

**A PARADIGM FOR GLOBAL MISSION LEADERSHIP:
THE JOURNEY OF THE WYCLIFFE GLOBAL ALLIANCE**

by

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DECLARATION

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SUMMARY

The research question explored in this thesis concerns how globalization affects the missional journey of the Wycliffe Global Alliance (WGA) and how this is influenced by paradigm shift theory applied to the *missio Dei*. Together, these contribute to a theoretical model for a new paradigm for global mission leadership. The research is conducted through a qualitative enquiry of the journey of WGA. Its journey involves 100+ organizations from over 60 nations. These factors influence how WGA is developing leadership with a global mission mindset.

Unique factors that inform the research and its methodologies include literature reviews, an analysis of WGA's practices and processes, and case studies from within WGA. These include its missiological consultative processes, as well as a grounded theory investigation of WGA's leadership team's personal leadership philosophies. Important concepts that enlighten and enrich the study include: *missio Dei* and missional, globalization, and paradigm theory. Each contributes to understanding the journey of WGA. Furthermore, the journey is influenced by other ideas including the generous funding of God's mission; and the influences of spirituality, friendship, community and polycentrism in global mission leadership.

The research draws from broad sources and is presented through missiological and theological perspectives. The findings inform the paradigm, which is described with phrases, concepts and themes derived from the entire research. The paradigm also informs missional movements and organizational structures that can become global in their viewpoint and actions.

KEY TERMS

Global missional leaders, global South and East movements, Western missions, leading global mission, funding global movements, generosity in mission, leadership development, a global mindset, glocalization in mission, reflective practitioners in mission and centres of polycentric missional leadership.

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ABBREVIATIONS

AGM	Annual General Meeting
CE	Common Era
CEO	Chief Executive Officer
COMIBAM	<i>Cooperación Misionera Iberoamericana</i>
COP	Church of Pentecost (Ghana)
DNA	Deoxyribonucleic Acid
GIL	Ghana Institute of Linguistics
GILLBT	Ghana Institute of Linguistics, Literacy and Bible Translation
GLT	Global Leadership Team
IMC	International Missionary Council
IT	Information Technology
LCWE	Lausanne Congress for World Evangelization
LJT-TT	Leaders Journeying Together – Third Table
LM	Lausanne Movement
M.A.	Master of Arts
MOU	Memorandum of Understanding
MSG	The Message Bible
NBTO	National Bible Translation Organizations
NIV	New International Version
ODI	Organizational Development Initiative
PCG	Presbyterian Church of Ghana
PCI	Italian Communist Party
PNG	Papua New Guinea
PWR	Parliament of the World's Religions
SIL	Summer Institute of Linguistics (now SIL International)
U.K.	United Kingdom
UNESCO	United Nations Educational, Scientific and Cultural Organization
U.S.	United States
WEA	World Evangelical Alliance
WEA MC	World Evangelical Alliance Missions Commission
WBT	Wycliffe Bible Translators
WBTI	Wycliffe Bible Translators International
WCC	World Council of Churches
WGA	Wycliffe Global Alliance
WMO	Wycliffe Member Organization
WPO	Wycliffe Partner Organization

CHAPTER 1 – INTRODUCTION

1.1. OVERVIEW

The organization for this chapter is based upon Faix's (2007:113) 'empirical-theological praxis (ETP) cycle'. The ETP is a methodology for research in missiology that is intended to be both interdisciplinary and to meet 'scientific demands'. The ETP cycle therefore follows a process of 'perception, experiment, test and evaluation'. The six phases of the cycle are: (1) the research plan; (2) the field of practice; (3) conceptualization; (4) data collection; (5) data analysis; and (6) the research report.

At the centre of the cycle is a constant process of missiological reflection grounded in three phases: (1) 'induction', which involves analysis that moves from an empirical case to the comparison of theories of theology; (2) 'deduction', which 'proceeds from a general rule to a particular conclusion' (used for example in literature reviews that are applied to specific situations); and (3) 'abduction', which begins with an authentic situation but for which no specific 'rule [or] result exists beforehand' (Faix 2007:120-122).

1.2. THE RESEARCH PLAN

The research opens by outlining the preparation and motivation of the researcher. This is followed with the theological and missiological development of the research problem and aim (Faix 2007:118).

1.2.1. Preparation of the researcher

In January 2008, I became the Executive Director of Wycliffe Bible Translators International (now Wycliffe Global Alliance). My responsibilities within the Wycliffe Global Alliance (WGA) are to provide vision and leadership to the organization as a significant participant in Bible translation movements. The research of this thesis is the continuation of my M.A. (Theology) dissertation at the University of Pretoria. A conclusion from that work was the recommendation for the development of a new paradigm for leadership in global mission.

In effect, this research is a continuation of formal studies I have pursued since 2000, first a B.A. (Intercultural Studies) at Tabor College Victoria (Australia) while I was the Executive Director of Wycliffe Australia. This was followed with B.A. (Honours)

studies at the University of Pretoria in 2010, and the M.A. (Theology) in 2012 while I have been Executive Director of WGA. All of these studies have brought together the intersection of leadership praxis and missiology and therefore created a foundation for reflection on missional leadership in a global context.

In conducting this research, I acknowledge that there is a possible conflict of interest. As well as being the objective investigator, I am at the same time working for WGA, which I am researching. However, I consider this conflict to be marginal because as an “insider” in WGA, I have the added advantage of binding theory to practical experience, which I use to inform and enlarge principles emerging from the research.

The WGA Global Leadership Team and WGA Board of Directors have given their support to me while conducting this research. Our belief is that the results from this research will enable a greater missiological understanding of WGA and influence the development of its future strategies and operations. It will also assist in the development of current and future global missional leaders. Principles arising from this research can also assist the church and missional structures as they engage with the paradigm of global mission leadership.

1.2.2. Methodology and procedure

The research approach is qualitative, meaning that as the researcher, I have sought to understand the actions and practices of a select group of leaders within some organizations of WGA and some of its global leaders as they have responded to global and glocal contexts of mission. This output provides data for analysis and informs conclusions that assist in answering the research problem.

Four methodologies of data collection and enquiry are used, following Osmer's (2008:47-63) suggestions: (1) literature reviews from available sources, including current research in relevant disciplines, which result in missiological and theological deductions; (2) analysis of WGA's practices and processes over the past decade (including articles, presentations, published and unpublished papers related to global and regional leadership); (3) investigation of WGA's historical documents, current policies and practices, and other internal information of relevance; and (4) case studies from different contexts that provide information on the setting of the study. The use of such cases, as Hiebert (2009:170) verifies, are 'real-life' events with a beginning, a middle process and an ending.

These four methods enable the development of a grounded theory, allowing movement back and forth between the data and reflection upon its contents and contexts (Verschuren & Doorewaard 1999:143-178).

The 100+ organizations of WGA are the general research population. However, since that is too broad for qualitative research, the focus is narrowed to: (1) a case study of one organization – GILLBT (Ghana); (2) research based upon a number of consultations involving many leaders associated with WGA's organizations; and (3) an analysis of the leadership contexts of the WGA Global Leadership Team that provides overall leadership to the organization.

1.3. FIELD OF PRACTICE

Accompanying the study is a missiological formulation of the research problem, based upon a preliminary investigation of it. As Faix (2007:118) advises, this gives both 'the reason for the process' and the exploration of the problem.

1.3.1. Missiological formulation of the question

Historically, WGA's identity has been anchored in its evangelical roots in the U.S. It has been influenced by power and control from the U.S. and other Western nations. This is rapidly changing because of the globalization of the worldwide church and the rising influence of the church in nations outside the West. This development is influencing WGA in a significant way. WGA must now understand itself within the realities of the church because WGA is affected by trends in the church, which has become global in its geographical scope.

Into this milieu, consideration must be given to the mission of WGA, which is, 'In communion with God and within the community of His Church, we encourage and facilitate Bible translation movements that contribute to the holistic transformation of language communities worldwide' (WGA:n.d.).

WGA's journey is not unique in the sense that every international mission agency is affected by the same changing global contexts that influence WGA. However, what is unique and what gives WGA insights that others in the global missional community may benefit from is: (1) the journey of transition has been taking place over a lengthy time frame since 1991, rather than a sudden shift; (2) the composition of WGA is already global with 100+ organizations coming from more than 60 nations with a

majority located in the global South and East; and (3) WGA is willing to openly share with others the lessons it is learning from this journey.

1.3.2. Exploratory, preliminary investigation

In the concluding section of my M.A. dissertation (Franklin 2012), I suggested six themes that were studied and that are relevant to exploring the research problem: (1) how mission history assists in interpreting future praxis; (2) missiological implications from the shift from international to global in mission praxis; (3) the importance of missiological reflection in forming future directions in mission praxis; (4) understanding how theological influences from the church across the world have a corresponding global impact; (5) how the *missio Dei* must be reinterpreted in the context of contemporary mission; and (6) a new paradigm for global mission leadership is needed based upon the previous five factors and others still under review. These themes are now briefly outlined to provide broader foundations that will assist in addressing the research problem.

1.3.2.1. Mission history assists in interpreting the future

Bible translation in the context of church history intertwines with WGA, especially during the past 80 years. As the global church understands and participates in God's mission it gains insights into how the availability and use of the Bible in local languages has a transforming effect on people groups. An outcome is how the worldwide church is increasing its understanding of the importance of Bible translation within God's mission. This also leads to a greater commitment to the Bible translation movement, whether through WGA or some other means. This is apparent since all organizations within WGA share the same vision for Bible translation. It follows that the composition of WGA extends far beyond any organizational boundary that existed in the past. Furthermore 70% of these organizations are from the global South and East, indicating that the new centre of gravity of the church is directly involved in the Bible translation movement.

Note: It is problematic to make geographical statements about the growth or location of the church worldwide. For example, when referring to the "Western church" or the "West" in general it is more appropriate in Latin America to refer to the West as the "North" since the U.S. and Canada are located in the North, not the West. Another problematic term is the "global South" or the "church of the southern continents" (e.g. Africa, Asia, the Pacific Islands, the Caribbean and Latin America). A more accurate description is to add "East" since the church in Korea and China are in the East, not the South. Therefore, for the sake of continuity in this research, when the terms

“West” or “Western” are used, they include those who prefer “North” or “Northern” terminology. Likewise, “global South and East” is used instead of other variants.

WGA has undergone philosophical, strategic and structural shifts since its inception, such as: (1) moving from its original U.S. base of operation to a global context; (2) changing from an intertwined organizational structure with SIL International to a completely distinct and independent organization – yet retaining its strategic relationship with SIL; and (3) emerging from an organization of autonomous organizations motivated by the task of Bible translation to a community of organizations working together in partnerships focused on the kingdom of God.

These changes have occurred because of WGA’s growing missiological understanding of the changing nature of the church, the worldwide church’s geographical spread (and retreat) and its missional intentions. Consequently, the past eight decades of WGA’s history provide a learning environment for global missional structures regarding how they can adapt to emerging global challenges and opportunities.

1.3.2.2. Transitioning from international to global

In the context of mission agencies, there is a significant distinction between the terms “international” and “global”. The word “international” is semantically tied to a Western concept of territorial expansion. Furthermore, many mission agencies use “international” in their name, but the location of their headquarters and the nationalities of their leadership teams and/or governing bodies indicate they are still Western based and controlled. The 21st century church has spread globally, and mission structures may still be catching up with the consequences. Therefore, as mission agencies understand the changing dynamics of the church, the term global is a preferred term to international.

A paradigm shift is needed, and perhaps even underway, where missional leaders from the global South and East contribute as equals in global mission. However, do they really act as equals as long as the majority of financial resources needed to implement changes and lead new strategies come primarily from the West? Until funding for mission is a widespread reality, mission agencies may not function globally in their leadership and operations. Many parts of the world where the church is growing do not appear to be committed to funding mission in their contexts or beyond their borders. The goal should be for all geographical regions of the church to provide financial (and other) resources for mission, locally, regionally and globally.

Once they do this, they will demonstrate how essential it is to their involvement in God's mission.

1.3.2.3. A missiological perspective

The greatest theological influence upon Wycliffe has been its roots in the U.S. evangelical soil, with its interpretation of the Great Commission and how this affects its understanding of God's mission.

Even so, during the past decade growing missiological awareness by WGA's leaders of the paradigm shift of the Western church to the global church has influenced WGA's understanding of itself. This is foundational to developing a paradigm for global mission leadership.

Historically within WGA, its mission focused on the task of Bible translation without any significant understanding of how WGA participates in God's mission. It is natural that Western influence in mission has given solid focus to the involvement of people in planning and action. However, this is often done in ignorance to God's mission being about God and his initiative and activity, where he invites his people to join him in his mission. This shift of understanding is beginning to permeate the higher levels of leadership in WGA. However, it must permeate all levels of leadership and all organizations in WGA so that all leaders become missiologically informed and more adequately respond to global missional issues.

1.3.2.4. Theological influences have glocal impact

Bediako (2004:32) notes how the Christian faith is unique because it is 'culturally translatable', which makes it comfortable in any language and culture. Throughout church history Bible translation has enabled Christianity to grow and flourish in every culture. The translatability of the Bible enables people and their societies to be better equipped through their vernaculars to deal with changes brought upon them by outside influences. Such testimonials provide a theological imperative for the WGA to continue its commitment to Bible translation within God's mission.

The general nature of globalization may affect the church in one part of the world, which in turn may unduly influence or override the church in another local context. This intersection between global and local, according to Turner (2011:247), gives rise to the notion of 'glocalization'. This term describes the mixture of the global with local manifestations, regardless of culture, practices, ideologies, and so forth. In other words, according to Robertson (1995:28) there is a 'blending' of the global and the

local. Therefore, glocal refers to how global and local interconnect. Van Engen (2006:157) adds that glocalization is how people in a local context navigate their relationship within globalization. According to Robertson (1992:173), glocalization may provide a means for navigating the complexities of local contexts and reducing potential conflict between local and global. Therefore, in regard to complex issues of contextualization in the situation of the local church, the concept of glocalization may assist in the inherent tensions between global theologies and local contexts.

Understanding the concept of glocal may also assist in interpreting how the church of the global South and East has different priorities and expectations concerning Bible translation than its Western counterparts. For example, Bible translation may be viewed as an integral part of the transformation of communities and not simply a stand-alone product for the church to use at its convenience. How do Western partners accept this? This requires further investigation to develop recommendations for the global church and mission agencies like WGA who are involved in the Bible translation movement.

1.3.2.5. God's mission, Bible translation and contemporary mission

Christianity has become a global religion. Statistical analysis demonstrates this. For example, in their annual table of the status of Christianity, Johnson, Barrett and Crossing (2011:29) compare the growth of the church between 1900 and 2010. In 1900 the total number of Christians in Europe and North America was 427.8 million or 82% of the total Christian population, with the rest of the world comprising 93.8 million or 18%. One hundred and ten years later (2010) Christians in Europe and North America total 789.8 million or 36% while the rest of the world – the global South and East – reached 2,185.5 million or 64%.

The church of the global South and East is actively initiating its own plans for integral mission (the proclamation and demonstration of the gospel). This may be problematic for the Western church because of its difficulty in listening well to the rest of the world. Particularly notable is Western-centric scholarship in theological reflection. Western missions are closely tied to their culture, which is noted for its political and economic pragmatism. The results are a growing gap between Western mission practice and global South and East interpretation of mission. Furthermore, Western missiological-theological discussions emphasize the theoretical over the experiential (Manchala, Rajkumar & Prabhakar 2013:32). The consequence is that global South and East experiences are often undervalued from a missional perspective.

There is a need for a missiologically informed paradigm that influences the direction

of global missional structures. This is unlikely to take place unless there is a growing community of missiologically informed leaders who understand how to lead in God's mission in a global context.

The use of minority languages is an issue of importance to God's mission. Therefore, when considering WGA's aim to see a Bible translated for each language group in the world that needs one, it is noteworthy that most of the people who speak such languages face unique challenges. For example, UNESCO states forcing children to learn in a language they do not understand gives them an 'educational handicap' (<http://unesdoc.unesco.org/images/0015/001521/152198e.pdf>). Cantoni (1997:n.p.) notes that educators should therefore 'identify the beliefs and attitudes that underlie the marginalization of [people's] languages and cultures'. The purpose is to find ways to help them assimilate into languages of wider communication. According to SIL International, speakers of 'non-dominant' languages are regularly marginalized 'socially, politically, economically and educationally' (<http://www.sil.org/literacy-education>). Young (2011:165) refers to this as 'ethnolinguistic marginalization'. An example is speakers of the *Kenye* language of Uganda. They use other languages spoken around them because they are nervous of revealing their 'true identity' for fear of encountering discrimination and marginalization (<http://www.ethnologue.com/language/lke>). The ability to freely use one's mother tongue is a basic human right, regardless of how small the language may be. As Elson (1987:n.p.) states, all languages should be developed and respected because 'without language, culture and civilization [is] impossible'. Young (2011:161) notes that basic educational rights must extend to those who are marginalized such as women and girls, the poor and 'ethnolinguistic minorities'.

The issue of marginalization is of great concern within God's mission because of the tragic conditions many people groups face, whether from political instability, rising religious fundamentalism and religious persecution, or socio-economic pressures. These are influenced by the imbalance of wealth and power. Left unaddressed, they create extreme forms of disadvantage and marginalization (PWR 1993:5,10). It is no wonder that the global church is increasingly called upon to speak into the issue of marginalization.

1.3.2.6. Leadership for global mission

Any study of leadership methodology reveals a plethora of leadership principles and traits that have been extensively analysed. This highlights the complexity and difficulty in succinctly creating a formula for successful mission leadership. It is

neither possible nor wise to do so because any attempt to create a simplistic formula for successful missional leadership overlooks the complexity of the topic.

A simple survey of leadership works reveals that they predominantly come from Western authors and sources. Take these authors for example: Banks and Ledbetter (2004) in *Reviewing Leadership: a Christian Evaluation of Current Approaches* list 297 works in their bibliography. All of these indicate a Western publisher, usually the U.S. or the U.K. Gundling, Hogan and Cvitkovich (2011) in *What is Global Leadership?* list in their bibliography 47 books and 28 articles. All of the books show a Western publisher, and where the articles show a publisher, all are Western. Even in Kenyan Amukoble's (2012) *Character-Centred Leadership* published in Nairobi, he lists 184 works in his bibliography, and where publishers have been indicated, only three show a non-Western publisher. It seems apparent that popular leadership works have a Western orientation or bias due to the majority of researchers being located in the West. Even with the interconnected influences of globalization, it is possible for Western scholarship in the domain of leadership to be far removed from global South and East contexts that create new challenges not necessarily anticipated by Western models.

Global mission requires leaders who are equipped and can respond to greater cultural diversity while still leading change and learning in the process. Scholte (2000:207) observes how 'neo-liberal' policies from Western nations tend to assume that materialism also provides for the dignity of humans, but in fact it may overlook important issues such as identity, faith and spirituality. Missional leaders must place greater priority on creating a 'community of trust' (Lingenfelter 2008:21) that empowers people from different cultures to serve together in God's mission.

As Christianity makes its home in the soil of the non-Western world, it does not mean that Western forms of Christianity have lost their relevancy; rather, that the Christian faith is truly a universal one. This creates a missiological paradigm that influences the directions of global mission agencies such as WGA. This requires the participation of wider pools of missiologically informed leaders who understand how to lead in God's mission in a global context.

All of these factors present a serious concern for WGA because existing leadership theories and practices may not work for WGA because of the multi-cultural, inter-cultural, and glocal contexts in which WGA operates. This is a challenge for WGA because it needs current and future leaders to lead in the context of the multi-cultural, inter-cultural, and global-regional-local contexts in order to fulfil its mission.

1.3.2.7. Summary of recommendations

WGA should place greater emphasis on developing a transformational leadership model that incorporates these characteristics: (1) leaders who know how to contextualize Jesus' example of evading simple solutions in order to solve problems in ways that have a beneficial and long term impact; (2) leaders who are prepared to take a longer path and avoid short-term quick fixes; (3) leaders who motivate, broaden and elevate the interests of their followers so that they look beyond their own needs and self-interests; (4) leaders who continuously reinterpret servant-shepherd-missional leadership concepts into global contexts (often where discontinuous change is the norm); and (5) leaders who encourage their followers to raise questions about the past and to think creatively and interdependently in community. With all of this in mind, there are 12 recommendations that are relevant to the research problem:

(1) Global mission contexts require missional leaders who are equipped to lead change, as well as to learn from and respond to far greater cultural diversity than previous generations of mission leaders.

(2) Also needed are global missional leaders who can provide change in discontinuous contexts, which is the new norm. Their predecessors were more familiar with leading in an atmosphere of continuous change. According to Roxburgh and Romanuk (2006:7) continuous change is when situations are more or less predictable and the process of change becomes an outcome of what has gone before, and it can be anticipated and managed. In contrast, discontinuous change disrupts the status quo, challenges existing assumptions, creates a tipping point to something new, and therefore requires an unlearning of what was known before so that a new contextual mindset can be developed.

(3) There is less demarcation between high-context and low-context cultures due to globalization. Vecchio (ed. 1997:477) notes that high-context cultures value the group and cooperation, harmonious relationships and a heightened awareness of their physical settings. Low-context cultures prefer individualism, competition and explicit communication and ideas. Nonetheless, Global missional leaders must learn cultural intelligence in order to navigate in a globalized world.

