Yost, and Boyd noted that developing others and

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[243] Longenecker, *Growing Leaders God's Way*, 133–134

[244] Crossley, *Growing Leaders in the Church*, 68.

[245] Claassen, *Learning to Lead.*

[246] Logan and Miller, *From Followers to Leaders*, 210.

[247] Lake, *Leading Others*, 103, 129, 175; Lake, *Leading Leaders*, 75, 125; Lake, *Leading Departments*, 127, 167.

[248] Adkins, *Developing Your Leadership Pipeline*, 12.

[249] Engstrom, *The Making of a Christian Leader*, 160–171.

[250] Malphurs and Mancini, *Building Leaders*, 149. 263.

[251] Boersma, "Managerial Competencies for Church Administrators," 93.

motivating others were listed as lessons learned by some clergy.[252]

Managing organizational work activities. Two outcomes comprise Krispin's "managing organizational work activities" subcategory: organization and planning. Malphurs and Mancini include planning and organizing in their list of competencies for a developing leader to aim towards.[253] Many of the categories in Boersma's research focused on this subcategory, including the organization of staff, applying policies, procedures, and rules uniformly (ranked twelfth overall), managing the activities of the staff (twentieth overall), and modifying the organizational plan to fit the staff (twenty-ninth overall).[254] Aukerman found that, on average, understanding the theory of administration and organization as well as actually administrating and organizing were of great importance among all groups surveyed.[255] Schorr found that the management competencies were perceived low on the list of preservice ministry learning outcomes at fourteen of fifteen, though this jumps to seventh after someone has transitioned into a leadership role.[256]

Discipline specifics and knowledge. The final subcategory under Krispin's management skills includes discipline specifics and knowledge. Although Krispin's category would involve management KSAs outside of the church, much of the Christian leadership literature focuses on technical skills and knowledge for leading within the church. Crossley noted specific knowledge such as church governance, membership, and church discipline as necessary competencies for emerging church leaders.[257] McKenna,

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[252] McKenna, Yost, and Boyd, "Leadership Development and Clergy," 183.

[253] Malphurs and Mancini, *Building Leaders*, 262.

[254] Boersma, "Managerial Competencies for Church Administrators," 132–133.

[255] Aukerman, "Competencies Needed for Effective Ministry," 105, 132.

[256] Schorr, "Senior Pastor Needs for Preparatory and Continuing Professional," 134.

[257] Crossley, *Growing Leaders in the Church*, 68–76.

Yost, and Boyd captured that "technical/professional knowledge/skills" by some clergy were important lessons in their development.[258] Aukerman identified several ministerial-specific skills—including leading worship, conducting funerals, and officiating weddings—to be of great importance. He also noted that pastors and lay people found the ability to study the Bible in Greek and Hebrew to be somewhat important, while seminary professors viewed this competency as greatly important.[259] Hopwood found that TEDS professors rated the use of biblical languages as slightly less valuable, giving an average value of 2.94 on her four-point scale (one being vital for ministry).[260] Many of the competencies Dreibelbis and Gortner assessed were focused on job specific activities such as making a church service beautiful and special, ministry at a burial service, and marriage counseling, preparation, and officiating.[261]

Krispin's Leadership Development Framework and Secular Leadership Theories

The previous section sought to organize the range of Christian leader development literature under Krispin's Christian leader development framework. This married secular leader development literature to Christian writing in a coherent system. One component that was not within the scope of Krispin's journal was to do the same with the historical development of leadership theory in general. This section aims to build on Krispin's work by determining how the various secular leadership theories from the first section of this chapter are or are not compatible with Krispin's framework as a whole. This will connect leader development in general and Christian leader development in particular to the historical development of leadership theory. In order to accomplish

[258] McKenna, Yost, and Boyd, "Leadership Development and Clergy," 183.

[259] Aukerman, "Competencies Needed for Effective Ministry," 95, 106–113, 132.

[260] Hopwood, "Faculty Perceptions of Pastoral Competencies," 62.

[261] Dreibelbis and Gortner, "Beyond Wish Lists for Pastoral Leadership," 37.

this, I will walk through each of the theories outlined in section one with a brief discussion about how they might interact with Krispin's framework.

Traits Theory

As discussed, traits theory is focused on identifying characteristics common among great leaders. In this way, it is essentially observational rather than developmental. This diverges from Krispin's framework in two significant ways. First, the framework assumes the ability to grow into leadership roles by targeting specific KSAs to grow towards. Second, the emphasis of the framework is to identify outcomes of growth rather than pre-existing traits. Therefore, as a whole, traits theory is not compatible with Krispin's framework.

With that said, there are hints of traits theory in the Christian literature when discussing gifting and calling. Since these two components are essential external (i.e., someone is called by God to lead), these outcomes in Krispin's framework can be construed as the Christian version of traits theory; someone either has the gift of leadership or does not. Someone is either called to lead or not. Although this interpretation may be held by some, a better interpretation parallels evangelism. Although some are gifted as evangelists, all Christians are still called to share their faith (Matt 28:18–20; Eph 4:11). In the same way, some Christians may be gifted leaders, but all Christians can use Krispin's outcomes framework as a guide to grow in leadership capability.

Skills Approach

The skills approach finds alignment with Krispin's outcome framework because both agree that leadership can be learned and developed. Additionally, both Krispin and Katz's approaches focus on KSAs. Katz's conceptual, technical, and human skills seem to loosely map onto Krispin's intellectual skills, managerial skills, and relational skills. A difference between Krispin and Katz is that the skills approach finds

that the level of importance for each skill depends on the organizational level one holds. Krispin's framework holds a more linear and developmental progression related to the individual rather than the role. Like the rings of a tree, the framework's progression never leaves behind any of the earlier KSAs but continually builds upon them. A final point of divergence is that the skills approach places minimal emphasis on the character of the leader, whereas Krispin (and the vast majority of the Christian literature) places this as the highest priority.

Behavioral Approach

The Behavioral Approach has some overlap with Krispin's framework. Both perspectives emphasize the importance of how a leader approaches both tasks and people. They diverge as the Behavioral Approach is more concerned with observing how leaders act rather than (as with the outcomes framework) who they are and what they are capable of. Though there is certainly use for the behavioral approach's tools (for example, the managerial grid would be a useful tool for the focused development of Krispin's management skills category), their fundamental approach to leadership is misaligned. The largest difference is that the outcomes framework views who a leader is rather than what a leader does as of central Importance.

Path-Goal Theory

Path-Goal theory and Krispin's outcomes framework share more in common along the outer segments of the outcomes diagram and increasingly less as you move towards the center. Path-goal theory focuses on what the leader needs to do to motivate the follower towards accomplishing a goal. In Krispin's framework, this would aid the emerging leader in the managerial skillset (particularly managing people and resources) while also assuming strong problem solving and interpersonal skills. Similar to the Behavioral Approach, Path-Goal theory does not touch on the most important segment of Krispin's outcomes framework: the emphasis on internal growth before external

effectiveness. Though Path-Goal may not be helpful for emerging leaders at the start of their journey, it can be used to improve their managerial skills once they have developed to that point.

Situational Approach

The situational approach focuses on developing followers' competencies and commitment. Krispin's framework is likewise concerned with the emerging leader growing in specific KSAs. The situational approach will have varying levels of usefulness within Krispin's framework. If the situational approach is being used by a leader to develop an emerging leader, the SLII provides a helpful rubric for assessing and encouraging growth at every level of the outcomes framework.[262] If the situational approach is being used by the emerging leader, it will become more useful as he or she develops after having established the core formative KSAs. SLII will then be a tool that will increase the emerging leader's people management skills and relational skills.

Leader-Member Exchange

LMX is concerned with the dyadic relationships between a leader and follower and the extent of the back-and-forth nature of this relationship. In this way, LMX shared much in common with Krispin's framework, which is likewise highly relational and developmental. Much of the Christian leader development literature emphasized the mentor-mentee context of an emerging leader's development.[263] Additionally, the LMX mentor-mentee framework can be adapted to a one-on-one discipleship context (which is an outcome at the first level of Krispin's outcome framework). Therefore, there are principles and practices within LMX that can be appropriated for the development of an

[262] For example, a mentor may apply the SLII framework to a mentees' spiritual practices within the first category of Christian formation.

[263] A few examples are Steve Saccone, *Protégé: Developing Your Next Generation of Church Leaders* (Downers Grove, IL: IVP Books, 2012); Pue, *Mentoring Leaders*; Forman, Jones, and Miller, *The Leadership Baton*; Lake, *Leading Departments*, 127; Geiger and Peck, *Designed to Lead*, 153–176.

emerging leader.

Transformational Leadership

Transformational leadership is concerned with the follower's development, as well as the organization and society as a whole. Transformational leadership fits well within Krispin's developmental framework since Krispin places the inner transformation of the emerging leader at the core of his framework. Transformational leadership will aid the emerging leaders' community orientation within the relational skill category, a subcategory that received relatively little attention in Christian leader development literature. This approach to leadership will be helpful for both developing emerging leaders as well as a tool emerging leaders can use to spur on their own growth and effectiveness in leading others.

Servant Leadership

Greenleaf's concept of servant leadership has unsurprisingly gained wide acceptance in the Christian leader development literature. "Servant leader" has its very own subcategory in Krispin's framework, but it can benefit other areas of Krispin's framework, too. The theory of servant leadership includes conceptualizing, emotional healing, helping followers grow and succeed, behaving ethically, empowering, and creating value for the community.[264] Each of these corresponds with Krispin's subcategories of strategic thinking, emotional intelligence, Christ-like character, managing people, and community orientation. Servant leadership, therefore, is very compatible with Krispin's outcomes framework.

Adaptive Leadership

Adaptive leadership is a process approach to leadership that seeks to utilize

[264] Northouse, *Leadership*, 261–263.

systems thinking for leadership effectiveness. Adaptive leadership overlaps the most with Krispin's framework in the need for leaders to think systemically and strategically, problem solve, have high emotional intelligence, and maintain the ability to develop and lead through people. Adaptive leadership, therefore, is a framework that will be useful for developing the outer categories of relational skills, intellectual skills, and management skills for an emerging leader.

Inclusive Leadership

Inclusive leadership is, at its core, focused on making sure everyone has a seat at the table. Krispin includes the value for diversity and inclusion in the teamwork subcategory within the broader category of relational skills. There is also overlap with the social justice outcome within the community orientation subcategory, which Krispin states "addresses issues of justice within one's organization."[265] Beyond these actions, inclusive leadership acknowledges that character and beliefs are part of the theory's antecedent conditions.[266] For these reasons, inclusive leadership is helpful to both ensure emerging leaders are identified from any socioeconomic and ethnic background, as well as to emphasize important lessons within Krispin's framework.

Christian Leader Development in a Multiethnic Context

The final section of this chapter will explore the Christian leader development literature, specifically in a multiethnic context.[267] As noted above, there are many resources available that discuss general leadership development in the church. There are also examples in the literature about leading in a multiethnic church.[268] This section

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[265] Krispin, "Christian Leader Development," 32.

[266] Northouse, *Leadership*, 328–329.

[267] Multiethnic Leader Development will be abbreviated as "MELD."

[268] A few examples include Derwin Gray, *Building a Multiethnic Church: A Gospel Vision of Grace, Love, and Reconciliation in a Divided World* (Nashville: Thomas Nelson, 2021); Mark DeYmaz

however looks at the narrow slice in the literature of *leadership development* in a multiethnic church. There has notably been relatively little work dedicated to this subject in the literature.[269] This sparsity may result from the fact that multiethnic congregational configurations are varied depending on their intercultural environment.[270]

Krispin's outcomes framework will be appropriated once more as an organizational system which will allow me to examine where the MELD literature emphases may differ from general Christian leader development literature and where Krispin's framework may need greater nuance in the MELD discussion. Below, I will create headings for each of Krispin's major categories, though due to the relative lack of MELD literature, I will not move to the subcategorical level. After presenting the MELD literature, I will briefly discuss some summary conclusions.

Category 1: Christian Formation

The Christian MELD literature gives the most attention to Christian formation, which lines up with the general Christian leader development literature. Robert Ortiz conducted ethnographic research among ten evangelical multiethnic congregations on behalf of the Association of Theological Schools in 1994. Ortiz states: "Leadership determines the future of the multiethnic church. This means that the experiences, training, and spiritual maturity of these key individuals will decide the outcome and effectiveness of a multiethnic ministry that is biblically founded and is sociologically aware of the community in which it has decided to serve."[271] Ortiz's research was conducted to aid

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and Harry Li, *Leading a Healthy Multi-Ethnic Church: Seven Common Challenges and How to Overcome Them* (Grand Rapids: Zondervan, 2010).

[269] Gregory Ian Peckman, "The Development of Cross-Cultural Leadership in Multi-Ethnic Churches" (EdD thesis, University of Southern Queensland, 2017), 35.

[270] Elizabeth Childs Drury, "Leading the Multiethnic Church: Help from New Metaphors and the Leadership Challenge," *Great Commission Research Journal* 2, no. 2 (2011): 205.

[271] Manuel Ortiz, *One New People: Models for Developing a Multiethnic Church* (Downers Grove, IL: InterVarsity Press, 1996), 107–108.

MELD in churches across the country. Regarding the importance of biblical and theological foundations, Ortiz found that "most pastors had some educational background allowing them to interpret Scripture as well as interpret the sociological realities of their community."[272] He also found that the Bible served as the source of conviction as well as the blueprint for pursuing a multiethnic vision.[273]

James Plueddemann's *Leading across Cultures* provides a thoughtful approach to leading in a global, multicultural, and multiethnic context. He states that "leadership development has always been at the heart of God's redemption plan" and "today's generation of leaders in the global church must learn new skills and be willing to discard some of the styles that made them so effective in monocultural leadership."[274] Like Ortiz, Plueddemann's model asserts that understanding biblical leadership principles is essential to lead faithfully and effectively in these spaces.[275] Robert Howe studied developing multiethnic and multicultural leadership on Virginia Tech's campus. An unexpected finding was that "intercultural experiences also impacted students' theological worldview—a critical aspect of spiritual leadership."[276] These findings suggest that the relationship between Krispin's category of biblical and theological foundations is not unidirectional but iterative—a leader's theology spurs them toward God's multiethnic vision. This experience, in turn, nuances how they read the Bible, which then sends them back to their calling ministry.

Raúl Martín Latoni Ramírez recognized the national demographic trends toward diversity that created a need to better equip leaders to pastor in multiethnic

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[272] Ortiz, *One New People*, 110.

[273] Ortiz, *One New People*, 111.

[274] James E. Plueddemann, *Leading across Cultures: Effective Ministry and Mission in the Global Church* (Downers Grove: IL: InterVarsity Press, 2009), 11, 55.

[275] Plueddemann, *Leading across Cultures*, 67.

[276] Robert Alexander Howe, "Diversity by Design: Intercultural Leadership Development for Multiethnic Witnessing Communities" (PhD diss., Fuller Theological Seminary, 2018), 118.

churches. His multiple case study utilized Kouzes and Posner's Personal Best Questionnaire as a research instrument and found that 63 percent of those surveyed noted that friendships were a viral component of their leadership (another subset of Krispin's Christian formation).[277]

George Yancey's *One Body One People* draws on Emerson and Chai's previous research of multiracial churches.[278] Yancey distills principles found in successful multiracial congregations, one of which includes the development among pastors. He asserts that patience is a vital skill as the task of leading a multiracial congregation can be long and difficult. Specifically, patience is needed for people who possess racist ideology, as well as sustaining faithful leadership over the church as a whole.[279] Yancey frames patience as a skill to be learned, however, it seems it can also be viewed as a Christ-like character to be cultivated.

The need for spiritual practices showed up in Ortiz's research as he found most pastors relied on habits of prayer and fasting for their own formation in the face of the unique tensions and pressures that come with leading a multiethnic church.[280] Shifting to the need for Christ-like character, Howe found that empathy was considered the most important character quality for MELD and connected this to the Golden Rule.[281] He also noted that "the journey to intercultural maturity supports the development of leaders' character in six key areas: faith, humility, gratitude, differentiation of self, empathy, and incarnational servanthood." Each of these resemble a Christ-like character.[282]

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[277] Raúl Martín Latoni Ramírez, "Pastoral Leadership Practices in Evangelical Multiethnic Congregations: A Multi-Case Study" (EdD diss., The Southern Baptist Theological Seminary, 2012), 131.

[278] George Yancey, *One Body One Spirit* (Downers Grove, IL: InterVarsity Press, 2003), 18.

[279] Yancey, *One Body One Spirit*, 123–124.

[280] Ortiz, *One New People*, 115.

[281] Howe, "Diversity by Design," 65, 118.

[282] Howe, "Diversity by Design," 138.

Tim Silberman's journal article unpacks the nuances of modeling and mentorship in a cross-cultural setting. He recognizes that "strategies for the development of Christian leaders in cross-cultural ministry tend to focus on communicating essential knowledge and skills, yet the need to facilitate growth in godly character is arguably of greater importance."[283]

Chadwick Short's dissertation examined how churches maintain unity across ethnic lines while also engaging in mission and experiencing growth. He found that the character of the leader, and leading by example, was an important component for the churches he studied.[284] He also found that theological education and a dynamic prayer life were also important aspects for leaders of multiethnic churches.[285]

Anthony Okoh's dissertation studied the leadership qualitied that were required to transition a small African church to a multiethnic megachurch. Among other factors, he emphasis the presence of humility amongst the leaders, which he then connects to a transformational and servant leadership model.[286]

Elizabeth Childs Drury utilizes Kouzes and Posner's *The Leadership Challenge* in her journal article outlining different approaches to leading multiethnic churches. She suggests that leaders model the way in leading by example and serve others through encouragement and enablement.[287]

Ian Peckman's thesis examined three multiethnic churches in Australia to discover their approaches to developing leaders. Peckman emphasized the centrality of

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[283] Tim Silberman, "Imitation in Cross-Cultural Leadership Development," *Missiology* 46, no. 3 (2018): 240.

[284] Chadwick L. Short, "Meeting the Challenge of Diversity: Ministry and Mission in a Multicultural Milieu" (PhD diss., Asbury Theological Seminary, 2006), 176.

[285] Short, "Meeting the Challenge of Diversity," 213, 306.

[286] Anthony M. Okoh, "A Case Study to Identify Success Factors in Building a Successful, Cross-Cultural, Faith-Based Community" (PhD diss., Capella University, 2013), 122.

[287] Drury, "Leading the Multiethnic Church," 218.

Jesus Christ in the development of leaders in cross-cultural contexts, both in the senior leader as well as the aims of developmental process.[288]

Korie Edwards has also written about the tole that leading a multiethnic congregation can take on a minority leader, implying the need for resilience (Krispin's leader attitude subcategory) and the ability to lead under pressure (under the self-management category).[289]

Category 2: Personal Formation

A repeated theme in the MELD literature was the need to develop self-awareness. Plueddemann states that beyond biblical principles on leadership, leaders must comprehend their own assumptions about leadership embedded in their culture.[290] After conducting his multiple case study, Ramírez concluded that pastors must become aware of how their sociological assumptions stemming from class, culture, and ethnicity shape how they approach church leadership and the gospel.[291] Ramírez also found that 87 percent of those surveyed reported "identifying those things you really care for," and 77 percent reported "aligning actions with shared values" as core to their leadership task. This process of owning and living out one's personal values is part of Krispin's self-awareness subcategory.

Mark DeYmaz and Harry Li provide insights from their experience leading Mosaic, a multiethnic church in central Arkansas. Though not a book aimed at developing emerging leaders in the narrow sense, their insight does provide outcomes for developing

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[288] Peckman "The Development of Cross-Cultural Leadership in Multi-Ethnic Churches," 243.

[289] Korie L. Edwards and Rebecca Kim, "Estranged Pioneers: The Case of African American and Asian American Multiracial Church Pastors," *Sociology of Religion: A Quarterly Review* 80, no. 4 (Winter 2019): 1–22; Korie L. Edwards, "When 'Diversity' Isn't Enough: Multiethnic Churches Have Been Growing over the Past Two Decades. But Are They Thriving?," *Christianity Today* 65, no. 2 (March 2021): 36–41.

[290] Plueddemann, *Leading across Culture*, 67.

[291] Ramírez, "Pastoral Leadership Practices in Evangelical Multiethnic Congregations," 168.

leaders. Specifically relating to Krispin's Christian formation category, the authors note that the best way to grow in multiethnicity is evangelistically engage diverse communities.[292]

Charles Foster's *Embracing Diversity* overviews his study of leaders in multiethnic churches.[293] He notes that leaders in these multiethnic contexts must be, "proactive leadership, in which leaders anticipate questions that might be asked, issues that might be posed, and problems that might occur, and they prepare possible responses."[294] This anticipatory nature seems to overlap with Krispin's "initiative" outcome under personal formation, but also overlaps with relational skills and intellectual skills as well.

Ortiz recognizes the importance of calling on multiethnic leadership and noted that few people would be as committed as the lead pastor.[295] Time management is a component of self-management, which Plueddemann recognizes is important to any leadership role, though he recognizes that approaches to time management vary widely from culture to culture—a concept that will be discussed at more length at the conclusion of this section.[296] Krispin's self-management category also includes self-initiation and a learning orientation. Ramírez found that 90 percent of respondents were self-motivated and challenged themselves, and 57 percent showed openness to the advice and input of others.[297] Yancey agrees that a learning posture is needed for anyone desiring to grow into a multiethnic leadership role. The leader must learn to "receive, evaluate and

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[292] Mark DeYmaz and Harry Li, *Leading a Healthy Multiethnic Church: Seven Common Challenges and How to Overcome Them* (Grand Rapids: Zondervan, 2010), 118.

[293] Charles R. Foster, *Embracing Diversity: Leadership in Multicultural Congregations* (Durham, NC: The Alban Institute, 1997).

[294] Foster, *Embracing Diversity*, 119.

[295] Ortiz, *One New People*, 108–109.

[296] Plueddemann, *Leading across Cultures*, 83.