(4) Developing trust provides a foundation based upon justice and love within and between diverse missional communities. This needs greater priority since more people from more cultures are participating in God's mission. Crossan (2007:190)

cautions that if justice and love are separated from each other, there will be 'brutality [or] banality'.

(5) Global mission requires visionary leadership at all levels. Management brings order to complexity, and the globalized contexts are more complex. However, missional endeavours need to be effectively led and not be overly managed.

(6) Globalization creates challenges for human resource deployment and management in missional structures. This includes the challenge of leading people who are increasingly self-managed and do their work in a virtual environment.

(7) Global missional leadership development requires instilling a vision for reflective practitioners who are missiologically informed. Taylor (ed. 2000:1) describes the essential characteristics of reflective practitioners as people who anchor their action and study on the Bible, an awareness of global realities and the church, as they obediently respond to the mission of God.

(8) In order for missional structures to remain faithful to God's mission, they must follow models of transformational leadership development that are based upon spiritual, biblical and missiological fundamentals.

(9) Analysis is needed as to what constitutes a global missional leader in terms of essential traits, qualities and characteristics. The key is determining how these can be passed on to new leaders through mentoring, coaching, in formal or informal settings.

(10) Missional structures need to be developed that enable leaders from the global South and East to influence global mission strategy.

(11) Positive missional role models are needed, especially in situations more familiar with hierarchical leadership models. This includes models that encourage followers to raise questions and to think creatively and interdependently.

(12) Models are needed that appreciate and support courageous missional leadership, providing change that builds consensus in complex cross-cultural, multi-cultural and inter-cultural contexts.

1.4. CONCEPTUALIZATION

The next phase of the research methodology is the cycle of 'discovery, justification and application', which allows for wide-ranging considerations and conclusions (Faix 2007:118).

1.4.1. Missiological development of the problem and aim

WGA's missional journey provides the basis for a fresh paradigm for global mission leadership that will benefit any international mission agency. WGA's journey requires it to navigate through the changing contexts of the church worldwide, while developing its missional understanding of itself, yet at the same time remaining faithful to its mission, with the additional caveat that leadership who have a global mission mind-set will lead it.

The research question that is explored is: How will WGA remain faithful to its mission? Can it develop global leadership that will facilitate Bible translation movements that result in the holistic transformation of people groups worldwide?

The research problem is explored through three guiding questions: (1) How does globalization influence the development of a paradigm for missional leadership?; (2) What is the contribution and relevance of paradigm shift theory when applied to the *missio Dei*?; and (3) How will the missional journey of WGA contribute to a theoretical model that helps answer these questions?

1.4.2. Specification and clarification of the terms

The terms that advise the research question and are central in developing a missiological framework are now noted. In order of priority, they are: (1) the mission of God, *missio Dei* and missional (note that throughout this research, the theological concept of "missional" is used rather than "mission", as this will broaden the benefits of the research; (2) globalization, global and glocal; (3) paradigm and paradigm shift; and (4) journey (as applied to WGA as an organization).

Note that the terms follow Hiebert's (2009:161) four areas of missiological research: (1) through a literature review, the concept of *missio Dei* informs the 'place of mission in theology'; (2) the unfolding story of God's revelation is developed through the analysis of *missio Dei*; (3) the 'history of missionary outreach' is explored in the historical review of the *missio Dei* concept; and (4) the area of 'human and social and cultural systems' is explored through the literature review of globalization,

including glocalization, paradigm and paradigm shift and the metaphor of a journey, as applied to WGA.

It is important to understand the context of WGA: From 1980-2011, WGA was called “Wycliffe Bible Translators International” or “WBTI”. In 1991, WBTI was restructured to become an international mission. After 2011 its “doing business as” name was changed to the “Wycliffe Global Alliance”. While WGA will be used throughout this research, in certain contexts the generic terms “Wycliffe”, “Wycliffe Bible Translators” or “WBT” may be used instead. When this occurs it is because it is referring to organizations, organizational structures, or historical contexts that pre-date 1991.

WGA shares a common history and heritage with the faith-based research organization called SIL International (formerly the Summer Institute of Linguistics – see www.sil.org). Until 1991, the two organizations shared the same structure and resources. Personnel from Wycliffe organizations were seconded to and served under SIL structures. A legacy of the intertwined relationship means that the various forms of “Wycliffe” that exist were thought to be entirely the same by friend and foe, and the two words “Wycliffe” and “SIL” were (and still are) regularly used interchangeably (e.g. “Wycliffe/SIL” or “SIL/Wycliffe”), even if or when this is an inaccurate statement of the separate identities of the two organizations.

Since 2008, WGA and SIL International have had their own leaders, leadership structures, governing Boards, and so on. The two organizations refer to each other as strategic partners with the continual flow of ideas and resources between them. However, there are now some organizations in WGA that do not relate to SIL because they exist where SIL has not traditionally worked.

It is important to note that in this research the focus is solely on WGA and does not intend to explicitly include or implicate SIL International.

1.5. DATA COLLECTION

The cycle of ‘discovery, justification and application’ (Faix 2007:118) is evident in the area of empirical data design and collection. This is now presented in greater detail.

1.5.1. Specification of the empirical data design

The focus of my research is on WGA, in particular how it is affected by globalization and what type of leadership this will require for it to be faithful to its mission.

Therefore, in concert with how the data was collected and analysed, we shift from explanations regarding its context to discoveries from the context. This exploration encourages the relationship ‘between field practice and scientific practice’ (Faix 2007:118), rather than creating a theory for its own sake.

1.5.2. Collection of the empirical data

The journey of WGA, in particular the missiological and theological influences and themes encountered during the past few years, provides the research data for this thesis. The data for each chapter is collected and presented in the following ways:

Chapter 2 – We begin with a literature review of these key terms: globalization and glocalization; *missio Dei*, mission and missional; paradigm and paradigm shift; and the journey of WGA.

Chapter 3 – International to global: Here the shift from an international Christian mission organization to one that is global is analysed. A case study of one WGA Organization, the Ghana Institute of Linguistics, Literacy and Bible Translation (GILLBT) is presented.

Chapter 4 - Leading global mission structures: Factors are analysed that influence the leadership of missional structures in complex globalized situations. A brief literature review is made concerning global leadership, which is applied to a definition of global missional leadership. We use this with a qualitative analysis of the leadership philosophies of WGA’s leadership team.

Chapter 5 – Funding global missional structures: The impact of how funding, raising funds and managing funds impact the leadership of global missional structures is studied, with reference to a literature review. A case study about WGA’s missiological consultations on funding is conducted.

Chapter 6 – Developing leaders who are reflective practitioners: The importance of missiological research and reflection is explored in order to develop the identity and guide the direction of global mission leaders. A literature review about the concept of the reflective practitioner is conducted, followed by a case study of WGA’s first missiological reflective consultation for leaders.

Chapter 7 – Developing leadership for the new paradigm: This chapter encompasses a case study of WGA’s *Leaders Journeying Together – Third Table* event for new and emerging leaders. A literature review is conducted on the concept of

polycentrism and its relevance in missional leadership, as well as a review on friendship in mission.

Chapter 8 – Conclusion: A new paradigm. The resulting paradigm is grounded on the journey of WGA as it transitions from its Western roots to an international mission agency and now to a global alliance as well.

1.6. DATA ANALYSIS

The next part of the cycle is the analysis of the data through an empirical-theological grid of ‘discovery, justification and application’ (Faix 2007:118).

1.6.1. Analysis of the empirical-theological data

Based upon the data and its analysis, a ‘theory of practice’ is advanced in each chapter in the following ways (Faix 2007:118):

Chapter 2 – Key terms: The literature review of key terms provides a foundational basis for the entire study. The terms include globalization and glocalization; *missio Dei*, mission and missional; paradigm and paradigm shift; and the journey of WGA. The review provides the substance for working definitions of the key terms. The review is also of particular importance by providing a central point for the on-going cycle of missiological reflection. As such, it incorporates deduction from the literature reviews as the basis for an application to specific situations in the subsequent chapters when these terms are used.

Chapter 3 – International to global: The case study of the WGA Organization called GILLBT, provides the data to analyse a shift from a missionary paradigm (that originated from Western influences) to one that attempts to embed itself in the national aspirations of the Ghanaian church. This transition provides a model for global mission leaders attempting similar shifts for their organizations. The influence of the church of the global South and East, which has different mission priorities, affects the balance of power and influence in international mission agencies, including WGA.

Chapter 4 - Leading global mission structures: Globalization creates unpredictable contexts in which a leader’s swift adaptation becomes a key to an organization’s survival. At its heart, globalization has core concepts that affect leadership. Current leadership paradigms seem stretched or even inadequate for leading global

movements that operate in changing interconnected contexts, as well as those that are multi-religious, multi-cultural and inter-cultural. A global missional leader must respond to the unprecedented effects of globalization upon the mission of God. In response to this dilemma, and on the basis of a literature review about global missional leadership and a qualitative analysis of WGA's leadership team's leadership philosophies, we make the case for a different kind of paradigm for global leadership communities. The results of the analysis provide an initial foundation for a new paradigm that will enable global missional movements to have leaders and communities who will guide their work with a greater understanding of the changing contexts of the church and world.

Chapter 5 – Funding global missional structures: Here the literature review provides the basis for theological and missiological interests of funding, generosity, giving and stewardship. The case study about WGA's missiological consultations on funding identifies specific values and principles that may be generally applied to funding global missional structures. Finally, a comparison is made between WGA's *Principles for Funding* derived from its missiological consultations with those of the *Lausanne Standards*.

Chapter 6 – Developing leaders who are reflective practitioners: A literature review about the reflective practitioner is made with a case study of WGA's first missiological reflective consultation for leaders. Together, these inform a model for developing leaders who become reflective practitioners. We illustrate and demonstrate how the reflective process has been formalized to assist in the development of WGA's current and emerging leaders.

Chapter 7 – Developing leadership for the new paradigm: The case study of WGA's *Leaders Journeying Together – Third Table* event explores what happens when current and emerging leaders of various ages, experience, cultures and genders are brought together to explore, in community, themes (biblical, missiological and practice) that are associated with global mission leadership. The literature review on polycentrism provides substance on the development of global missional leadership. The literature review about friendship in mission deepens the value of partnering and community in mission.

Chapter 8 – Conclusion: A new paradigm. The new paradigm is necessary because of many new factors WGA faces in its future journey. How it responds to them will have application to others in a similar journey. Fundamentally, this journey provides important fundamentals, which we articulate through key phrases and concepts. These are related to foundational themes that explored in the analysis of the

research questions. I include statements upon which the paradigm is built.

1.7. RESEARCH REPORT

We have interpreted, presented and applied the empirical data to various contexts associated with WGA. This enables the ‘construction and reconstruction’ of leading ideas that ultimately generate theoretical conclusions about the research (Faix 2007:119).

1.7.1. Missiological interpretation

The missiological interpretation of the research problem is influenced by these factors: (1) models of leadership; (2) missiological foundations for leadership; (3) the paradigm shift from Western to global; (4) the importance of Vision 2025; and (5) the translation model of contextualization. These are now explored in greater detail:

1.7.1.1. Models of leadership

As Christianity spreads into new areas around the globe, it generates missiological implications that will shape leadership models. There are volumes of studies on leadership behaviours, principles and traits, whether from a business, not-for-profit, Christian mission or church perspective, or sometimes a combination of all of these. Within the context of leading in God’s mission, several leadership types are pertinent to mission in the global context. These include: (1) the transformational leader who encourages creative ideas and intellectual stimulation that broadens and challenges followers to move beyond their self-interests to what is best for the whole group (ed. Vecchio 1997:320); (2) the servant leader who leads by example and whose attitude of serving others develops trust (ed. Vecchio 1997:431); (3) the shepherd leader who compassionately uses diverse skills and techniques according to the needs of the context (Laniak 2006:247); and (4) the missional leader who understands that it is through God’s grace that one participates in leading in God’s mission (REC 2005:69). All of these types may also be blended together to give dynamic global missional leadership.

Most common leadership practices in global mission appear to be based upon Western biases for their orientation of leadership. Chemers (1997:119) observes that leadership and organizational theories formulated in the West do not always have application to other cultures. For example, Banks and Ledbetter (2004) give an extensive overview of contemporary approaches of Christian leadership using

sources only from Western authors and publishers. However, it seems apparent that these Western-based leadership approaches are inadequate to serve the purposes of missional structures like WGA, which operates in changing contexts that are interconnected, multi-religious, multi-cultural and inter-cultural.

It follows that the depth and complexity of global mission leadership cannot be ignored. The journey of WGA with its organizations that relate interdependently in community provides an excellent vantage point for the exploration of the research problem. However, in doing so, it is problematic to succinctly express formulas for successful missional leadership in global contexts. Rather than modifying existing models of missional leadership, there is a critical need to query what a new paradigm would look like. Consequently, documenting the journey of WGA will serve the broader missional community because its problems are likely to be universal.

1.7.1.2. Missiological foundation for leadership

Investigating a paradigm shift for global mission leadership requires a missiological foundation. As preparations were made for the Edinburgh 2010 International Mission Conference, Balia and Kim (eds. 2010:2) note through the study process of eight 'Commissions', issues considered to be of great significance to mission in the world today were explored in a scholarly fashion. Mission theorists were challenged to observe the undercurrents of missional practice in global, regional and local contexts in order to understand how communities affected by God's mission have also engaged with his mission. Reflecting on this study process, Manchala, Rajkumar and Prabhakar (2013:30-31) stated that theologians should give greater attention to reformulating theology and theologies of mission since past predispositions have been to separate what is theoretical from the experiential and give greater importance to the former.

Ensuring that theoretical concepts of missional leadership are not separated from practical applications, a paradigm of global mission leadership makes a contribution to theological reflection through reinterpreting leadership concepts such as servant, shepherd, transformational and missional into global applications. The paradigm requires developing and experimenting with organizational structures that are appropriate for mission. The paradigm reflects multi-directional global leadership versus one directional leadership, whether it be from the "West to the rest" or the global South and East taking greater prominence. The outcome should see greater balance between the various global spheres of influence, and between theoretical and practical implications.

The outcome of the paradigm shift should enable WGA and other global missions to empower their leaders at all levels to lead with a greater understanding of the changing contexts of the church and world.

1.7.1.3. Shifting from Western to global

In order to be faithful to its responsibility of facilitating Bible translation movements globally, WGA is in the midst of a paradigm shift from its historical Western and somewhat colonial roots to its future as a global alliance. As this shift takes place, WGA is affected by trends in the church and concomitant world problems that rapidly influence its role in the future. The global context and its accompanying trends affect the church and mission agencies in numerous ways. These developments call for a process of continual improvement because the church, and those affiliated with it (like WGA), are adapting to the changing global environment.

Globalization has created unpredictable contexts such that a leader's swift adaptation becomes a key to an organization's survival. This rapid and global state of change is due to the spread of technology, affordable air travel, global banking, virtual reality, rapid urbanization, and so on. The widespread availability and use of information technology continually disrupts the status quo of the church and mission agencies. This may result in a fear of the future and this can paralyze leaders. Consequently, if leaders in mission aim to survive and thrive, adaptability is a critical skill. The popular maxim that expresses this is, "change or die".

Although it seems that a missional leader must respond or react to the unprecedented effects of globalization upon God's mission, should the leader act similarly to a CEO of a global company? It seems obvious that a missional leader must follow different criteria in adapting to and thriving in the necessary paradigm shift for missional structures. This is the crux of the research problem.

1.7.1.4. Importance of Vision 2025

The importance of WBTI's (and now WGA's) Vision 2025 must be emphasized. This vision is to see a Bible translation program in place for every language group that needs it by the year 2025. It was adopted in 1999 during a time when Western influence in mission leadership and strategy within WBTI were at their peak. In 1999 WGA was primarily a Western mission agency with a smaller component of non-Western nations contributing resources to Bible translation. When the vision was adopted, the leaders commissioned with its immediate implementation did not necessarily have a clear vision about WBTI or about the global church.

Within a few years, however, it became apparent that changes were needed to enable WBTI to better engage with the global church. These structural modifications were finalized in January 2008. Since then further strategic developments have occurred as WBTI transitioned to WGA. By 2013 this has meant that 70% of the 100+ organizations in WGA were from the global South and East. This illustrates the early phase of a paradigm shift in WGA.

In accomplishing its mission, WGA does not operate in a vacuum. For example, Western churches have often applied a metric to WGA that focuses on how many languages have Bible translation underway, how many languages still need Bible translation, how many languages have completed New Testaments, etc. However, this measurement is quantitative and therefore is incomplete. As the church has become global, a different set of metrics may be suitable for WGA. For example, it may become more appropriate for WGA to be measured based on the strength of its relationships in partnerships that bring transformational impact in each language group, rather than primarily by numerical statistics measuring linguistic progress.

The transition from WBTI to WGA assisted it in re-discovering how to participate in God's mission. As it continues to do so, its challenge is to move out of decades-old structures and mindsets to a new welcoming environment where studying God's mission brings awareness to how Bible translation is integral to his mission. The development of WGA provides a shift of focus from operating as an institution to being on a journey as an alliance within the Bible translation movement. To this end, WGA seeks to build polycentric leadership across the globe so voices from all of its participating organizations are involved in the vision.

1.7.1.5. Translation model of contextualization

Specifically for WGA, Bevans' (2002:37) 'translation model' of contextualization is critical because biblical and theological content are always modified and accommodated into any given culture. The translation model understands that the gospel's content does not change regardless of the context because its authors expected to be understood in unambiguous, comprehensible and helpful forms (Kraft 1979:271). Bosch (1991:421) also calls this the 'indigenization model' or the 'inculturation model'.

Sanneh (1989:51) calls this model the Bible's 'translatability'. He equates this with why Christianity has spread across the globe and is unequivocally comfortable in any language, culture and context. Bible translators reject any notion that God speaks in a special, sacred language in the Scriptures. Rather, God communicates at ease in

any vernacular. Bevans describes this as the ‘kernel of the gospel which is surrounded in a disposable, nonessential cultural husk’ (2002:40). Consequently the gospel is able to transcend the cultural biases of the translator so that it takes root in any recipient language and culture (Sanneh 1989:53). Sanneh (1989:3) also moves the translation model beyond the technical role of the translator who is focused on the production of Bible texts. Rather, the focus is on the adoption of ‘indigenous cultural criteria for the message’ through the proficiency of the ‘indigenous experts’ (1989:5) and is in contrast to the assumed influence of the Western missionary. This approach moves the indigenization process beyond any ‘conspiracy with imperialism’ (Maluleke 1996:4).

Bediako (1995:5) is also a promoter of the translation model in the context of Africa because it enabled African Christianity to restore its ‘African identity [and] personality’ in order to give ‘full expression of African ideals of life’ (Maluleke 1996:6).

The translation model is not without its pitfalls. As Kim (2009:47) observes, the perspective of the foreign missionary who takes the gospel from one context to another influences the message. However, the Holy Spirit is already active in each context and therefore one assumes that the Spirit is at work bringing out local understanding because the Christian faith emerges out of the experience of local participants (Kim 2009:48).

Other concerns exist in Africa. Maluleke (1996:16) notes the importance for theologians to give greater regard to African traditional religions and culture rather than merely seeing them ‘as preparations for the Christian gospel’. The concern is that, while Christianity provides ‘the most valid framework for a full and complete life’, African life may not be waiting upon Christianity in order to be realized.

Another factor is how Bosch (1991:421) broadens contextual theology to not just include the indigenization model, but to also include a ‘socio-economic model’, one that exhibits characteristics of being ‘evolutionary’ (such as political theology) on the one hand and ‘revolutionary’ (black theology) on the other.

In conclusion, the translation model, while being important to WGA, is in tension with some inherent challenges. Both Bediako and Sanneh affirm its usefulness and Bosch adds a socio-economic dimension. In addition, Maluleke raises the question whether in global South and East contexts, the translation model may ignore the fertile spirituality, life and identity of local citizens and through which lenses they use to contextualize.

1.7.2. Missiological-methodological reflection

The purpose of this research is to identify how WGA will stay faithful to its mission, while simultaneously developing global leadership for worldwide Bible translation movements. WGA's journey of navigating through the globalized contexts of church and mission provide missiological content for developing a paradigm for global mission leadership that will benefit any international mission agency. WGA's contribution to this topic is unique because the journey of transition has been taking place over a lengthy time frame and has been increasingly grounded upon missiological themes. Furthermore, the composition of WGA is already global. Finally, WGA is willing to share the lessons that it is learning from this journey with others who will benefit from them.

1.8. CONCLUSION

In this chapter the structure of the empirical-theological praxis (ETP) cycle forms a methodological basis for the missiological research that is undertaken in this thesis. The structure of this chapter includes the six phases of the ETP cycle: (1) the research plan; (2) the field of practice; (3) conceptualization; (4) data collection; (5) data analysis; and (6) the research report. As noted, the centre of the cycle concerns an on-going missiological reflection that is based upon induction, deduction and abduction.