[297] Ramírez, "Pastoral Leadership Practices," 124, 131.

appropriately handle criticism." He notes this is often more difficult for European Americans.[298]

Part of Howe's observation of leadership qualities needed for leaders in multiethnic spaces includes the need to self-differentiate. This is a quality that would seem to fit under the self-awareness theme in Krispin's personal formation category[299]

Krispin also includes self-sacrifice within the broader personal formation category. This can be implied in much of the MELD literature as the unique difficulties that come with leading a multiethnic group of people is frequently discussed. Silberman particularly names self-sacrifice as an implication of living out gospel values in cross-cultural leadership.[300]

Mark Branson and Juan Martínez's book on leading in multiethnic churches notes that the ability to practice attentiveness, especially being attentive to oneself, is an important skill to develop in leading cross-culturally.[301] This self-attentiveness fits within Krispin's self-awareness subcategory. Oneya Okuwobi's biographical research recognized a pattern leading of clergy pattern their own story into two broad categories: those who have had diverse experiences, and those who have experienced racial injustice.[302] This level of recognizing one's own story and how that is connected to the role of leading in a diverse congregation also seems to fall within Krispin's self-awareness subcategory. Additionally, Packman keys in on the developing leaders in multiethnic churches needed to learn to lead authentically as well as lead under

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[298] Yancey, *One Body One Spirit*, 120–122.

[299] Howe, "Diversity by Design," 138.

[300] Silberman, "Imitation in Cross-Cultural Leadership Development," 242.

[301] Mark Lau Branson and Juan F. Martínez, *Churches, Cultures and Leadership: A Practical Theology of Congregations and Ethnicities* (Downers Grove, IL: InterVarsity Press, 2011), 206.

[302] Oneya Fennell Okuwobi, "'Everything That I've Done Has Always Been Multiethnic': Biographical Work among Leaders of Multiracial Churches," *Sociology of Religion: A Quarterly Review* 80, no. 4 (2019): 478–495.

pressure.[303]

Category 3: Relational Skills

Relational skills play an important role in developing leaders in multiethnic contexts. Plueddemann draws on the work of Hofstede and the GLOBE studies as he unpacks the differences in leadership and communication in high and low-context cultures.[304] Howe found that communication was the second most needed competency in developing leaders in a multiethnic context. He also discusses the importance of becoming aware of the emotional dissonance that comes from cross-cultural ministry.[305] Yancey describes the need for these leaders to grow in their ability to show sensitivity to the different needs within a multiethnic congregation. They also must be able to navigate the criticism and conflict that will inevitably come their way. Lastly, these leaders must grow in their ability to relate with members of different races, which involves humility, sensitivity, and emotional intelligence. [306]

Foster asserts that leaders must "seek ways to enhance the quality of the relationships among diverse groups."[307] Plueddemann and Ramírez both discuss the importance of teamwork in developing leaders for multiethnic leadership. Drawing again from Hofstede and the GLOBE studies, Plueddemann discusses culturally specific power dynamics, which have implications for leading teams and making decisions in and through teams.[308] Ramírez's research instrument led him to examine how leaders in multiethnic spaces enable others to act. He found varying degrees of implementation of

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[303] Peckman, "The Development of Cross-Cultural Leadership in Multi-Ethnic Churches," 249.

[304] Plueddemann, *Leading across Cultures*, 81–82.

[305] Howe, "Diversity by Design," 56, 118.

[306] Yancey, *One Body One Spirit*, 120, 125–126.

[307] Foster, *Embracing Diversity*, 121.

[308] Plueddemann, *Leading across Cultures*, 92–106.

these approaches, such as enhancing people's competence and confidence through hands-on training and experience (23 percent), through private or public affirmation (30 percent), through competency training (17 percent), and fostering accountability (37 percent).[309] Ortiz recognized a shared emphasis on outreach to the community and states that multiethnic churches form because of "outreach effort in a multiethnic context."[310] Short also noted that "dynamic interplay [between] personal example, teaching and communication of vision"[311] Additionally, they must have hermeneutic and homiletic skills particular to multicultural preaching and the ability to connect Scripture to the lives of different ethnic groups in their sermons.[312]

Brian Taylor and Chris Johnson's helpful book about empowering black leaders in multiethnic churches suggest that conflict management is an essential skill. Specifically, the ability to lead diverse groups through ethnic and political tensions are areas to focus on in their development.[313]

A. Brian Leander's dissertation examined leadership cultural intelligence and practices in diverse churches and uncovered a range of findings pertinent to Krispin's relational skills category. Leander's second finding was that these leaders need to be able to, "articulating an organizational vision for diversity and aligning that vision with Christian mission, organizational strategy, and leadership practices."[314] His third and fourth findings were that these leaders must be able to "intentionally promote a positive

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[309] Ramírez, "Pastoral Leadership Practices," 131.

[310] Ortiz, *One New People,* 113.

[311] Short, "Meeting the Challenge of Diversity," 240.

[312] Short, "Meeting the Challenge of Diversity," 178, 181.

[313] Brian Taylor and Chris Johnson, *Ready to Lead: Essential Questions for Empowering Black Leadership in the Multiethnic Church* (Bloomington, IN: WestBow Press, 2023), 12.

[314] A. Brian Leander, "Intercultural Leadership: A Mixed Methods Study of Leader Cultural Intelligence and Leadership Practices in Diversity-Oriented Churches" (PhD diss., Eastern University, 2013), 196.

diversity climate in the church and in the community," and motivate people to "interact with people from different cultures in the church and in the community."[315] His seventh finding was that leaders in ethnically diverse spaces must, "build a strong sense of collaborative identity and community among people who are culturally diverse."[316]

Bryan Lorrits's leadership parable on empowering minority leaders in multiethnic spaces provides three categories of black leaders: C1's have fully assimilated into the majority culture, C2's are culturally flexible while not becoming ethnically ambiguous or hostile, and C3's are culturally inflexible.[317] Lorrits's thesis is that in order for a minority to move a majority culture church towards diversity, they need to be C2 leaders, which means they can fluently communicate with the different cultural groups represented and foster a collaborative spirit as a whole.[318]

DeYmaz and Li emphasize the interpersonal relational skills needed for leaders in multiethnic churches including the ability to relate with people outside of one's own ethnic and cultural group.[319] In the same way, Branson and Martínez assert that cross-cultural leadership must develop communication competencies, and understand that the way a cultural communicates relates to the way it views the world.[320] Beyond communication skills, Branson and Martínez emphasize the leader's ability to navigate social dynamics through skills such as sympathy, empathy, emotional awareness, and attentiveness to other.[321]

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[315] Leander, "Intercultural Leadership," 192–193.

[316] Leander, "Intercultural Leadership," 196.

[317] Bryan Lorrits, *Right Color Wrong Culture: A Leadership Fable* (Chicago: Moody, 2014), 197–201.

[318] Lorrits, *Right Color Wrong Culture*, 210.

[319] Mark DeYmaz and Harry Li, *Ethnic Blends: Mixing Diversity into Your Local Church* (Grand Rapids: Zondervan, 2010), 46–47.

[320] Branson and Martínez, *Churches, Cultures and Leadership*, 192.

[321] Branson and Martínez, *Churches, Cultures and Leadership*, 198–200, 216.

Andy Jolley emphasizes the need to be able to create an environment that is welcoming to each culture and building a shared group identity.[322] These qualities fit within Krispin's teamwork subcategory.

Category 4: Intellectual Skills

Plueddemann's work, though practical, has a more theoretical bent and thus lines up with Krispin's fourth category. He contends that cross-cultural leaders must possess the intellectual ability to "self-theologize" or be able to connect deep Scriptural understanding to a specific cultural setting. This involves comprehending the nuances of culture, context, power, individualism, and ambiguity.[323] These concepts will then provide the rich material to create a vision and strategy.[324] Ramírez's research supports these claims as he found that the locus of vision in multiethnic churches was found in the lead pastor 63 percent of the time, while 20 percent it was a collaborative effort, and 17 percent cited another source.[325]

Drury's article notes that leaders in multiethnic churches must learn to inspire a shared vision, which may overlap between Krispin's relational skills (especially communication) and intellectual skills (particularly the strategic thinking need to create a compelling vision).[326] Leander, also operating out of the *Leadership Challenge* framework, similarly found that these leaders must be able to articulate the organizational vision for diversity while also aligning this vision with the church's mission, strategy,

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[322] Andy Jolley, *Growing Leaders from Diverse Cultures: Leadership in a Multicultural Church* (Cambridge, England: Grove Books Limited, 2015), 18.

[323] Plueddemann, *Leading across Cultures*, 61–148.

[324] Plueddemann, *Leading across Cultures*, 188–199.

[325] Ramírez, "Pastoral Leadership Practices," 129.

[326] Drury, "Leading the Multiethnic Church," 218.

and leadership practices.[327] Short agrees with the importance of the ability to create and cast a compelling vision.[328]

Branson and Martínez's book stands out in their more academic approach to multicultural leadership. Thus, they often emphasize the cognitive skills needed to lead in diverse spaces such as understanding the different perceptions of reality among various cultural groups and how their own cognitive patterns influence their leadership.[329] Additionally, Branson and Martínez emphasize the strategic thinking skills needed to lead towards organizational change.[330]

Category 5: Management Skills[331]

The unique pressures of leading in a multiethnic context require emerging leaders to develop management skills, especially within Krispin's "managing people" subcategory. Korie Edwards notes the importance recognizing and utilizing social capital which tends to be more readily available to White leaders than leaders of color.[332] Therefore, White leaders in multiethnic spaces must be able to utilize their social capital to empower minority leaders, and minority leaders must be aware of these social power dynamics as well. Yancey asserts that it is essential to learn skills not only involved in discipling people in general but to equip them to live and lead within a multicultural church in particular. This empowerment results in genuine allies who end up preferring

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[327] Leander, "Intercultural Leadership," 190–191.

[328] Short, "Meeting the Challenge of Diversity," 201, 304.

[329] Branson and Martínez, *Churches, Cultures and Leadership*," 171–172, 180.

[330] Branson and Martínez, *Churches, Cultures and Leadership*," 210–231.

[331] There is extensive secular literature surrounding the management of diverse work groups and the development of diverse leadership pipelines. There is undoubtedly overlap for Christians which will fit within Krispin's framework, however due to the narrow focus of this section, these will not be discussed.

[332] Korie L. Edwards, *The Elusive Dream: The Power of Race in Interracial Churches* (New York: Oxford University Press, 2008), 81.

the multiethnic church experience to the monoethnic experience.[333] Ramírez's research found mixed results around the way his study population enabled others to act, including actions such as allowing others to innovate and contribute (30 percent) and rewarding joint efforts (17 percent).[334] Plueddemann's writing discusses the power dynamics that impact managing a diverse group of people.[335] Foster likewise writes that comprehending power dynamics is essential of leading in multiethnic spaces.[336]

Taylor and Johnson emphasize the ability to navigate financial difficulties and manage the role finances play across different cultures, which fits under Krispin's "managing resources" subcategory.[337] Peckman noted the importance of understanding dynamics related to the nature of multiethnic churches, as well as characteristics of leadership in general. Both of these may fit under Krispin's "models" subcategory. Drury notes the people management skills needed for pastors of multiethnic churches are implicit in enabling others to act and encouraging the hearts of those they lead.[338]

Jolley notes that major life events such as baptisms, weddings, and funerals have great cultural significance. Therefore, being able to understand the nuances and differences among the culture one leads is important knowledge to develop.[339] The ability to oversee these services has previously been categorized as "discipline specific skills and knowledge" and therefore fall within this category in the MELD literature.

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[333] Yancey, *One Body One Spirit*, 124–125.

[334] Ramírez, "Pastoral Leadership Practices," 131.

[335] Plueddemann, *Leading across Cultures*, 92–106.

[336] Foster, *Embracing Diversity*, 123–125.

[337] Taylor and Johnson, *Ready to Lead*, 12.

[338] Drury, "Leading the Multiethnic Church," 218.

[339] Jolley, *Growing Leaders from Diverse Cultures*, 16–17.

Discussion of Christian MELD Literature

As we consider the Christian MELD literature in comparison with the general Christian leader development literature, there is much consistency although some gaps are present. Ramírez's research conclusion captures this well:

> General leadership theory provides adequate principles for all church leadership including those serving in diverse contexts. What is needed is not another theory of leadership but tools to improve the effectiveness of leaders in diverse settings. This will include perhaps giving more serious examination to the topic of cultural intelligence in the curriculum of pastoral educational formation.[340]

The need to develop cultural intelligence is a common thread in the Christian MELD literature. This could conceivably be housed under Krispin's category of relational skills in the subcategory of teamwork. Within teamwork, Krispin includes a "diversity & inclusion" outcome, which he defines as someone who "values and includes diverse persons," though the MELD literature is more extensive and nuanced than Krispin's definition. Additionally, there is not only the interpersonal inclusion of people who are different than the leader but also an awareness of broader cultural dynamics that can either prevent or encourage a group of people to move toward diversity. This combination of cultural self-awareness, as well as an understanding of other people's cultural assumptions, is what is frequently referred to as cultural intelligence.

Plueddemann emphasizes the need for cultural intelligence throughout his book. This includes awareness of one's own cultural values, the values of those you are leading, and broad cultural distinctions.[341] Silberman likewise highlights the need for developing leaders to understand the cultural distinctions from the GLOBE studies, such as power distance and individualism-collectivism.[342] Ramírez encourages a critical evaluation geared towards cultural intelligence in multiethnic leadership roles.[343] Yancey

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[340] Ramírez, "Pastoral Leadership Practices," 169.

[341] Plueddemann, *Leading across Cultures*, 61–148.

[342] Silberman, "Imitation in Cross-Cultural Leadership Development," 246–248.

[343] Ramírez, "Pastoral Leadership Practices," 70.

acknowledges the difficulty in relating to individual races but says a way to grow is in learning one's own cultural norms and how they differ from those one leads.[344] Howe's research found that bridging cultural differences was the most frequently cited competency needed for Christian MELD.[345] DeYmaz and Li encourage the leaders to "commit ourselves to the pursuit of cross-cultural competence, to take the time to understand the cultural perspectives, history, and struggles of people groups outside [their] own."[346]

[344] Yancey, *One Body One Spirit*, 126.

[345] Howe, "Diversity by Design," 118.

[346] DeYmaz and Li, *Leading a Healthy Multi-Ethnic Church*, 162.

CHAPTER 3

RESEARCH METHODOLOGY

The biblical conviction for diverse church leadership, along with the large-scale cultural shifts in the United States, calls for a better understanding of (1) how churches are currently developing leaders in multiethnic contexts and (2) who these churches desire these emerging leaders to become. The first question seeks to understand content, context, duration, and strategy. The second question looks for purposeful outcomes such as knowledge, skills, and attitudes these churches wish to cultivate in the lives of their future leaders.

To that end, this mixed methods study was designed to discover the strategies of leader development programs in multiethnic church contexts as well as the outcomes they are designed to achieve. This chapter will outline the methodological design for this research project.

Research Question Synopsis

This study was organized around the following research questions:

1. Who do leaders of multiethnic organizations identify as the facilitators of leader development programs within multiethnic churches?
2. What is the developmental strategy among these leadership development programs?
3. What are the desired outcomes for the graduates of these leadership development programs?

Research Design Overview

This research project's mixed methods approach was designed to answer the research questions. Mixed method research utilizes qualitative and quantitative strategies

to generate well-rounded research.[1]

The literature review revealed a wide range of leader developmental strategies due to the significant variance in church contexts, cultures, budgets, sizes, etc. Therefore, to understand each church's developmental strategies (research question #2), open-ended interview questions were chosen to bring clarity while not artificially restricting the breadth of answers the interviewees could give. On the other hand, due to the fixed number of outcomes in Krispin's leader development framework, this portion of the study lent itself to an interviewer-administered questionnaire using a single rating scale for multiple questions (research question #3).[2] Each of these will be discussed in more detail below.

Church Selection

For this research to be effective, churches were chosen that fit within the project's delimitations and had a track record of successfully developing and deploying leaders. In other words, there existed the possibility of studying churches that fit within the delimitations (i.e., American multiethnic evangelical churches) but did not have a track record of producing leaders, and thus would lead to a result that demonstrated ineffective ways of developing leaders. To avoid this possibility, a Delphi group of at least eight network leaders was selected to hand-pick churches that fit within the research parameters, would be open to the research, and could produce helpful insight into faithfully and effectively developing leaders in diverse contexts. The members of the Delphi group were each denominational or church planting network leaders with multiple years of experience. The members of the Delphi group were selected based on two criteria: expertise and relationships. Their expertise gave them the credibility to choose

[1] Lesley Andres, *Designing and Doing Survey Research* (Thousand Oaks, CA: SAGE, 2012), 46.

[2] Andres, *Designing and Doing Research*, 72–73.

appropriate churches for this research project. Their relationships provided me with access to these churches. This Delphi group answered the first research question: who do leaders of multiethnic organizations identify as the facilitators of leader development programs within multiethnic churches?

Open-Ended Interviews

A seven-question open-ended interview protocol was designed to answer the second research question: what is the developmental strategy among these leadership development programs? An interview protocol was designed to induce open-ended answers from the interviewees (see appendix 1).[3] These questions were developed in consultation with members of the Delphi group and designed to understand the strategies these churches utilized to develop leaders. These responses included elements such as context, curriculum, format, and duration. After these interviews were completed, they were coded to identify consistent themes that were compared to one another and the questionnaire results (see appendix 2).

Rating Scale Questionnaire

A questionnaire was selected to help answer the third research question: What are the desired outcomes for the graduates of these leader development programs? Each individual responsible for his church's leader development process was asked to complete the leader development outcomes questionnaire (appendix 2). The questionnaire was constructed using Krispin's outcomes-based leader development framework.[4] The goal of this phase was not to discover what outcomes were important or unimportant because, based on Krispin's framework, it is assumed that each of the outcomes is a valuable part

[3] John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry and Research: Choosing among Five Approaches*, 4th ed. (Thousand Oaks, CA: SAGE, 2018), 164.

[4] Keith R. Krispin, Jr, "Christian Leader Development: An Outcomes Framework," *Christian Education Journal* 17, no. 1 (2020).

of leader development. Instead, the goal was to discern the level of importance each outcome had in relation to one another and thus discern what outcomes were considered most valuable in multiethnic contexts.

Population

The population of this study was individuals from evangelical American multiethnic churches who oversaw the elder development programs within their local church. These leaders were chosen by the Delphi group.

Delimitations of the Sample

This research project was limited to leader development programs within a local church context. The literature contains examples of leader development programs in secular organizations such as businesses, higher education, and the military. There may also be examples of leader development within other religious settings, such as non-profit or parachurch ministries. Lastly, there are examples of church cooperative efforts, where multiple churches share the burden of equipping leaders. Each of these instances has something to offer those looking to understand leader development better; however, I only examined leader development programs occurring within a single church setting for this study.

A second delimitation applied to the type of churches that were studied. There are examples in the literature of leader development efforts among Catholic clergy and mainline Protestant denominations. Similar to secular leader development efforts, these programs have much to offer those studying leader development in a religious environment. However, this study was confined to churches holding evangelical convictions defined by the Bebbington quadrilateral. Therefore, the churches studied had a high view of the Protestant Bible (biblicism), held to an orthodox view of the atonement (crucicentrism), agreed that people must be converted to be saved (conversionism), and

held a conviction that the gospel must be lived out in public life (activism).[5]

This study's third delimitation narrowed the field of inquiry to programs specifically aimed at developing emerging leaders. Many programs within churches aim to develop Christians in a broad sense. These include Christian educational curriculums and discipleship pathways. Additionally, there may be examples of programs designed to continue developing established leaders in targeted skills, knowledge, or attitudes (i.e., a curriculum designed to develop a leader's ability to care for trauma victims, manage church finances, or create a strategic plan). This study was limited to programs within church settings specifically tailored toward developing emerging leaders. This applied to the development of pastors, lay leaders, or both.

The fourth delimitation of this study was multiethnic churches. A church is considered multiethnic if no more than 80 percent of a single ethnic group makes up the church's weekly attendance.[6] Though there may be much overlap of developmental strategies and desired outcomes between multiethnic churches and monoethnic churches (whether primarily Anglo-American, African American, Asian, etc.), the scope of this research was only extended to multiethnic churches.

A final delimitation of this research project was limiting the research to churches in the United States. Though churches are involved in intentionally developing emerging leaders worldwide, due to cultural differences at a broad national level, it was deemed most helpful to focus on American multiethnic churches.

Limitations of Generalization

The research in this study sought to uncover the strategies and desired outcomes among select churches. The findings are limited to the churches studied.

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[5] David W. Bebbington, *Evangelicalism in Modern Britain: A History From the 1730s to the 1980s* (London: Routledge, 1993), 3.

[6] Michael O. Emerson and Karen Chai Kim, "Multiracial Congregations: An Analysis of Their Development and a Typology," *Journal for the Scientific Study of Religion* 42, no. 2 (2003): 217.

Similar churches that fall within the delimitations of this project may also benefit from the research findings.

Instruments

There were two instruments developed for this research project. The first instrument was an interview protocol designed to draw out details unique to each church's strategy for developing leaders in their context. The second instrument, called the leader development outcomes questionnaire, was designed specifically for this study to assess the desired developmental outcomes for each church-based developmental program. The questionnaire design was based on Krispin's Leader Outcomes Framework.[7]

Interview Protocol

The interview protocol was designed primarily to discover each church's strategy for leader development.[8] Seven open-ended questions were written to draw out open-ended responses which are preferable to structured or closed-ended questions as the literature review revealed a wide range of strategies dependent on context and situation.

Question 1 was written to ensure the interviewee understood the research topic and allowed space to answer any questions they had.

Questions 2 through 5 were written to better understand the developmental strategy at each church.[9] This included who was invited to participate in the program (question 2), the context and spaces where the program occurred (question 3), the duration and frequency of the program (question 4), and the content used during the program (question 5).

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[7] Krispin, "Christian Leader Development: An Outcomes Framework."

[8] See appendix 1.

[9] These questions are tied to the second research question: "What is the developmental strategy among these leadership development programs?"

Question 6 was designed to catch any additional important components of the church's developmental strategy that may not have been included in questions two through five.

Question 7 shifts away from strategy to desired outcomes of church-based leader development programs in multiethnic contexts.[10] This question served two purposes. First, their answers were compared to the questionnaire responses to verify consistency. Secondly, it would create a way to discern possible gaps in Krispin's original outcomes framework. In this way, the research design allowed the respondents to rate their valued outcomes using the questionnaire and created an opportunity for them to voice valued outcomes not listed on the questionnaire.

Leader Development Outcomes Questionnaire

The leader development outcomes questionnaire is comprised of an eighty-six-question survey based on Krispin's leader development framework, with an additional open-ended question at the end.[11] The questionnaire asked respondents to rate each of Krispin's outcome sub-categories on a scale of one to ten regarding desired leader development outcomes in their context, one being "an unimportant or unintended outcome" and ten being "a vital outcome." A scale of one to ten was chosen (as opposed to a smaller scale such as one to three) as it is a commonly used scale that would be intuitive to most people.[12] It also allowed for greater answers precision, making computation and mean ranking more meaningful on the back end. For example, there was a higher likelihood of multiple subcategories sharing the same average score if the ranking was on a scale of one to three. However, on a scale of one to ten the higher

[10] This question is tied to the third research question: "What are the desired outcomes for the graduates of these leadership development programs?"

[11] See appendix 2.

[12] Andres, *Designing and Doing Research*, 75.

number of options creates a higher likelihood of response variance and decreases the likelihood that the average scores for each subcategory would be equivalent, thus making ranking impossible.[13]

The questionnaire worded the subcategories exactly as Krispin words them. The final question is an open-ended question designed to allow the interviewees the ability to offer up any additional outcomes not included in the questionnaire that their church views as significant goals for their developmental programs. After each of the questionnaires was completed, the mean score for each subcategory was calculated and ordered from greatest to the least average score.

Procedures

This section will explain the procedures that this research project will follow. There were six phases of the research project.

Phase 1: Establishing the Delphi Group

Phase 1 involved the recruitment of the Delphi group as well as receiving their recommendations on churches that were worthy of study for this research project. Phase 1 answered the first research question: who do leaders of multiethnic organizations identify as the facilitators of leader development programs within multiethnic churches?

Part A: Recruiting the Delphi group. The goal of the first part of phase one was to establish a Delphi group at least eight established and recognized leaders of multiethnic organizational. I contacted twenty-four individuals that would have benefited the research via email.[14] Of those twenty-four, ten agreed to participate while five

[13] Andres, *Designing and Doing Research*, 75.

[14] An example of this initial Delphi email is included in appendix 3.

declined, eight never responded, and one responded positively though after the Delphi round had already been finalized.

Part B: Receiving Delphi suggestions. After the ten Delphi participants were established, I emailed each of them a link to an online Qualtrics questionnaire that requested them to suggest one to five churches the fit within the delimitations of this study. In addition to collected participant suggestions, I also reminded them that I would present the research findings to them for review once the research project had been complete. Each of the ten Delphi participants successfully completed the Qualtrics questionnaire and I received forty-four potential research subjects.

Phase 2: Participant Invitation

The objective of phase two was to recruit five to ten church leaders among those suggested by the Delphi panel to participate in this research study. After receiving the list of forty-four potential research candidates, I created a three-tier prioritization system. Tier 1 included eleven church leaders who received multiple nominations. Tier 2 included seven individuals that I felt had a higher chance of contacting and recruiting. Tier 3 included the remaining twenty-six church leaders.

After creating this prioritization system, I began contacting the first tier of potential participants. Contact was initially made over email.[15] I contacted fifteen church leaders and eleven ended up agreeing to participate in this study.

Phase 3: Zoom Interviews

The goal of phase three was to conduct interviews with each of the research participants. The data collected during this phase would primarily be used to answer the second research question: What is the developmental strategy among these leadership

[15] For an example of email to potential research participants, see appendix 4.

development programs?

This phase included scheduling and conducting zoom interviews with each of the participating leaders. The Zoom interviews ranged from twenty minutes to one hour and followed the interview protocol listed in appendix 1. Each interview was recorded and transcribed using Zoom's native transcription service.

Phase 4: Outcomes Questionnaire Survey

The goal behind phase four was to get research participants to complete an online outcomes questionnaire that would answer research question three: what are the desired outcomes for the graduates of these leadership development programs?

After each Zoom interview was completed, I sent a follow-up email with the link to the online questionnaire survey. This questionnaire was built on the Qualtrics platform. In cases where the questionnaires were not completed, I sent up to three follow-up reminder emails.

Phase 5: Survey Analysis

The fifth phase of this study included the analysis of the interview transcripts and the questionnaire.

Part A: Transcription analysis. To analyze the interviews, the transcripts had to first be cleaned up using a combination of ChatGPT and Otter.AI. Both services utilize artificial intelligence to more efficiently clean up transcription errors or situations where Zoom assigned to dialogue to the wrong speaker. Though these AI tools were helpful, a thorough readthrough on my part was still necessary.

After the transcripts were cleaned up, they were uploaded into Dedoose for coding and processing. This coding process allowed me to identify common themes across each of the churches that were studied.

Part B: Questionnaire analysis. The results of the questionnaire survey were downloaded in an excel spreadsheet. This spreadsheet was analyzed and sorted to determine the maximum scores, minimum scores, average scores, and standard deviation across Krispin's major categories, subcategories, and all eighty-six outcomes.

Phase 6: Assessment by Delphi Group

In the final phase, I presented a high-level snapshot of the findings to the original Delphi members. The findings were included in a Qualtrics survey and sent out by email. The Delphi members were asked to provide any reactions to the study, along with any ideas for application.

CHAPTER 4

ANALYSIS AND FINDINGS

This chapter will present the findings from the data collected in this research project. This chapter is organized into six main sections. In the first section, I will outline the data compilation protocol that followed the completion of the Delphi round, Zoom interviews, and questionnaires. In the second section, I will present the Delphi group's suggested participants and thus answer the first research question: Who do leaders of multiethnic organizations identify as the facilitators of leader development programs within multiethnic churches? The third section will examine the data collected to answer the second research question: What is the developmental strategy among these leadership development programs? The fourth section will present the findings that flowed from the third research question: What are the desired outcomes for the graduates of these leadership development programs? The fifth section will examine if there is any relationship between the data centered around developmental strategies and desired outcomes. The final section of this chapter will evaluate the strengths and challenges of the research design.

Compilation Protocols

This section describes four phases of data collection and analysis for this research project.

Phase 1: Delphi Group and Research Participants

The first phase of the research sought to answer the first research question: Who do leaders of multiethnic organizations identify as the facilitators of leader

development programs within multiethnic churches?

Delphi round. The Delphi round began by inviting twenty-four leaders to participate in the Delphi round of this research project. This list was generated through brainstorming with my advisor and other Southern Seminary faculty. Each person I contacted had experience in leading or wide exposure to multiethnic churches across the country. The desire was to find a minimum of eight leaders to participate in the Delphi round. After initially contacting these twenty-four leaders by email, ten agreed to participate. These ten leaders each suggest between one and five churches that fit within the project's delimitations and benefit the research project. These suggestions were collected using an online Qualtrics form and resulted in forty-four potential research subjects.[1] The recruitment of Delphi participants and the reception of their suggestions occurred between January and February 2023.

Recruiting study participants. Due to the limitations in time and the inability to study all forty-four of the suggested churches, I created a three-tier system aimed at prioritizing which of the church leaders to reach out to first. Tier 1 included eleven leaders who were nominated multiple times and whom I perceived to have a high chance of connecting with. Tier 2 consisted of seven leaders who I believed I had a fair chance of contacting due to the name of the Delphi member recommending them. Tier 3 included every other leader on the list.

As outlined in chapter 3's research methodology section, I aimed to study between five and ten churches. I began contacting these leaders through email between March through April 2023, and eleven leaders agreed to participate.

[1] Qualtrics is an online data collection and analysis platform. Qualtrics was chosen because of the form building flexibility and form aesthetics. Qualtrics XM, "Strategy," accessed June 27, 2023, https://www.qualtrics.com/strategy/.

Phase 2: Zoom Interview Analysis

The second phase of the project was designed to primarily engage the second research question: What is the developmental strategy among these leadership development programs? This phase was pursued through qualitative methodology using an interview protocol allowing for open-ended responses. The eleven interviews took place over Zoom between March and May 2023 and lasted from twenty minutes to an hour. The interview audio was transcribed by Zoom's cloud services and downloaded as a .vtt file. Zoom's software creates a rough transcript which includes frequent mistakes. Thus, the rough .vtt files were cleaned up through re-reading, Chat GPT, and Otter.ai. After the text files were cleaned up, they were uploaded to Dedoose for coding. Dedoose is a cloud-based computer program designed to store, code, and analyze qualitative and mixed-methods research.[2] NVivo was originally selected as a tool for data analysis but proved to be cost-prohibitive. Dedoose was selected because of its lower monthly fee, and capacity to code and process mixed-methods data.

Dedoose was primarily used to code the Zoom interview transcripts. I followed the coding and sub-coding recommendation found in Leedy and Ormrod's *Practical Research*.[3] Richard Addison describes coding as the careful process of reading, editing, summarizing, and engaging the transcripts in the process of identifying common themes.[4]

Phase 3: Questionnaire Analysis

The third phase of the data collection was designed to answer the third research question: What are the desired outcomes for the graduates of these leadership development programs? If the second research question aimed to understand the process

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[2] Dedoose, "Features," accessed June 27, 2023, https://www.dedoose.com/home/features.

[3] Paul D. Leedy and Jeanne Ellis Ormrod, *Practical Research: Planning and Design*, 12th ed. (New York: Pearson, 2019), 345–346.

[4] Richard Addison, "A Grounded Hermeneutic Approach," in *Doing Qualitative Research*, ed. William Miller and Benjamin Crabtree, 2nd ed. (Thousand Oaks, CA: Sage, 2002), 161.

for developing leaders, this question seeks to uncover the end goal of these developmental strategies.

After completing each Zoom interview in phase two, I gave instructions to the participants regarding the questionnaire and emailed them the questionnaire link. Up to three follow-up emails were sent to prompt respondents in cases where there was a delay in questionnaire completion. The questionnaire was built using Qualtrics, and the data was collected between March and May 2023. Nine of the eleven completed the questionnaire—even though two of the individuals only participated in the Zoom interview portion of the study, their interviews were included in the research project analysis in the previous section because the interpretation of their interviews is not dependent on the completion of the outcomes questionnaire.

The questionnaire was built off Krispin's Leader Development Framework.[5] This portion of the questionnaire listed Krispin's eighty-six outcomes in the order they appear in his article "Christian Leader Development: An Outcomes Framework" found in the *Christian Education Journal* article. I downloaded the raw data as an Excel file and organized the data into six tabs: one tab that included all data and five tabs organized by each of Krispin's five leader development categories. I then calculated four values for each question and each category: average value, maximum value, minimum value, and standard deviation. In so doing, I was able to determine, on average, which outcomes these leaders viewed as most important to their leader development programs. This data is presented below.

In addition to the quantitative analysis, the third research question was also addressed through two additional qualitative components. First, the final question of the questionnaire was an optional open-ended response where participants could emphasize,

[5] Keith R. Krispin, "Christian Leader Development: An Outcomes Framework," *Christian Education Journal* 17, no. 1 (April 1, 2020): 18–37.

nuance, and include any other outcome they felt was not adequately represented in the questionnaire. Second, the seventh question from the Zoom interview protocol provided space for the participants to report desired outcomes resulting from their developmental strategies.

Phase 4: Mixed Methods Analysis

The final phase involved comparing the qualitative data related to developmental strategies and both quantitative and qualitative data related to desired outcomes. This involved examining the relationship between outcomes data and strategic approaches when the interviews were categorized along various coding lines. This was accomplished using a combination of Dedoose analytics and Excel spreadsheet manipulation.

Research Question 1: Leaders of Developmental Programs in Multiethnic Churches

This section will outline the data collected in pursuit of the first research question: Who do leaders of multiethnic organizations identify as the facilitators of leader development programs within multiethnic churches?

Delphi Members

Below I will briefly introduce each of the ten members of the Delphi group. Though there are instances where researchers utilize larger Delphi groups, groups of smaller numbers such as this one have been used by researched as a valid part of a their research processes.[6] The Delphi members are anonymous to protect their privacy.

[6] For example, see Sarah S. Y. Lam, Kimberly L. Petri, and Slice E. Smith, "Prediction and Optimization of a Ceramic Casting Process Using a Hierarchical Hybrid System of Neural Networks and Fuzzy Logic," *IIE Transaction* 32, no. 1 (2001): 83–92; Joan Gould Friend, "A Delphi Study to Identify the Essential Task and Function for ADA Coordinators in Higher Education" (EdD diss., University of Missouri-Colombia, 2001), 74–78.

1. Delphi Member 1: A coordinator of a nationwide coaching and advising group for organizations and churches seeking to grow in racial equity, a leading researcher on race in American churches, and an author.

2. Delphi Member 2: Executive Director of mid-Atlantic organization that supports and coordinates with churches in their efforts to raise up and send out church planters.

3. Delphi Member 3: An Associate Professor of Old Testament and Semitics at a well-known seminary on the West Coast with experience working with multiethnic congregations.

4. Delphi Member 4: An Assistant Professor and Director of Intercultural Studies at a well-known seminary, as well as the Associate Teaching Pastor at a multiethnic church on the East Coast.

5. Delphi Member 5: An Assistant Professor of Sociology at a large secular state university and an author of numerous publications on social dynamics in multiracial organizations.

6. Delphi Member 6: The lead pastor of a leading multiethnic church in a mid-size city, the president of a church planting network, and co-author of a book on church diversity.

7. Delphi Member 7: A professor of sociology at a large university with extensive experience studying multiethnic churches.

8. Delphi Member 8: The lead pastor of a large multiethnic church in the south-central United States.

9. Delphi Member 9: A pastor who is part of a global church network with an emphasis on racial reconciliation.

10. Delphi Member 10: The lead pastor of a large multiethnic church in the Mid-Atlantic region.

These ten leaders each submitted between one and five churches they suggested as good research candidates, totaling forty-four submissions, with three church leaders being suggested by multiple Delphi members. This list answers the first research question: who do leaders of multiethnic organizations identify as the facilitators of leader development programs within multiethnic churches?

Research Participants

Below is an introduction to the leaders and churches who agreed to participate in this study, as well as a snapshot of their church's leadership development process. Their identities have been removed to protect their privacy.

Participant 1. Participant 1 works at a large nondenominational church planted in 2010 and located in the South Carolina. This church was recommended by multiple Delphi members due to the size and makeup of their church as well as the publications of their lead pastor. This church has a Sunday attendance of two thousand people with a racial makeup of 50–55 percent White, 40 percent African American, and 5–10 percent Latino and some Asian congregants. They have 4,500 people watching online during or after any given Sunday service.

Participant 1 serves as the Staff Development Specialist and works alongside the Executive Director of Discipleship, to develop their forty-five member staff team. Part of her role is to help staff develop the leaders within their own ministry.

The developmental process that Participant 1 oversees is primarily focused on staff members with a rhythm of ongoing large group, team, and individual coaching. This includes both rhythms of development for the entire staff as well as individualized development for specific leaders. Developmental resources include books and external speakers, as well as one-on-one coaching and development.

Participant 2. Participant 2 is situated in a large church located in Texas. This church was originally a multisite church with locations across Texas. In 2007 this campus was launched through a merger with another congregation, and in 2015 it was one of the first campuses to be transitioned to an autonomous church. Since its inception, this church has seen a marked rise in ethnic diversity owing much to their college ministry that reaches a local college campus. Their church has 633 members on its membership roster, with 700–800 in Sunday attendance. The racial makeup of the congregation shifts between services and the season of the academic calendar, but Participant 2 estimated between 50–60 percent non-White attendees on a Sunday. This church is a baptistic evangelical congregation with theological convictions that fall within the delimitations of this study.

Participant 2 serves as the lead pastor and was the original campus pastor in 2007. Through his time as lead pastor, he has overseen the change in culture and demographics as well as overseen the development of elders, staff, and deacons.

The leadership development plan highlighted by Participant 2 focused on their elder development process, though he also touched on their deacon development process as well. This church utilizes a strategy where their elder candidates are identified and gradually brought into the culture of the current elder team while also receiving cohort-style coaching, training, and encouragement.

Participant 3. Participant 3 serves at church that was planted in 2013 in close proximity to a large university in Ohio. Multiple Delphi members suggested this church due to Participant 3's recent publication detailing how to raise up and empower Black and Brown leaders in multiethnic churches. With a weekly attendance of 300–400 people, this church is made up of about 50 percent Black, 40 percent White, and 10 percent other (international and Hispanic) attendees. They are part of Every Nations which is a global family of churches that seeks to plant churches on or near college campuses with a vision for diverse membership. These are charismatic evangelical churches with convictions within the delimitations of this study.

Participant 3 was the lead planter of this church and currently serves as the lead pastor. In addition to pastoring, he serves as the chaplain of the local university's football team. His passion and experience in developing leaders for multiethnic ministry made Participant 3 an ideal candidate for this research project.

Participant 3 focused on his developmental processes for his leadership team, which includes his staff, life group leaders, and key ministry leaders. He highlighted that before leaders develop, they are disciples. Therefore, he views his discipleship process as an integral part of his leadership development process. Early on, there are small groups and standardized classes that establish someone's faith. Eventually, those with leadership

gifts may be asked to lead groups or ministries. As the individual develops, the level of training becomes less formalized and standardized.

Participant 4. Participant 4's church is situated in the heart of a city in Georgia near a large university. This church has 90 members and an average Sunday attendance of 160 people, with a racial makeup of 40 percent African American, 50 percent White, and 10 percent from other backgrounds. They are part of the Southern Baptist Convention and has evangelical theological beliefs. This church was recommended by multiple Delphi members due to the lead pastor's influence that extends beyond the church and the SBC.

Participant 4 serves as the Shepherding and Ministries Pastor where he oversees the leadership development process for members within the church and works with church planting residents before they are commissioned to plant.

This church's desire is for every city group (small group) to become a church plant. Therefore, to accomplish this lofty vision, there is a robust plan for discipleship and development that begins when someone enters the church and visits a city group. As individuals prove themselves faithful, they are invited to grow in the level of leadership they hold, first in a DNA group (small disciple group), then in a city group, and eventually as a church plant resident. As the individual moves up the leadership pipeline, he or she is invited into more intentional development spaces, more intimate relationships with pastors and leaders, and a higher bar for training, such as outsourced seminary credentialling. Thus far, this process has resulted in three church plants.

Participant 5. Participant 5's church is a young church plant in Virginia. They are located in the northwest quadrant of city which is predominantly African American and historically the poorest quadrant of the city. This church gathers an average of 90 people on a Sunday morning and is about 60 percent White, 35 percent Black, and 5 percent from other backgrounds. They are associated with both the Evangelical Free

Church of America as well as the Southern Baptist Convention, with theological convictions that fit within the delimitations of this study.

Participant 5 was recommended because of his experience leading in both predominantly White and Black spaces, as well as his vision for developing young leaders. As a young church plant, Participant 5's developmental process is highly relational and focuses on key leaders, which includes staff and their two deacons. The benefit of a small church plant is both efficiency of time (he regularly has everyone in the same room for discipleship and leadership development) as well as the opportunity for deep relationships (he can go deep with a higher percentage of his leadership than a lead pastor of a large staff team). Participant 5's approach to development is continuous, and he pulls in concepts and resources as needed.

Participant 6. Participant 6 serves in a multisite congregation planted in 2003 and located in the metropolitan area of Pennsylvania. The original site reaches mostly college students and young professionals. This campus averages 521 adults and 16 kids on a Sunday. The second campus located nearby is smaller and reaches an older demographic, with 94 adults and 40 kids on a Sunday morning. Both campuses have a value for diversity and are estimated at 70 percent White congregants and 30 percent non-White (consisting of African Americans and internationals). This church is part of the Every Nations network which is an international family of churches with charismatic and evangelical theology.

Participant 6 was recommended for this study due to the two roles he fills. Locally, he oversees the growth track at his church, which includes the development of leaders through a discipleship processes. He also serves as the Northeast Regional Campus Director for their international family of churches where he oversees campus missionaries and campus directors on college campuses from Philadelphia to Boston. Both these roles place Participant 6 in environments where he is intentionally equipping

leaders to reach and develop Christ-followers in diverse spaces.

Participant 6 stressed that discipleship is primary, and leaders emerge where healthy discipleship is occurring. Therefore, his interview focused on the discipleship process and how leadership development connects to the discipleship of the average member. When leaders do emerge, he leans on resources and education provided by Every Nations.

Participant 7. Participant 7's church is an established multisite church in Missouri. Participant 7 had served this church for over fifty years, originally called as lead pastor and eventually transitioning to pastor emeritus when his son assumed the lead pastor role. Under Participant 7's leadership the church grew from 250 to 6,500 attendees and was eventually considered the largest multiracial church in Mid-America. This church is part of the Assemblies of God denomination and holds evangelical convictions.

Participant 7 has retired from full-time ministry, though he continues to serve the church and participates in global pastoral training for the Assemblies of God denomination. Participant 7 was recommended for this study due to his extensive record leading his multiethnic congregations and raising up leaders and church planters from a wide range of backgrounds.

Participant 7 viewed leadership development as the extension of church membership and discipleship. Therefore, the beginning of every leader's development was the same as any new church member. As the leaders grew and proved themselves faithful, more responsibilities, permission, and funding for external training were offered. Participant 7's approach was highly relational and organic. It was also marked by an eagerness to grant permission and push people to take ownership of new ministries, and pastor positions at other churches.

Participant 8. Participant 8 leads in a 115-year-old church located in a city in Ohio. This church is part of the Assemblies of God denomination and holds to

evangelical theological convictions. They gather 600–700 on an average Sunday and is made up of 50 percent White, 25 percent Black American, and 25 percent international congregants. This church was recommended for study both because it has been featured in *Influence Magazine* as an exemplar for diversely unified churches, the lead pastor's publications on diverse churches , as well as its fruitful leadership residency.

Participant 8 serves as the Co-Lead Pastor of this church. Participant 8 was called to the church in 2001, though did not come on staff as Co-Lead Pastor until 2018. Participant 8 started and oversees a two-year residency and was part of leading their church from monoethnic in 2001 to where it is today.

Participant 8's residency program targets both those desiring to be equipped for vocational ministry as well as non-vocational business and community leaders. They receive applications from across the country and use the residency program as a farm system for future church planters. Relationships are highly valued within the program which is structured in a set curriculum that includes experiences, reading, and being embedded within the staff team.

Participant 9. Participant 9's church was originally planted in 1975 in a large city in Texas. Their membership roster of 462 adults and sees 450–500 adults attend on an average Sunday. The level of congregational diversity is reflected in the diversity among the elder board which consists of 6 Anglos, 1 African American, 2 Puerto Ricans, 1 Indian, and 1 Chinese American. Their Sunday gatherings consist of a wide range of Spanish speakers, African Americans, Africans, and Filipinos. Their church is a member of the Southern Baptist Convention and associates itself with the 9Marks philosophy of ministry. This church was suggested because of the leading role it plays within the SBC and among 9Marks churches.