CHAPTER 2 – KEY TERMS

2.1. OVERVIEW

This chapter contains a literature review of the key terms that are foundational to understanding and addressing the research problem: How will WGA remain faithful to its mission by developing global leadership that facilitates Bible translation movements towards holistic transformation of people groups worldwide?

The research problem is explored through three guiding questions: (1) How does globalization influence the development of a paradigm for missional leadership?; (2) What is the contribution and relevance of paradigm shift theory when applied to the *missio Dei*?; and (3) How will the missional journey of WGA contribute to a theoretical model that helps answer these questions?

The key terms that arise from the research question are, in order of priority: (1) the mission of God, *missio Dei* and missional; (2) globalization, global and glocal; (3) paradigm and paradigm shift; and (4) journey (as applied to WGA as an organization).

As stated in Chapter 1, these terms follow Hiebert's (2009:161) four areas of missiological research regarding: (1) the place of mission in theology; (2) the unfolding story of God's revelation; (3) mission history; and (4) human and social and cultural systems. These issues are enhanced and applied to WGA with assistance from a literature review of key terms used in this research.

The literature review also provides the basis for missiological reflection at the centre of the empirical-theological praxis (ETP) cycle, which has been outlined in Chapter 1. The literature review of each key term provides the basis for application to specific situations that occur throughout the remaining chapters.

Finally, the key terms being defined are broad terms with a diversity of meanings. Although the literature review is inadequate in and of itself to prescribe a comprehensive understanding and definition of each term, it does provide a foundation for working definitions of each key term used in the research.

2.2. MISSION, *MISSIO DEI* AND MISSIONAL

A theology of mission has been undergoing development for centuries. For example, Kemper (2014:188) notes that St Augustine (354-430 CE) is credited for using the term *missio Dei* as a description of 'God's work in which the church and the faithful participate'. At the beginning of the Protestant Reformation, Martin Luther's (1483-1546 CE) views of the work of God and the arrival of God's kingdom could be described as an emerging theology of mission. In the 16th century, Gisbertus Voetius stated that mission flowed from the heart of God. Much later, Bosch (1991:1) observes how up to the 16th century, the concept of *missio Dei* was associated with the doctrine of the Trinity. Kemper (2014:188) suggests that it was really only from 1952 onwards that the concept of the mission of God was articulated in a more far-reaching manner. With this in mind, the purpose of this section is to consider the theological developments surrounding *missio Dei* from the late 1800s until today.

2.2.1. Mission as Western conquest and persuasion (1800s-1910)

Walls (2008:196) observes two simultaneous approaches to mission that contributed to the expansion of the Christian faith in the 19th century: (1) the 'crusading mode' where some missionaries aligned with colonial Christendom governments and compared God's mission to a military conquest, with a concomitant expansion of territory. Christianity was thought to be superior and would Christianize entire people groups. Western education was one vehicle (whether in English or the local vernacular) for expansion (Kim 2009:21-22); and (2) 'the missionary mode', where Christian missionaries sought to sincerely and truthfully proclaim the gospel and seek out new followers to disciple in their faith, was another. Kirk (2000:23) uses another comparison: likening missionary initiative to a business with the aim of persuasively selling Christianity, packaged in the form of European civilization.

At the Edinburgh World Missionary Conference of 1910, Robert E. Speer promoted mission as 'conquest' (Noll 2012:262). At the close of the conference, chairman John R. Mott boldly proclaimed that a conquest to the ends of the earth by world mission had begun. He logically believed that all available Christian resources would be quickly deployed to support this advance (Walls 2008:200). Those present in the conference would be responsible for initiating a comprehensive plan for evangelization that would see the world completely 'reached' in the foreseeable future (Noll 2012:264).

This Edinburgh optimism was disrupted by the onslaught of World War I (1914-1918), the Great Depression (1929-1933) and World War II (1939-1945). These

cataclysmic events challenged optimistic mission rhetoric because: (1) the collapse of the European empires meant a significant loss of influence of colonialism; (2) the over-confidence arising from the Enlightenment was ill-founded – presuming that humanity could ‘change the world’ (Whitfield 2011:18); (3) Western Christian leaders realized that the church was growing more rapidly outside of the West than it was in Europe; and (4) a humbler approach to mission was characterized as the realization of the depravity of the sinful human condition and its separation from God (Kim 2009:23).

2.2.2. Tensions in mission theology (1928-1932)

A series of gatherings of the International Mission Council (IMC) sought to pick up where Edinburgh left off. (The IMC later integrated into the World Council of Churches – WCC). Starting in Jerusalem (1928), differences of opinion arose between those who thought mission was evangelism through proclamation, and those who saw mission as focused on the social implications of the gospel (Kim 2009:32).

At the Tambaram, India IMC conference (1938), further conflicts developed. W.E. Hocking questioned the lack of cooperation with followers of other religions, whom he saw as allies against the mutual foe of secularism. Hendrick Kramer, on the other hand, emphasized mission as primarily the proclamation of the gospel. At the Whitby, Canada IMC conference (1947), the post World War II mood was one of submitting to God as his humble partners in mission.

Earlier at the 1932 Brandenburg IMC conference, Karl Barth introduced Protestant reflections on the characterization of mission in his paper, “Theology and Mission”. Barth’s conceptualization of mission is the ‘activity of God’. Mission is ‘a witness’ to the action and activity of God himself on behalf of the world and for all humanity (Oborji 2006:134). Mission is therefore fully dependent upon Christ’s grace. It is an action arising from the heart of the triune God (Kim 2009:28). Barth moved the ownership of mission from the church to God. The church is missionary, empowered by the Holy Spirit, participating in God’s mission, the focus of which is on all of creation (Kim 2009:28-29).

Flett (2010:12) observes that Barth’s contemporaries did not view him as a ‘friend’ of mission. However, Barth’s Trinitarian emphasis has influenced a wider circle of theological development on where mission was centred: it originated as God’s activity rather than the human activity of the church.

2.2.3. *Missio Dei's* theological development (1952-1965)

At the Willingen, Germany IMC (1952), Karl Hartenstein built upon Barth's Trinitarian emphasis of mission. Much earlier Hartenstein had used Barth's work in a lecture in 1928 (Wright 2006:62). At Willingen Hartenstein popularized the term *missio Dei* for the first time and positioned mission 'as the cause of the Trinitarian God', rather than as the obligation of the church (Oborji 2006:134). Hartenstein stated that mission occurred within the triune God's overall plan for salvation because 'God is mission' (Bevans & Schroeder 2011:57). Kemper also (2014:189) observes that Barth's influence meant mission was the labour of the triune God as an absolute 'missionary God [because] mission is an attribute of God' (Oborji 2006:134). Mission originates in and flows from the nature of the triune God (Bosch 2011:399 and Flett 2010:11).

Such considerations continued the profound shift that had started with Barth. Rather than mission originating from the church, or being church-centred (Bosch 2011:379), the triune God initiates mission and empowers the church to go into the whole world (Van Gelder & Zscheile 2011:30). Oborji (2006:135) states that 'the church exists because there is *missio Dei*'. However, the church's role is not marginalized in mission, even though God's mission is greater than the missionary actions of the church itself (Whitfield 2011:18). The church's role is to be 'an instrument of mission... in the movement of God's love' for all of humanity (Oborji 2006:135).

After Willingen, *missio Dei* was mentioned but not given widespread use until 1958 when Georg Vicedom used the term in his book *The Mission of God* (in German with an English translation in 1964). The Latin phrase *missio Dei* literally means, "the sending of God". Vicedom wanted greater clarity to the relationship of mission to the Trinity by observing that the triune God is the model for influencing mission's spirit and action (Oborji 2006:140). It is the loving will and nature of God that provides the origin and basis for mission and the church as the instrument for mission (Oborji 2006:140). The ownership of mission is entirely with God from start to finish (Bosch 2011:482).

The IMC in Mexico City (1963) brought together mission and evangelism that had previously been separated. Mission was no longer a one-directional action from the 'West to the rest' but was occurring in all directions (Kim 2009:25). Mission was no longer limited to the church's activity of sending cross-cultural missionaries overseas and no longer based primarily on geography. Instead, mission was founded upon the 'belief, conviction and commitment' of all that the church was sent to do starting first with where it was found (Kirk 2000:24).

2.2.4. *Missio Dei's* widening influence (1966-1990)

J.C. Hoekendijk understood *missio Dei* as based upon 'God's self-revelation as the One who loves the world' (Oborji 2006:144). God's action is in and with the world and he invites the church to participate with him in the world in specific methods, 'times and places, or in response to particular needs' (Oborji 2006:144). God also continues to care for his creation and bring *shalom* to the earth because the 'world sets the agenda for the church' (Van Gelder & Zscheile 2011:30).

While Hoekendijk's position gained popularity, others saw the church's role in the *missio Dei* as the principle channel by which God's redemption occurs in the world (Van Gelder & Zscheile 2011:30).

The San Antonio (1989) Conference on World Mission and Evangelism resulted in a broader acceptance of *missio Dei* by wider spheres of the church, including evangelicals, mainline Protestants, Eastern Orthodox and Roman Catholics. Mission was now considered to be 'multi-dimensional' (Kim 2009:26) as it responded to a growing agenda into every context imaginable.

Lesslie Newbigin's Trinitarian emphasis of mission became prominent at this point. Tennent (2010:68) states that Newbigin's realization of the need for articulating a Trinitarian missiology was 'prophetic' and one of his lasting contributions.

Newbigin (1995:29) stated that God is ruler over all and therefore the church boldly proclaims the kingdom of God as being 'over all things'. The triune God is where the church's understanding of mission should start (Tennent 2010:67). The church 'acts out the love of Jesus that took him to the cross' when it invites people into a union with Jesus Christ, who in this world is 'the presence of the kingdom'. The Holy Spirit as the 'preview' of God's kingdom directs the church into the world, often in mysterious ways (Newbigin 1995:65).

According to Newbigin (1995:29), mission involves all members of the triune God: the Father proclaims the kingdom, the Son offers new life, and the Holy Spirit bears witness to the activity of the triune God. Tennent (2010:67) states it is only through the triune God that the church has 'missional authority' to proclaim and demonstrate the gospel. The issue of authority is important. Under Christendom's influence, biblical Trinitarian authority for mission was 'replaced by a cultural, institutional, or pragmatic one'. With the 'collapse of Christendom', such authority is now 'utterly discredited' (Tennent 2010:67). The call for a Trinitarian missiology by Newbigin is a call to return to the authority of the triune God in mission.

2.2.5. *Missio Dei* and David Bosch (1991)

David Bosch's work on refining the understanding of *missio Dei* cannot be underestimated. His *Transforming Mission* continues to be extensively cited on the topic. Bosch (1991:389) observed how God's mission had been interpreted through mission history in a number of ways: (1) In soteriological terms 'as saving individuals from eternal damnation'; (2) in cultural terms as bringing the so called 'blessings of the Christian West' to people from the global South and East; (3) in ecclesiastical terms as the physical growth of the church or a denomination; and (4) in salvation history as the manner that the world becomes 'transformed into the kingdom of God'.

Bosch stated that mission originates only from the heart of the triune God who acts as a 'fountain of sending love' (Bosch 2011:402) because of God's love for people (Oborji 2006:134). This is the 'deepest source of mission' (Bevans & Schroeder 2004:303). The meaning of mission is found in the relationship within the Trinity expressed in this progression: the Father sends the Son, the Father and the Son send the Holy Spirit. The Father, Son and Holy Spirit send the church into the world (Bosch 2011:399 and Wright 2006:63). The church is missionary because it exists to be sent for God's mission. Almost as a warning, Bosch (2011:395) states that the church can only be missionary if it is out in the world as a 'sent community' (Skreslet 2012:32) and acting differently from the world, such as a prophetic 'contrast community' (Zorgdrager 2012:27). The end result of God's mission will be a state of *shalom* when God's 'universal reconciliation and peace' will reign over all (Oborji 2006:134).

2.2.6. Influence of Lausanne upon evangelical positions

The Lausanne Committee for World Evangelization (LCWE) released its *Covenant* in 1974. This has influenced evangelical understanding of mission because it states, that within the church's mission, 'evangelism is primary' (LCWEa). Later, Lausanne's *Manila Manifesto* (1979) states that mission encompasses the 'whole gospel' that establishes the kingdom of God on earth through his 'liberating plan' for his redeemed community (LCWEb).

This is an important shift since many mission societies founded in the 19th century were motivated by a priority on evangelism that emphasized the penal substitutionary theory of the atonement (Sunquist 2013:159).

The *Lausanne Covenant* recognizes the universal church (as a community rather than an institution) is at the centre of God's mission and is his means of proclaiming

the gospel. Later, the Lausanne Theological Working Group describes 'the whole church' by identifying with the Nicene Creed as 'one, holy, catholic, and apostolic church' (Thacker 2010:4). Balia and Kim (eds. 2010:213) note how this 'creedal formulation' becomes Lausanne's understanding of involvement in the *missio Dei*.

LCWE became the Lausanne Movement and in its *Cape Town Commitment* (2010) it states that the redemption of all of creation through Jesus Christ is the focus of the establishment of God's kingdom, which seeks to transform all nations. Therefore, mission is the integration of evangelism and the demonstration (or 'committed engagement') of the gospel in the world. Proclamation has social outcomes when people are called to 'love and repentance', and social participation has evangelistic implications when the church witnesses to Christ's 'transforming grace'. Since God has a redemptive plan for all of creation, the *Commitment* urges Christians to critical and 'prophetic ecological responsibility' because of the wastage of the earth's resources and corresponding rampant consumerism (LM 2010).

Wright (2006:67) brings clarity to a definition of mission by anchoring it in a missiological hermeneutic of the Bible: Mission is the 'committed participation of God's people in the purposes of God for the redemption of the whole creation'. Then, almost in wonderment at this pronouncement, Wright states that God invites people to join with him because he chooses to use fragile human instruments in his mission through our involvement in planning and in our action.

Flemming (2013:17) outlines what the church is sent to do: it is to fully participate in what God is doing in his 'magnificent pageant' in the world. Fleming also sees a comprehensive involvement of the church in God's mission that encompasses all of creation (2013:17). However, this could lead to the scope of mission to reduce or exclude the work of the church and its activity of evangelism (Wright 2006:63). Too broad a view of mission raises concerns because mission could digress into being a fad, catchphrase, slogan, or be easily taken for granted, but largely misunderstood (Kirk 2000:25).

Stetzer and Nation (eds. 2015:8) emphasize the glorification of the triune God in the *missio Dei* as 'the Father sent the Son to accomplish this redemption, so He sends the Spirit to apply this redemption to the hearts of men and women'. God enables the church in his mission for 'witness and service'. The redemptive movement originates from the triune God, flows through the church on into the world and 'results in people of every tribe, tongue, and nation responding in lifelong worship of God' (eds. Stetzer & Nation 2015:8). The climax of the *missio Dei* occurs when 'God creates a new heaven and new earth' (eds. Stetzer & Nation 2015:8).

Wan (2015:35) defines mission as ‘the Christian (individual) and the church (institutional)’ participating in the *missio Dei* of the triune God. There are two aspects to this mission – ‘saving souls [and] ushering in *shalom* [for the] redemption, reconciliation and transformation’ of God’s creation (Wan 2015:35). The activity of the individual Christian in God’s mission is part of a larger community, modelled by its members of the community of the triune God, in which each has ‘individual identity and tasks [that] are unified in the corporate identity and purpose of the godhead’ (Wan 2015:35).

2.2.7. Ecumenical perspectives

WCC’s *Together Towards Life* also states that mission originates in the heart of the triune God. God is missionary and calls and enables his people to be a ‘community of hope’ (ed. Keum 2013:4). The gospel as the good news applies to all of creation and impacts every part of life and community. Through the power of the Holy Spirit, this community repels and transforms all ‘life-destroying forces’ (ed. Keum 2013:4).

Balia and Kim (eds. 2010:11) reflect on the centenary of the Edinburgh 1910 World Missionary Conference and provide contrasts that took place in 100 years of development of a theology of mission: In 1910, the focus was on the ‘*missions* of the churches [or] church-centred mission’. By 2010 this has shifted to God’s mission (*missio Dei*) in which Christians participate (or a ‘mission-centred church’) and are looking for ‘missionary collaboration beyond the church’ (eds. Balia & Kim 2010:11). In 1910 there was the understanding of multiplicity of missions; 100 years later, while mission is referred to in the singular sense, it is multifaceted because it includes ‘witness, proclamation, catechesis, worship, inculturation [and] inter-faith dialogue’, all carried out in specific situations (eds. Balia & Kim 2010:11). Understanding God’s mission has moved from ‘ecclesiology and soteriology’ to a Trinitarian perspective as the foundation (eds. Balia & Kim 2010:23).

Another type of shift is from mission originating from well-established and resourced centres towards ‘the margins’ of the less affluent parts of the world (Kemper 2014:189). Those at the margins are the new agents of mission who state that mission is ‘transformation’ (ed. Keum 2013:5).

The nature of the *missio Dei* is the belief in the God ‘who acts in history and in creation [in specific situations for] the fullness of life for the whole earth through justice, peace, and reconciliation’ (ed. Keum 2013:17). Therefore, the Holy Spirit involves the church as it participates in God’s mission, which has at its heart, ‘proclamation, ... justice and liberation’ (eds. Balia & Kim 2010:15).

Balia and Kim (eds. 2010:128) observe the *missio Dei* as a two-fold action: (1) a cooperative 'action by Father, Son and Holy Spirit (John 14:26)' and (2) a 'divine action [that] invites human participation... (John 20:21)'. God does not need human instrumentality, but 'chooses the risky course of partnership', starting with his appointment of the first disciples as his co-workers who held different social and theological positions. Nevertheless, they are the ones to whom he assigns the responsibility of launching his global mission.

2.2.8. Roman Catholic viewpoints

At Vatican II (1962-5), the concept of *missio Dei* gained acceptance: the church is 'missionary by her very nature' because it draws its origin from the mission of the Son and the Holy Spirit in agreement with God the Father's command (*Ad Gentes*).

Bevans and Schroeder (2004:4) define mission as an interdependent grouping of factors that consist of: 'witness and proclamation; liturgy, prayer and contemplation; justice, peace and integrity of creation; interreligious dialogue; inculturation; and reconciliation'.

More recently, Pope Francis (n.d.:19) called the church back to making its 'missionary outreach' as its exemplary activity. The church goes forth in submission to Jesus' command to 'go and make disciples' in the fluctuating contexts and new challenges and opportunities for the church's 'mission of evangelization' which is the tangible indication of the 'one Church of Christ' (Francis n.d.:27).

2.2.9. Trinitarian influences

Tennent (2010:54) observes a flaw in how *missio Dei* has been understood since Willigen in 1952: it was 'the undue separation of God's mission from the church'. Consequently, Tennent (2010:59) postulates a Trinitarian mission that is 'simultaneously God centered and church focused' as God graciously invites the church to join him in his mission. The triune God gives the church its role in his mission (Goheen 2014:77). This is 'the whole church taking the whole gospel to the whole person in the whole world' Goheen (2014:26). In other words, this is the complete responsibility God has given the church 'for the salvation of the world' (Ott & Payne 2013:4). The scope of God's mission is to 'restore all nations [and] all cultures from the sinful rebellion of humankind and its effects' (Goheen 2014:39).

Mission is primarily about God and his 'redemptive purposes and initiatives in the world' (Roxburgh 2000:180). The gospel of Jesus Christ is the heart of the mission of

the Trinitarian God. Mission is also interested in the actions, tasks, strategies and initiatives that the church may assume (Tennent 2010:54).

Mission is therefore 'God's redemptive, historical initiative on behalf of His creation'. Meanwhile, missions is all of the various and specific ways that 'the church crosses cultural boundaries' (Tennent 2010:59) in order to give 'witness to the reality of God through the church as the sign, foretaste, and presence of the kingdom' (Roxburgh 2000:180).

2.2.10. Shifts in interpreting *missio Dei*

Laying a foundation for mission in the 21st century, Ross (2008:xiv) identifies five indicators of mission that are intentionally broad and inclusive: (1) pronouncing the good news of God's kingdom; (2) teaching, baptising and nurturing new believers; (3) responding to human needs by loving acts of service; (4) finding ways to change 'unjust structures of society'; and (5) attempting to uphold the 'integrity of creation' and care for it.

Kim (2009:29-30) goes further and notes two transitions in understanding mission: (1) it is no longer the sole domain and responsibility of cross-cultural missionaries who are sent to distant un-evangelized lands. Instead, mission is fundamental to being the church, and to being God's people in the church; and (2) it is no longer a group of tasks expected by God to be carried out by Christians. Instead, it is the 'spontaneous outworking' of the Holy Spirit who inspires Christians to participate in God's 'life-giving work'.

Other related shifts include: (1) the 'content' of mission changing from being solely about evangelism to a comprehensive focus of proclamation and demonstration of the gospel; (2) the 'means' of mission shifting from well-equipped specialist mission agencies to multifaceted partnerships in mission, regardless of how well-resourced they are; (3) the 'context' for mission transitioning from 'the West to the rest' to 'everyone/everywhere-to-everywhere'; and (4) the 'attitude' in mission moving from its Western-Enlightenment-Christendom outlook to dealing with complex influences from post-modernism, the impact of globalization and world religions (Wild-Wood & Rajkumar 2013:6-7).