Participant 9 has published a book on leadership and oversees his church's elder and deacon development process. Participant 9's developmental process relies

heavily on the observations and relationships among the existing elder body. The elder team frequently consults a working list of men whom they are discerning whether to approach for the developmental process or not. Once identified, these men are invited into a process that is outlined in Participant 9's book and lasts until the elder team feels comfortable putting them before the church for affirmation. Participant 9's developmental process is marked by an emphasis on theological acuity and the ability to teach and counsel from the Scriptures.

Participant 10. Participant 10 leads a two-year-old church plant in Ohio. They average 200 attendees on a Sunday and is made up of 45 percent White, 25 percent African American, 20 percent Hispanic, and 10 percent refugees from African and Arab nations. They are part of the Evangelical Presbyterian Church and hold evangelical theological convictions.

Participant 10, who planted the church, was suggested for this study because of his established processes for developing leaders in diverse environments and the sustained need for developing leaders within the Presbyterian church governance structure.

Participant 10 has adapted the developmental process of the Evangelical Presbyterian Church to suit his diverse context. The process is loosely divided into three stages lasting approximately six months each. Elders, deacons, and lay leaders are all invited into the first stage which aims at shaping their leaders into good neighbors of their diverse neighborhood. This includes cultivating heart postures of humility, love for the "other," and cultural intelligence. The second stage includes deacon and elder candidates and involves practical ministry skills related to their church's core values. The final stage is reserved for their elder candidates and involves learning about the presbyterian governance structure and the roles and functions of governing elders.

Participant 11. Participant 11's church is a sixty years old Southern Baptist church located in one of the most diverse cities in both Texas and the country. The church averages 250 weekly attendees and is made up of 50 percent Anglo with the other 50 percent comprised of Afro-Caribbeans, African Americans, and Spanish speakers from Honduras, Cuba, and Venezuela.

Participant 11 serves as the senior pastor. Before receiving a call to pastor this church, he served as the lead pastor of a multiethnic church in Madrid, Spain. This church's former pastor ingrained a culture that celebrates diversity; when he transitioned out of the lead pastor role, they hired Participant 11 because of his track record for leading in multiethnic contexts. Beyond leading in diverse spaces, Participant 11's vision is to develop elders and deacons and reach the local college campus.

Participant 11 inherited a developmental program called Yoke Fellows which functions as an internship for potential deacons. Members who are already serving and leading within the church are invited to become a Yoke Fellow which involves being mentored by an existing deacon and sitting in on deacon meetings. This process will continue until the member is ready to be installed as a deacon.

Research Question 2: Developmental Strategies

This section presents the themes that surfaced from the interviews in an attempt to answer research question 2: What is the developmental strategy among these leadership development programs? This section will be divided into five broad subsections organized around five of the seven questions in the interview protocol.[7]

Developmental Target

All eleven church leaders who were interviewed reported that they had specific

[7] Question one was to gather information about the church, and question seven was geared towards developmental outcomes (which will be outlined in the next section on research question three). Question two through six are the questions which will serve as headings in this section.

roles in mind when considering who they developed. Additionally, ten of those interviewed reported multiple potential roles or responsibilities that were included in their developmental process. For example, Participant 10's developmental process included potential lay leaders, deacons, and elders. The only person interviewed who had a singular role in mind was Participant 11 whose Yoke Fellows program was only focused on developing deacons.

Among the nine programs aimed at developing pastors or elders, the most common category of overlap was lay leaders (six of the nine targeted lay leaders and members). This is because these six research participants viewed the elder development process as integrally linked with the discipleship process which is open to every member. In explaining the integrated nature of "growing as a disciple" and "being developed as a future leader and potential pastor," Participant 6 explains that their process has "a dual purpose in that it's to help people grow, and it's also to help develop them. So, we don't really view those as two different things, like over here you're growing, but over there you're being developed . . . it's kind of all integrated."

Table 1. Developmental targets

Developmental Target	References
Pastor/Elder	9
Lay Leader	6
Church Staff	5
Deacon	4
Church Planter	4
Business/Community Leaders	1

Developmental Strategy Formats

Every respondent described an intentional process for developing emerging leaders. Three overlapping themes emerged among these processes: context, level of

structure, and relational distance. Each of these three themes will be explored below.

Context. The context of the development refers to the environment and situation in which the development occurs. Eight contexts were mentioned among those interviewed.

Table 2. Developmental contexts

Context	References
One-on-one Meetings	8
Church Classes	6
Sitting in on Meetings	6
Cohort/Small Groups	5
Seminary	5

The three most frequent categories were one-on-one development, church classes, and seminary. “One-on-one meetings” were the most frequently cited contexts for developing leaders occurring in settings such as coffee shops, church offices, etc. where just the emerging leaders and senior leader were present. Participant 5 emphasized one-on-one development with the staff and ministry leaders of his young church plant. Participant 1 noted her individualized coaching of ministry leads on their staff team. Participant 4 reported that he coaches each of his city leaders on an individual basis at least once a month.

“Church classes” were lecture-style formats taking place on church property and open to every member. These classes were usually taught by church staff or pastors. This context aligns with the findings in the previous section which establishes the leader development process as an extension of the member discipleship process.

“Sitting in on meetings” is tied for the second most common context, being utilized by six churches. This setting involves the emerging leaders being invited to sit in

on a meeting where their input is not necessarily required. It is equally important for the emerging leaders to receive the content of the meeting as well is to learn group norms and culture. Examples of this approach include Participant 11 having Yoke Fellows sit in on deacon meetings before they are installed or both Participant 9 and Participant 2 who have elder candidates sit in on elder meetings before they are confirmed as elders. For Participant 2, he follows a "view, voice, vote" format where candidates are first invited to silently observe meetings for a season. This is followed by a period where they are invited to engage in selected portions of the conversation, Finally, after installation, they are granted a vote on elder matters of business.

Seminary was utilized by five respondents in a supplemental way, meaning emerging leaders enroll in seminary courses while they are still part of the church's developmental process. Three examples of this are Participant 7 using church funds to fully pay for any staff member who wanted further theological education, or Participant 3 and Participant 6 who utilize the accredited denominational seminary if it would benefit their developing leaders.

Level of structure. A second theme among respondents were two broad levels of structure for their developmental strategies. On one end of the spectrum are the more organic strategies that seek to tailor the developmental process to the emerging leader. Organic approaches are customizable and change depending on the emerging leader's needs. On the other end of the spectrum is a more structured approach which has a pre-defined process and curriculum set in place for the developing leader. The more structured approach is more uniform with processes that occur regardless of who the emerging leader is.

Table 3. Level of structure, attendance, and age[8]

More Organic			More Structured		
Names	Church Size	Church Maturity	Names	Church Size	Maturity
Participant 1	6,500	Established	Participant 2	750	Established
Participant 5	4,500	Established	Participant 3	650	Established
Participant 7	575	Established	Participant 4	615	Established
Participant 9	250	Established	Participant 6	350	Established
Participant 11	90	Young	Participant 8	200	Young
			Participant 10	160	Established

Five churches fall on the organic side of the spectrum. An example of this approach is Participant 9 who has a clear framework for developing their elder candidates (character, conviction, care, competency, and credibility), and yet the way individuals are identified and developed in these categories, and the duration of the process is highly dependent on the emerging leader and the elder team's sense of the emerging leader's readiness. Thus, two elder candidates will grow towards the same vision but may take different routes to get there. Similarly, Participant 1 meets with ministry leads and is frequently asking, "How do people want to grow? What did they personally need? What do they think their team needs and like question?"

On the other end of the spectrum are the six churches which implement a more structured approach. Participant 8 highlighted how her residency program has a pre-defined duration, weekly rhythm, and reading list. Each of Every People's residents go through the same process. Though their process is highly structured, there are still relational components built in as residents spend time with staff on Tuesdays (their staff days) and in monthly one-on-one coaching meetings with Participant 8. Another example of a structured approach is Participant 10's clear 18-month process for developing lay

[8] If churches reported a range, I present the average number.

leaders, deacons, and elders that incorporates a pre-set curriculum and pathway.

Notably, there is not a relationship between the organic/structured approaches and church sizes or ages. I had expected to see a higher degree of structure as churches grew in size and age, but as table 3 demonstrates, there was no correlation. However, there were some differences in between their desired outcomes, which will be explored later in this chapter.

Relational dynamics. The third theme that emerged in the interviews was a range of relational dynamics employed in the developmental process. I have divided the relational range into three categories: higher relationship, lower relationship, and no relationship. A key finding is that all eleven churches utilized each of these three relational dynamics.

"Higher relationship" refers to a developmental approach that places relationships at the forefront. In this category, relationships are both the means as well as the end. An example of a church that employs high relationship dynamics in their developmental process is Participant 3 use of the "4 E's" (engage, establish, equip, and empower) as a model for how he engages with individuals he is developing. Participant 4 meets regularly with his City Leaders to encourage them and develop them. Participant 11's Yoke Fellows program and Participant 9's elder development both use mentorship as a central means of development. Participant 3 stated there was "heavy, heavy relationship mentoring" as part of their developmental process.

"Lower relationship" refers to a category where relationships may be a byproduct but are not the primary developmental goal. This includes observing meetings and participating in church classes. Examples of this include Participant 2 using the "view, voice, vote" progression during elder meetings to help elder candidates learn elder team culture and norms. Another example is the 16-week membership class that Participant 7 used as a "higher bar" to observe faithfulness in potential leaders. He stated,

"if you can't be faithful for 16 weeks to the class, you won't be faithful worker."

"No relationship" refers to a category of development where developing relationships among staff leaders is not a goal. There were two examples within the "no relationship" category; the first was assigned or recommended reading. This is developmental content that is given to the emerging leader to consume on their own time. Examples include Participant 8's extensive reading list for her residency or required reading for Participant 2's elder candidates. The second example within the "no relationship" would be seminary training. In these cases, interviewees outsourced some of the theological training to seminaries. In these situations, the emerging leader is being developed in a context separate from church relationships.[9]

As previously stated, table 4 demonstrates that all eleven churches utilized all three of the relational dynamics.

[9] In each of these situations, the emerging leaders did not relocate to a residential seminary location. Rather, they participated in online or extension courses. These findings will be discussed more in chapter 5.

Table 4. Relational dynamics and strategy

Church Leader	Higher Relationship	Lower Relationship	No Relationship
Participant 1	1:1 Coaching, Supervisor Meetings	Staff Meetings	Reading
Participant 2	Elder Cohort	View/voice/vote in Elder Meetings	Reading
Participant 3	4E's (Engage, Establish, Equip, Empower)	Next Steps class, Activate class, Leader 215 class	Seminary, Reading
Participant 4	DNA Groups, City Groups, Coaching	Imprint My Boulevard	Seminary, Reading
Participant 5	1:1 Coaching	Staff Meetings	Seminary, Reading
Participant 6	Discipleship	Growth Track (Foundations, Freedom & Power)	Seminary, Reading
Participant 7	Interpersonal Relationship	16-week Membership Class, Other Classes	Seminary, Reading
Participant 8	Monthly Coaching	Staff Meetings	Reading
Participant 9	Elder Mentoring	The Institute, Teaching Workshops, Observing Elder Meetings	Reading
Participant 10	Thread Groups, Portions of an 18-Month Process	Portions of the 18-Month Process	Reading
Participant 11	Yoke Fellows	Sit in on Meetings	Reading

Developmental Process Duration

The fourth question of the interview protocol revealed an additional theme surrounding the duration of the developmental process. Since leadership development is an extension of the discipleship process, it is sometimes difficult to differentiate when one stops and the other starts. Participant 9 highlights this reality. When reflecting on how long his formal elder process lasts, he stated, "It's hard to say once we get up to the point where the brothers are official candidates. I would say [the elder process] happens within six months, but everything before that to them becoming a candidate is pretty organic." Yet even while acknowledging that the discipleship process precedes and extends into the leadership developmental phase has not set duration, eight of those

interviewed reported that their formal developmental process had a set time limit and three stated that their process had no set limit.

Table 5. Formal developmental duration limit

Set Duration	8
No Set Duration	3

Figure 2 demonstrates the defined duration for the eight churches with pre-determined time frames. The average duration among these eight churches was 12.75 months.

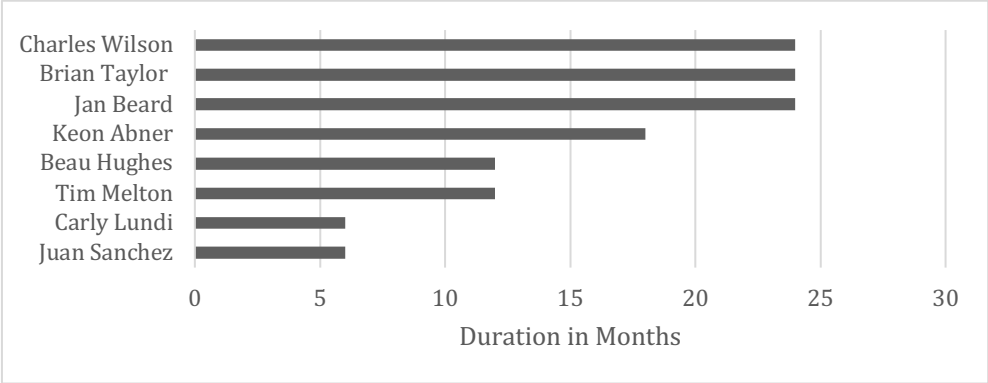

Figure 2. Development duration for those with set time limits

Developmental Content

Another category that the interview protocol sought to uncover was the developmental content utilized in each church's developmental strategy. Reading held a prominent role in the developmental strategies for all eleven churches, with eleven utilizing books and three (the next highest category) also using articles (see figure 3). These books were either required or highly recommended for their leaders.

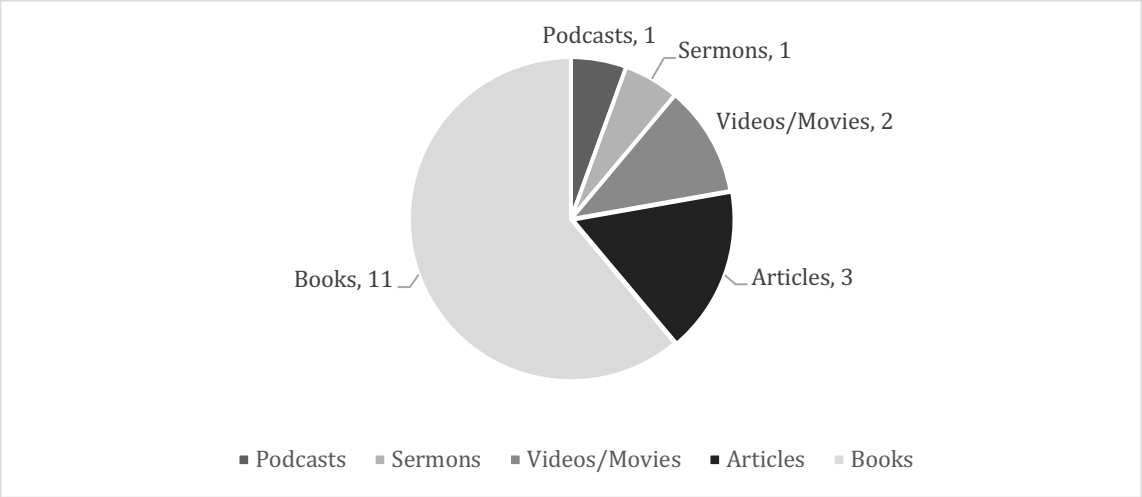

Figure 3. Churches using various forms of developmental media

Within the "books" category, a total of fifty books were referenced across all eleven churches.[10] The leader who presented the most books was Participant 8, with twenty total books.[11] Participant 7 and Participant 11 provided the fewest amount of required or recommended books with one each. The average number of recommended or required books was 4.82, and there were only three books that were listed by multiple

[10] The complete list is presented in appendix 5.

[11] Participant 8 presented me with the full curriculum, which included all required reading for the developing leaders, though some of the reading went beyond the formal two-year developmental program. I have chosen to include all twenty of her books as it gives a fuller picture of all the resources and voices their church desires for their emerging leaders to draw from.

churches (*Among Wolves* by Dhati Lewis, *Divided by Faith* by Michael Emerson and Christian Smith, and *Let Justice Roll Down* by John Perkins).[12] Beyond these three, each church had completely different books they were utilizing to develop their leaders.

Figure 4 shows there were four broad book genres across all 11 developmental programs: discipleship/theology (21), race/justice (14), leadership (14), and history (1).

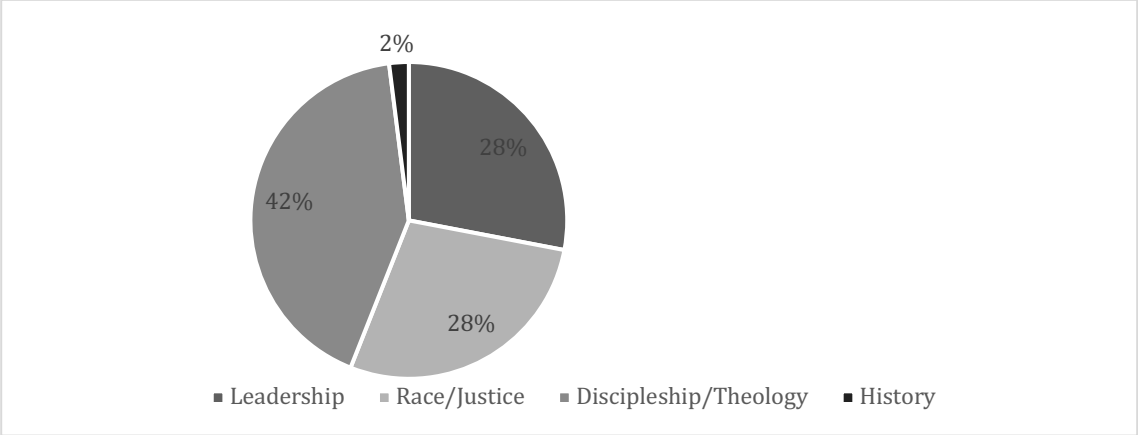

Figure 4. Required reading by genre

Figure 5 shows that 78 percent of the reading is from an explicitly Christian perspective to a Christian audience, while 24 percent were written to a broader audience that is not explicitly Christian. Of the non-Christian books, six were in the leadership genre, five were in the race/justice genre, and one was in the history genre.

[12] Dhati Lewis, *Among Wolves: Disciple-Making in the City* (Nashville: B&H, 2017); Michael O. Emerson and Christian Smith, *Divided by Faith: Evangelical Religion and the Problem of Race in America* (New York: Oxford University Press, 2000); John Perkins, *Let Justice Roll Down* (Grand Rapids: Baker Books, 1976).

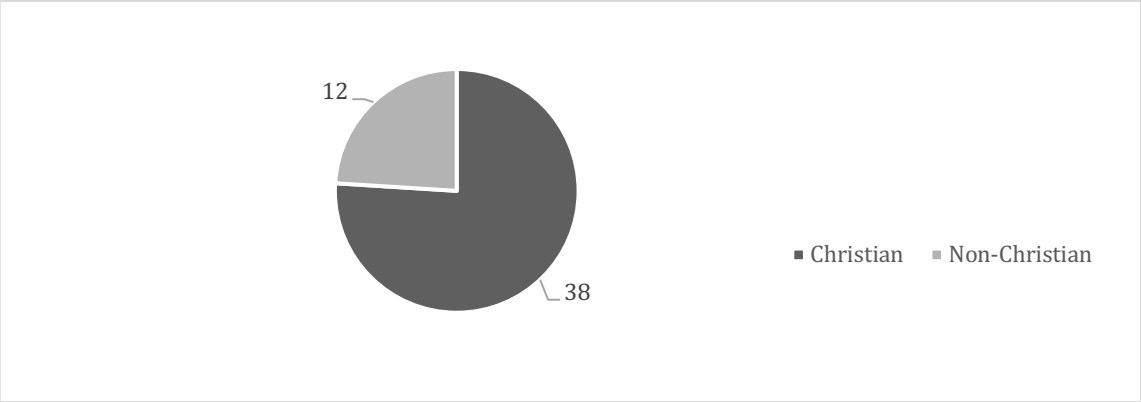

Figure 5. Christian books vs. non-Christian books

Delphi Responses to Strategy Findings

These findings were presented to the original Delphi group after they were received and analyzed. Seven of the ten Delphi members completed the post-study survey. Most members found the strategies overall made sense, though a few felt there may be elements missing. Delphi Member 3 pondered, "Perhaps one thing that I may have expected that is not on this list is an emphasis on church planting. That is, how is the 'multi-ethnicity' of a church related to how invested it is in replanting other congregations? Is there a correlation?" Delphi Member 6 emphasized the importance of utilizing group sizes of three to five individuals. Delphi Member 5 stated, "There are many aspects that can get in the way of intimate cross-racial relationships. I wonder how pastors get around this." And lastly, Delphi Member 2 reflected, "The utilization of college students is interesting. I would love to know how these churches engaged college students and brought them into multiethnic leadership development (farm system)!"

Summary of Research Question 2 Findings

This section presented the findings from the Zoom interviews. An iterative coding process identified common themes relating to developmental targets, formats, duration, and content. Most leaders had in mind developing future pastors (nine), though

many of the strategies incorporated a pipeline strategy that enabled lay leaders to participate up to whatever level would be applicable and beneficial for them (six). In terms of developmental context, most leaders utilized one-on-one meetings (eight), though a majority also relied on church classes (six) and sitting in on meetings (six). When comparing levels of structure that tended to be more tailored to the developing leaders (organic) versus inviting the emerging leader into a more rigid developmental system (structured), the division was almost half and half (five organic and six structured). There was no relationship between church size or age between organic or structured approaches. Additionally, all eleven churches utilized the full range of relational dynamics in their developmental process (higher relationship, lower relationship, and no relationship). Eight of the eleven churches set limits on the developmental process, with five of the eight lasting at least one year. Finally, books were universally utilized in developing emerging leaders with a heavy reliance on discipleship/theology books (42 percent).

Research Question 3: Desired Developmental Outcomes

This section will examine the data from the online questionnaires which was designed to answer the third research questions: What are the desired outcomes for the graduates of these leadership development programs? The questionnaire was set up using Krispin's leader development framework which lists eighty-six possible outcomes. These eighty-six outcomes are organized into five major outcomes categories, each with varying numbers of subcategories.[13] The analysis of the questionnaire findings will follow Krispin's organizational structure.

I will first examine the overall ranking by listing the highest and lowest ranked of all eighty-six outcomes. I will then examine the cumulative average scores among each

[13] Krispin's major categories are Christian formation, personal formation, relational skills, intellectual skills, and management skills.

major category to determine if these outcome priorities line up with Krispin's proposed framework. Following the analysis of the whole, I will analyze each of the five major categories by listing their top ten highest rated outcomes.

Overall Analysis

This section presents the fifteen highest and ten lowest rated developmental outcomes of all eighty-six. The questionnaire asked participants to rank each outcome on a scale of 1 to 10. The introduction to the questionnaire explained that "a score of '1' equates to an outcome that is unimportant or unintended in your existing developmental system. Put another way, you have no desire for your leaders to grow in or embody that particular outcome by the time they finish, graduate, are sent out, installed, etc." On the other end of the spectrum, "a score of '10' equates to an outcome that is vitally important. In other words, this is a primary objective you desire your emerging leaders to grow in."

The highest ranked among all of Krispin's outcomes was someone who "pursues spiritual growth with intentionality" from the Christian formation category, with an average score of 9.89. The second highest ranked outcome was also from the Christian formation category with a score of 9.78: "demonstrates above reproach character." The third highest came from the personal formation category and involved someone who "seeks the best for those one leads, even at the expense of oneself," with an average score of 9.56.

Table 6 shows that of the top fifteen scores, eight of which come from the Christian formation category. This means the respondents viewed over half (53.3 percent) of outcomes in the Christian formation category as within the fifteen most important outcomes in their developmental strategy. This is compared to relational skills (26.6 percent), management skills (13.3 percent), personal formation (6.7 percent), and intellectual skills (0 percent).

On the opposite end of the spectrum, the least important among all eighty-six

outcomes was the ability to "explain how his or her formative experiences influence one's development and choices" (6.78). The second least important was someone who "works independently" (6.89), and the third lowest was someone who "articulates and acts based on one's personal values" (6.89).[14]

[14] Refer to table 7.

Table 6. Fifteen highest-ranked outcomes (highest to lowest)

Rank	Category	Average	Max	Min	SD
1	Christian Formation: Christ-like Character—Pursues spiritual growth with intentionality	9.89	10	9	0.33
2	Christian Formation: Christ-like Character—Demonstrates above reproach character	9.78	10	9	0.44
3	Personal Formation: Leader Self-View— Seeks the best for those one leads, even at the expense of oneself	9.56	10	8	0.73
4	Relational Skills: Conflict Management—Works through conflict with others	9.44	10	8	0.88
5	Christian Formation: Christ-like Character— Fosters healthy family relationships	9.33	10	8	0.87
6	Relational Skills: Teamwork— Builds trust with and among others	9.33	10	8	0.87
7	Relational Skills: Conflict Management—Forgives the offenses of others	9.33	10	8	0.87
8	Management Skills: Managing People—Shares power, information, resources enabling others to function effectively	9.33	10	8	0.87
9	Christian Formation: Christ-like Character—Recognizes and resists personal temptations	9.33	10	7	1.00
10	Christian Formation: Spiritual Practices—Practices a variety of spiritual disciplines appropriate to one's personality and stage of spiritual growth	9.33	10	7	1.12
11	Management Skills: Managing People— Develops one-on-one relationships for the purpose of growth and development of others	9.22	10	8	0.83
12	Relational Skills: Teamwork—Values and includes diverse persons	9.22	10	8	0.97
13	Christian Formation: Christ-like Character—Cultivates healthy friendships	9.22	10	7	1.09
14	Christian Formation: Biblical & Theological Foundations—Grounds decisions and actions in biblical principles	9.22	10	7	1.20
15	Christian Formation: Biblical & Theological Foundations—Appropriately interprets a biblical passage in its context	9.11	10	8	0.93

Table 7. Fifteen lowest-ranked outcomes (lowest to highest)

Rank	Category	Average	Max	Min	SD
86	Personal Formation: Self-Awareness—Able to explain how his or her formative experiences influence one's development and choices	6.78	8	5	1.09
85	Personal Formation: Self-Management—Works independently	6.89	9	2	2.03
84	Personal Formation: Self-Awareness—Articulates and acts based on one's personal values	7.00	10	1	2.69
83	Intellectual Skills: Strategic Thinking—Articulates a broad, conceptual framework to guide organization activities and decision-making	7.11	10	3	1.90
82	Intellectual Skills: Strategic Thinking—Focuses the activity of an organization through the development of mission statement, vision, and organizational values.	7.11	10	3	2.15
81	Personal Formation: Self-Awareness—Identifies and compensates for one's personal weaknesses	7.22	10	3	2.28
80	Relational Skills: Communication Skills—Communicates effectively in written communications	7.33	10	6	1.32
79	Personal Formation: Learning Orientation—Sets and pursues personal learning and growth goals	7.44	9	6	1.01
78	Intellectual Skills: Thinking Skills—Analyzes, synthesizes, and evaluates information in response to organizational issues	7.44	9	4	1.59
77	Intellectual Skills: Strategic Thinking—Facilitates the development of strategic plans and goals for the organization	7.56	10	6	1.42
76	Relational Skills: Teamwork—Facilitates the development of a team	7.67	10	5	1.41
75	Relational Skills: Conflict Management—Effectively advocates for a point of view	7.67	10	6	1.32
74	Personal Formation: Leader Self-View—Has confidence in one's ability to lead others	7.78	10	5	1.48
73	Personal Formation: Vocation/Calling—Serves and leads based on an understanding of one's temperament/personality	7.78	10	6	1.20
72	Intellectual Skills: Problem-solving/Decision-making—Generates innovative solutions to problems	7.89	10	5	1.76

The personal formation category had six outcomes within the bottom fifteen. There were no outcomes from Krispin's Christian formation or management skills represented in bottom fifteen. Figure 6 provides a visual representation of the ranking of each major category among all eighty-six total outcomes. Notably, the red Christian formation and purple management skills bands are located at the top, while the yellow personal formation and blue intellectual skills occur at the bottom.

Color Code	Number of Outcomes
Christian Formation	14
Personal Formation	25
Relational Skills	24
Intellectual Skills	10
Management Skills	13

Figure 6. Krispin's major category ranking (ordered highest to lowest)

When considering the cumulative average within each major category, Christian formation was the highest-valued category with an average score of 9.13 which is consistent with Krispin's model. Surprisingly, management skills, which occupy the lowest priority in Krispin's model, were the second highest-rated category with an average score of 8.75. Relational skills sits in the expected level of priority at third highest with an average rating of 8.58. Personal formation, which Krispin places as the second highest priority, falls to the fourth with an average score of 8.08. Finally, intellectual skills were the least important among all of Krispin's major categories with an average score of 7.88.

Table 8. Ranking Krispin's major categories

Rank	Krispin's Major Categories	Average	SD	Change in position from Krispin's Model
1	Christian Formation	9.13	1.32	No change
2	Management Skills	8.75	1.14	+3
3	Relational Skills	8.58	1.26	No change
4	Personal Formation	8.08	1.53	-2
5	Intellectual Skills	7.88	1.56	-1

Christian Formation Outcomes

Within the Christian formation major category, Krispin presents three subcategories consisting of fourteen total outcomes. Within Krispin's framework, Christian formation is the core of his developmental model because "Christian formation is a prerequisite for Christian leader development. For without the beginnings of life in Christ and a desire to follow his leadership in life, there is no 'Christian' in Christian leader development."[15]

[15] Krispin, "Christian Leader Development," 28.

When surveyed, “pursuing spiritual growth with intentionality” was the highest rated outcome (average of 9.89), followed closely by “demonstrates above reproach character” (9.75). Three outcomes were tied for third highest rated at 9.25 (see table 9).

Krispin presents three subcategories within his Christian formation major category: Christ-like character, spiritual practices, and biblical and theological foundations. Among the highest rated outcome in the Christian formation category, four out of the top five falls within the “Christ-like character” subcategory. The only outcome within the “Christ-like character” subcategory not represented in the top five is a leader who “cultivates healthy friendships.”

There was one significant outlier in the Christlike character major category.[16] One respondent rated the outcome of a leader who “actively participated in the life of the local church congregation” with a one. If this outlier is removed, this outcome’s average increases from 8.75 to 9.86, which places it as the second highest ranked among all Christian formation outcomes.

Personal Formation Outcomes

Krispin identifies personal formation as the second most central category within his model. This category includes six subcategories consisting of twenty-five outcomes. A leader who “seeks the best for those one leads, even at the expense of oneself” was the highest rated category at 9.56, followed by one who “listens to and considers the input of others” (9.00) and “reflects on and learns from personal experience” (8.67). The three subcategories not represented in the top five personal formation outcomes were self-awareness, vocation/calling, and self-management.

[16] Throughout this chapter, I consider scores of two or lower as outliers significant enough for discussion. Given this definition, there were three scores across all nine respondents that qualified as significant outliers.

Table 9. Top 5 outcomes among the Christian formation major categories

Rank	Outcome Category	Average	Max	Min	SD
1	Christ-like Character—Pursues spiritual growth with intentionality	9.89	10	9	0.33
2	Christ-like Character—Demonstrates above reproach character	9.75	10	9	0.46
3	Christ-like Character—Recognizes and resists personal temptations	9.25	10	7	1.04
4	Christ-like Character—Fosters healthy family relationships	9.25	10	8	0.89
5	Spiritual Practices—Practices a variety of spiritual disciplines appropriate to one's personality and stage of spiritual growth	9.25	10	7	1.16
Average across the entire Christian formation category		9.13			
SD among the entire Christian formation category		1.32			

The lowest three rated outcomes in this category were those who are "able to explain how his or her formative experiences influence one's development and choices" (6.78), "works independently" (6.89), and "identifies and compensates for one's personal weaknesses" (7.22).

There were two outliers in the personal formation category. One respondent rated "articulates and acts based on one's personal values" with a one, and another assigned a two to "works independently." When these outliers are removed, neither one of these outcomes rises into the top five of the personal formation major category.

Table 10. Top 5 outcomes among the personal formation major category

Rank	Category	Average	Max	Min	SD
1	Leader Self-View—Seeks the best for those one leads, even at the expense of oneself	9.56	10	8	0.73
2	Learning Orientation—Listens to and considers the input of others	9.00	10	8	0.87
3	Learning Orientation—Reflects on and learns from personal experience	8.67	10	7	1.12
4	Leader Self-View—Does not value oneself higher than one ought	8.67	10	3	2.24
5	Leader Attitude—Responds positively after a personal or team setback	8.67	10	7	1.32
Average across the entire Relational Skills Category		8.08			
SD among the entire Relational Skills Category		1.53			

Relational Skills Outcomes

Krispin placed the relational skills category on the same level of importance as the intellectual skills category (see next section). This category gets to "the relationships between and among leaders and followers."[17] The relational skills category consists of twenty-four outcomes comprising five subcategories. Someone who "works through conflict with others" had the highest average score in this category (9.44), trailed by those who "build trust with and among others" (9.33) and who "forgive the offenses of others" (9.33). Conflict management and teamwork were the two highest subcategories, taking eight of the top nine outcomes within the relational skills category.

The only two subcategories not represented in the top five were community orientation and emotional intelligence. The lowest-rated outcomes in this category were "communicates effectively in written communications" (7.33), "effectively advocates for a point of view" (7.67), and "facilitates the development of a team" (7.67).

[17] Krispin, "Christian Leader Development," 31.

Table 11. Top 5 outcomes among the relational skills category

Rank	Category	Average	Max	Min	SD
1	Conflict Management—Works through conflict with others	9.44	10	8	0.88
2	Teamwork—Builds trust with and among others	9.33	10	8	0.87
3	Conflict Management—Forgives the offenses of others	9.33	10	8	0.87
4	Teamwork—Values and includes diverse persons	9.22	10	8	0.97
5	Communication Skills—Interacts with others in ways appropriate to the context	9.11	10	7	1.05
Average across the entire Relational Skills Category		8.58			
SD among the entire Relational Skills Category		1.26			

Intellectual Skills Outcomes

The intellectual skills category sits alongside the relational skills category for the third most significant developmental category in Krispin's framework. This category gets at the "complex and conceptual-level intellectual skills in order to lead the people and activities of the organization."[18] The intellectual skills major category is the smallest of all five as it is made up of only three subcategories and ten total outcomes.

The top three rated outcomes in the intellectual skills major category were those who "effectively solve problems in a thoughtful manner" (8.67), "effectively makes decisions in a thoughtful manner" (8.56), and "inspire others through effective description of the vision for the organization" (8.33). Two outcomes were tied for lowest rated outcome in this category at an average score of 7.11: "focuses the activity of an organization through the development of mission statement, vision, and organizational values" and "articulates a broad, conceptual framework to guide organization activities and decision-making." The third lowest-rated outcome was the ability to "analyze, synthesize, and evaluate information in response to organizational issues" (7.44).

[18] Krispin, "Christian Leader Development," 32.

Table 12. Top 5 outcomes among the intellectual skills category

Rank	Category	Average	Max	Min	SD
1	Problem-solving/Decision-making—Effectively solves problems in a thoughtful manner	8.67	10	8	0.87
2	Problem-solving/Decision-making—Effectively makes decisions in a thoughtful manner	8.56	10	7	1.01
3	Strategic Thinking—Inspires others through effective description of the vision for the organization	8.33	10	6	1.58
4	Thinking Skills—Sees and considers the interconnected nature of an organizational issue	8.11	9	6	1.05
5	Thinking Skills—Seeks out reliable information to address organizational challenges	8.00	10	5	1.58
Average across the entire Intellectual Skills Category		7.88			
SD among the entire Intellectual Skills Category		1.56			

Management Skills Category

The final category in Krispin's leader outcomes framework is the management skills category. The inclusion of this category is an implicit acknowledgment of the distinction between leadership and management.[19] This category is comprised of four subcategories and thirteen total outcomes. The two highest-rated outcomes in this category are those who "share power, information, and resources enabling others to function effectively" (9.33) and "develop one-on-one relationships for the purpose of growth and development of others" (9.22). Two outcomes were tied for third place with an average rating of 9.11: "provides direction and guidance for the work of others" and "gives effective feedback facilitating growth and development."

[F]For more on the distinction between leadership and management, see Peter G. Northouse, *Leadership: Theory and Practice*, 9th ed. (Thousand Oaks, CA: SAGE, 2022), 16–18.

Table 13. Top 5 outcomes in the management skills category

Rank	Category	Average	Max	Min	SD
1	Managing People—Shares power, information, resources enabling others to function effectively	9.33	10	8	0.87
2	Managing People—Develops one-on-one relationships for the purpose of growth and development of others	9.22	10	8	0.83
3	Managing People—Provides direction and guidance for the work of others	9.11	10	7	0.93
4	Managing People —Gives effective feedback facilitating growth and development	9.11	10	7	1.27
5	Managing People—Develops Others: Facilitates the growth and development of others	9.00	10	7	1.12
Average across the entire Management Skills Category		8.75			
SD among the entire Management Skills Category		1.14			

The three lowest-rated outcomes in this category were those who "develop structures and systems to organize the work of the organization" (7.89), "identifies and implement the steps needed to complete organizational goals" (8.00), and "understand and assess common approaches in one's area of leadership" (8.44). Significantly all the five highest-ranked outcomes in this category come from the "managing people" subcategory.

Other Outcomes Data

This final section aims to further nuance the date from the third research question by pulling qualitative data from both the final question of the Zoom interview protocol as well as the open response at the end of the online questionnaire.

Questionnaire outcomes. The final question in the online questionnaire was an optional open-ended question that was worded, "Are there any other outcomes that were not included in the list above that you would like to highlight as priorities for your church's leader development strategy?" Of the nine people who completed the survey, only two people completed this final question.

Participant 7 noted his emerging leaders need to develop "patience in allowing those working under [them] to grow in needed areas." His comments seem to encompass several outcomes and categories, including those in the relational skills category (particularly under the "teamwork" and "conflict management" subcategories) and outcomes in the management skills category (specifically the "managing people" subcategory).

Participant 3 reported, "the role of prayer is essential." Krispin includes a spiritual discipline outcome under his Christian formation category, though Krispin does not specify which disciplines are essential. Here it seems that he clarifies and emphasizes the centrality of a consistent prayer life as a crucial outcome for his leader development program.

Interview outcomes: Humble flexibility. The seventh and final question from the interview protocol allowed space for participants to voice any outcomes they desired among their developing leaders. The common theme of humble flexibility will be examined below.

Five verbalized the need for leaders to grow in humility. Participant 10 framed this humble posture both in a leader's approach to a hurting neighborhood as well as the willingness to submit to leaders of other ethnicities. Similarly, Participant 3 paired the need for humility with the inevitable friction that will occur when different cultures worship in the same multiethnic church. He went on to say, "I think we're also creating a space where each leader has to make some sacrifices from what they're used to. We ask them to adjust and be open to this 'third culture,' so to speak, that gets developed in a multiethnic church environment." Without the humble sacrifice of preferences, leading in a multiethnic church is a non-starter.

A similar concept that was expressed by three other participants was the need for leaders to become culturally flexible. Participant 11 expressed these ideas as

"comfortability . . . a sense of comfort among people that aren't like you . . . if you're wanting multicultural leaders in your church, even though they're from a different ethnicity, they're going to need the same open-mindedness or they're going get into deacons meeting and just start going at it." Participant 8 agreed that the leader must "be able to think differently than your own culture, obviously, but also not even get in a rut with any one dominant subculture." Participant 5 reflected,

> I have hired seminary-trained and developed guys with their M. Div. and ready to go take the world, but they're not flexible, they're not teachable . . . . We can teach theology, we can get the right doctrine, but if you don't have that sense of flexibility, that I would say is a key factor. Especially today as multicultural multiethnic intentionality has become no longer a popular thing.

These two concepts appear to be two sides of the same coin—the ability to navigate between cultures requires a humble posture so that the leaders do not assume their cultural preferences are gospel and they can benefit from learning from other people's perspectives. Additionally, the discomfort that comes with engaging in different cultures requires humble flexibility to see the other person as more valuable than one's own comfort.

Table 14 lists seven outcomes from the questionnaire that fall within the scope of the humble flexibility outcome expressed by interview participants. The average overall ranking for these seven outcomes is widely dispersed with the highest outcome sitting at the third highest outcome and the lowest falling to sixty-eighth.

Table 14. Questionnaire outcomes related to humble flexibility

Overall Ranking	Category	Average	Max	Min	SD
3	Personal Formation: Leader Self-View—Seeks the best for those one leads, even at the expense of oneself	9.56	10	8	0.73
8	Management Skills: Managing People—Shares power, information, resources enabling others to function effectively	9.33	10	8	0.87
22	Personal Formation: Learning Orientation—Listens to and considers the input of others	9.00	10	8	0.87
27	Relational Skills: Teamwork—Works effectively with others in achieving a common goal	9.00	10	7	1.32
40	Personal Formation: Leader Self-View—Does not value oneself higher than one ought	8.67	10	3	2.24
47	Personal Formation: Leader Attitude—Adapts to change and ambiguity	8.44	10	7	1.13
68	Personal Formation: Learning Orientation—Seeks out opportunities for development	7.89	9	7	0.60

Delphi Responses to Outcomes Rankings

Similar to the strategy data, the outcomes findings were presented to the original Delphi members. Most of the Delphi members expressed that the outcome rankings were not surprising and confirmed their previously held beliefs. Among the highest ranked, Delphi Member 9 noted his surprise in seeing "fosters healthy family relationships" at number five overall. He said, "I agree, but it's surprising to see that it made the final list in such a high rank." Delphi Member 6 reflected that "the findings above are encouraging because the data shows a consensus among leaders that holistic formation is a priority." Delphi Member 5 stated that those outcomes reflected "the necessary leadership capacities for a multiethnic church."

Several of the Delphi members were surprised by the lowest-ranked outcomes. Delphi Member 2 was "surprised by how low mission, vision, values and the articulation of a guiding framework scored." Delphi Member 8 agreed that "there still needs to be organizational leadership and clear direction."

Summary of Research Question 3 Findings

This section presented the findings from both the online questionnaire as well as the seventh question from the Zoom interview protocol. I presented the highest and lowest-rated outcomes, the average scores among major categories, and the highest outcomes per major category. Lastly, I explored the humble flexible theme that emerged in the seventh interview question and its consistency with the ratings of the outcomes in the questionnaire.

Mixed Methods Analysis: Differing Desired Outcomes among Organic vs. Structured Approaches

After analyzing the data from the Zoom interviews and the questionnaires, a difference in desired outcomes emerged between churches with a more organic approach versus a more structured approach. As discussed above, leaders on the more organic end of the spectrum generally tailored their developmental strategy around the individual, while the more structured approach had a fairly fixed growth track that emerging leaders were invited to participate in. There were five leaders who described a more organic approach (four of which completed the questionnaire) and six leaders who fell on the structured end of the spectrum (five of which completed the questionnaire).

When the outcomes rankings were organized into organic and structured categories and then compared against one another, a number of differences emerged. For the purpose of comparison, an absolute difference greater than one was considered noteworthy for discussion.

Absolute differences across subcategories. At the subcategory level, there were two instances where the absolute differences in average score between organic and structured approaches were greater than one. Table 15 shows that the churches pursuing a more organic approach ranked the outcome "Personal Formation: Vocation/Calling" with an average of 9.08 versus an average of 7.2 among churches with a more structured approach (absolute difference of 1.88). The second outcome, "Intellectual Skills: Thinking Skills" saw an average organic score of 7.25 versus an average structured score of 8.33 (absolute difference of 1.08).