2.2.11. Holistic emphasis

Understanding of God's mission has gained in both maturity and depth. For example, it is God's 'loving, relational nature' that is the source of mission (Wild-Wood &

Rajkumar 2013:3). Therefore, the role of the church is to be the instrument that God employs to conduct his mission (Van Gelder & Zscheile 2011:30). God gives the church his mandate to join him in his love for and care of the world. The aim of mission, therefore, is to establish Christ as Lord over *all* of his creation. The Bible, theology and the experiences of God's people are the means that God uses to accomplish this purpose (Wild-Wood & Rajkumar 2013:6-7).

Kumalo (2013:97), writing from an African perspective, defines mission to include God's work of redemption *and* liberation, so that both individuals and society experience 'lasting transformation'. In this sense mission is comprehensive, incorporating all of the multifaceted activities of God's faith community by bringing God's fullness to all of humankind. Kumalo emphasizes the human contribution to mission by stating that without people participating, the *missio Dei* is at best 'idealistic' (2013:97). Latin American Miguez (2013:94) sees mission as calling the church to build the community of faith and be actively involved in the care of creation, as part of the agenda of God, the creator. Mikael (2013:114) from the Middle East, views God's mission as a continuous one that is always seeking to restore and transform humanity to its 'original state' as the community in which God participates.

These visions of mission are what Driver (1997:220) calls holistic because they are based upon God's plan for justice and *shalom*. God's agenda of *missio Dei* for his kingdom contributes to wholeness in the church's involvement in his mission. The *missio Dei's* agenda for the church is much broader than just one aspect, such as the proclamation of the gospel. It includes evangelism and church planting, social justice and service. This holistic emphasis keeps the church from being preoccupied about its own self-preservation.

2.2.12. Summarizing *missio Dei*

Ever since Vicedom popularized the *missio Dei* term in 1958, it has been widely used amongst Christians. However, it has lacked a consensus on what the term actually means, and how it should be used. Consequently, it is possible to consider the term an unhelpful concept. But rather than simply dismiss it, as Whitfield (2011:19) argues, the concept and need for 'a biblically constructed theology of mission must be based upon the nature and the life of the triune God'.

Whitfield (2011:20) identifies four categories by which to conceive of the *missio Dei*: (1) the eschatological approach of God on his mission to restore the world 'for the world's sake', because God redeems and reconstructs the world 'within its social,

political, and economic dimensions'. This ultimately becomes 'a return to *shalom* in the world'; (2) the Christocentric model that focuses on the person and work of Jesus Christ, who is at the centre of 'God's sending activities'. This is summarized by this phrase: 'God the Father sends the Son into the world; the Father and Son send the Spirit into the world; and the Father, Son and Spirit send the church into the world'; (3) the soteriological mission of 'God who brings the salvation of individual souls'. The Father sends the Son, and the Holy Spirit was sent 'to apply the salvation accomplished by the Son'; and (4) 'eschatological-Christocentric-Trinitarianism': a model of 'God who redeems and restores for his sake'. Jesus Christ, in his coming, overcame sin and death and the power of sin over people.

2.2.13. Interpreting *missio Dei*

Interpreting the *missio Dei* through theological grids is an on-going and challenging proposition due to its diverse interpretation and application. Bevans and Schroeder (2004) and Bosch (1991), among others, have produced masterful works that deal with this complexity. Consequently, Tyra (2013:310) refers to the *missio Dei* as an 'elastic concept' that continuously integrates new meanings. While God's actions are wide-ranging, there are aspects that do not change such as 'his relational, self-giving, grace-filled nature' (Wild-Wood & Rajkumar 2013:290).

Flett (2010:76) notes that despite fifty years of theological reflection on the *missio Dei*, there still is a 'lack of cohesion' and coordination concerning the three elements that he states make up the *missio Dei*: (1) its Trinitarian basis; (2) its orientation towards the kingdom of God; and (3) its human instrumentality – the 'missionary nature of the church'. Such is this challenge that Flett (2010:76) refers to it as 'a bog of elasticity' because, despite its Trinitarian basis, *missio Dei* always has 'anthropological grounding'.

The expanding theological discussion about mission is dynamic. On the one hand, Bosch (2011:512) states that mission should not be defined too narrowly because it is 'multidimensional' and covers a broad spectrum, including 'witness, service, justice, healing, reconciliation, liberation, peace, evangelism, fellowship, church planting, contextualization, and much more'. On the other hand, Neill (1959:81) warns, 'if everything is mission, then nothing is mission'. Likewise, Kirk (2000:25) states that if defining mission goes unconstrained it could lose its significance and be taken for granted, or perhaps serve as a theme for simplistic mission catchphrases.

2.2.14. Missional

Missional is an adjective describing the qualities and attributes of something related to mission and/or characterized by the mission of God (Wright 2006:24 and Flemming 2013:18). This can be applied to a church or organizational structure, a mission objective, a title, an activity, and so forth (Tyra 2013:311).

The book *Missional Church: A Vision for the Sending of the Church in North America* edited by Darrell Guder (1998) brought the term into mainstream use and it quickly began appearing in theological and missiological works in the early 21st century. According to Barrett (2006:179) even the title of this book was done deliberately and evocatively to signify that a new paradigm was underway. It was shifting the use of the word missionary to missional because missionary implied the cross-cultural factor rather than recognizing everything the church does is missional.

Van Gelder and Zscheile (2011:42-43) note that the term first appeared in Bourne's 1883 book, *The Heroes of African Discovery and Adventure*, where Bishop Tozar was called the 'Missional Bishop of Central Africa'. The next occurrence was in Holme's book, *The Age of Justinian and Theodora*, when he reported about the 'missional [activities of] many prelates'. Subsequent uses included an article by J.R. Nelson who observed that a missional principle guided John Wesley's self-understanding as effectively a 'monarchical leader [of his] movement'. Van Gelder and Zscheile (2011:43) conclude that the use of the term in these early contexts simply shows a connection with the mission of the church but without a comprehensive understanding of the term itself.

This changed somewhat with DuBose's 1983 work, *God Who Sends*. He connects missional and the mission of a sending God and makes a case for an early missional theology (Van Gelder & Zscheile 2011:44).

Van Gelder and Zscheile (2011:2) further observe that Newbigin's works (e.g. *The Open Secret*, 1978 and *The Gospel in a Pluralist Society*, 1989) followed by *Missional Church* brought the term into popular usage. Van Engen makes overt use of missional in his 1991 work, *God's Missionary People*. His use of missional is 'an adjective describing relationships' of those involved in mission (Van Gelder & Zscheile 2011:45). For example, Van Engen (1991:141) provides evidence that the church is missional when it participates in the triune God's transformation of the world.

According to Goheen (2011:4), missional describes the purpose and identity of the church as it takes its place in God's story and participates in God's mission. Hirsch (2006:82) elaborates that the missional church takes its identity from, and organizes itself as God's instrument for, his mission. Padilla (2010:157) declares that the missional church operates in a 'prophetic lifestyle' in the confidence of Jesus Christ as Lord over all that encompasses life in the world. Helland and Hjamarson (2011:26) state that being missional is to 'participate in God's mission as he *and* we work out his will in the world'.

Barrett (2006:183) states that when missional is applied to the church, it is an ecclesiology with several essentials: (1) the *missio Dei* 'creates the church and gives the church its reason for being' because God is missionary and sends his church out to the whole of creation; (2) the missional church, because of its conformity to Jesus Christ, is above all an alternative or contrast community that is engaging with, while not conforming to, all that surrounds it; (3) the missional church 'points to the reign of God' while at the same time depends on the constancy of God's actions, past, present and future. Tyra (2013:312) adds one more: (4) the missional church is incarnational (versus 'attractional') because it is sent to deliberately engage with a 'postmodern, post-Christendom [and] globalized context'.

Goheen (2011:191) gives four criteria to evaluate whether a church is missional: (1) it participates in God's mission; (2) it continues the mission of the Old Testament Israel; (3) It continues the kingdom mission of Jesus; and (4) it continues the witness of the early church.

Unless there is a serious development of a missional ecclesiology, Roxburgh and Romanuk (2006:4) are concerned about how the missional term is used. They observe that often the term has simply been a repackaging of commonly used concepts about the effectiveness of the church, how the church grows and its state of health, without any serious reflection on what constitutes a missional perspective.

2.2.15. Missional leadership

In respect to this research, the term missional must also be applied to leadership in mission. To set the context, leaders of the church can be perceived as maintaining the church as an institution (that is, in the 'Christendom paradigm') (Bosch 2011:281). This is leadership by title and office, based on the Enlightenment concept of authority approved by the congregation (Barrett 2004:140). This results in church leaders, especially ordained clergy, set apart to represent Christ to the people of God.

Modern urban society has placed diverse managerial requirements upon church leaders, often expecting their churches to function as corporations. Leaders focus on managing the church as an institution and, in doing so, may uncritically borrow leadership models from spheres beyond the church. For example, church leadership models have arisen 'from psychology (counsellor, therapist), medicine (health and healer), the business world (strategist, coach, manager), and the educational world (teacher)' and this is called the 'professional paradigm' (Roxburgh & Romanuk 2006:5). When this happens, the role of church leaders may simply evolve to focus on satisfying the desires of 'spiritual consumers' (Van Gelder & Zscheile 2011:156) in ways that do not represent missional leadership.

The collapse of Christendom followed by the deliberate empowering of the people of God for mission is giving birth to a new paradigm of 'participatory leader' (Van Gelder & Zscheile 2011:155). This model understands how the church's identity is found in participating in the triune God's mission. Missional leaders do not necessarily rely on a title for their authority and often operate through leadership teams where spiritual gifts are emphasized (Barrett 2004:140).

Missional leadership understands how to nurture and release an innovative spiritual gift of leadership that has 'missional imagination' amongst the people of God (Roxburgh & Romanuk 2006:5). The Holy Spirit uses his relational influence within the Trinity, and with the people of God, to oversee and cultivate the involvement of the whole community of God's people in God's mission. Therefore, missional leaders learn to understand the freedom of the Holy Spirit. The result of missional leadership is that the whole congregation, empowered by the Holy Spirit, represents Christ to the world.

According to Van Engen (1991:166), by nature of their position, church leaders provide the heart for the congregation through their spiritual, intellectual and emotional sensitivities. By virtue of their management skills they provide the structure for 'missional outreach'. However, it is the people of God who provide 'the hands, feet, and spiritual gifts' for the church's missional objectives.

Missional leaders equip the people of God in interpreting the Bible for their contexts, developing an imagination for what God is doing, and making sense of their daily lives. In doing so, missional leadership must be courageous, equipped with biblical and theological minds and coupled with the ability to understand the changing cultural context (Van Gelder & Zscheile 2011:156).

2.2.16. Defining *missio Dei*, mission and missional

This review of the inter-related terms of *missio Dei*, mission and missional does not attempt to be comprehensive. Therefore, throughout this research, the usage of these terms may be to be understood as follows:

(1) As its foundation and source, the *missio Dei* is the salvation activity of the triune missionary God. Jesus Christ is proclaimed, through the blood of his cross, as universal saviour for all. By this means God invites all people into the presence of his kingdom through new life in Christ. They become part of his community. God's will for his community, following the Holy Spirit wherever and whenever he leads, gives a preview of God's kingdom.

(2) While mission does not originate with or belong to the church, the triune God dispatches the church from where it is located, as his primary instrument – a sent community to carry out his mission to be his witness across the world in a broad spectrum of ministry. Consequently, mission is not restricted to the activity of missionaries sent by the church, who go overseas, crossing various barriers, to bring the message of salvation (with the caveat that “missions” still means this in some circles).

(3) The church is a sign and symbol of the reign of God as it witnesses to the power of Christ through the transforming work of the Holy Spirit. Consequently, mission is holistic because it focuses on all of life and all of creation, calling people to abundant life. Through God's reign and its dynamic activity, a broken world spoilt by human sin and the powers of evil, is transformed into the new heaven and new earth of God's redeemed creation.

(4) Missional is an adjective describing something related to mission or something characterized by the mission of God. It demands one to be fully aligned to the mission of the triune God.

(5) Missional leadership is a paradigm shift from the Christendom concept of leadership through title and position, to the equipping of all God's people to live and serve in his mission. Missional leadership is transformational because it 'ignites and drives change' that is dependent upon the Holy Spirit. The focus starts with the 'inner transformation of the leader' (Niemandt 2013:57). This leads to the release of an innovative spiritual gift of leadership to lead and equip the transformation of God's people so they may effectively participate in God's mission in their particular contexts.

2.3. GLOBALIZATION

2.3.1. Overview of the concept

A well-known description of globalization comes from Giddens (1998:64): it is 'the intensification of worldwide social relations that link distant communities in such a way that local happenings are shaped by events occurring many miles away and vice versa'.

Globalization has been equated with the economic interconnectedness of national economies. It can easily become an axiom to explain every conceivable economic activity that is taking place in the world today (Berger 2000:419). The growing interconnected global economy with its accompanying political and social consequences suggests that it, in reality, is a cliché. Some fear that globalization of culture is leading to a global 'airport culture' where the multiplicity of societies and cultures gets stripped of its uniqueness and becomes standardized, popularized or even 'vulgarized' (Berger 2000:420).

Mittelman (2000:4) suggests that globalization is really a 'syndrome,' not in a medical sense of signs of disease, but because of widespread acceptance of its dominant set of ideas, actions and patterns of behaviour within economic policies that now affects most nations.

At its heart, globalization has a number of core dimensions including: (1) It is powered by the interconnectedness of technological and economic factors where seemingly random developments in one part of the globe are affected by events in some other part of the world (Tiplady 2003:2); (2) It is enabled by broad economic advancement that embeds itself within the global context, allowing it to rely upon the free flow of trade, capital, information and labour across borders (Roach 2009:89); (3) It pushes to extremes the progress of information technology which enables all manner of activity, such as the global transfer of financial investments (Livanos Cattai 1998:168); (4) It is a multidimensional process and interconnection that multiplies and intensifies social interactions (Steger 2003:13), and that creates 'shared social space' (Hanciles 2008:15); (5) It enables the exchange, integration and resulting consequences of human and non-human causes and activities across the globe (Al-Rodhan 2006:5); and (6) It is a political response to the rapid growth and expansion of the influence of the marketplace, both in the forms of dominance and marginalization (Mittelman 2000:7).

Castells (2010:304) states that globalization is not a recent construct because it has occurred, at least in the form of Western capitalism, since the late 19th century. What was missing in that era is the rapid and inexpensive access to new infrastructures created by accelerating information technology and international travel.

Friedman (2005:9) identifies three eras of globalization: (1) From 1440-1800, Columbus's sea journey opened up trade routes and made the world seem a little smaller. The era was characterized by Western nations expanding their boundaries by claiming new territories far afield; (2) From 1800-2000, the industrial revolution took place and multinational companies were able to develop global workforces and markets. The global economic engine opened up new trade relationships, fuelled by goods being moved cheaply and quickly across the world, by the growing presence of global banks, and by progressive governments removing financial barriers. The steam engine, railroad, telephone and airplane, followed later by the personal computer, satellite technology and the Internet, quickened the pace of development; and (3) From 2000 onward, the world started to seem smaller as individuals or groups interacted with each other around the globe, without geographic location, language and culture as barriers. It is driven by widespread access to converging technologies, including the personal computer, smartphone, tablet, fiber-optic cable, faster mobile phone networks, widespread availability of Wi-Fi networks, improved software, diversity of apps, tools for social networking and powerful cloud computing. All of these innovations enable individuals to inexpensively access digital content from wherever they are located.

Such a rapid development has led some to refer to the post 2000 world as being 'flat' (Friedman 2005). Creators of this leveling state of affairs conceive a world that followed a 'unified form of civilization' that was built upon Western Anglo Saxon cultural values (Castells 2010:xxxiv). However, globalization is not a 'one-directional... Western-managed process' (Hanciles 2008:23), because Western societies have benefited as well from their interaction with nations of the global South and East, thus reflecting a global phenomenon. New players, not bound to one particular geographic or cultural context, continue to enter the global arena (e.g. China, India, Brazil, Indonesia, Mexico, Turkey, United Arab Emirates, and so forth), all made possible because of technological innovation and progress.

Very few global leaders could have predicted or planned for convergences that have cumulated from the year 2000 onward (Friedman 2005:10). Some feel that globalization can create a homogenous global society, fuelled economically by capitalism and its unrestricted markets, resulting politically in a broad-minded

democracy (Hanciles 2008:17). However, this utopian view of globalization is not yet a reality.

Illustrating this, Bouare (2001:35) notes that globalization in South Africa results in free access to new markets resulting in greater exports. At the same time is the opposite effect of greater competition in what can become a fragile domestic market if it is unable to produce exports at lower prices. This places greater pressure to borrow on the international market in order to capitalize on the benefits sought after by globalization. Ukpere (2011:6072) observes that Africa has been 'marginalised and left behind by globalisation' due to the wealth and subsequent inequality brought about by globalization. Citing examples from Nigeria, South Africa and Kenya, Ukpere notes that rising unemployment created by confusing domestic policies, corruption or other socio-economic factors contributes to the challenge for African nations to compete in and benefit from globalization in general. Ukpere (2011:6081) concludes that the solution is for African governments to develop wide-ranging strategies that locally generate jobs enable 'the hungry, angry and jobless' to move 'from the streets into the workplaces'.

2.3.2. Labour markets

Globalization has accelerated the migration of labour, as people move from one country to another in search of work and a better life. Likewise, labour markets have emerged in nations in Asia, Africa and Latin America that have given multinational companies cheaper pools of workers. Globalization has created competition to the extent that unskilled workers in Western countries have less chance of meaningful employment because companies can find cheaper sources of labour in developing countries (Moyo 2011:92).

Observers like Friedman (2005) and Wuthnow (2009) think interchangeability is an outcome of globalization. For the worker, this means global companies accommodate people working from diverse locations. For the consumer, it does not matter where a product is made, as long as it suits one's tastes, budget and other requirements.

Due to the leveling created by globalization, new players cause challenges to any nation's traditional economic and military power – particularly if it is hierarchical or centralized in nature and may not be able to respond quickly enough to rising threats and opportunities (Zakaria 2009:4).

WCC (2013:181) notes how the mobility of voluntary or involuntary migration has created a multitude of social and religious characteristics that affect the identity of individuals as they seek to settle within their new community. Hanciles (2008:204) calls this 'deterritorialization (or delocalization)'. Its effects are dislocation from one's 'geographical space' and neighbourhood and all that is familiar (political allegiance, cultural identity, social relationships, and so forth) to what is totally unfamiliar. This 'denationalization of social identity' (Scholte 2000:45) is one of the repercussions created indirectly by globalization and raises questions on the security of society because of this dislocation of people and their identity (Scholte 2000:207).

2.3.2. Americanization

Western nations were the ones that participated in and benefited from early globalization. Some claim that the U.S. has benefited the most. For example, Hunter (2011:197) states that the super-power status of the U.S. meant that globalization became the widespread influence of Americanization. Hunter (2011:67) believes that the U.S. is important to globalization because of its often-pivotal role through its economic muscle and influential voice. However, Hanciles (2008:32) believes that nations do not have to succumb to American 'bully tactics' since new freedoms found in globalization means these nations may exert greater political influence.

Globalization is not necessarily equal to Americanization because while U.S. brands such as McDonalds and Coca-Cola are global, the U.S. is affected by the onslaught of economic competition arising from newer economies (Mittelman 2000:18).

2.3.3. The English language

The English language has an important role in globalization. It has standardized language in regions where a lack of a common language impedes communication and trade (Hanciles 2008:72). While not the mother tongue of the majority of the world's inhabitants, English provides a unifying means for collaboration between nations in communications, information technology, trade, economics and so on. The widespread domination of English makes it the *de facto* language of globalization. Millions of people globally learn English, especially the American variety, so they can participate in a 'dynamic, pluralistic, and rationally innovative world' (Berger 2000:427).

2.3.4. Technology

Stackhouse (2001:8) observes that globalization could lead to the idea of 'Spaceship Earth' where the world as we know it effectively becomes devoid of humanity and instead is the realm of a 'totally artificial environment'. Advances in communications, transportation and technology demonstrate the startling speed of globalization. New technological advances quickly overtake current practices. Therefore, early adopters have a competitive advantage (Roach 2009:128).

The pace of early globalization quickened because tradable goods produced by blue-collar factory workers were delivered by 'hard infrastructure' (e.g. trains, ships, vehicles and airplanes) (Roach 2009:89). Now, globalization is powered by 'soft infrastructure' (e.g. wireless technology and the Internet) that enables white-collar people to be 'knowledge workers' who can operate from anywhere, any time and any place (Roach 2009:11). This development, for example, has seen the company Apple become a powerful global brand with assets and reserves larger than many countries.

The ability to harness technology with higher-levels of training, coupled with the ability to compete, drives today's global work force. Competition for skills is not confined to a given workplace but is global in nature. Individuals everywhere can compete for jobs that used to be restricted to one location. Conversely, there are new opportunities to collaborate with individuals everywhere. This is a shift from an economy based upon 'tangible tradable goods' to one that is led by a knowledge economy (Roach 2009:114). Companies seeking to thrive in the global context must have flatter organizational structures and give priority to developing strategic partnerships with other business networks across the globe (Livanos Cattai 1998:172).