Table 15. Average outcome differences greater than one

Krispin's Outcome Subcategories	Organic Category Averages	Structured Category Averages	Absolute Difference
Personal Formation: Vocation/Calling	9.08	7.20	1.88
Intellectual Skills: Thinking Skills	7.25	8.33	1.08

Table 16. Absolute differences between organic and structured outcomes greater than 1

Outcomes	Organic Averages	Structured Averages	Absolute Differences
Personal Formation: Self-Management—Works independently	5.50	8.0	2.50
Personal Formation: Vocation/Calling—Serves and leads based on an awareness of one's area of ministry passion/interests	9.50	7.2	2.30
Personal Formation: Self-Awareness—Articulates and acts based on one's personal values	5.75	8.0	2.25
Personal Formation: Self-Management—Responds to pressure and stress in a healthy manner	9.50	7.4	2.10
Christian Formation: Spiritual Practices—Actively participates in the life of a local congregation	7.75	9.8	2.05
Personal Formation: Vocation/Calling—Serves and leads based on an understanding of one's temperament/personality	8.75	7.0	1.75
Personal Formation: Leader Self-View—Does not value oneself higher than one ought	7.75	9.4	1.65
Personal Formation: Self-Management—Fulfills responsibilities in a timely manner	9.25	7.6	1.65
Personal Formation: Vocation/Calling—Serves and leads based on an awareness of one's spiritual gifts	9.00	7.4	1.60
Personal Formation: Self-Awareness—Able to explain how his or her formative experiences influence one's development and choices	6.00	7.4	1.40
Personal Formation: Self-Awareness—Identifies and acts within one's personal strengths	8.75	7.4	1.35
Christian Formation: Biblical & Theological Foundations—Has a broad understanding of the Scriptures, both the grand narrative of the Bible and individual books/passages	9.50	8.2	1.30
Intellectual Skills: Thinking Skills—Analyzes, synthesizes, and evaluates information in response to organizational issues	6.75	8.0	1.25
Personal Formation: Self-Management—Takes the initiative when faced with a challenge	9.25	8.0	1.25
Personal Formation: Emotional Intelligence—Recognizes and manages one's own emotions	9.25	8.0	1.25
Relational Skills: Community Orientation—Serves the needs in one's community	9.25	8.0	1.25
Intellectual Skills: Strategic Thinking—Facilitates the development of strategic plans and goals for the organization	8.25	7.0	1.25
Christian Formation: Spiritual Practices—Manages personal finances and time	8.75	7.6	1.15
Relational Skills: Community Orientation—Community Awareness: Cultivates awareness of the needs of one's community	8.75	7.6	1.15
Intellectual Skills: Thinking Skills—Sees and considers the interconnected nature of an organizational issue	7.50	8.6	1.10

Absolute differences across all outcomes. Table 16 moves beyond subcategory averages to examine absolute difference between each of the eighty-six outcomes. There were twenty outcomes with an absolute difference greater than one. The organization of table 16 progresses from largest absolute difference to smallest.

Compensating for Outliers among Absolute Differences

As previously discussed, there were three scores within the questionnaire that were deemed to be outliers (a score of two or less). All three categories with these outliers resulted in outcomes with an absolute difference of greater than one.

The first outlier outcome was within "Spiritual Practices—Actively participates in the life of a local congregation," which occurs within the Christian formation major category. In the questionnaire responses, one of the participants that utilized an organic approach rated this outcome with a one. When this score is removed from the calculations, the absolute difference is reduced from 2.05 to 0.2.

The second outlier occurred within the outcome "Self-Awareness—Articulates and acts based on one's personal values" that occurs in the personal formation major category. When removing the one organic score of one in this outcome, the absolute difference is reduced from 2.25 to 0.67.

The final outlier was a score of two in the outcome of "Self-Management—Works independently." This outcome also occurs in the personal formation major category. When this outlier is removed the absolute difference is reduced from 2.5 to 1.33. Therefore, this outcome is the only one that, when the outlier is removed, still has an absolute difference over the threshold of one.

Major Categories and Absolute Differences

When all twenty of the outcomes included in table 15 are examined, twelve of the twenty (60 percent) come from the personal formation major category. Figure 7

shows the percentages of variant outcomes from each major category. Management skills is the only major category with no scores with an absolute difference greater than one. This means that there was greatest disagreement in outcomes rankings in the personal formation major category. This is illustrated in two ways: (1) of majority of differing outcome rankings occur in the personal formation major category, and (2) the outcomes with the largest absolute differences and thus greatest disagreement occur within the personal formation major category (nine of the top ten). Additionally, the major category with the greatest agreement was management skills with no outcomes that had absolute differences greater than one. The possible reasons behind these findings will be explored in chapter 5.

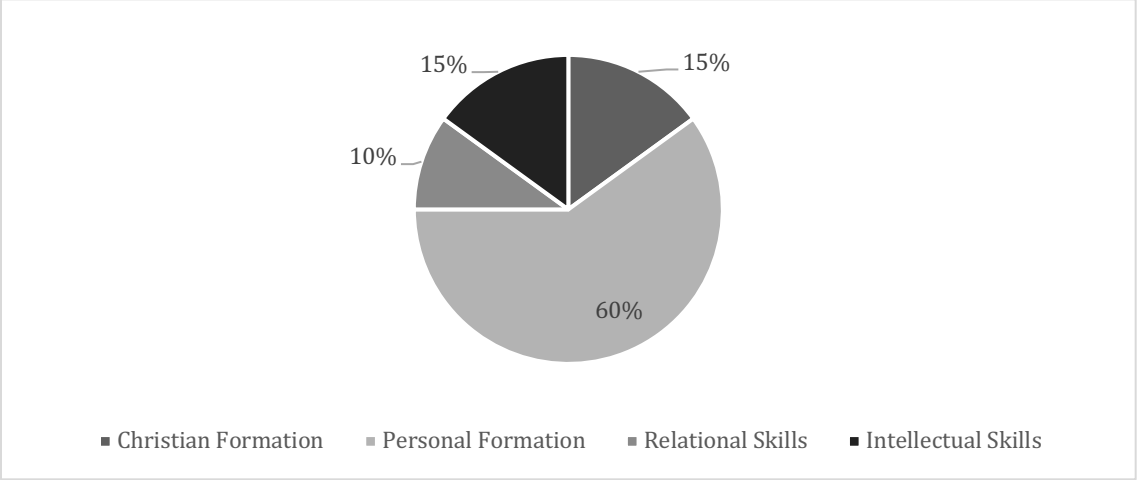

Figure 7. Major outcome category variance among organic and structured approaches

Summary of Mixed Methods Convergence Analysis

This final section sought to find potential relationships between the variances in approaches and outcomes scores. The one area that provided a fruitful comparison was between the churches that adopted a more organic approach to developing their leaders

versus churches that utilized a more structured strategy. Though there was relative agreement across 77 percent of Krispin's eighty-six developmental outcomes, notable differences were found in twenty of the possible outcomes. Of these twenty outcomes, personal formation represented 60 percent of the five possible major categories.

Evaluation of Research Design

This final section will evaluate the strengths and weaknesses of the research design. The study used a convergent mixed-methods multiple case study approach to answer the three research questions. The study began by recruiting a Delphi group to suggest suitable candidates for my research project. After the candidates were identified, the qualitative portion of the study primarily sought to discover strategies involved in leadership development programs within multiethnic churches (though the final question shifted to their desired outcomes). The quantitative portion of the study was focused on uncovering desired outcomes for these developmental programs and involved Zoom interviews where the transcripts were coded to find common themes. The qualitative and quantitative data was then analyzed and presented to the original Delphi group for feedback. Below I will discuss the strengths and weaknesses of the research design.

Strengths

Overall, the research design for this research project was strong. One advantage of utilizing a Delphi group was that it resulted in a relatively high number of church leaders agreeing to participate in the research project. I had originally aimed to study five to ten churches, expecting to end up with a number closer to five. Yet the Delphi panel provided over forty potential churches to study, and I only contacted a quarter of these churches before I had exceeded my target (eleven total). The reason behind this high response rate is because in most cases the Delphi members had a pre-existing relationship with the church candidates or their names caried enough weight to encourage the leaders to participate in the study. Thus, doors were opened when I

mentioned who had recommended each church for participation.

A second strength was that each research participant was very positive and eager to aid in the research project. Due to today's divisive cultural climate, especially around matters of race and multiethnic ministry, my expectation was that participants would be guarded. Furthermore, the research participants spanned the evangelical theological spectrum between cessationism/continuationism and complementarianism/egalitarianism. Yet despite these differences, there seemed to be a sense of congeniality in most of my interviews as if everyone was after the same goal.

A third strength was that the online outcomes questionnaire provided rich data, yet it took participants only thirteen minutes to complete.[20] One of the reasons behind basing the questionnaire on Krispin's outcomes framework was that it would produce a well-rounded list of possible outcomes. This was confirmed by the final optional open response question that allowed participants to include any outcomes that may have been overlooked. Of the people who filled out this final question, one remarked that the list was very thorough, and two listed outcomes that the questionnaire already included, and I interpreted as reiterating or emphasizing those particular outcomes.

Challenges

There were several challenges with the research design. One challenge was that the Zoom transcriptions were not as clean as I had hoped before starting the research project. Though Zoom did record the interviews, there were many errors that had to be cleaned up before coding could commence. This proved to be tedious and time-consuming. There are some paid alternatives that could have made the transcription process smoother; although there is a cost involved, they would have significantly reduced the amount of time I spent in this stage.

[20] The Qualtrics software provides data on the duration of each completed questionnaire. The average duration was 781 seconds, or just over thirteen minutes.

Another challenge was that two individuals participated in the Zoom interview but did not complete the questionnaire. Everyone was informed of the questionnaire at the beginning and end of the Zoom interview and received a follow-up email within a few hours of the interview. These individuals also received three follow-up emails attempting to reestablish contact. Due to the reality of ministry time demands and family responsibilities, it was not unreasonable to expect some participants to fail to complete some portion of the research. There is little that can be done to avoid this altogether except to factor in more research candidates than are needed.

The third challenge was similar to the second in that two of the original Delphi members did not respond to the request to provide feedback on the research findings. When I was recruiting individuals to serve in the Delphi group, I notified them that I would reach back out after the research had been completed to receive their feedback on the findings. Additionally, at the end of the online form they filled out to provide the names and contact information for their suggested research participants, I included another reminder that I would reach back out at the conclusion of the study. Though I mentioned this follow-up survey twice, up to six months had passed between when I originally contacted the Delphi members and when I reached back out with the follow-up survey.

Lastly, this multiple case study had eleven total participants, which is too small to be broadly generalizable. In order to gain more certainty on the findings, a larger number of churches should be studied.

Conclusion

This mixed methods multiple case study collected data from eleven church leaders to better understand how multiethnic churches develop their emerging leaders along with their desired outcomes. The qualitative portion of the study occurred through coding interview transcripts to identify common themes. The quantitative portion of the

study was conducted through the completion of an online questionnaire built from Krispin's leader outcomes framework. The analysis of these findings revealed what knowledge, skills, and attitudes were important to the study participants. The qualitative and quantitative data were then compared to determine any possible relationships. After the presentation of the findings, I assessed the study's strengths and weaknesses. The next chapter will discuss research implications and possible applications for the research findings. Lastly, I will suggest eleven areas for further research.

CHAPTER 5

CONCLUSIONS

The current research project examined how multiethnic churches develop leaders by examining both the strategy as well as desired outcomes for their developmental processes. In this final chapter, I will draw implications from the findings, suggest possible applications, outline the limitations of the research, and provide suggestions for future research. Due to the sample size, the conclusions cannot be generalized to every multiethnic church. The findings and conclusions are specific to the churches and leaders who participated in this research project.

Research Purpose

This research project aimed at determining what common goals and strategies, if any, are utilized by multiethnic churches to develop leaders. To pursue this end, the project was designed around a convergent mixed methods approach that identified participants through a Delphi group. The research was designed to aid like-minded churches who desire to identify, develop, and deploy leaders vital to gospel ministry in an increasingly diverse society for years to come.

Research Questions

The analysis of data collection for the current research study was directed by the following three research questions:

1. Who do leaders of multiethnic organizations identify as the facilitators of leader development programs within multiethnic churches?
2. What is the developmental strategy among these leadership development programs?
3. What are the desired outcomes for the graduates of these leadership development programs?

Research Implications

The following implications were drawn from the data collected through the research project related to research questions two and three as well as the comparison on outcome differences between organic and structed developmental approaches. The first research question will not be addressed in this section as it was designed to provide access to research participants and has been outlined in chapter 4.

Research Question 2: Developmental Strategies

The following section will outline broad implications that flow from the pursuit of the second research question: What is the developmental strategy among these leadership development programs?

The centrality of discipleship. The majority of churches studied explicitly viewed their leadership development process as an extension and continuation of their discipleship process. This common value for discipleship was displayed in both their strategies as desired outcomes. These are connected concepts, but this section will focus on the strategy piece, while discipleship as an outcome will be discussed below in the implications from the third research question.

The strategic link between discipleship processes and leader development processes were observed in several ways. First, these were overlapping contexts where leadership development happened at the same time and in the same space as the discipleship of members. For example, church classes (equipping settings that were available to a broader audience than just the emerging leaders) were the second highest context for leaders' development. Another example is Participant 10's three-phase elder development process where phase one involves members, deacon candidates, and elder candidates all in the same environment. This concept was also observed in the primary reliance on theological and discipleship books for leadership development—42 percent of all required or recommended books fell in the discipleship/theology genre.

These findings suggest that before individuals develop into leaders, they are followers of Jesus and after they begin leading other people they remain first and foremost followers of Jesus.[1] This has many implications for who one pursues for leadership roles, how one approaches an emerging leader's development, and the desired areas for his or her growth. At the risk of being redundant, those who are invited into the Christian leader development process must first be Christians. From the emerging leaders perspective, they must view the honing of the skill and calling as a leader as an extension of their submission and service to the Lord. From the developer's perspective, the developmental process must never come at the expense of the emerging leader's spiritual health.

Another implication of this finding is that churches should design their discipleship processes with future leadership in mind. Their discipleship process should not be disjointed from their leader development process. This means there should be consistency in language, tools, vision, and resources.

These findings align with the literature which consistently agrees that Christian leadership is an extension of discipleship.[2] Among those interviewed, the connection between discipleship and leadership development was often conceptualized using "pipeline" language which finds consistent precedent in the literature, particularly in Lake's series on developing leaders.[3]

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[1] This is the central claim of Michael S. Wilder and Timothy Paul Jones, *The God Who Goes before You: Pastoral Leadership as Christ-Centered Followership* (Nashville: B&H Academic, 2018).

[2] These findings are outlined in chapter 3. For examples, see Aubrey Malphurs and Will Mancini, *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church* (Grand Rapids: Baker Books, 2004), 64; John Mallison, *Mentoring to Develop Disciples and Leaders* (Adelaide, Australia: Scripture Union and Openbook, 1988), 17; Timothy Paul Allen, "Multiplying Leaders in the Image of Christ at Fredricktowne Baptist Church in Walkersville, Maryland" (EdD diss., The Southern Baptist Theological Seminary, 2021), 46–49.

[3] Mac Lake, *Leading Others: Developing the Character and Competency to Lead Others* (Cody, WY: 100 Movements Publishing, 2020); Mac Lake, *Leading Leaders: Developing the Character and Competency to Lead Leaders* (Cody, WY: 100 Movements Publishing, 2019); Mac Lake, *Leading Departments: Developing the Character and Competency to Lead a Ministry* (Cody, WY: 100 Movements Publishing, 2019).

Leader development and college campuses. An unexpected finding was the frequency that college ministries or campuses were referenced in the Zoom interviews. Of the eleven leaders interviewed, college students were referenced seven times. The context for why college campuses were mentioned varied—some explicitly mentioned the importance of college ministries to their church (Participant 2, Participant 3, Participant 6), some mentioned close geographic proximity to college campuses (Participant 4, Participant 5, Participant 8), and one expressed a desire to reach a local college campus in the future (Participant 11).

There are several reasons college ministries may play an important role in developing leaders within a multiethnic church. College campuses can serve as a diverse mission field. Thus, for a church with a multiethnic vision, focusing on college campuses results in conversions among a diverse group of people. These new members will represent the campus's diversity within the congregation and bring their value for diverse spaces, thus helping to further shift or cement this cultural value of diverse Christian fellowship.

A second reason why leaders who desire to grow or plant multiethnic churches may prioritize college campuses is that diversity is culturally normal for today's college students.[4] This generation of college students is more accustomed to diverse social spaces and increasingly looking for diversity in their friend groups and churches. This means two things simultaneously: first, college students increasingly share the value of diversity that these multiethnic church leaders want to see embodied in their churches. But second, the flip side is that older generations do not have the same values, experiences, or expectations regarding diverse social contexts or church associations. Therefore, there is a pragmatic reality that if a church leader desires to instill or shift a congregation toward ethnic diversity, they will have an easier time reaching, discipling, and empowering

[4] See corresponding statistics in Chapter 1.

leaders on college campuses.

A third potential reason these leaders may focus on college campuses is that they provide ample opportunities to develop gifts in potential leaders. College campuses are a rare context where there is often rapid maturity and growth among students. Additionally, campus life is a unique social environment where different years in school create clear delineations of social authority and influence. For example, the relational influence that a college junior draws upon when leading a first-year student is considerable. This clear distinction does not exist between thirty-five-year-old and thirty-two-year-old co-workers. Both the rapid growth that can occur for college students paired with the unique social influence that comes with being an upperclassman creates an environment where a student can conceivably come to faith as a freshman and develop into a ministry leadership role by the time they are seniors. This three-year discipleship and leadership track may occur less often in a broader church context. Thus, leaders of multiethnic churches may look to college campuses as a ripe environment for developing future leaders. Making disciples on a diverse college campus, combined with the connection between discipleship and leadership development as referenced above, creates a diversity and developmental feedback loop: diverse campuses result in diverse disciples, who then have the opportunities to turn around and lead in diverse contexts. This was explicitly mentioned by Participant 2, who cited his church's thriving college ministry as a large reason for the growth in diversity at their church.

Notably, the inclusion of college ministries in the developmental strategies of multiethnic churches was not found in the literature review. This may be because not every church has a college campus to reach and draw from and thus this would be too narrow for the developmental literature. Another reason could be that the small sample size skewed the prevalence of college miniseries within multiethnic churches with leader developmental programs. This invites further research into how college ministries contribute to the overall health and cultivation of leaders in multiethnic churches.

Importance of reading in leader development. Required reading was a prominent theme in how churches developed their leaders. Though there was a spectrum in how heavy reading played, reading was universally cited as a way that those interviewed developed their leaders. This theme created an apparent tension with the lower-ranked outcomes related to more academic or cognitive growth. Intellectual skills were the lowest-ranked major category of the five and learning orientation (a subcategory occurring within the personal formation major category) had average rankings of 22, 35, 68, and 78.

Notably, the largest category of books fell in the discipleship/theology genre. Therefore, it may be the case that these church leaders see their reading assignments as primarily targeting the heart rather than the head. In other words, the goal behind the reading is to stir affection, broaden awareness, and increase empathy rather than convey abstract leadership mental models. Additionally, the lack of repeated titles implies there is no shared core cannon of developmental literate. This may be due to the sheer number of available volumes or could be due to the specific context these churches are situated in (geographically, culturally, theologically, etc.).

It is important to note that reading requirements may cause unnecessary barriers to developing leaders in certain diverse contexts (particularly socio-economic and educational diversity more than ethnic diversity). Therefore, though required reading was universally used by those interviewed, there needs to be wisdom and flexibility in what types of books were assigned, how many were assigned, and how strictly they were required.

Speaking about this dynamic, Participant 10 said,

> I mean, we've got an older candidate who barely speaks English . . . I don't require all of the readings, that is, they are supplemental. And probably as you would think, mainly older black folks and our white folks always do the reading that I require . . . The only reading that is required is Letters from a Birmingham Jail, which is required [for everyone] as part of class credit.

Lastly, the fact that only three books were referenced by multiple churches shows that the specific resources used are less important than the category and genre of required reading (specifically discipleship/theology, leadership, and race/justice). For example, books about discipleship and theology were universally emphasized in the developmental process, but factors such as church location and denomination may lead program leaders to assign completely different books.

One question that arises from this shared strategy is whether the process of reading and discussing these books is as important as the content. In other words, is the experience of thinking deeply about a book, weighing an author's argument, and transferring that book's content to one's own context just as important as learning the content of the book?

Importance of the full spectrum of relational dynamics. As outlined in chapter 4, all eleven churches utilize the full spectrum of relational environments (higher, lower, and no relationship) when designing a strategy to develop their emerging leaders. This is not to say that each leader utilized the same strategy in each of these three categories, though many were similar. For example, in the higher relationship category, all eleven had some form of regular one-on-one meetings. This consistency suggests that the full range of relational spaces may be an important component in the development of emerging leaders. Relying on only one or two of these dynamics may result in a slower or lopsided developmental process.

The Christian leader development literature does not present the spectrum of relational dynamics in the same way, though there are works that emphasize one part of the spectrum. For example, the literature contains some works that emphasize the importance of the one-to-one coaching approach to leadership development, though they

do not address the lower relational spaces such as classrooms or meetings.[5]

Importance of relationship with church leaders. Whereas in the previous section I noted that each church utilizes the one-to-one developmental space, this section emphasizes who is involved in these relationships. Notably, ten of the eleven interviewed were either lead pastors or on the church's executive team. Although Participant 1 was relatively young, newer to staff, and was the only non-executive leader interviewed, she worked directly with executive leadership who were intimately involved in the development of the leaders. The consistency of these findings suggests that there is value in those leading at the highest organizational level being involved in the development of emerging leaders within their churches. Each of these church leaders had many demands on their time, yet they viewed developing leaders as an essential component of their job description.

This concept also finds strong precedent in the literature. In the secular literature, this dyadic leader-follower relationship is particularly expressed in Leader-Member Exchange though it is certainly present in most modern leadership theories. The Christian leader development literature and multiethnic leader development literature also strongly support this concept (see sources cited in the previous section).

Non-traditional seminary models. Five of the eleven churches interviewed utilized seminary to outsource their formal theological education. All five utilized a non-traditional seminary model, meaning the students did not relocate to a residential seminary program but remained in their church. These emerging leaders were enrolled in flexible learning opportunities, including online, modular, and satellite classes.

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[5] John Mallison, *Mentoring to Develop Disciples and Leaders* (Adelaide, Australia: Scripture Union and Openbook, 1988); J. Michael Godfrey, "The Role of Mentoring in the Developmental Experiences of Baptist Pastors in Texas: A Case Study" (PhD diss., Baylor University, 2005); Carson Pue, *Mentoring Leaders: Wisdom for Developing Character, Calling, and Capacity* (Grand Rapids: Baker Books, 2005); Harold L. Longenecker, *Growing Leaders God's Way* (Grand Rapids: Kregel Resources, 1995), 133–134.