2.3.5. Urbanization

A result of globalization is the rapid pace of urbanization that benefits from technological and economic powers. Half the world's population lives in cities. By the year 2023, 750 million people will migrate to cities from rural areas (Dixon 2013:9). By 2050 more than 70% of the global population will be urban (Pier 2013:21). The speed of urbanization is startling: globally, five million people a month are moving into sizable cities and 16 million people a year are migrating from rural to urban China.

The great global cities of the world (e.g. London, Beijing, Tokyo, Hong Kong) have more influence over the global context than do many nation states. Not only is there huge population density, but there is also enormous financial, spiritual, and cultural influence. Because of their great diversity and financial, transportation and economic connections globally, cities like New York are ‘a microcosm’ of globalization (Pier 2013:21).

Globalization and urbanization make pluralism a characteristic of prominent cities of the world. Pluralism creates a situation devoid of a dominant culture. It occurs because global cities provide meeting grounds for people of all cultures, religions and worldviews (Hunter 2011:200).

2.3.6. Undesirable effects

The very nature of globalization is contradictory – it creates winners and at the same time losers. On the one hand, it offers significant benefits and can be a powerful source for good (such as productivity gains, widespread use of improving technologies, higher standards of living, greater employment, consumer goods that cost less, global philanthropy, etc.) (Mittelman 2000:4). On the other hand, and simultaneously, it lessens, disenfranchises or marginalizes the weakest and poorest players in the global economy. It is subject to greed, corruption, exploitation and crime (Hanciles 2008:28).

Globalization is only successful when it develops into a kind of rampant consumerism such that the consumer society influences every area of modern life. Friedman (2005:417-427) notes how the global ‘supply chain symphony’ works: It requires great collaboration in a geopolitically flat world within contexts where conflicts could explode at a moment’s notice, thrusting nations to be at war with each other. However, the interconnected nature of this flat world means that the newer ‘emergent global supply chains’ moderate the potential for conflict from the ‘traditional global threats’ because the emergent markets begin enjoying a ‘better lifestyle’ that they want to protect. Thus, ‘prosperity and stability’ are keys for mitigating conflict because any significant disruption to the supply chain or the outsourcing to ‘backroom operations’ will mean the immediate loss of business.

Consumerism, however, creates a profound ‘loss of meaning’ because it feeds off the growing disparity between the wealthy on one hand and the poor on the other (Goheen 2011:14). The products that the wealthy enjoy are created at the expense of injustices in the labour pool of the developing nations, where worker conditions are often far from humane. The capitalist consumerism that globalization creates is

imbedded with injustice and inequality. Consumerism, according to Goheen (2011:14) is the Western world's 'most powerful *religious* movement'.

The effects of globalization can take power away from local communities, or even nations, and place them into the global context. Most often, the effect is widespread resentment over the loss of control of one's life, the environment, jobs, the economy, the political system, and so forth (Giddens 2003:13). Left unchecked, this leads to disorder and rebellion because people oppose what dominates them and they seek empowerment over their helpless situations (Castells 2010:304).

Giddens (2003:15) notes some of globalization's 'dark side': how it weakens or even destroys local cultures, or when it increases the disparity between the rich and the poor; or how it can worsen the situation of the underprivileged because they cannot cope, compete or keep up with the global work force. Aronica and Ramdoo (2006:17) see a mixed response to globalization: for some it is a new opportunity for prosperity; for others it only leads to conflict, out of control greed and ultimately can result in an indifference to the value of humanity. Goheen (2011:14) claims that the church, especially in the globalized consumer society, can become 'merely a vendor of religious goods and services', rather than an agent of holistic transformation.

Globalization is not necessarily solving long held economic inequalities and political and religious differences. Instead, it brings social upheaval because of cultural and religious differences that defy integration or conformity (Smith 2003:94). This in turn develops into pluralism on the one hand or tribalism on the other. It also fuels religious fundamentalism (Gaillardetz 2006:158). As a result, 'local nationalisms' arise in response to globalizing influences and tendencies, especially when the power of older nation-states fades (Giddens 2003:13).

WCC (2013:75) calls for Christian activism that is concerned about the dark side of globalization. The effect of consumerism and profit making weakens the traditional way of life. Consequently, the Council states that mission in a globalized world should condemn the 'economy of greed' and instead demonstrate how to participate in the 'divine economy of love, sharing and justice'. The church is called on to question global systems that are founded on unrestrained economic development that fuel 'ecological destruction' and marginalize the victims of globalization (WCC 2013:87).

2.3.7. Globalization and Christianity

Globalization is multidimensional and therefore not only does it affect politics and economics, it also influences culture and religion (Netland 2006:19). An effect of globalization on Christianity has seen it progress from being solely a 'Euro-American religion' to a global one (Jenkins 2011:xi). The fact that the number of Christians in the global South and East now exceeds those in the West illustrates its global impact.

Rah (2009:129) thinks that the influence of Americanization on the global church is 'the imposition of the culture of the powerful upon the powerless'. Western influences of the church get transmitted globally because of an 'imbalance of power' by the receiving church (Rah 2009:12), leading to dependency on the Western church. Furthermore, Rah (2009:133) notes that it is not just Americanization that causes this but also the global reality of the 'white captivity' of the Western church.

Religious groups whether Wahabi Muslim, Pentecostal or fundamentalist Christians, have responded against globalization. This is particularly the case when the effects of globalization marginalize people, or if it encroaches on the influence of traditional religion and people's values (Wuthnow 2009:74)

The U.S. still plays a critical role in global mission even with the spread of the church into new territories, which is enabled by globalization. Wuthnow (2009:45) thinks that statistical evidence of the growth of the church of the South and East is not the whole picture, because it does not indicate the obvious financial and people resources and global influence of the U.S. church. He is critical of Philip Jenkins' *The Next Christendom* for disregarding the ongoing influence of citizens of the U.S. as they lead missions, TV ministries, training institutions, not-for-profit humanitarian aid organizations, and so on.

2.3.7.1. Pentecostalism and evangelicalism

Berger (2000:425) notes how Pentecostalism, due to its widespread acceptance, has become a significant medium for cultural globalization. He bases this observation on how Protestant evangelicalism has been rapidly growing in places where up until recently it has been unknown (e.g. Latin America, sub-Saharan Africa, and China). The movement has developed local leadership and structures wherever it has gone; nonetheless, its leaders maintain close connections with evangelical centres in the U.S. (Hanciles 2008:52). Even the use of American English within evangelicalism is significant. While at a local level, indigenous languages are embraced; at a national

level, the assumption is that leadership will learn and use English to maintain contact with evangelical centres in the U.S. (Berger 2000:427).

2.3.7.2. Global South and East Christianity

In the annual table of the status of Christian mission, Johnson, Barrett and Crossing (2011:29) demonstrate that the church has changed from 1900-2010, when 82% of the total number of Christians lived in Western countries, to today, when 64% of all Christians live in lands of the global South and East. Even so, Wuthnow (2009:46) gives more credibility to Barrett *et al.*'s work than Jenkins' analysis. Wuthnow states, 'Barrett does not deny that Christianity has grown in the so-called global South, but he does not emphasize a global shift or perceive it as the centerpiece of a new era in Christian history.'

Netland (2006:24) states that Christianity has been 'an agent and a product' of globalization through the modern missionary movement of the 19th century onwards. This spread of Christian beliefs from the Western world to the rest of the world established churches in new religious, linguistic and cultural contexts. This gave Christians, no matter where they were located, a new sense of identity, connection and belonging to a global body of believers. Consequently, Skreslet (2012:84) believes researchers of social sciences will continue to observe the influence of Christian missionaries upon cultural change.

Wuthnow (2009:65) remarks that, by the year 2000, Western nations had large immigrant populations as total percentages, for example: France had 11%, the United States 12%, Canada 19% and Australia 25%. This mass movement of people, most of whom come from the global South and East and move to the West, creates a growth of immigrant churches. Hanciles (2008:127) calls this the 'new frontier' of global Christianity. Diaspora networks of missionaries, ministers or lay people from the global South and East who move and migrate around the globe create what Kim (2011:147) refers to as 'reverse mission' – mission from the diaspora into the new places they call home.

2.3.7.3. Multi-directional partnership

A benefit of globalization to mission is what Robert (2009:73) calls the creation of 'cross-cultural networking'. As a result any Christian can quite easily go overseas on a short-term mission trip. No longer is mission relegated to the professionals. Rather, as Robert observes, globalization creates a vast and talented network of 'mission amateurs'.

Wuthnow (2009:91) concludes that globalization enables indirect and direct links between various churches and Christians in different countries. As Escobar (2009:195) remarks, this enables positive 'transnational and transcontinental partnership' in mission for the sending, training and deployment of missionaries. On the other hand and as already noted, globalization creates economic and social inequalities that make such partnerships seem one-directional – from the wealthy West to the poorer rest.

2.3.8. Glocalization

Globalization, according to Hanciles (2008:36), is 'unfeasible without localization' because of the juxtaposed relationship between global/globalization and local/localization. The term 'glocal', derived from 'global localization', highlights this relationship (Vanhoozer 2006:99). Robertson (1992:172-173) notes the causes and effects of our understanding that we are now citizens of the global world, but at the same time the processes of globalization provide means for developing the glocal cultural values that may facilitate harmony and overcome conflict.

Wuthnow (2009:77) traces glocalization to the Japanese business acumen of making products for a global market, but customizing them for local contexts. This openness of a local context to foreign concepts is an indicator of its ability to glocalize. It is a dynamic, multifaceted and multidirectional relationship between the two (Van Engen 2006:159). In other words, it is how the 'local and modern' occurs alongside the 'global and Western' (Zakaria 2009:82). In addition, web based research into personal information allows merchants to direct their sales pitch locally to individuals.

2.3.8.1. Examples

A global movement may have its broad appeal because it is able to readily adapt to a variety of local contexts. However, glocalization is evident when a local culture faces other stronger cultures and absorbs influences that are compatible to improve it, while repelling things that are truly foreign to it. For example, while English is the *de facto* language of globalization, the use of local languages on the Internet, radio and blogs is widespread because of the low cost of technology. All of this illustrates glocalization (Hanciles 2008:61).

Friedman (2005:325-6) suggests that the more readily a local context can absorb and integrate foreign beliefs and practices, the more likely it will thrive in a globalized world. Hanciles (2008:70) suggests that global evangelicalism provides a helpful model for glocalization. For example, the activity of worship within a local church

service can be influenced musically and lyrically through migration of people, and through collaboration between musicians and the like who are interconnected with each other but located in distant places.

An outcome of glocalization is how it safeguards cultural practices from being exported in their entirety to some innocent foreign context. Instead, glocalization creates the environment that promotes the imagination and strength of local situations to adapt and learn through the integration of the new ideas from 'transcultural relationships' (Wuthnow 2009:77). Robert (2009:96) gives an example of this: missionaries and their converts have been the primary agents for the 'transfer of knowledge and technologies' from one cultural context to another. This belies the assertion that missionaries intentionally participated in cultural imperialism. Instead, they have shared in both the globalization of knowledge and the 're-creation of local identities'. The interaction between global influences and local traditions creates an immense assortment of new and renewed beliefs and practices (Wuthnow 2009:78).

Sanneh (1989:51) states that the Bible's 'translatability' has a global-local dimension. Bible translations are adapted to any local context of any language and culture. Any thought that God speaks only in a special, sacred language in the Scriptures is rejected. Instead, God speaks in any vernacular. The Christian faith, according to Bediako (2004:32), is 'the most culturally translatable' of all religions and faiths. This makes it feel at home in any cultural situation. Bible translation is a primary contributor to Christianity's spread across the globe. Without Bible translation, 'the church would be unrecognizable or unsustainable' (Sanneh 2003:97).

Jenkins (2011:217) believes that Islam's desire to impose *Shari'a* law in places like Nigeria is a reaction to the perception of Christianity as a symbol of globalization and Westernization, as well as problems over liberal sexual issues. However, Jenkins also notes that Christianity has always had a close relationship with poverty and that the typical Christian is 'unimaginably poor' by Western norms (2011:271).

Another example of glocalization is mobile (cell) phone technology. The mobile phone is increasingly considered to be a global communication tool. Although the majority of uses of the mobile phone are local, people can now talk to each other regardless of where they are located. Therefore, there is the 'nearness of use' (local), and yet at the same time, at least the perception of 'global reach'. Mobile communication does not eliminate the local, but simultaneously creates a 'new space' that is glocal (Castells *et al.* 2007:174).

Perhaps an offshoot of glocalization is tribalism. As the world becomes more globalized, people will cluster in their families and communities – their tribes. Unchecked, tribalism can feed greater intolerance, sectarianism and militant nationalism.

2.3.8.2. Multiple centres of Christianity

Kim (2009:10-12) notes the shift of church structure whereby local work and overseas work were led by two different bodies – the home context (assumed to be already Christianized) and overseas missions (assumed to be unconverted and therefore needing to be evangelized). Noll (2012:283) describes this as the ‘single originating and single receiving cultures’.

In reality this situation has been changing for some time. For example, Kim (2009:15) stresses the reality of multiple centres of the Christian faith, rather than moving from one centre (in the West, for example) to ‘the rest’. Historically, the Christian faith has had multiple centres (polycentric places) of influence or a ‘mosaic’ of communities and churches (Kim 2009:283). For example, Kim (2009:15) notes in Europe how Protestants held allegiance to ‘German heartlands of the Reformation’; the Orthodox churches to Moscow or Athens; and the Roman Catholics to Rome. Furthermore, Kim states that the Christianity of the global South and East is not unified and has many centres of influence, whether in Nairobi, Kenya or Seoul, South Korea. Kim notes, ‘it is not contained by any human boundary’ (2009:16). This is also the claim of Walls (2008:202), who notes that Christianity’s ‘character... has always been global’ rather than just regional or local.

2.3.9. Defining globalization and glocalization

The terms globalization and glocalization within the context of this research are summarized as follows:

(1) Globalization is the multidimensional social process and interconnection that multiplies and intensifies social interactions and links these together in such a way that local developments in one part of the globe are affected by events in some other part of the world.

(2) It is enabled by broad economic advancement that brings together information and knowledge from all parts of the world so that more of humanity can participate in its free flow across borders of trade, capital, information and labour. As a result, the location is not the principal factor, and people of all nations and cultural contexts are

able to participate. People are able to move, explore, work, settle and communicate in newer and faster ways.

(3) It is an interconnected world made possible through widespread access to innovating and converging technologies, combined with economic and political influences, to produce dynamic forces not bound to a particular geographic or cultural context.

(4) Globalization produces significant hardships for those unable to enjoy its benefits. It can create an unequal world from social upheaval resulting from cultural and religious differences that defy integration or conformity.

(5) Christianity is both an agent and a product of globalization as its beliefs have spread from one source to another, crossing all manner of religious, linguistic and cultural contexts. This has given Christians, no matter where they are located, a sense of identity, connection and belonging to a global body of believers. However, the converse is also true. Globalization enables communities to have a socio-political or socio-economic, or political identity without any link to a religious identity (Smith 2014:84-85).

(6) Glocalization can assist by navigating through globalization by interaction with the local context, and can integrate the good in both. This can create an immense assortment of new opportunities, practices and renewed beliefs.

2.4. PARADIGM

2.4.1. Thomas Kuhn's theory

Thomas Kuhn's work, *The Structure of Scientific Revolutions*, is considered a classic authority when defining and understanding paradigms and the theory of paradigm shifts. Kuhn's work has been reprinted and revised on numerous occasions. Masterman (1970:59) observes that Kuhn's work is scientifically coherent while being 'philosophically obscure' because of difficulties Kuhn faced as a reputable scientist in describing and defining the complexities of his field.

Kuhn describes a paradigm as a set of assumptions, concepts, values, and practices that constitutes a way of viewing reality for the community (2012:23). It can be likened to a detailed map or a particular worldview. It is a model, a pattern or a way of viewing reality. Laniak (2006:35) identifies equivalent terms from other sources

including cultural systems or models, mental models, schemas, frames, prisms, images or symbols, implicit theories, representations, cognitive maps and assumptions.

Masterman (1970:65) finds that Kuhn's diversity of viewpoints makes his work difficult to interpret. For example, one concern is his twenty-one different uses of paradigm, such as 'universally recognized scientific achievement' (Kuhn 2012:xlii), 'myth' (2012:3), 'tradition' (2012:50), a new way of seeing (2012:122), a 'principle' (2012:206), and so forth.

Masterman (1970:65) provides three sub-categories to interpret Kuhn's theory: (1) metaphysical paradigms, which are about a set of beliefs, a new way of seeing or organizing a principle; (2) sociological paradigms, which specialize in scientific development, a political institution, or provide the rules that govern a solution; and (3) artefact or construct paradigms, such as textbooks, tools or instruments.

Kuhn's work first appeared in 1962. In his 50th anniversary edition, Kuhn (2012:174) clarified his definition of paradigm in two ways: (1) it is a complete collection of 'beliefs, values, techniques, and so on [held by] a given community'; and (2) it is part of a collection that becomes the solution to replace obvious guidelines or rules.

Paradigm has therefore referred to a frame of reference for constructing a way of thinking about a given topic; a lens for viewing a new reality; a tool that gives a new perspective to an older subject; or an academic device that enables new definitions in disciplinary activities involving techniques, methods or procedures.

Because paradigm is a theory, McDowell Clark and Murray (2012:4) observe that it can be temporary and limited in the solutions it provides. Nonetheless, it is a useful tool for exploring solutions to wide-ranging topics. This includes its usefulness to various missional practices.

In summary, a paradigm occurs when a community has accepted a particular way of thinking, a methodology or framework, or a foundational worldview. When developed, it provides a useful tool to understand human perspectives and to describe sets of experiences, beliefs and values that affect the way people perceive reality and respond to it.

2.4.2. Paradigm shift

A paradigm shift occurs when a significant change happens, when one way of understanding is replaced by another. This is because by its very nature a paradigm is not static. It is subject to change over time as new theories get tested (Küng (1988:133). Hacking, in his preface of the 50th anniversary edition of Kuhn's work, outlines a structural progression of how paradigm shifts occur in scientific revolutions. For example, it starts with a particular paradigm (the grouping of concepts into beliefs, ideas, values, techniques, approaches, etc.) that is shared by a specified community (Kuhn 2012:xi).

Bosch (2011:189) notes that a particular paradigm is defended by the old order and therefore it is heavily prejudiced by that edict. However, serious inconsistencies emerge in the prevailing paradigm that result in a gradual accumulation of new or additional information. Kuhn (2012:77) asserts that this creates anomalies leading to increased vagueness of the prevailing paradigm. This in turn promotes a crisis of confidence in the dominant paradigm because it no longer consistently explains reality. A crisis often triggers a shift between two different or related worlds that is far-reaching. Consequently, paradigm shifts might not occur incrementally, but could in some instances happen all at once.

While the shift may require 'a radical conversion' (Schaefer & Fassel 1988:34), the crisis persists as long as it takes (years or even decades – the exact length of time for a shift is subject to many criteria) before new achievements develop that lead towards the creation of a new paradigm (Kuhn 2012:xxviii).

The resolution of the crisis is the emergence of the new paradigm. In this zone of transition the prevailing paradigm challenges the emerging one. The interim period is characterized by uncertainty and disorder. The paradigm shift takes place when a traditional or accepted perspective shifts or converts to a new one. Kuhn (2012:150) describes the shift as a revolutionary change because of its radical characteristics as it responds to different realities. No one creates the new paradigm on their own; instead the new one develops and matures over time. There are deep emotional reactions against the new paradigm until it is accepted (Bosch (2011:189). The old paradigm needs to be replaced by a credible new one before it can be disused (Küng 1988:143). When the community rejects one paradigm and accepts a new one, it is basing this on a comparison of the old paradigm (Kuhn 2012:78).

The new paradigm gets accepted when it appeals to a significant number of the community. However, at first the new paradigm is far from perfect. In the early

stages of a paradigm shift, a lone individual with faith and courage must often take the lead in accepting it, because it is still unproven to the majority of the community (Kuhn 2012:157). Only after the new paradigm has been accepted and used does it prove trustworthy, because of its problem solving ability (Kuhn 2012:155). In order for this to happen, two conditions have to be met: (1) the new paradigm has to answer unresolved problems of the old paradigm; and (2) the new paradigm has to add to the 'concrete problem-solving ability' that existed in the old paradigm (Kuhn 2012:168). The shift is a complete change of direction, not an adjustment of the current path (Küng 1988:144).

Schaef and Fassel (1988:25) note the stages an organization goes through in a paradigm shift process: (1) letting go of the 'old situation and... identity'; (2) transitioning from the old through a 'neutral zone' to what is new; and (3) creating a 'new beginning'. Others view this process as too mechanical and instead see the seed of the new thing planted very early on, usually when the current situation or relationship seems quite full. As a new idea grows, it develops within the existing situation, and often the two things are going on together with each demanding the same attention.

Since paradigm theory has its roots in science, this means that a theory is only considered to be true when all attempts to prove it false have failed. Science continually goes through a process of trial and error that does not result in a new statement of truth, but rather a 'progressive *approximation* to truth' (Küng 1988:130). This is why the old paradigm is only replaced by the new through long and highly complex processes (Küng 1988:131).

The history of science is a movement from one paradigm to another, each one simultaneously resisting and welcoming clusters of new information. Examples of such shifts in science include: the move from Ptolemaic astronomy (the Earth as the centre of the universe) to Copernican astronomy (the Sun as the centre of the universe with the Earth and planets revolving around it); or the transition from Aristotelian dynamics (theoretical principles about the nature of reality and the primacy of the individual) to Newtonian physics (scientific and mathematical formulation of the laws of gravity). Each shift gave scientists tools for extensive debate before new concepts were deemed normative (Kuhn 2012:9).

2.4.3. Paradigm shifts in theology and missiology

Although Kuhn's theory of paradigm shifts originated within science, Küng (1988:128-152) applies the theory to theology believing that the theory has similar

applications from its use in science. For example, K ng notes: (1) as in science, theology also has authors, texts and proponents who demonstrate the ability to solve problems through the application of a growth of knowledge and in doing so observe a new paradigm taking place; (2) an historical observation of theology also points to places of crisis as a departure from the status quo resulting in new breakthroughs; (3) theology also experiences the old model being replaced by a new one; (4) theology also encounters a conversion to the new paradigm; (5) theology is also unsure whether new debates will result in new paradigms; (6) theologians also have crises of faith when they think they have been abandoned by all that they believed in; (7) a mixture of subjective and objective factors also plays havoc for theologians; (8) the early stages of a new paradigm in theology are accepted by only a few promoters; and (9) a new theological understanding may or may not be absorbed, replaced or set aside by the old one.

These similarities give K ng (1988:128) confidence in identifying six models for interpreting the historical succession of Christianity, with a paradigm shift occurring between each one: (1) The apocalyptic paradigm of primitive Christianity; (2) The Hellenistic paradigm of the patristic period; (3) The medieval Roman Catholic paradigm; (4) The Protestant Reformation paradigm; (5) The modern Enlightenment paradigm; and (6) The emerging ecumenical paradigm. While these may be simplistic descriptions of tumultuous change within theological progression of Christianity, nonetheless, they provide a method for interpreting paradigm shifts in theology.

Canale (1998:202) observes that within each paradigm, K ng includes specific 'doctrinal, ecclesiological, sociological, political and cultural elements' that influenced how Christianity was understood in each epoch. Bosch (2011:192) notes that K ng's divisions are very general, and because of the changing global context, the church must deal with various factors as it encounters a paradigm shift from Christendom to post-Christianity. This is the crisis of mission that concerned Bosch (2011:1): after a thousand years of Christendom, the Western form of Christianity had lost its predominant place in global Christianity (2011:192). This became a time when answers are needed for complex issues affecting the church.

In any season of paradigm shift in Christianity, Bosch (2011:192) observes the simultaneous effects of continuity and change. This is marked by faithfulness to the constancy of past tradition and boldness to engage in future transformation. It still has 'trailblazers' who continue to operate in the old ways. For example, these could be theologians of the modern era who grew up within the boundaries of the Enlightenment paradigm but now find themselves operating simultaneously in a

postmodern paradigm. The result is a kind of ‘theological schizophrenia’ until such time that there is greater clarity about the new paradigm (Bosch 2011:192).

Hunter (2011:275) applies paradigm theory to the contexts of contemporary Christian political activism in the U.S. He notes how attempts of Christian engagement continue to have the propensities of ‘Constantinian’ conquest and domination with the attitudes of bitterness and anger. This undermines the U.S. church’s ability to demonstrate the transformative message of the gospel. Hunter (2011:275) thinks there are three outgoing paradigms: (1) a defensive position against ‘secularization’; (2) a response to the ‘exploitation’ of people because of capitalism; and (3) an attempt to be purified from the ‘deformities of power’ in the modern world. He believes there is one new paradigm that will replace these three, based on Jeremiah 29:4-7. In this passage, the Lord tells the people of Israel going into Babylon, to ‘settle down; plant gardens and eat what they produce’ (NIV), and so forth. But, also to ‘seek the peace and prosperity of the city’ (NIV) where they have been sent, and to pray for it, because if it flourishes so too will the exiles. Hunter cites this passage as a foundation for replacement paradigms. His rationale is that the Jewish exiles in Babylon provide the U.S. church with a model of how it should live as the people of God in exile in a post-Christendom world. The result of the paradigm shift that Hunter seeks is that the U.S. church must become a blessing in a context that is hostile to its beliefs.

The concepts of paradigm and paradigm shift, when applied to theology and missiology, provide a framework to interpret the changing context of the global church in the *missio Dei* and how a new paradigm may already be under way.

2.4.4. Defining paradigm and paradigm shift

The review of the terms paradigm and paradigm shift within the context of this research are understood in this way:

(1) A paradigm is a host of factors including mental models, worldview, assumptions, values, and practices that influence the view of reality for a given community.

(2) It provides a useful tool to understand human perspectives and to describe sets of experiences, beliefs and values that affect the way people perceive reality and respond to it.

(3) It is comprised of a set of beliefs or a way of organizing principles or rules that govern a solution that is most helpful when applied to the real world.

(4) It provides a frame of reference for constructing a way of thinking about a given topic. It is a tool that gives a new perspective to an older subject, or a device that enables new definitions, techniques, methods or procedures.

(5) As knowledge is gained in a particular domain and is applied to an existing paradigm, and as the resulting new theories are tested, a paradigm shift begins. This is a departure from the status quo and eventually results in new breakthroughs. In its early stages it likely only has a few promoters. The new paradigm may not completely replace the old one.

2.5. THE JOURNEY OF WGA

2.5.1. Defining metaphor

A metaphor is a figure of speech that assists in understanding what is known from what is unknown. Lakoff (1993:202) says it is a ‘novel or poetic linguistic expression’ that describes a subject by claiming that it is similar to another otherwise unrelated object. It is particularly useful in understanding abstract or complex concepts through expressing them in more familiar terms. Therefore, metaphors are essential because they replace new or misunderstood concepts with familiar words and their associations in order to bring clarity to a message.

The use of metaphor is so widespread that little thought is given to how it is used (Lakoff & Turner 1989:1). However, it is fundamental to everyday life because it is central to the ability to grasp difficult, abstract or less understood concepts. It enables conceptualizing experiences that stimulate imagination, bringing clarity and action that results in a new understanding (Lakoff 1993:204).

2.5.2. The metaphor of a journey

The universality of the metaphor of a journey helps to interpret the progression of life itself. For example, journeys of humankind are progressions through life from birth to death, and despite difficulties encountered along the way people proceed with their lives since “life must go on”. As in life, every time WGA moves in any direction on its journey, there is a place from which it starts, a place where it ends, places in between along the way, and a direction or goal of the journey itself (or multiple journeys).

The journey of WGA as a metaphor is a ‘source-path-goal image schema’ (Gibbs 2005:113). As an image schema, it is helpful to understand an abstract concept such as an organization being on a journey. It is a source-path-goal schema because WGA (the traveller) is on a journey that has a starting point (historical source) and follows continuous steps (procedural path) leading towards a destination (goal) (Johnson 2006:26). Not all journeys are purposeful with destinations that are reached. Some meander without any clear destination in mind (Lakoff & Johnson 1980:60-61).

Van Saane (2014:47) states that it is not the final destination of the journey that is the most important part, but rather it is ‘the journey itself with all the barriers and challenges’. Therefore, the journey of WGA is also a metaphor that is central to the goals of addressing the research problem. WGA’s journey has had to adapt to new global contexts of the mission of God, the demographic shifts of the church, how the core ministry of Bible translation is conducted, and various other factors, such as the history of the organization and its “DNA”.

2.5.3. A synopsis of WGA’s journey

This is a brief outline of WGA’s journey so far. The journey started after the formation of what was then the Summer Institute of Linguistics in 1934. At that time William Cameron Townsend, a young American, initiated a training course on a farm in Arkansas with only two students. Borrowing the name of John Wycliffe, Townsend called the course Camp Wycliffe. Its focus was on linguistic and practical training in preparation for Bible translation in minority languages.

Townsend sent his first recruits to Mexico to give pioneering linguistic-Bible translation-literacy service to indigenous communities. Because of the sustained growth of SIL, in 1942, Townsend founded Wycliffe Bible Translators (WBT) in the U.S. to support the work of SIL by recruiting of people, prayer and finances from U.S. Christians.

In the structure that emerged from 1942 until the late 1990s, SIL was responsible for both the linguistic training schools (operating in a number of countries) and the overseas linguistic, literacy and Bible translation functions. The late 1950s and early 1960s saw the formation of WBTs (or Wycliffe Organizations) in Canada, Australia and the U.K., then New Zealand and throughout Europe. In the mid-1970s, a Wycliffe office was started in Japan, followed later in the 1980s in Singapore and South Korea. Eventually over the next 25 years it also flowed to other Asian nations: Hong Kong, Malaysia, Thailand, Taiwan, the Philippines and India.

In the post-colonial days of the mid-1970s to 1980s, more than a dozen National Bible Translation Organizations (NBTOs) were started, usually by SIL. NBTOs worked in Bible translation projects in their own countries and served as advocates for Bible translation. Structurally, however, they did not readily fit within SIL or WBT. They emerged in Nigeria, Ghana, Burkina Faso, Cameroon, Kenya, India, the Philippines, Indonesia, Papua New Guinea and Brazil. They had unique names such as Nigeria Bible Translation Trust (NBTT), the Papua New Guinea Bible Translation Association (PNG BTA) and Kartidaya, Indonesia.

Until 1980, the Wycliffe Organizations were subsidiaries of Wycliffe Bible Translators, Inc. (U.S.). Consequently, it was appropriate that a body called Wycliffe Bible Translators International (WBTI) was incorporated and formed in 1980 and operated from rented space in the Wycliffe U.S. office in California. Its role and purpose was minimal and it related mostly to Western Wycliffe Organizations.

In 1991, WBTI was restructured to be an organization of organizations or an umbrella of organizations. The restructuring was required for legal and identity reasons so that each Wycliffe Member Organization (WMO) had its own identity and, from that point on, were no longer divisions or subsidiaries of Wycliffe U.S. Rather, each was autonomous within an international body. The NBTOs were brought into this new structure and were called Wycliffe Affiliate Organizations, and later, WMOs with Language Programs.

In the 1990s, with the collapse of the Soviet empire, and as the church in former communist lands began to look outward, WMOs emerged in Poland, Hungary, Russia, Czech Republic, Slovakia, Ukraine, and later Romania.

In 1999, recognizing the urgent needs for Bible translation in remaining languages, the leaders of SIL and WBTI adopted Vision 2025 with the aim to have a Bible translation program in progress for every language that needs it by the year 2025. (When the vision was adopted in 1999 the number of languages needing Bible translation was reportedly about 3,000. Now, it is about 1,700.)

As a result of Vision 2025, missionary movements in Latin America responded by adopting it as their own. These organizations did not have any affiliation with WBTI at the time, but they found ways to informally participate within WBTI. In the mid-2000s a new category of recognition within WBTI was created called Associated Partner Organizations. Since WBTI had made an agreement with COMIBAM (*Cooperación Misionera Iberoamericana*) not to set up any new Wycliffe organizations in Latin America, and instead work with existing organizations and

movements associated with COMIBAM, the new category provided a means of recognizing these, and other organizations, with a formal status recognized by WBTI.

In 2005, the WBTI Board led a process at the Wycliffe Convention to create a separate Board and leadership structure from SIL. This included WBTI having its own Executive Director. On 1 January 2008, the new Executive Director of WBTI along with its Global Leadership Team (GLT) was inaugurated. By 2014, The GLT numbered 20 people from 12 nations working mostly virtually from 17 locations around the world. WGA's operational headquarters was set up in Singapore in 2009, moving it from Dallas, although incorporation was retained in the state of Texas.

In 2011, WBTI's "doing business as" name was changed to the Wycliffe Global Alliance. WGA was composed of 45 Wycliffe Member Organizations and over 70 Wycliffe Partner Organizations. A third of the organizations manage Bible translation programs in their own countries, and the remainder raise resources for Bible translation and related activities elsewhere. Most of these resources are placed under the administrative responsibility of SIL International.

In 2012, new By-Laws were adopted that created the Wycliffe Global Gathering, formally recognized the Wycliffe Partner Organizations (WPOs) (a merger of the Associated Partner Organization and MOU Partner categories), and created a slot on their Board to represent the WPOs. Since 2008, new WMOs have also been created and joined WGA: Wycliffe India, Romania, the Philippines and Ethiopia. The role of each WGA Organization is identified through seven Participation Streams (Church Engagement, Prayer, Funding, Recruiting and Sending People, Specialty Services, Technical Training, and Bible Translation Programs).

WGA continues to share a unity of purpose with SIL, as demonstrated by (1) a shared vision, resources, and beneficiaries; (2) a commitment to work together with SIL, respecting its purpose, values, and ends along with its distinct roles and contributions; and (3) a desire for the excellence and success of SIL.

Beginning in 2015, the Board and leadership of WGA began positioning the organization for new realities. The vision for change reflects WGA as a dynamic, interdependent community of diverse organizations, networks and movements in various stages of development, drawn together by God as participants in the Bible translation movement. The world of missions and Bible translation is being transformed by dramatic changes primarily driven by the growth of the church in global South and East and the globalization of technology. The growth of the church has led to many new organizations and individuals who are responding to God's

mission. The spread of technology has spawned many innovative ways of doing mission work.

In late 2015, the WMOs with voting privileges unanimously agreed to change WGA's governing documents to eliminate two organizational categories of WMOs and WPOs. In its place, a Covenant/Statement of Commitment process is offered to the organizations that were already part of WGA along with new ones wanting to join the Alliance. This process brings a unified approach to all organizations wanting to be part of WGA. Such organizations are now called Alliance Organizations.

Also in late 2015, the GLT was renamed as the Alliance Leadership Community. The name change expresses the value of being a community of leaders that serves WGA. The intended structure of the leadership team is to make it more open and flexible. This allows some leaders to participate for a season and for specific purposes but without being committed for a long term. This community also enables younger leaders to participate and gives space for leaders from Alliance Organizations to be part of the leadership community while at the same time providing the stability of longer-term leaders who serve in the leadership community.

2.5.4. Continuing WGA's journey

WGA's leadership has positioned itself to serve as global leaders, consultants, facilitators and advisors of a number of global focus areas that include (WGA 2015):

(1) Deepen missiological reflection across WGA through structured consultations that create space and opportunity for a wide range of people to study issues of importance to WGA Organizations.

(2) Nurture leaders for the Bible translation movements: The development of current and future leaders for the Bible translation movements receives attention through intergenerational forums, formal and informal mentoring, coaching and encouragement in leading as servants and shepherds.

(3) Effective and timely communication: Resource sharing and on-going consultations in order to build capacity in WGA Organizations so that they can fully participate in the WGA community. This also helps them effectively tell the stories of what God is doing and communicate the needs, challenges and opportunities in Bible translation movements worldwide. WGA's resources are also used to encourage growing prayer movements. Resource-sharing environments include the multi-language WGA website and social media.

(4) Strengthen WGA Organizations through organizational development and Board governance training so that ultimately every organization is reaching its full potential.

(5) Equip for Bible translation: With the *Bible Translation Programs Philosophy Statement* as a core motivational resource, WGA Organizations are equipped to address the foundations (biblical, theological and missiological) for Bible translation, identify what transformational impact through Bible translation programs looks like and define the scope of their Bible translation programs.

(6) Strengthen community and serve in unity: WGA believes in community, partnership and friendship, not merely primarily as a means of accomplishing work, but as an expression of the unity of believers. Being a community is not optional because as God's people it is WGA's reality. Therefore, WGA desires to be a role model of a community of trust and friendship.

(7) Support collaboration: Closer partnerships among WGA Organizations are intentionally encouraged through sharing of expertise and experience among organizations. In this way, barriers and tensions are overcome, and relationships are built for greater participation in God's mission. WGA also partners formally and informally with a wide range of other organizations and networks.

8) Encourage stewardship: Stewardship in God's mission recognizes inclusive participation wherein all are both givers and receivers. All WGA Organizations are encouraged to discover God's provision for their ministries and to generously share their resources with others in the Bible translation movements.

9) Ensure a trustworthy organization: Desiring to glorify God in all things, and to be an example of sound ethics and accountability, WGA is following best practices in fiscal management and governance.

2.5.5. Defining journey

The term journey within the context of this research is understood in this way:

(1) WGA can be described by the metaphor of "being on a journey", meaning that as it moves in any direction, the leaders know from where it starts, the intended place of its goal, and the places along the way that mark its progress, as well as the direction of the journey itself.

(2) The particular type of metaphor of a journey in WGA's case is a source-path-goal image schema because WGA (the traveller) is on a journey that has a starting point (source) and follows continuous steps (path) leading towards a destination (goal).

2.6. CONCLUSION

This chapter has been a literature review of key terms considered to be foundational to exploring the research problem. As noted, the terms mission, *missio Dei* and missional assist in the study of mission in theology. These terms also assist in understanding the centrality of the mission of God in the overall story of God's revelation. Furthermore, *missio Dei* was explored through an historical analysis of its development throughout modern church history. Finally, the terms globalization, paradigm and paradigm shift and the metaphor of a journey were studied as part of their place in social and cultural systems.

The literature review of each key term provides the basis for application to specific situations that occur throughout the remaining chapters. As a result, this enables on-going missiological reflection that informs the research process from the perspective of a deductive process leading from 'a general rule to a particular conclusion' (Faix 2007:120).

Perhaps a limitation of the literature review is that defining the key terms has been handled somewhat broadly. Although the review is brief and rather inadequate in terms of giving a specific definition for each term, it does provide a set of definitions or understandings that are necessary to address the research problem.

CHAPTER 3 – INTERNATIONAL TO GLOBAL

3.1. OVERVIEW

In this chapter, a case study is used from the country of Ghana to illustrate the change in a Christian mission context from international to global. This provides missiological reflection from an inductive perspective that involves analysis that moves from an empirical case to where theories of theology and mission can be compared.

The case being studied is the paradigm shift occurring within the Ghana Institute of Linguistics, Literacy and Bible Translation (GILLBT), which is a WGA Organization. Since 2010, GILLBT's leadership has been deliberately leading a move from its Western missionary roots to embed the organization in the local Ghanaian context. At the same time that this change has been taking place, WGA has been involved in its own change of paradigm from a Western mission, to an international agency and now to a global movement while remaining faithful to its mission. Therefore GILLBT's reformation, as it intersects with that of WGA, provides a framework in understanding how other comparable situations can make similar shifts.

This case study contributes insights to the research question because the focus is on the role of global leadership in navigating through a paradigm shift. As noted in Chapter 2, a paradigm is a host of factors including mental models, worldview, assumptions, values, and practices that influence the view of reality for a given community. A paradigm shift commences when knowledge is gained in a particular domain and is applied to an existing paradigm and as this is accepted, the status quo changes and new breakthroughs are embraced.

Escobar (2003:19) said, 'In the twenty-first century, Christian mission has become truly international.' However, I rephrase this to claim that Christian mission has become global. This distinction between "international" and "global" is more important than it may seem. The term international has been semantically tied to a Western colonial concept of territorial expansion. This is noted in Western mission agencies that use the word "international" in their name to indicate that their ministry extends far beyond the shores from which they originated. However, they are still controlled and resourced (at least in governance, executive level leadership and financially) by the West, mainly from North America or Europe.

The 21st century church, while having Western roots, has definitely become global, although many mission agencies are still catching up with what that implies. It follows

that the term international conveys some missiological difficulties in that the mission agency may not be global at all.

Escobar (2003:19) believes that serious scholars of missiology should study the global growth of the church in such a way that it corresponds to what is actually happening now. My analysis from Ghana helps create a model that enables the leadership from the global South and East to provide a more balanced influence on mission strategy for agencies like WGA. For agencies to achieve an integrated, global mission perspective, missional leaders from the global South and East must contribute as equal partners – and without the majority of their funding coming from the West. The case study of GILLBT is therefore crucial because it provides lessons that can be applied to other similar situations around the world.

3.2. CASE STUDY IN QUALITATIVE RESEARCH

Since this chapter is based on a case study, it is worth noting parameters and other factors involved in this type of methodology. Flyvbjerg (2006:26) believes that a case study provides legitimate methodology in social science research tasks. A case study provides a focus of a specific issue (Creswell 2013:98) through an in-depth 'holistic' understanding of the case (Kumar 2011:127). According to Yin (2009:4) and Grinnell and Unrau (2010:559), a case study is helpful in handling a focused investigation of contemporary real-life events in a given case. Because the events are in progress, accurate information is gathered and is not lost over time (Creswell 2013:98).

Yin (2009:27) gives five aspects of a case study: (1) the study's questions of 'how' or 'why' that seek to clarify the context; (2) opinions or propositions arising from the study; (3) the elements being studied; (4) the rationale that links the data to opinions or propositions; and (5) principles for understanding the conclusion(s).

Creswell (2013:99-100) notes three kinds of case studies: (1) a sole instrument that uses a bounded case to analyse a tangible object or a less-tangible community or relationship; (2) a 'collective/multiple' one that the researcher uses to illustrate a single issue; and (3) 'an intrinsic' one that presents a unique or unusual situation.