There are many factors that may be at play in these findings—seminary education as a whole is shifting towards non-traditional forms of learning. Additionally, these churches exposed their emerging leaders to rich theological training while continuing to holistically disciple them and utilizing their gifts within the church. Lastly, non-traditional learning programs tend to be more affordable. Therefore, these findings may have less to do with these churches being multiethnic and more to do with them being part of large American cultural trends.

If we assume that diversity played a role, an explanation may be that the level of diversity among prominent evangelical seminaries tends to be lower than in these churches. These schools may be less diverse than the sending churches, and thus, the education and professors may be unintentionally biased towards equipping men and women for more homogenous ministry destinations that reflect the campus culture. Additionally, an important part of becoming a leader in multiethnic environments involves observing leadership and being given opportunities to lead in these contexts. Therefore, this type of development is abundantly available at their home church and would be diminished if they moved to a more homogenous seminary context. These explanations are merely speculation and invite further research and discussion.

These findings may invite churches to explore these non-traditional seminary models and potentially form partnerships with seminaries that fit their developmental vision. Participant 4's church is an example of a church with a relationship with Southeastern Baptist Theological Seminary tailored to its particular context and needs. These findings may also encourage existing evangelical seminaries to explore non-traditional training models unique to multiethnic church contexts (curriculum decisions with greater diversity, learning outcomes that reflect the desired outcomes in this study, etc.). Developmental strategies are flexible and contextual. A clear finding from this research project is that there is tremendous flexibility in the strategies a church utilizes to develop its emerging leaders. About half the churches followed a more organic approach

to developing their leaders, while the other half employed a more structured approach and there was no discernable correlation between their approach and church size or age. Though every church used the full range of relational dynamics (higher, lower, no relationship, see table 4 in chapter 4), the actual approaches within each of these spaces varied from church to church. Three of the churches did not have a set duration for their development process, while the eight that did range from six to twenty-four months.

While there are some consistent principles (see figure 8), the strategies that were used by those interviewed were contextual to their location, history, available resources, and denomination. Thus, multiethnic churches seeking to develop or improve their own leader development process should avoid the temptation to simply copy and paste another church's strategy but rather develop their own strategy while using the categories presented in this research project. Figure 8 demonstrate the six common developmental strategies among the multiethnic churches studies in this research project.

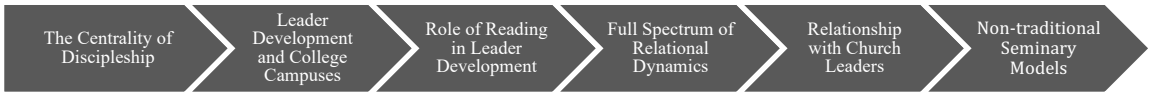

Figure 8. Six developmental strategies

Research Question 3: Developmental Outcomes

This section will outline broad implications that flow from the pursuit of the third research question: What are the desired outcomes for the graduates of these leadership development programs?

The centrality of Christian formation. Krispin's Christian formation outcomes were consistently ranked high among all outcomes. Over half of the fifteen highest-ranked outcomes were from the Christian formation major category (53 percent),

and all but one of the Christian formation outcomes occur in the upper half of all ranked outcomes.[6] The Christian formation major category had the highest average score of all five major categories (9.13). Furthermore, within the Christian formation major category, four out of the top five outcomes occur in the "Christ-like Character" subcategory, meaning a high degree of character is of central importance among leaders in multiethnic spaces.

These findings suggest that the spiritual growth for emerging leaders in multiethnic contexts is essential to their success. It may also suggest that if the emerging leader grows in other skills and knowledge central to the leadership task yet does not develop spiritually, the program would be deemed a failure.

This finding aligns with the strategic approaches outlined above that prioritize discipleship relationships, contexts, and developmental material. The church leaders have purposely structured their developmental strategies to produce the fruit of Christlikeness in their emerging leaders.

Those interviewed made no indication that this was somehow unique to a multiethnic context; rather, character is essential for Christian leaders in any context. This finds strong support in the literature as Christian formation is consistently present and valued in both the broader Christian leader development literature as well as the narrower Christian multiethnic leader development literature. Due to the nature of this outcome, this is not present in the secular literature.

Though Christian formation and Christ-like character is important in every Christian setting, it may be even more important in multiethnic spaces. This may be because leading in multiethnic spaces have unique and heightened challenges. Leaders who never develop a high degree of character to weather the tension, discomfort, and

[6] The only exception is "manages personal finances and time" within the spiritual practices subcategory which ranked sixty-second overall.

difficulties inherent to multiethnic ministry may leave the ministry or find unhealthy outlets to release the pressure.

Importance of interpersonal skills. Whereas Christian formation has its own major category, I have created a composite category called interpersonal skills that combines outcomes within management skills and personal skills. As noted in chapter 4, Krispin's major category of management skills rose to the second highest-rated of all major category. Management skills was followed by the relational skills major category, which coincided with Krispin's original ordering.

Interpersonal relationships are essential to any leadership task; however, these may become even more essential in multiethnic contexts where differences are magnified. One example of this is that the leader in a multiethnic context should have the interpersonal ability to identify and nurture the strengths that come from different cultures. These interpersonal skills also explain why those interviewed voiced a value for developing the concept I summarized as humble flexibility (see chapter 4).

The outcomes related to interpersonal skills frequently occurred among the highest ranked; a few examples include: "Relational Skills: Teamwork— Builds trust with and among others" which was ranked sixth highest, "Management Skills: Managing People—Shares power, information, resources enabling others to function effectively" which was ranked eighth highest, and "Management Skills: Managing People—Develops one-on-one relationships for the purpose of growth and development of others" which was ranked eleventh.

A second form of interpersonal skill is that leaders in multiethnic churches should be able to navigate the conflict that comes from leading in diverse spaces. This was reflected in the relatively high rankings of "Relational Skills: Conflict Management—Works through conflict with others" (fourth highest) and "Relational Skills: Conflict Management—Forgives the offenses of others" (seventh highest).

The question becomes, how should churches approach cultivating interpersonal skills among their emerging leaders? There is evidence that some aspects of interpersonal skills can be taught through observation, practice, and feedback.[7] This may explain why the one-to-one developmental context occurred in eight of those interviewed; this creates a situation where leaders can coach their emerging leaders in these interpersonal skills. Additionally, sitting in on meetings was mentioned by six of those interviewed and allowed emerging leaders to see how conflict is worked out, how decisions are made, and how cultural differences are given voice and respect. Lastly, cohorts and small groups (referenced by five of the leaders) may provide relationally safe spaces where emerging leaders can get feedback on areas of strength and needed growth for interpersonal skills.

The value of interpersonal skills finds strong agreement in the Christian leader development literature. Additionally, much of the research in the multiethnic leader development literature also supports this outcome category.[8] Beyond the Christian approach to developing leaders, this skill fits within many of the recent secular leadership models. Some of these include the Behavioral Approach with its emphasis on both tasks and relationships, the situational approach with its individualized approach to someone's developmental level, and leader-member exchange with the emphasis on the dyadic relationship between a leader and their follower. Additionally, transformational leadership focuses on a genuine relationship between a leader and the followers, and finally servant leadership with the nuance of a leader knowing and serving those whom they lead.

Re-ordering of Krispin's major categories. Another implication of this research is that the prioritization of major outcome categories may be different in a multiethnic context than in homogenous contexts. Krispin's order had Christian

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[7] An example of this would be emotional intelligence, which has been demonstrated to be something that can be learned. For an introduction into this concept, see Travis Bradberry, *Emotional Intelligence 2.0* (San Diego: Talent Smart, 2009).

[8] See chapter 3 for detailed references within these categories.

formation as the most central, followed by personal formation, relational and intellectual skills tied for third most important, and management skills in the outermost level (see figure 9). This ordering differs from the average rankings in the questionnaire which ranked the outcomes (in order of highest to lowest): Christian formation, management skills, relational skills, personal formation, and intellectual skills.[9]

Figure 9 provides a side-by-side comparison of how Krispin organizes his outcomes framework compared to how the framework would be ordered if it were built off of the questionnaire averages. [10] Given the relatively close scoring for management skills and relational skills (8.75 and 8.58, respectively) along with the overlapping concept of interpersonal skills as discussed above, I have followed Krispin's lead in placing these two categories on the same ring.

There are many possible explanations behind the variance in the order of major categories. If Krispin's model and the findings are assumed to be accurate, the variance in ranking could be due to differing needs in a multiethnic context. Interpersonal skills become more important when diverse cultures are present. This is not to say that personal formation or intellectual skills are unimportant but that it drops down the order of significance.

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[9] See table 8 in chapter 4.

[10] Keith R. Krispin, "Christian Leader Development: An Outcomes Framework," *Christian Education Journal* 17, no. 1 (April 1, 2020): 27.

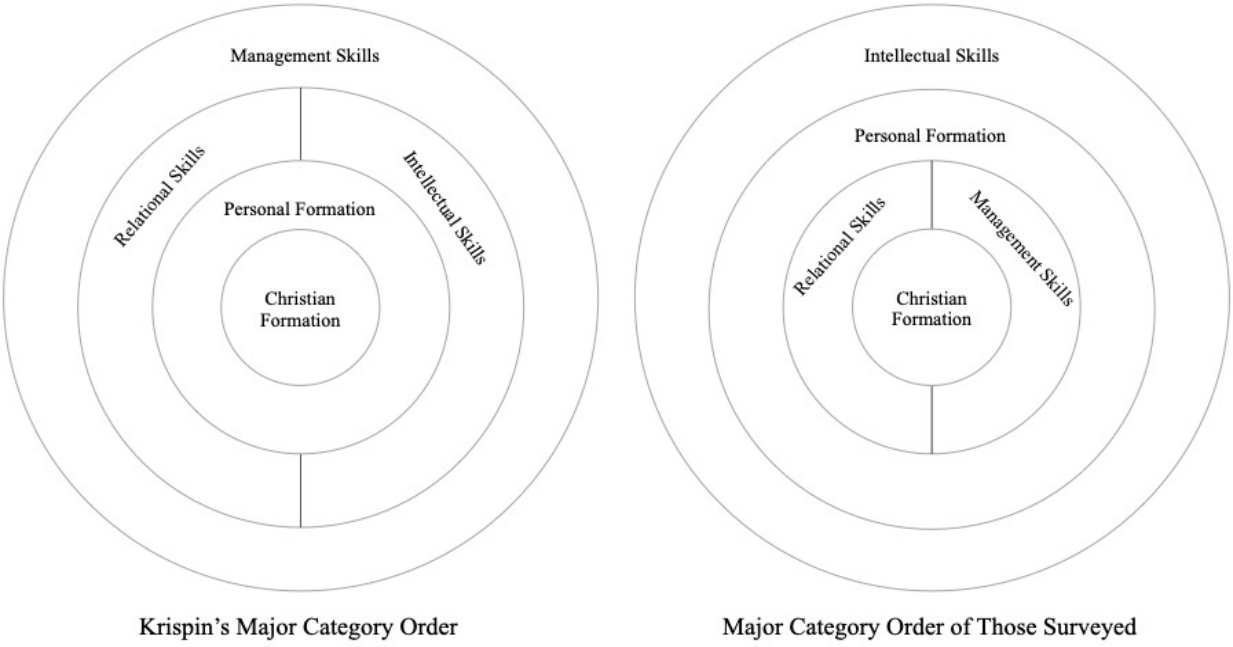

Figure 9. Major category re-ordering

Another possible explanation is that the low sample size of the questionnaire participants (n=9) is not statistically significant enough to make a strong case one way or the other regarding the accuracy of Krispin's original framework. Regardless of one's interpretation, the variance invites future research on both sides of the equation: both to statistically verify Krispin's model as well as determine any variance in a multiethnic context.

Relationship between Strategies and Outcomes

As noted in chapter 4, there were some differences in how churches that chose a more organic approach valued developmental outcomes compared to those churches that pursued a more structured approach.[11] As was presented, the two outcome

[11] By "more organic" I mean a developmental approach that adapted the strategy to fit the

subcategories within Krispin's framework where the organic and structured churches had an absolute difference greater than 1 were "Personal Formation: Vocation/Calling" and "Intellectual Skills: Thinking Skills." Below I will briefly explore the possible reasoning behind the differences in each of these subcategories.

Differences in vocation/calling. Krispin's subcategory of "vocation/calling" is housed under his personal formation major category. This subcategory includes outcomes such as discerning the spiritual gifts, passions, and personality of the emerging leader.[12] The average score of the more organic churches in this subcategory was 9.08, and the average of the more unstructured churches was 7.2 (an absolute difference of 1.88). Though there is not enough data to definitively assert the reason behind this difference, a few speculations can be made.

If churches take a more organic approach to developing their emerging leaders, it follows that their more individualized approach would include a greater concern for outcomes related to an individual's calling, passions, and personality. On the other hand, if churches follow a more structured approach, it makes sense that there would be less concern for discerning what makes each emerging leader unique in favor of a more generalized and uniform outcomes for developing leaders. It should be emphasized it is not that the churches on the organic side of the spectrum value discerning one's calling and those on the structured end do not, but rather that it is a difference in degree.

In order to make this claim with more confidence, a follow-up study would need to be conducted to determine if there is any relationship between the organic/structured approaches of churches and their concern for the individual calling of those being developed.

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emerging leader. By "more structured" I mean approaches that had a pre-defined, less flexible process that leaders were invited into.

[12] Krispin, "Christian Leader Development," 30.

Differences in intellectual skills: Thinking skills. The second of Krispin's subcategories where we see an absolute difference greater than one is "thinking skills," which is housed under the major category of intellectual skills. Churches on the structured side of the spectrum provided an average rating of 8.33, while more organic churches gave an average score of 7.25 (absolute difference of 1.08). "Thinking skills" contains three outcomes: "Research: Seeks out reliable information to address organizational challenges," "Systems: Sees and considers the interconnected nature of an organizational issue," and "Critical Thinking: Analyzes, synthesizes, and evaluates information in response to organizational issues."

The rationale behind this variance is less obvious. It is possible that since the organic strategies have a higher concern for the more individualized outcomes as referenced above, there is slightly less concern for the more abstract outcomes that relate to strategy and critical thinking. To better understand if there is any reason behind this difference, a follow-up study would need to be conducted.

Research Applications

When considering the application of the research findings, two broad categories present themselves. One broad category is creating developmental strategies, the second is assessing existing developmental strategies. Both broad applications will be addressed below.

Creating Leader Developmental Strategies

This research application category involves the development of new leader development strategies. These examples assume there are no existing programs in place and the pastor or leadership team desires to implement a program to develop their leaders for diverse contexts.

Lay leader programs. A number of those interviewed had lay leaders in mind when considering who they desired to develop. Examples include Participant 10, who included lay leaders in the same developmental space as his deacons and elders. Another example is Participant 6, who included members in his developmental pipeline. The various approach to developmental strategies unearthed in this study can be used as possible templates for creating their own strategy unique to their context. These include choosing between organic or structured approaches, utilizing the various formats (i.e., one-on-one meetings, classes, sitting in on meetings, etc.), using the full relational spectrum, and including books within the three broad genres.

Deacon and elder development strategies. Among those interviewed, nine of the eleven churches were seeking to develop individuals into pastors or elders. Deacons were a smaller subset (four total), although deacons in Participant 11's church function much in the same way that elders functioned in the other churches surveyed. Thus, another area of application would be for any church leader looking to establish a process for raising up deacons or elders. Similar to the development of lay leaders, the strategic categories that arose in the interviews can be used to get the church started in developing its own deacon or elder process. Krispin's outcomes can be used as a model for areas that they desire their leaders to grow in, as well as force conversations about what is most valuable.

Church planter residencies. Four churches included strategies for developing church planters. The strategies and outcomes can be deployed in the development of called and qualified individuals who are on the track to plant a church. Second, the principles, strategies, and outcomes can aid church planters as they will need to raise up their own leaders after they plant their church.

Ongoing staff development. Among those interviewed, five churches had staff in mind when considering who they were developing. Unique to this developmental category, these men and women were already in the role they were serving in. In other words, when elders, deacons, and church planters were being developed, they had not yet been commissioned or affirmed as elders, deacons, or church planters. Thus, when considering developing staff, this research can be utilized to create a framework and rhythm for developing any existing church staff. An example would be to consider creating the full spectrum of relational spaces (higher, lower, no relational contexts) for staff to be developed in.

Non-traditional seminary models. Another potential application for the research findings is to explore and create non-traditional theological education models. While each of the churches that were studied valued theological education, five of the churches utilized hybrid educational approaches. There are several advantages that come with multiethnic churches employing a non-traditional educational model (see above). Likewise, it may be in the best interest for seminaries and bible colleges to work with these innovations rather than fight for traditional residential education models. Higher education is encountering existential challenges due to generational changes and demographic shifts.[13] Thus, cooperating with churches to create novel on-ramps for seminary training could prove mutually beneficial. These partnerships could include regionally based church cooperations facilitated and credentialed by existing seminaries. A second option could be online cross-country cohorts that create learning communities made up of students from demographically or culturally similar churches. A third option

[13] In one study, 89% of college administrators expressed concern about declining enrollment rates. Jeff Seaman and Julia Seaman, *Planning for a Smaller Future: Dealing with Declining Enrollment* (Oakland, CA: Bayview Analytics, 2022), 5–10.

would be to expand existing seminary offerings to be more friendly to distance learning students.

Assessment of Existing Leader Developmental Programs

Another application for the research is to assess existing leader developmental program using the research findings. Instead of listing the types of leaders being developed as in the previous section, this application section will focus on possible components of a developmental strategy that could be assessed using the research findings.

Assessing outcome goal alignment and agreement. One way this research could benefit churches with existing leader developmental programs is to force a conversation among senior leaders about what their desired outcomes are. This will reveal whether the team is unified in the same vision for who it desires developing leaders to become and what it wants them to know and be able to do. Additionally, it will help the leadership team reach an agreement on what are the most valuable outcomes. This could be accomplished by each of the senior leaders taking the outcomes questionnaire and comparing each person's scores. As the team determines its own ranking system for Krispin's outcomes, it can compare it with the outcomes of those churches that were surveyed to discover any blind spots. For example, they may find that they underemphasize the importance of cultivating relational skills in their developmental processes.

Utilizing the full relational spectrum. One finding in the research was that every church utilized strategies in the full spectrum of relational contexts. This means that every church incorporated higher relational context (coaching, mentorship, discipleship, etc.), lower relational contexts (larger group classes, meetings, etc.), and contexts where relationships with church leaders were not the driving force in the

development (outsourcing seminary, assigned reading, etc.). Therefore, this higher/lower/no grid can be used to ensure existing developmental programs are balanced. For example, after consulting the research, it may surface that a church's existing deacon developmental process includes classes and assigned reading but is missing the higher relational context of one-on-one mentorship.

Curation of assigned reading. An additional research finding was that churches universally used reading in the development of their leaders. Furthermore, multiethnic churches utilized three main genres of books (42 percent of assigned books were related to discipleship/theology, 28 percent related to race/justice, and 28 percent related to leadership). Therefore, a church with an existing leadership development program can compare the books they are assigning to this list. This may help avoid blind spots or being unbalanced in any one category. An example might be to consider building a reading list using a ratio of two discipleship/theology books, to one race/justice book, and one leadership book. Additionally, the reading list included in appendix 5 can be utilized as a starting point for choosing books to assign to emerging leaders.

Discipleship processes. An implication of these finding is that churches should consider designing their leader development programs with their discipleship process in mind. This would mean maintaining strategic and conceptual consistency across the general discipleship and specific leadership development segments. Additionally, because the leadership development programs rest on the discipleship process, the discipleship process should be primary. In other words, before a church leader designs a strategy for developing leaders, they should first make sure their discipleship process is clear and effective. Lastly, when considering those who may be invited into the leader development process, a baseline requirement for those entering the leader development process involves basic expectations for growing disciples.

Research Limitations

This study sought to unearth developmental strategies and desired outcomes among multiethnic evangelical churches. As such, there are a number of limitations to the interpretations and generalization of the research data.

First, this study attempted to understand developmental strategies and outcomes. However, it did not establish the effectiveness of these strategies in achieving those desired outcomes. Since each church was recommended by at least one Delphi member, there is an assumption that these churches are worthy of being studied and emulated. However, this study does not prove that these strategies are effective in achieving their desired outcomes.

Second, because this research study was aimed at churches, there may be variance in other organizational sectors. This is especially true in secular settings where Christian formation would need to be approached in a different way.

Third, this project studied multiethnic churches; thus, the findings may differ from homogenous church contexts. These may include predominantly Anglo, Black, Latino, or Korean cultures. Each of these forms of homogenous churches carries its own implicit assumptions about leadership, and thus the findings will likely be skewed accordingly.

Fourth, this research focused on churches located in the United States. Similar to the third limitation provided above, churches in other countries will have different assumptions about leadership. This would impact how leaders approach development as well as the outcomes they desire to achieve.

Fifth, the project studied evangelical churches, and thus the findings should only be applied to churches with similar theological convictions. Though there would likely be much overlap with mainline Protestant churches or Roman Catholic congregations, the differing theological starting points will likely produce different assumptions about leadership, who leaders should be, and how they should act.

Lastly, this study specifically sought to study leader development programs. Though there was much overlap among many of the churches' discipleship systems, those interviewed did not view them as the same thing. Therefore, some of the leadership development strategies may not apply to discipleship, and the desired outcomes for emerging leaders may not be the same desired outcomes for the general discipleship processes.

Further Research

This is the first known study to examine leader developmental strategies and desired outcomes in multiethnic churches. At best, this project will serve as a starting point for further research among multiethnic churches as well as leadership development within churches in general. Below are suggestions for future research projects.

1. Use the qualitative methodology within this mixed methods research design with a larger number of participants to expand the scope of the research.
2. Use the quantitative questionnaire based on Krispin's leader development outcomes with a larger number of participants to increase confidence in the findings.
3. Use the same research design to study homogenous churches with different ethnic majorities to determine if there is any variance between these churches and the ways multiethnic churches approach leadership development.
4. Replicate this study among multiethnic churches in other Western contexts such as Canada, Australia, or the United Kingdom.
5. Utilize the same research methodology but choose a different outcomes framework for a different questionnaire. This will examine a similar phenomenon from a different vantage point and could provide nuance to the findings based on Krispin's leader development outcomes framework.
6. Replicate this study to assess leader developmental strategies among Christian non-profit or parachurch organizations.
7. Investigate the relationship between college ministries and leadership development in multiethnic churches.
8. Perform a follow-up study to better understand the differences between the more organic approaches to leadership development and the more structured approaches.
9. Delve deeper into the difference between organic and structured strategies and their desired outcomes in the "vocation/calling" subcategory.

10. Determine if there is any relationship between the difference between organic and structured strategies and their desired outcomes in the "thinking skills" subcategory.
11. Explore the relationship between non-traditional seminary training models and the ethnic makeup of churches.
12. Dive deeper into how multiethnic leader development programs are cultivating Christian Formation or Personal Formation in the lives of their emerging leaders.

Conclusion

This chapter has explored the research study implications. These implications relate to the developmental strategies of multiethnic churches wishing to develop leaders, intended developmental outcomes, and the relationship between outcomes and strategies. I then provided potential applications in two broad categories: creating new developmental strategies and assessing existing developmental strategies. I presented the limitations of this research and finally suggested areas worthy of further study.

APPENDIX 1

INTERVIEW PROTOCOL

The following seven questions are the interview protocol used during the zoom interviews. These questions were designed to uncover the developmental strategies among multiethnic churches with leader development programs.

Question 1

Thank you for taking the time to speak with me today. As I stated in my email, I am seeking to understand how churches are developing emerging leaders in multiethnic church contexts. There are two parts of this study I'm interested in; the first part is what strategies churches use to develop leaders. My second interest in this study is what outcomes these churches desire to develop in their emerging leaders, things like new skills, knowledge, or attitudes.

Before we get started, do you have any clarifying questions about the direction or purpose behind my research project?

Question 2

To begin with, could you describe who participates in these developmental programs? For instance, are people invited, do they apply, or is it open for anyone? And are there any prerequisites for these emerging leaders?

Question 3

What is the format of the developmental process? For instance, is it classroom-based, mentor-mentee based, or another combination or format?

Question 4

Is there a duration for the developmental process? And how frequently are the individuals participating in the process?

Question 5

Is there any content you use in terms of books, articles, podcasts, sermons, lectures, etc.? If so, what are these?

Question 6

Are there any other significant components of your church's leader development strategy that would be helpful for me to know for this study?

Question 7

Are there any abilities, knowledge, or attitudes you desire your emerging leaders to develop that are unique to your multiethnic context?

APPENDIX 2

LEADER DEVELOPMENT OUTCOMES QUESTIONNAIRE

This following table displays the questionnaire provided to the leaders of multiethnic leader development programs. The questionnaire was designed to gain insight in the intended outcomes for their leader development programs.

Table A1. Leader Development Outcomes Questionnaire

Leader development outcome.	**Category (will not be shown on questionnaire)**	**On a scale of 1 to 10, rate how important each outcome is to your church's leader development strategy. 1 = an unimportant or unintended outcome. 10 = a vital outcome.**
Pursues spiritual growth with intentionality	Christian Formation: Christ-like Character	1 2 3 4 5 6 7 8 9 10
Demonstrates above reproach character	Christian Formation: Christ-like Character	1 2 3 4 5 6 7 8 9 10
Recognizes and resists personal temptations	Christian Formation: Christ-like Character	1 2 3 4 5 6 7 8 9 10
Pursues spiritual growth with intentionality	Christian Formation: Christ-like Character	1 2 3 4 5 6 7 8 9 10
Fosters healthy family relationships	Christian Formation: Christ-like Character	1 2 3 4 5 6 7 8 9 10
Cultivates healthy friendships	Christian Formation: Christ-like Character	1 2 3 4 5 6 7 8 9 10
Practices a variety of spiritual disciplines appropriate to one's personality and stage of spiritual growth	Christian Formation: Spiritual Practices	1 2 3 4 5 6 7 8 9 10
Shares one's faith with others	Christian Formation: Spiritual Practices	1 2 3 4 5 6 7 8 9 10
Practices generosity through giving of time and financial resources	Christian Formation: Spiritual Practices	1 2 3 4 5 6 7 8 9 10

Leader development outcome.	**Category (will not be shown on questionnaire)**	**On a scale of 1 to 10, rate how important each outcome is to your church's leader development strategy. 1 = an unimportant or unintended outcome. 10 = a vital outcome.**									
Manages personal finances and time	Christian Formation: Spiritual Practices	1	2	3	4	5	6	7	8	9	10
Actively participates in the life of a local congregation	Christian Formation: Spiritual Practices	1	2	3	4	5	6	7	8	9	10
Appropriately interprets a biblical passage in its context	Christian Formation: Biblical & Theological Foundations	1	2	3	4	5	6	7	8	9	10
Understands and applies core theological principles	Christian Formation: Biblical & Theological Foundations	1	2	3	4	5	6	7	8	9	10
Has a broad understanding of the Scriptures, both the grand narrative of the Bible and individual books/passages	Christian Formation: Biblical & Theological Foundations	1	2	3	4	5	6	7	8	9	10
Grounds decisions and actions in biblical principles	Christian Formation: Biblical & Theological Foundations	1	2	3	4	5	6	7	8	9	10
Articulates and acts based on one's personal values	Personal Formation: Self-Awareness	1	2	3	4	5	6	7	8	9	10
Able to explain how his or her formative experiences influence one's development and choices	Personal Formation: Self-Awareness	1	2	3	4	5	6	7	8	9	10
Identifies and acts within one's personal strengths	Personal Formation: Self-Awareness	1	2	3	4	5	6	7	8	9	10
Identifies and compensates for one's personal weaknesses	Personal Formation: Self-Awareness	1	2	3	4	5	6	7	8	9	10
Serves and leads based on an awareness of one's spiritual gifts	Personal Formation: Vocation/Calling	1	2	3	4	5	6	7	8	9	10
Serves and leads based on an awareness of one's area of ministry passion/interests	Personal Formation: Vocation/Calling	1	2	3	4	5	6	7	8	9	10
Serves and leads based on an understanding of one's temperament/personality	Personal Formation: Vocation/Calling	1	2	3	4	5	6	7	8	9	10

Leader development outcome.	**Category (will not be shown on questionnaire)**	**On a scale of 1 to 10, rate how important each outcome is to your church's leader development strategy. 1 = an unimportant or unintended outcome. 10 = a vital outcome.**
Seeks out opportunities for development	Personal Formation: Learning Orientation	1 2 3 4 5 6 7 8 9 10
Listens to and considers the input of others	Personal Formation: Learning Orientation	1 2 3 4 5 6 7 8 9 10
Reflects on and learns from personal experience	Personal Formation: Learning Orientation	1 2 3 4 5 6 7 8 9 10
Sets and pursues personal learning and growth goals	Personal Formation: Learning Orientation	1 2 3 4 5 6 7 8 9 10
Responds to pressure and stress in a healthy manner	Personal Formation: Self-Management	1 2 3 4 5 6 7 8 9 10
Takes the initiative when faced with a challenge	Personal Formation: Self-Management	1 2 3 4 5 6 7 8 9 10
Works independently	Personal Formation: Self-Management	1 2 3 4 5 6 7 8 9 10
Fulfills responsibilities in a timely manner	Personal Formation: Self-Management	1 2 3 4 5 6 7 8 9 10
Balances competing commitments and priorities	Personal Formation: Self-Management	1 2 3 4 5 6 7 8 9 10
Manages one's time effectively	Personal Formation: Self-Management	1 2 3 4 5 6 7 8 9 10
Views oneself as a leader	Personal Formation: Leader Self-Views	1 2 3 4 5 6 7 8 9 10
Has confidence in one's ability to lead others	Personal Formation: Leader Self-Views	1 2 3 4 5 6 7 8 9 10
Does not value oneself higher than one ought	Personal Formation: Leader Self-Views	1 2 3 4 5 6 7 8 9 10
Seeks the best for those one leads, even at the expense of oneself	Personal Formation: Leader Self-Views	1 2 3 4 5 6 7 8 9 10
Adapts to change and ambiguity	Personal Formation: Leader Attitudes	1 2 3 4 5 6 7 8 9 10
Demonstrates an optimistic attitude	Personal Formation: Leader Attitudes	1 2 3 4 5 6 7 8 9 10
Strives for excellence in all one does	Personal Formation: Leader Attitudes	1 2 3 4 5 6 7 8 9 10
Responds positively after a personal or team setback	Personal Formation: Leader Attitudes	1 2 3 4 5 6 7 8 9 10

Leader development outcome.	**Category (will not be shown on questionnaire)**	**On a scale of 1 to 10, rate how important each outcome is to your church's leader development strategy. 1 = an unimportant or unintended outcome. 10 = a vital outcome.**
Communicates effectively verbally and non-verbally	Relational Skills: Communication Skills	1 2 3 4 5 6 7 8 9 10
Communicates effectively in written communications	Relational Skills: Communication Skills	1 2 3 4 5 6 7 8 9 10
Listens effectively in interpersonal conversations	Relational Skills: Communication Skills	1 2 3 4 5 6 7 8 9 10
Communicates effectively with groups	Relational Skills: Communication Skills	1 2 3 4 5 6 7 8 9 10
Interacts with others in ways appropriate to the context	Relational Skills: Communication Skills	1 2 3 4 5 6 7 8 9 10
Recognizes and manages one's own emotions	Relational Skills: Emotional Intelligence	1 2 3 4 5 6 7 8 9 10
Recognizes and responds appropriately to others' emotions	Relational Skills: Emotional Intelligence	1 2 3 4 5 6 7 8 9 10
Attempts to understand the thoughts, feelings, and experiences of others	Relational Skills: Emotional Intelligence	1 2 3 4 5 6 7 8 9 10
Works effectively with others in achieving a common goal	Relational Skills: Teamwork	1 2 3 4 5 6 7 8 9 10
Builds healthy team culture and relationships	Relational Skills: Teamwork	1 2 3 4 5 6 7 8 9 10
Recognizes and engages the strengths in team members	Relational Skills: Teamwork	1 2 3 4 5 6 7 8 9 10
Builds trust with and among others	Relational Skills: Teamwork	1 2 3 4 5 6 7 8 9 10
Facilitates the development of a team	Relational Skills: Teamwork	1 2 3 4 5 6 7 8 9 10
Facilitates team discussions effectively	Relational Skills: Teamwork	1 2 3 4 5 6 7 8 9 10
Values and includes diverse persons	Relational Skills: Teamwork	1 2 3 4 5 6 7 8 9 10

Leader development outcome.	**Category (will not be shown on questionnaire)**	**On a scale of 1 to 10, rate how important each outcome is to your church's leader development strategy. 1 = an unimportant or unintended outcome. 10 = a vital outcome.**
Recognizes and manages one's personal response/ emotions when involved in conflict	Relational Skills: Conflict Management	1 2 3 4 5 6 7 8 9 10
Works through conflict with others	Relational Skills: Conflict Management	1 2 3 4 5 6 7 8 9 10
Handles controversy with gentleness and civility	Relational Skills: Conflict Management	1 2 3 4 5 6 7 8 9 10
Effectively advocates for a point of view	Relational Skills: Conflict Management	1 2 3 4 5 6 7 8 9 10
Forgives the offenses of others	Relational Skills: Conflict Management	1 2 3 4 5 6 7 8 9 10
Cultivates awareness of the needs of one's community	Relational Skills: Community Orientation	1 2 3 4 5 6 7 8 9 10
Serves the needs in one's community	Relational Skills: Community Orientation	1 2 3 4 5 6 7 8 9 10
Demonstrates consideration for one's community in organizational decision-making and leadership	Relational Skills: Community Orientation	1 2 3 4 5 6 7 8 9 10
Addresses issues of justice within one's organization, community, and world	Relational Skills: Community Orientation	1 2 3 4 5 6 7 8 9 10
Seeks out reliable information to address organizational challenges	Intellectual Skills: Thinking Skills	1 2 3 4 5 6 7 8 9 10
Sees and considers the interconnected nature of an organizational issue	Intellectual Skills: Thinking Skills	1 2 3 4 5 6 7 8 9 10
Analyzes, synthesizes, and evaluates information in response to organizational issues	Intellectual Skills: Thinking Skills	1 2 3 4 5 6 7 8 9 10
Effectively solves problems in a thoughtful manner	Intellectual Skills: Problem-	1 2 3 4 5 6 7 8 9 10

Leader development outcome.	**Category (will not be shown on questionnaire)**	**On a scale of 1 to 10, rate how important each outcome is to your church's leader development strategy. 1 = an unimportant or unintended outcome. 10 = a vital outcome.**
	solving/Decision-making	
Generates innovative solutions to problems	Intellectual Skills: Problem-solving/Decision-making	1 2 3 4 5 6 7 8 9 10
Effectively makes decisions in a thoughtful manner	Intellectual Skills: Problem-solving/Decision-making	1 2 3 4 5 6 7 8 9 10
Articulates a broad, conceptual framework to guide organization activities and decision-making	Intellectual Skills: Strategic Thinking	1 2 3 4 5 6 7 8 9 10
Facilitates the development of strategic plans and goals for the organization	Intellectual Skills: Strategic Thinking	1 2 3 4 5 6 7 8 9 10
Focuses the activity of an organization through the development of mission statement, vision, and organizational values.	Intellectual Skills: Strategic Thinking	1 2 3 4 5 6 7 8 9 10
Inspires others through effective description of the vision for the organization	Intellectual Skills: Strategic Thinking	1 2 3 4 5 6 7 8 9 10
Wisely allocates financial resources	Management Skills: Managing Resources	1 2 3 4 5 6 7 8 9 10
Follows standard practices in accounting for expenditures	Management Skills: Managing Resources	1 2 3 4 5 6 7 8 9 10
Cares for and effectively utilizes the physical resources of an organization	Management Skills: Managing Resources	1 2 3 4 5 6 7 8 9 10
Facilitates the growth and development of others	Management Skills: Managing People	1 2 3 4 5 6 7 8 9 10
Provides direction and guidance for the work of others	Management Skills: Managing People	1 2 3 4 5 6 7 8 9 10

Leader development outcome.	**Category (will not be shown on questionnaire)**	**On a scale of 1 to 10, rate how important each outcome is to your church's leader development strategy. 1 = an unimportant or unintended outcome. 10 = a vital outcome.**
Gives effective feedback facilitating growth and development	Management Skills: Managing People	1 2 3 4 5 6 7 8 9 10
Shares power, information, resources enabling others to function effectively	Management Skills: Managing People	1 2 3 4 5 6 7 8 9 10
Develops one-on-one relationships for the purpose of growth and development of others	Management Skills: Managing People	1 2 3 4 5 6 7 8 9 10
Effectively utilizes motivational strategies appropriate to individuals and groups	Management Skills: Managing People	1 2 3 4 5 6 7 8 9 10
Develops structures and systems to organize the work of the organization	Management Skills: Managing Organizational Work Activities	1 2 3 4 5 6 7 8 9 10
Identifies and implements the steps needed to complete organizational goals	Management Skills: Managing Organizational Work Activities	1 2 3 4 5 6 7 8 9 10
Understands and assesses common approaches in one's area of leadership	Management Skills: Discipline Specific Skills and Knowledge	1 2 3 4 5 6 7 8 9 10
Demonstrates competence in essential skills within one's area of leadership	Management Skills: Discipline Specific Skills and Knowledge	1 2 3 4 5 6 7 8 9 10
Are there any other outcomes that were not included in the list above that you would like to highlight as priorities for your church's leader development strategy?		*Optional open response.*

APPENDIX 3

INITIAL DELPHI EMAIL

The following email is an example of the message sent to prospective Delphi members. The email had minor alterations depending on the recipient.

Email Subject: Request for EdD Research Project: 10 min survey
Hello _____,

My name is Josh Rothschild; I'm a pastor at Sojourn Midtown in Louisville, KY, and I've recently entered the research phase of my Doctor of Education program. This email is to see if you would be willing to fill out a 10-minute survey that would point me toward the churches I will potentially study.

I'm seeking to study 5–10 multiethnic churches known for developing leaders. My conviction is that leadership is essential to the vision of healthy multiethnic churches, yet it comes with its own unique challenges. Therefore, a deeper understanding of how existing multiethnic churches are effectively developing leaders could be helpful for my church and other like-minded churches.

If you are open to participating, I will send you a link to an online form where you would suggest between 1–5 churches that fit within the parameters of my study. This form was designed to take no more than 10 minutes of your time.

Please let me know if you would be willing to participate, and if so, I'll send another email with the survey link.

Thanks again!
Josh Rothschild

P.S. Sometimes, it's helpful to know what you are recommending people for before you give their names to a stranger! They would have the freedom to opt out of my research. If they agree, I will first interview them to learn about their developmental strategies (20-minutes conversation). I will then send a follow-up online questionnaire to learn about their desired outcomes for their emerging leaders (i.e., character qualities, skills/abilities, knowledge) (10 minutes).

APPENDIX 4

INITIAL CHURCH LEADER EMAIL

The following email is an example message sent to potential research participants. These potential participants were those suggested by one or more Delphi members. Each email was personalized and adjusted based on who the recipient was.

Email Subject: Doctoral Research Request

Pastor ____,

My name is Josh Rothschild; I'm a pastor at Sojourn Midtown in Louisville, KY, and I've recently entered the research phase of my doctoral program. My interest is in studying how multiethnic churches develop leaders from within their congregations.

I'm reaching out to you because [insert name of Delphi member] suggested [insert name of church] may be a good candidate for me to learn from.

I am hoping to connect with the person on your staff team who is over your leader development process (could be for elders, deacons, staff, workplace etc.). Participation would include two parts: an interview (about 20 minutes) and an online survey (about 10 minutes).

Please let me know if you'd be willing to participate, or if you'd suggest someone else on your staff team who may be able to participate.

Thanks for your consideration!

Josh Rothschild

APPENDIX 5

BOOKS USED IN LEADER DEVELOPMENT PROGRAMS

This following table lists all books mentioned during the interviews with those responsible for overseeing their church's leader development process. Only three books were used by multiple churches.

Table A2. Books used in leader development programs

Book Title	Book Author	Number of Churches Using Resource
Among Wolves	Dhati Lewis	2
Divided by Faith	Michael O. Emerson and Christian Smith	2
Let Justice Roll Down	John Perkins	2
5 Dysfunction of a Team	Patrick Lencioni	1
6 Working Genius	Patrick Lencioni	1
Becoming a Multiethnic Church	Derwin Gray	1
Bloodlines	John Piper	1
Canoeing the Mountain	Tod Bolsinger	1
Colored Folk	W.E.B. DuBois	1
Conformed to His Image	Ken Boa	1
Dare to Lead	Brené Brown	1
Dominion	Randy Alcorn	1
Elusive Dream	Corey Edwards	1
Empowering Leadership	Michael Fletcher	1
Experiencing the Trinity	Darrell Johnson	1
Gospel Eldership	Robert Thune	1
Grace Walk	Steve McVey	1
Gracism	David Anderson	1

Book Title	Book Author	Number of Churches Using Resource
Heaven	Randy Alcorn	1
How to Read the Bible for All Its Worth	Gordon Fee	1
Jesus and the Disinherited	Howard Thurman	1
Just Mercy	Bryan Stephenson	1
Lead	Paul David Tripp	1
Lego Principle	Joey Bonifacio	1
Live Dead Journal	Dick Brogden	1
Master Plan of Evangelism	Robert Coleman	1
Multiplication Challenge	Steve Merle	1
Perspectives on the World Christian Movement	Ralph Winters	1
Principle-Centered Leadership	Steven Covey	1
Remarkable: The Diversely United, Blood-Bought Church of Jesus Christ	Chris Beard	1
Seven Habits of Highly Effective People	Steven Covey	1
Surprised by Hope	N.T. Wright.	1
Systematic Theology	Wayne Grudem	1
The Color of Church	Rodney Woo	1
The Color of Compromise	Jamar Tisby	1
The Cost of Discipleship	Dietrich Bonhoeffer	1
The Deeply Formed Life	Rich Villodas	1
The Root of the Righteous	A.W. Tozer	1
Theology of Ministry	Asia Pacific Seminary	1
Understanding Baptism	Bobby Jamieson	1
Understanding the Lord's Supper	Bobby Jamieson	1
Various works	C. S. Lewis	1
Various works	Carey Neuhoff	1
Various works	Craig Groeschel	1
Various works	David Platt	1
Various works	George Yancey	1
Various works	John Mark Comer	1
Various works	Mark DeYmaz	1

Book Title	Book Author	Number of Churches Using Resource
Visioneering	Andy Stanley	1
Winning on Purpose	Fred Reichheld	1

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ABSTRACT

A MIXED METHODS MULTIPLE CASE STUDY OF CHURCH-BASED MULTIETHNIC LEAERSHIP DEVELOPMENT PROGRAMS

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The purpose of this study was to better understand how multiethnic churches develop leaders from within their congregations. The urgency for this study arises from two observations. First, the biblical-theological narrative points towards leadership teams reflecting the ethnic makeup of the environment in which they are situated. Second, leadership teams that match the diversity of their context have been demonstrated to better reach their cities and the next generation and more effectively lead diverse churches. These two convictions, in combination with demographic trends that point toward a diversifying United States, create a need to develop leaders who will faithfully and effectively lead the next generation of multiethnic American Christians. If we are to develop these leaders for tomorrow, then we must better understand how multiethnic churches are developing these leaders today.

The research sought to identify two aspects of leader development within the multiethnic church context: (1) the desired outcomes for developing leaders and (2) the designed strategies for accomplishing those outcomes. A mixed-methods design was utilized by which a questionnaire established the desired outcomes and in-depth interviews uncovered the strategies.

Chapter 1 outlines the theological and practical need to better understand

leader development in a multiethnic church context. Chapter 2 presents the precedent literature in the field of leadership development. This chapter is organized from broad to narrow, starting with the historical development of leadership theory, followed by Christian leadership development literature. Finally, this chapter presents literature addressing leader development in a multiethnic church context.

Chapter 3 overviews the mixed-methods multiple case study methodology utilized in this research study. Chapter 4 presents the findings from the research study. Specifically, the themes from the coded interview transcripts and an in-depth analysis of the leader outcomes questionnaire are provided. Chapter 5 summarizes the findings from chapter 4, relates them back to the precedent literature, lists possible implications for multiethnic churches, and suggests further areas of needed research.

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