No matter what type of case study, the 'study population' is always treated as a single unit (Kumar 2011:126), with the case occurring within a bounded set within limits of place, space or time (Creswell 2013:98). In order to develop an in-depth understanding, the source data usually comes from multiple sources (Creswell

2013:98), and these converge into the same conclusion, so that observations may be applied across a wider or larger group (Gerring 2004:342).

Creswell (2013:99) suggests the structure of a case study includes a detailed description of the case and the history and chronological order of events. Issues and themes of the case can be organized around differences or similarities, or given as a theoretical model. A case study's conclusions give general lessons learned, or the meaning derived from the case by the researcher (Creswell 2013:99).

Flyvbjerg (2006:21) states that case studies use a considerable amount of narrative because it is necessary in describing the real-life context of the study population. However, an abundance of narrative can make it difficult to concisely summarize an analysis into general propositions or theories. Yin (2009:15) declares that a case study is not a sample, so it is best used for developing a generalized theoretical proposition. Grinnell and Unrau (2010:559) also note that the researcher should use the study results to make generalizations that are similar to the one studied.

Hiebert (2009:170) notes the value of a studying a case: a 'real-life' event is being analysed and it enables the study of 'complex social phenomena', which assists in understanding the case, forming observations, and making conclusions from the case that deepen one's understanding of the *missio Dei* in a given situation.

3.2.1. Overview of GILLBT case study

This case study is a single instrument because it focuses on one issue and one bounded case to explain the issue. As a result, generalizations based on the study are made that can be applied to other similar situations. The single instrument with a bounded unit is the community of the organization called GILLBT. The primary source is a qualitative analysis of the writings of Dr Paul Opoku-Mensah in his editorials called "A Word from the Director". These were in the *GILLBT Admin Memo* that GILLBT sends out regularly to its community (staff and friends). The samples date from 10 December 2010 to 14 February 2014.

There are three secondary sources in the study: (1) two visits I made to GILLBT in Accra in August 2011 and September 2012; (2) various conversations that I had with Opoku-Mensah from 2010-2014; and (3) a brief literature review of themes arising from the case.

Through the case study GILLBT is examined as a community, and how Opoku-Mensah used his editorials to influence this community. Since he addresses a wide range of themes, the focus of this study is on the narrative he uses to describe the paradigm shift process, and how he motivated his followers in the activity of bringing change.

Opoku-Mensah's writings and my interactions with him provide the unique opportunity to study an organization in some detail with the cooperation and insights of its leader. Through the case study I weave a narrative so that I am not simply quoting from what Opoku-Mensah's writes.

3.2.2. Applying paradigm shift theory

Understanding a theory of paradigm shift is central to analysing Opoku-Mensah's argument. Applicable to this is Bosch's (2011:192) understanding of the simultaneous effects of continuity and change in paradigm shifts in theology. Bosch observes that continuity includes faithfulness to the constancy of past tradition and, at the same time, a bold willingness to engage in future transformations. This is relevant in examining any theological and missiological implications that inform or form Opoku-Mensah's approach.

In the midst of a paradigm shift, there are still the originators who operate in the old paradigm. As noted in Chapter 2, as a paradigm shifts in its early stages it may only have a few promoters with the rest firmly ensconced in the status quo. In GILLBT's case, it has a few people who have been serving with it for its entire 50 years of existence. According to Bosch (2011:192), this can result in a kind of 'theological schizophrenia' until such time when there is greater clarity about the new paradigm. In other words, the originators may find it difficult to accept the implications of a new paradigm.

3.3. GILLBT CASE STUDY

3.3.1. Brief history of GILLBT

There have been many significant people who have influenced the creation of GILLBT over the past 50 years. Furthermore, GILLBT was formed upon a history of Bible translation in Ghana that started 200 years earlier. What follows are some of these key people and events that have shaped GILLBT.

3.3.2. William Ofori Atta (1910-1988)

Affectionately known by Ghanaians as “Paa Willie”, Ofori Atta was a multi-faceted person, involved in the political, economic, legal and church life of his nation. In 1948 he was detained by the British governor for his involvement as one of the “big six” Ghanaians who led the country’s struggle for independence from Great Britain (Opoku-Mensah 2013b:1) (note: The correspondence of Opoku-Mensah to his colleagues is extensive and abbreviated using only dates and page numbers, with full references in the bibliography).

Post-independence, Ofori Atta paid a heavy price for his political activity in the development of his country and was imprisoned five different times. After his release from prison, he held many government positions, including Foreign Minister, Education Minister and Chairman of the Council of State.

Ofori Atta became a Christian while in prison and, as a Christian he had the same passionate nationalist commitment as during his political career. Ofori Atta’s leadership was distinguished by ‘credibility, commitment to national unity and peace, zero tolerance for corruption, love for nation and reconciliation, and selfless service’ (Remembering ‘Paa Willie’ 2010:144). His involvement in Christian ministry was extensive, including his service as the founding Trustee Chairman of GILLBT.

Ofori Atta grew up in the post-1910 era as Europe’s global domination was unrivalled, and ‘old Christendom’s’ self-confidence had peaked (Bonk 2006a:170). It was not surprising that the nations who professed Christianity came to dominate the world, since Western civilization’s self-assurance was Christianity itself.

In 2010, a yearlong centenary celebration of Ofori Atta’s life took place and GILLBT was one organization involved in the celebrations. During the celebratory season, seeking to capture an essence of Ofori Atta’s life, Opoku-Mensah (2011d:1) demonstrated that Ofori Atta’s legacy to GILLBT focused on the importance of building relationships in order to transition to ‘a truly national organisation’. His desire was for GILLBT to be totally owned and supported by Ghanaian Christians and their churches. Opoku-Mensah (2011i:1) believes that GILLBT’s all-embracing ‘legitimacy’ was because of visionaries like Ofori Atta, who gave of his time and resources to develop GILLBT.

3.3.3. Early Gold Coast Bible translation

Bible translation started in Ghana 200 years earlier by Jacobus Capitein (1717-1747 CE), who was captured as a slave on the Gold Coast (what is now Ghana) and taken to Holland. There, he became the first African baptized into the Dutch Reformed Church and mastered biblical, as well as some European languages. After completing his studies at Leiden University, he was ordained, and after 14 years of ministry in Holland, sent back to the Gold Coast as a missionary. Before his premature death at the age of 30, Capitein had translated Scripture portions from Old Dutch into *Mfanste (Fante/Fanti)* for the *Akan* people. He was motivated by his desire to see 'lasting conversions' amongst the *Akans* (Ekem 2011:10).

3.3.4. Arrival of the Summer Institute of Linguistics (SIL)

GILLBT's roots precede Ofori Atta when in 1959 another Ghanaian statesman, the late John Agama, asked SIL to help translate the Bible into Ghanaian languages. This was two years after Ghana, the first African nation south of the Sahara, gained independence from Great Britain.

If GILLBT has a founder, it would be Dr John Bendor-Samuel of the U.K. Opoku-Mensah (2011c:1) respectfully referred to Bendor-Samuel as a 'mighty tree' because of his 'pioneering and towering contributions' to Bible translation in Ghana, Africa and beyond. Later, Bendor-Samuel served as Africa Area Director for WBTI and became known as "Mr Wycliffe in Africa", indicating his role in initiating work for SIL and Wycliffe in many African nations.

Upon arriving in Ghana in December 1961, Bendor-Samuel worked out a cooperative agreement between SIL and the Institute of African Studies at the University of Ghana. The agreement stated that the two organizations would work together 'at all times' in the development of Ghana's languages (Opoku-Mensah 2012d:1). The agreement was built upon the vision of Ghanaian leaders like Agama, Ofori Atta and Gottfried Osei-Mensah, with whom Bendor-Samuel had formed close friendships. These Ghanaian statesmen had 'national aspirations' to develop and use the nation's languages as 'a platform for the intellectual, political, economic and spiritual transformation' of their people (Opoku-Mensah 2012d:1).

Within a year of signing the agreement, David and Nancy Spratt arrived and commenced linguistic and Bible translation work with the *Kusaal* language. At the same time, John and Kathleen Callow arrived to work in the *Kasem* language. Both couples were from the U.K.

In 1973, SIL International and WBTI created a category called National Bible Translation Organizations (NBTOs). A few years later in 1980, SIL Ghana's name was changed to the Ghana Institute of Linguistics (GIL) in recognition of its national identity. This paralleled independence movements where Africans were calling for greater authority over the affairs of their nations. At the same time, WBTI formally recognized GIL as an NBTO. In 1982, Literacy and Bible Translation was added to GIL's name making it GILLBT.

William Cameron Townsend, the founder of both SIL and Wycliffe, did not appear to have a vision of including non-Westerners within his two organizations. He is on record for stating that if Africans wanted to be part of Bible translation, then they needed to form their own organizations (Opoku-Mensah 2012i:1).

In 1991, WBTI was restructured enabling GILLBT to be recognized as an organization more closely associated with WBTI and called a Wycliffe Affiliate Organization. In 2002, GILLBT was given the status of Wycliffe Member Organization with Language Programs. Although GILLBT was formally recognized as being part of WBTI, it nonetheless retained a close relationship with SIL because of its historical roots.

In Ghana, and after the pioneering efforts of SIL, other Bible translation agencies have assumed work, including the Bible Society (1965) and more recently Pioneer Bible Translators and Lutheran Bible Translators (Opoku-Mensah 2012i:1).

Due to its close affiliation with its founder, GILLBT considers itself to be Bendor-Samuel's "first born". Following the sudden accidental death of Bendor-Samuel in January 2011, Opoku-Mensah (2011d:1) suggested that his *Akan/Ashanti* worldview metaphor of 'fallen mighty trees' should change. Specifically, it was impossible to replace Bendor-Samuel, and after fifty years of work in Ghana, what was envisioned was not another mighty tree, but 'a flourishing forest in which a thousand flowers bloom'. In other words, a 'mass movement' of committed Ghanaians who will complete what Bendor-Samuel started.

3.3.5. Paul Opoku-Mensah becomes GILLBT's Executive Director

Opoku-Mensah has a long affiliation with the organization since his mother, Grace Adjekum, was its director in the early 1990s. His motivation to return to GILLBT after an academic career in Scandinavia is summarized by the *Akan/Ashanti* word *Ashesi*, which means "beginning". A young Ghanaian man, Patrick Awuah, left his lucrative job at Microsoft in the U.S. to return to Ghana with the dream of creating a liberal

arts college ‘to educate a new generation of ethical and entrepreneurial leaders in Africa’ (Opoku-Mensah 2011q:1). Opoku-Mensah identifies with Awuah’s vision for Ashesi University because it is based on an African ideal to work in partnership and take responsibility for their development and deal positively with the ‘African condition’.

When Opoku-Mensah took up the leadership role in GILLBT, he joined a long line of Ghanaian leaders who had gone before him. His identification with those leaders influenced his job application when he stated that his aim was to ‘reposition GILLBT to enable it to fulfil the vision of the founding fathers’ (Opoku-Mensah 2011z:1). His desire was to grow GILLBT into an organization that was ‘owned and supported by Ghanaians and their institutions’ (Opoku-Mensah 2011q:1). As this takes place, as GILLBT’s leader, Opoku-Mensah envisioned himself as building upon the foundation of Bendor-Samuel for a movement of Bible translation and language development owned by Ghanaians and embedded in Ghana and in Africa (Opoku-Mensah 2011d:1).

A significant organizational crisis occurred in 2008-9 in GILLBT, due to management and governance difficulties, resulting in a loss of confidence by overseas partners and funders. It was a crisis that, unless addressed, would likely see the collapse of this nearly 50-year-old institution.

In response, Opoku-Mensah left his academic posting in 2010 and became GILLBT’s Director. Upon taking up his new responsibility, he stated that it would take him three years to restructure and reposition GILLBT. The first year would stabilize the emotional reconnection of all internal and external stakeholders of GILLBT. Year two would centre on reconstruction (physically with new office space in the capital Accra) and the repositioning of GILLBT within the life of the Ghanaian church. The third year, the Jubilee Year (50th anniversary of GILLBT), would be consolidating effective systems to institutionalize the changes of the first two years.

3.3.6. Opoku-Mensah’s leadership agenda

At GILLBT’s Annual General Meeting in July 2010, Opoku-Mensah outlined his agenda for renewal, which was built on three priorities: (1) Restoring trust within GILLBT’s organizational relationships (in his 22 April 2011 editorial, he stated that empathy was required to rebuild trust – empathy by the leadership towards the staff, and empathy from the staff towards each other); (2) Reestablishing GILLBT’s financial health; and (3) Deeply embedding GILLBT within Ghana.

In Opoku-Mensah's 19 November 2010 bulletin, he clarified GILLBT's identity: (1) the organization was 'an idea' with the notion that 'all people have a God-given right to have the Bible in their own languages'. The idea, according to Opoku-Mensah was 'deeply embedded in the history of Christianity as the only religion whose scriptures are translated from the original language in which the founder spoke'; (2) as part of the WGA, GILLBT was identified within a global community that believes in the idea and is working together to implement it on a worldwide scale; (3) since GILLBT originally started as SIL's entity in Ghana, it still retains some of this core DNA of SIL with a commitment for language development in Ghana. Thus, GILLBT's relationship with SIL is important; and (4) GILLBT's 'national mandate and aspiration' gives it the rightful focus to improve its partnerships within Ghana to achieve mutual goals (Opoku-Mensah 2010c:1).

Opoku-Mensah's leadership agenda provides themes that are useful to explore through his editorials. They raise questions such as: (1) How do the stakeholders adapt to the themes? (2) How does the leader influence the themes throughout the change process? and (3) Do the priorities drift over time?

These themes can be considered as paradigm shifts if they meet the criteria of a paradigm and paradigm shift. Opoku-Mensah's themes are not distinct from one another. Therefore, to assist with the analysis of the case study, four categories are noted, and for the time being, these are classified as paradigm shifts: (1) a paradigm shift from an uninvolved Ghanaian church to the engagement with the church; (2) a paradigm shift to of the "Africanization" of the Bible translation movement; (3) a paradigm shift from the Western-led missionary era in Ghana to national aspirations; and (4) a paradigm shift in GILLBT's governance from an internal Executive Committee to an external Board of Directors.

The remainder of this chapter explores these four categories through the lens of Opoku-Mensah's editorials.

3.4. PARADIGM SHIFT IN THE GHANAIAN CHURCH

When SIL first started its work in Ghana, the Ghanaian church and African church in general was still maturing. SIL leaders assumed that the church did not have expectations or demands to participate in Bible translation and related ministry. The legitimacy of its work was based upon the large number of languages needing Bible translation and language development, and upon the availability of SIL expertise to

do the work, coupled with the external resources it brought to accomplish its work (Opoku-Mensah 2011o:1).

Fifty years later the Ghanaian church has significantly changed. Opoku-Mensah (2010e:1) now believes his vision to embed GILLBT and its work in the Ghanaian church is essential because 'GILLBT sees itself as an "implementing agency" of the Ghanaian church'.

3.4.1. Inspiration from the Church of Pentecost

A denomination that inspires Opoku-Mensah (2011o:1) with his vision is the Church of Pentecost (COP). While attending its 39th General Council in May 2011, he noted how the church had grown from its inception, founded by Irish missionary Rev James McKeown (1900-1989), and had become 'one of the most vibrant' and the largest Protestant denomination in Ghana, with congregations in 84 other countries.

COP's chairman, Apostle Opkoku Onyinah, gave a lecture as part of the centenary of William Ofori Atta lecture series in Accra. It reminded Opoku-Mensah (2011v:1) of COP's principles of 'embeddedness'. He saw a correlation for GILLBT's future because COP has 'an explicit commitment to national ownership', dating back to its founder who espoused a 'do-it-yourself church' to care for its ministry and finances. McKeown once said, 'I have not come to Africa to create beggars but Sons of God'. Other relevant principles of COP are 'self-sacrifice, use of indigenous languages and domestic resource mobilisation'. The spirit of COP is an example of "embeddedness" and it challenges GILLBT to follow a similar path.

Significant to GILLBT is COP's usage of mother tongue scriptures in its ministry, which Onyinah attributes to its denominational growth in Ghana. He also noted that COP's General Secretary, Apostle Alfred Koduah, linked his church's growth and vibrancy to the use of the mother tongue because pastoral work is inadequate if it neglects it (Opoku-Mensah 2012j:1).

3.4.2. Other Ghanaian church influences

In 1828 the Presbyterian Church of Ghana (PCG) was the first church to be established in the country. After a December 2010 visit with PCG officials, Opoku-Mensah (2010e:1) related that the church survived two challenges from over twenty years earlier: (1) the potential threat of its members leaving to go to charismatic churches; and (2) a 'fragile financial situation' in the denomination. Now, Opoku-Mensah believed that PCG was a truly embedded and thriving church denomination

in Ghanaian society. The lesson for GILLBT is that it must be willing to drastically restructure its ministry from the past without conceding its original vision and, with God's help, arise from its problems to become a stronger, vibrant and embedded organization.

At a mission seminar in July 2011, organized by Pentecost University College, Ghana Evangelism Committee and GlobeServe Ministries, Opoku-Mensah interacted with the pastors of Covenant Family Church. He noted that the church leaders expressed misgivings about the importance of Bible translation because their congregation was primarily an English-speaking middle class and urban in Accra. Opoku-Mensah (2011t:1) used this argument to initiate a debate amongst a socio-economic demographic group that is part of the evolving African middle class, those who are seen as essential to the stabilization of African nations. This demographic group displays a new sense of ownership that is tangibly expressed by their financial generosity to their middle class churches. It has enabled these churches to be well resourced, vibrant and independent of external financial resources. In contrast, and almost in despair, Opoku-Mensah (2012a:1) returns to his theme of GILLBT's fragility as an organization because of its almost total dependence on overseas funding.

In an attempt to convince the leaders of these middle class churches of their need to support Bible translation in minority languages in Ghana and beyond, Opoku-Mensah draws inspiration from fellow Ghanaian, the late Prof Kwame Bediako: 'African Christianity today is inconceivable apart from the existence of the Bible in African indigenous languages' (Bediako 2001:3) and, consequently, 'Christianity has become a non-Western religion' (Bediako 2004:3).

Friend and advisor of GILLBT, Rev Prof Gilbert Ansre called for Ghanaian churches to theologize in Ghanaian mother tongues. He said (quoted by Opoku-Mensah (2011ad:1), 'if we theologize well we can teach God and Christ well, and we can become like Christ more and more'. Another inspirational writer is Prof Kofi Agyekum, who stated (quoted by Opoku-Mensah (2012j:1), 'there can only be national development if research and development discourses' are held in the mother tongue so that different groups of ethnicities can freely interact.

Opoku-Mensah observes how worship in the mother tongue, even in English speaking churches, brings a much greater sense of vibrancy. The urban churches of Accra represent only a third of Ghana's demographic areas, with the majority of the population still living in rural areas where English usage is low. It is the urban church that is best placed to take responsibility for mission in the rural areas. However, this

means using the mother tongue, and Opoku-Mensah (2011t:1) believes that mother tongue scriptures is key to the overall growth of the church in Ghana, because it constitutes a fully embedded church contributing to missions and to global Christianity as a whole. This observation affirms GILLBTs historical commitment to Bible translation in Ghana and should therefore resonate with the middle class.

3.4.3. Enabling the Ghanaian church

Opoku-Mensah (2011e:1) reflects on his interaction with some leading Ghanaian church leaders who believe that GILLBT's ministry is part of a 'Western plot' to generate division in the church. Their criticism is that GILLBT's work promotes ethnic tensions because GILLBT supports some ethnic groups and their struggles and not others. In his response, Opoku-Mensah notes how African governments discourage the development of the minority languages in their goal of creating unity, and instead promote official languages such as English, Portuguese and French. Therefore: (1) in order for development to assist areas of Ghana with high illiteracy rates, the use of the mother tongue is essential to community development; and (2) the diversity of minority languages is not the root of disunity in African countries, and suppressing their development and use has not led to national unity. Instead, the basis for unity is an attitude of fair treatment for all the languages in the country, even if resources are lacking to develop these languages.

GILLBT is at the forefront of the development of Ghana's minority languages, and therefore it finds itself 'theologically and developmentally... on the right side of history' (Opoku-Mensah 2011e:1). GILLBT's future depends on how it effectively engages with African churches to make the case for minority languages and Bible translation, as well as how it promotes the use of the vernacular in the schools and throughout the country. Later, Opoku-Mensah (2011o:1) emphasized that 'the basis for legitimizing' Bible translation in Africa has to shift to and originate from the value of 'its relationship to the African church'. Unless the African church owns Bible translation, GILLBT's ministry will be marginalized.

3.4.4. Serving the Ghanaian church

In an effort to bring GILLBT and the Ghanaian church closer together, Opoku-Mensah (2011h:1) set up a 'Directorate for Partnership Development' with the specific responsibility of assisting GILLBT's leadership and staff to understand the shifting Ghanaian church and Christian middle class, and to create strategies for engaging with this shifting demographic group. The rationale for this new function is that the Ghanaian church has become more urban and middle class, compared to

when GILLBT started 50 years earlier. The growth of the middle class parallels Ghana's economic development. While gaining its independence early (in 1957), compared to other African nations, Ghana wasted some of the initial benefits to the extent that during the 1970s-80s, the nation was politically and economically unstable. However, reforms now see Ghana enjoying one of the highest economic growth rates in Africa (Opoku-Mensah 2011ah:1).

Once again Opoku-Mensah (2011j:1) finds his inspiration from GILLBT's founder, because Bendor-Samuel knew how to build relationships with leaders of government and academic institutions. Similarly, GILLBT must realize that engaging with the church is central to its future, such that it builds new relationships with all levels of the urban church.

According to Opoku-Mensah (2011j:1), the implication for GILLBT is that it must shift from its traditional approach of a 'deputational' model, that is, visiting local churches to solicit financial support, to a more sustainable model. Working with the past approach, GILLBT has raised only a small portion of its needed income. During my visit to GILLBT in August 2011, I asked Alex Dotse, GILLBT Church Relations Manager, what percentage of GILLBT's income had been raised in Ghana. He stated 'less than 1%'. On my visit a year later, Opoku-Mensah gave the figure as 10%. COP's Chairman Onyinah (2012:48) confirms this with his observation that GILLBT relies on 'foreign support [for] up to 90%' of its financial needs.

The shift that is needed, according to Opoku-Mensah (2011j:1), is one where GILLBT provides 'service delivery' of its ministries to meet the current and future needs of churches. A motivation Opoku-Mensah (2011y:1) has for this shift is that unless the Ghanaian church's policy towards the use of mother tongue scriptures changes, there will be no incentive to support GILLBT's ministry. Consequently, GILLBT's work so far, in the form of printed Bibles and New Testaments, will 'turn into museum artefacts'. To overcome this, GILLBT must give priority to engage with church leaders who affect these policies.

GILLBT's service delivery to the Ghanaian church can look like this: (1) GILLBT can provide mother tongue Scriptures and vernacular Bible study material, including in oral form such as audio Scriptures; or audio-visual form such as The JESUS Film, along with literacy classes to assist the church with its discipleship responsibilities; (2) GILLBT can offer academic seminars on key biblical terms for minority languages that assist interpreters in the churches; (3) GILLBT can help theological institutions with research, curriculum development and teaching in Bible translation; and (4) GILLBT can use its experience in inter-church cooperation in Bible translation as a

model for improving ecumenical relationships among the denominations in Ghana (Opoku-Mensah 2011j:1).

As GILLBT desires closer relationships with the Ghanaian church, it can benefit from three schools of influence: (1) the WGA leadership can provide GILLBT with a missiological and theological framework for church engagement; (2) WGA's Asia-Pacific Area can provide best practices in church engagement; and (3) Ghana's pioneering nationalist Christians can give the vision of the ownership of mother tongue Bible translation through the Ghanaian church (Opoku-Mensah 2013d:1).

3.5. PARADIGM SHIFT TO AFRICANIZATION

Describing how Bible translation can be Africanized stems from a number of converging themes. This includes the growth of the church across the African continent due, in part, to a long history of Bible translation initiated by the Western missionary movement. This will be explored, but it is worth noting here that Speckman (2007:282-3) asks why Africa lags behind other parts of the world, despite its richness of human and natural resources. The reason he suggests is that Africans think they must have the approval and support of the West in order to succeed economically.

3.5.1. Defining Africanization of Bible translation

Edusa-Eyison (2006:96) comments on the African church's lack of 'self-authentication' in the global arena because it has not 'attained its own selfhood'. Speckman's focus is economic: Africans need to embrace a concerted effort to develop their continent's economic resources on their own terms. Edusa-Eyison's focus is theological: the African church needs to theologize without undue influence from its Western connections. Both Speckman and Edusa-Eyison appear to be proposing "Africanization" – one about its economies, the other of its theologizing process.

The matter of the growth of Christianity in Africa is of relevance in defining why the "Africanization" of Bible translation is an important concept. In describing why Christianity has taken hold of large parts of Africa, Kaplan (1995:9) uses terms such as 'incarnation', 'contextualization', 'adaptation' and 'Africanization'. He suggests these are all synonyms for the same process. The terms, and in particular "Africanization", refer to how African concepts and perspectives have been

successfully incorporated into 'normative' Christianity within the church as a whole (Kaplan 1995:21).

Edusa-Eyison (2006:95) uses Ghanaian theologian Kwesi Dickson's perspectives as a model for the African church to be 'authentic' in relating to its own needs. Dickson's views are shaped by his preference of using scripture for theologizing accompanied by the availability of Bible translations in Ghana's vernaculars. Consequently, Africans can contribute to theology without having to become European first. The abundant 'wisdom of African life and thought' gives Africa its 'self-authentication' in the global arena (Edusa-Eyison 2006:96).

Mojola (2012:5-8) describes three waves of African Christianity and Bible translation: The first started in ancient Alexandria, Egypt, with the translation of the Hebrew Bible into Greek. The Egyptian Coptic Bible and its various versions, and also the Ethiopian Ge'ez Bible followed this. The second wave was through the European evangelical missionary movement in which evangelism and Bible translation worked together to further the colonization of Africa. It also followed that there were more missionaries from Europe and North America. The third wave is still underway, with African mother tongue translators who live and are active in their communities and local churches. External technical consultants often assist them.

Consequently, because of these three waves, there are portions of scripture in 216 African languages, with 343 New Testaments and 189 Bibles, making a total of 748 African languages with some of or the whole Bible (<http://www.unitedbiblesocieties.org/sample-page/bible-translation/>).

Bediako (2004:3) describes Africa as 'a heartland of the Christian faith' because of the explosive growth of Christianity. For example, at the World Missionary Conference in Edinburgh in 1910, no one could have predicted the 'emergence of a vibrant Christian presence in Africa' (Bediako 2004:4). In considering the situation in Ghana, Atta-Akosah (2012:2) charts Christianity's growth in Ghana over thirty years: in 1970, 52% of the population claimed to be Christian, which grew to 68% by 2000. The use of the vernacular scriptures is one reason for this growth, and in 2000 Bediako (2004:4) estimated there were between 330-350 million Christians in Africa. Johnson *et al.* (2013:22) charts the growth of Christianity on the African continent as 9% of the population in 1910, 38.7% in 2010 and a projection of 48.3% by 2020. Oden (2007:10) believes that there are now nearly 500 million Christians in Africa.

Bediako (2004:58) sees the strong correlation between a vibrant African church and the availability of mother tongue Scripture. In the same vein, Jenkins (2006:18)

states that the Bible is still read in fresh ways in Africa because its Christian communities are still in a 'love affair with the Scripture'. The ability of the African church to theologize in its mother tongues serves as an indicator of 'the depth of the impact of the Bible and of the Christian faith itself in African life' (Bediako 2004:58). Jenkins (2006:18) sees the growing trend of 'Afrocentrism' as Africans read Scripture from their perspective and are thus freed from any Western bias.

In sum, "Africanization" of Bible translation refers to the shift in how African concepts, biases and perspectives have been successfully incorporated into normative Bible translation praxis. And as this happens, it brings African influences to the forefront in the global Bible translation movement.

3.5.2. Defining embeddedness

Opoku-Mensah believes that "embeddedness" for GILLBT means that the Ghanaian church must own the Bible translation task within Ghana. Other Ghanaian Christian leaders also include the concept of "embeddedness". For example, COP's chairman Onyinah (2012:52) believes that COP 'is a model of embeddedness of mission in Ghana' because of the denomination's success in ensuring that its churches and congregants have taken responsibility for the denomination's aspirations for mission work in Africa.

Although there is nothing in his editorials where Opoku-Mensah defines "embeddedness", there are implications of what it means. I suggest that for him it has a two-fold interpretation: (1) at the basic level, it refers to how social relations of individuals within GILLBT are influenced, altered or redirected by the wider community. In other words, what the embedded member of GILLBT chooses is influenced by the observed behaviour of the rest of the GILLBT community; and (2) at a broader level, the term describes GILLBT's relationship within the Ghanaian community, especially the church. In this arena, GILLBT exists within the framework of the nation of Ghana, and that wider community is influenced by pre-existing relationships. In GILLBT's case, since it has not been part of those relationships, especially with the Ghanaian church, it is not yet embedded within those relationships. This is at the heart of Opoku-Mensah's concerns about GILLBT.

3.5.3. Embedding Bible translation in the Ghanaian church

A gap for GILLBT has been the lack of engagement between GILLBT and Bible translation within the Ghanaian church. This is most likely an Africa-wide gap and requires continent-wide solutions with benefits relevant to Ghana. GILLBT needs its

‘creative heart’ moved from its own mission organization to spheres of influence within the African church (Opoku-Mensah 2010a:1). Furthermore, the powerful international conglomerate of Bible agencies operating in Africa needs to allow African leadership to conceive of and conduct Bible translation within the nation.

After 50 years of GILLBT’s existence, Opoku-Mensah (2011t:1) is disturbed that it has yet to achieve the national ownership its founders assumed would be achieved in a relatively short period of time. The main reason is the lack of significant national partnerships and the capacity to sustain the full impact of GILLBT’s ministry. The solution is the introduction of a comprehensive planning process to address this ‘historical deficit’ by urgently developing deeper partnerships, building capacity, and encouraging new strategies that will sustain the positive impact of Bible translation into the future.

3.5.4. Addressing GILLBT’s gaps

Reflecting on a visit of the WGA’s leadership team in August 2011, Opoku-Mensah (2011x:1) considered GILLBT’s place in WGA. He believes that GILLBT’s main contribution to WGA and the wider Bible translation movement is to build GILLBT into a ‘viable national organization’. In doing so, GILLBT can become a role model that will influence other organizations in WGA.

Another example of the lack of “embeddedness” is that, after 50 years, GILLBT does not have one Ghanaian qualified at a doctoral level in any discipline related to its ministry. Consequently, it continues to rely on non-Ghanaians to provide academic expertise. As an academic himself, Opoku-Mensah believes that while this is unacceptable, it is an example of the lack of national involvement in GILLBT. This gap in GILLBT is because it has not required its expatriate staff to develop the ‘national intellectual capacity’ for the higher levels of its work such as linguists, missiologists, literacy experts and project managers. It is these key roles that build ‘national credibility’ (Opoku-Mensah 2011w:1).

“Embeddedness” in GILLBT moves beyond adding Ghanaians in key roles. After all, it had been SIL’s goal from the outset to involve Africans in its work, starting with Ghana (Opoku-Mensah 2011ah:1). Rather, “embeddedness” leads to a fuller form of national involvement that is based upon accountability to the Ghanaian church. In order for GILLBT to truly be embedded, it must respond to the aspirations of its Ghanaian context and it must draw its strength and sustenance from this setting (Opoku-Mensah 2011ac:1). Opoku-Mensah (2011af:1) views this transition as a

‘mass movement’ of people and churches that achieves “embeddedness”, and this enables the task to be completed in a sustainable manner.

Despite any gains there might be in the agenda of moving towards “embeddedness”, Opoku-Mensah (2011a:1) regularly returns to his concern of GILLBT’s fragility because of its dependence on non-Ghanaian resources. This means it struggles to be viable, as it cannot independently sustain all of its infrastructure and programs. It is unable to expand its work without mobilizing key Ghanaian institutions and consequently, the dream of ‘national ownership and embeddedness’ that captured the imaginations of GILLBT’s founders is still ‘elusive’ (Opoku-Mensah 2012a:1).

3.6. PARADIGM SHIFT TO NATIONAL ASPIRATIONS

One has to appreciate that GILLBT finds itself in tension with two paradigms – a missionary paradigm and a Christian nationalist (Ghanaian) paradigm. Both have co-existed, but the missionary paradigm has been the dominant factor.

3.6.1. Missionary paradigm

According to Opoku-Mensah (2013a:1), the missionary paradigm is a distinct and powerful international system that controls the transfer of Western Christian resources (such as personnel, funds, prayer support, frameworks and strategies). These resources are distributed by the Western world to the non-Western world, which in the case of GILLBT, are for language development and Bible translation in Ghana. This paradigm assumes that this task in Ghana is the responsibility of Western missionaries who have left their home countries to move to Ghana. While the proponents of this paradigm speak of partnership, the reality is that their own system keeps them in charge because it is their financial resources and academic expertise that they have brought to Ghana.

3.6.2. Christian nationalist paradigm

As stated earlier, Opoku-Mensah is motivated to lead GILLBT towards its national aspirations. Because this is a paradigm shift, we can generalize it as GILLBT’s Christian nationalist paradigm because it is a shift to greater partnership by Ghanaians who take responsibility for their own development. Opoku-Mensah’s (2011q:1) motivation to lead this paradigm shift stems from the long line of Ghanaian Christian leaders who have preceded him. Their vision has been for GILLBT to

become an organization whose ministry is owned and supported by the Ghanaian church.

3.6.3. Progress of national aspirations

Now, fifty years after the beginning of SIL in Ghana to what GILLBT is today, marks, according to Opoku-Mensah (2010b:1), an ending of the ‘missionary era’ of Bible translation in Africa. This is because of a shift underway to African ownership and leadership, which he articulates as ‘Ghanaian Christian nationalist aspirations’ that seek to complete the Bible translation work in Ghana and take it beyond its borders. Opoku-Mensah suggests that when Ofori Atta, Mensah and Agama signed the original documents with SIL, they were creating an organization that would ‘implement a national vision’. This perspective is why Opoku-Mensah (2011n:1) calls GILLBT ‘first and foremost a national vision’.

Opoku-Mensah (2013a:1) notes my own assessment that mission agencies located in Western nations continue to have the primary influence upon cross-cultural mission strategy and methodology (Franklin 2012:85). After all, they are often acting upon a ‘manifest destiny’, believing that God entrusted them with ‘an exceptional role to play in the advancement of the kingdom of God through the missionary enterprise’ (Bosch 1991:299). This tension with the missionary paradigm is that as GILLBT struggles to honour its legacy of its Western missionary foundations, it should not remain a captive of this paradigm (Opoku-Mensah 2013g:1).

3.6.4. Language development and Bible translation

The unique heritage of GILLBT, starting from its foundation with SIL, is one of its challenges. For example, after a visit of WGA leadership in 2011, one of WGA’s leaders offered a critique of the state of GILLBT saying that while GILLBT desired to engage with the church, its SIL DNA impeded it from doing so.

What GILLBT inherited from SIL was a focus on language development, quite removed from the agenda of the Ghanaian church. This could not be easily rectified until GILLBT’s DNA was better understood. Opoku-Mensah (2012c:1) has taken up this challenge by stating that he needs to help his staff learn from its history so that it can address its future.

GILLBT’s legacy in language development has meant that half of Ghana’s indigenous languages have had work done with them. It has provided substantial linguistic and cultural contributions, with more grammars and dictionaries in more

languages in Ghana than by any other organization. However, having translated Scriptures is inadequate. There must be a mobilized church that uses mother tongue Scriptures such that language development is integral to the Ghanaian national policy development processes. Practically, GILLBT's language development can assist in finding solutions to violent conflicts based on linguistic differences in Ghana (Opoku-Mensah 2011k:1).

Upon visiting the dedication of the *Chumburung* language Old Testament (the New Testament was completed in 1989), Opoku-Mensah (2010c:1) noted how themes from the Old Testament resonated with the traditional *Chumburung* worldview. This convinced him that GILLBT needed a commitment to complete the Old Testament in all the languages it has served and that are integral to its ministry. But unlike the 21 years it took for the *Chumburung* Old Testament to be completed, GILLBT needs to find creative approaches to reduce the time. After all, as Rev Prof Ansre points out, '[GILLBT is] *not* Wycliffe New Testament Translators' (Opoku-Mensah 2011aa:1). The focus of only doing the New Testament was a carryover from GILLBT's Western roots, believing there might not be sufficient time for expatriate resources to do a complete Bible.

GILLBT personnel are quick to revere their organization's pioneering place in Africa, represented by the large number of Bible translations completed across the continent. Most of this work was conducted in the era of 'autonomous translation projects', meaning that expatriate missionaries lead specific translation projects. It also meant that GILLBT (and others like it in Africa) had become entirely dependent on foreign donors with no sustainable funding sources within Ghana. Opoku-Mensah (2011i:1) noted that, GILLBT's 'infrastructure is collapsing', such that its assets had to be sold off just to cover administrative costs. Attempts to change this situation were quickly obliterated by infighting amongst staff, thus deterring energy from strategic issues.

Reflecting upon this problem, Opoku-Mensah was impressed by a lecture in the centenary series in honour of Ofori Atta delivered by Pastor Mensah-Otabil, the General Overseer of the International Central Gospel Church (ICGC). Otabil critiqued contemporary Ghana with the verdict that, 'Ghana has stopped thinking. We talk loudly and think little. This is a noisy nation with no clarity.' He also appraised the Ghanaian church with its 70% of the nation's population: 'We have prayed a lot. Gone to church a lot. Sung a lot. Danced a lot. Now it's time to think a lot.' Given that Ghana considers itself as a trailblazer, Otabil called for 'a revolution in thought and action' (Opoku-Mensah 2011i:1). Opoku-Mensah suggests such self-criticism is essential for GILLBT as well.

3.6.5. Implications of indigenization process

The wider overseas communities that GILLBT associates with have been making assumptions about the path of indigenization that GILLBT seeks. They find a corollary implication that Western expatriate missionaries will no longer be needed. This binary choice of either having Westerners or seeking indigenization is not helpful to the creation of a viable national organization. Rather, Opoku-Mensah (2011ac:1) advocates for indigenization with inclusion of Western missionaries. He does not call for an all-African workforce because he believes that a self-assured African organization should have space for people from around the world. In fact, he acknowledges the benefits of belonging to a global body. However, a sustainable national organization has to have its impetus and direction determined from within Africa (Opoku-Mensah 2011c:1). It needs to develop strong relationships with local institutions (and by inference that includes the church) that share similar interests (Opoku-Mensah 2011s:1).

The membership of GILLBT is comprised of people from six Western nations and over 30 ethnic Ghanaian groups. Maintaining unity in this diverse community is an ongoing concern, but Opoku-Mensah (2011u:1) is adamant that decision-making in GILLBT will not be made along ethnic preferences. The great challenge for unity is among the diverse groupings that make up GILLBT; expatriate versus Ghanaians, Tamale (northern centre) staff versus Accra (capital) staff, Europeans versus North Americans, or project staff versus support staff. Relationship problems surface because of the differences between these groups and the polarization of staff within them. It creates a significant challenge for GILLBT to reach its goal of becoming a viable national organization because of its diversity. However, a unified and viable GILLBT is a gift to Ghana, Africa and the global Bible translation movement.

Opoku-Mensah (2010d:1) envisions the day when GILLBT will send its citizens beyond Ghana. Using the visit of a delegation of four Russians who were on a short-term mission trip to a GILLBT language project, Opoku-Mensah reflected back to 15 years earlier when the Russian and other Eastern and Central European churches were the recipients of Western mission support. Now they are missionary sending nations, an example of how GILLBT can move from being a receiving nation to a sending nation. It is time for GILLBT to act and one way forward is to rapidly mobilize resources to develop a piece of land GILLBT acquired in Accra for a 'regional training and documentation centre for mother tongue translators from other (African) countries' (Opoku-Mensah 2010d:1).

3.6.6. Reframing Vision 2025

When Opoku-Mensah (2011o:1) attended a Wycliffe Africa Leaders Meeting in Nairobi he discovered that Africa has 801 remaining Bible translation needs, with the biggest needs in eight countries: Nigeria 269; Democratic Republic of the Congo 122; Chad 51; Tanzania 43; Sudan 35; Côte d'Ivoire 30; and Central African Republic 25. This information inspired Opoku-Mensah to consider starting the remaining Bible translation work by the year 2025 (as outlined in WGA's Vision 2025). The challenges given to GILLBT are to take responsibility for the remaining task in Ghana and also plan to serve beyond its borders. This is a call for urgent action by GILLBT as its response to the remaining seven Bible translation projects in Ghana. At the same time, it needs to be part of 'accelerating the completion of the task in Africa' by developing itself as a Ghanaian organization. It also involves the completion of the John Bendor-Samuel Memorial Centre for Language Development and Bible Translation. A further way is to share translation consultants with Sudan (Opoku-Mensah 2011o:1).

Vision 2025 was a theme that Opoku-Mensah (2012f:1) returned to when he met with leaders of other African organizations with WGA in 2012. He realized that they should strive for a unity of purpose that would enable them to work together to address their mutual challenges as a collective within the continent of Africa. By doing so they can help fulfil Vision 2025 in Africa. This coming together of African organizations was also a vision behind WBTI becoming WGA in 2011, and its development was not lost on Opoku-Mensah. He (2012i:1) advocates that WGA 'supports foundational capacity for structurally weak members' of its community. If GILLBT can become stronger, then all of WGA is strengthened.

Opoku-Mensah (2011ab:1) expands the theme of Vision 2025 when he emphasizes that the vision is not meant to be just a race to start new projects. It should 'equally be a race to build the national infrastructure and capacity to sustain the work'. The focus shifts to developing capacity for the ministry that includes Ghanaian technical talent within GILLBT, ensuring its longer-term viability.

3.6.7. Developing capacity

Opoku-Mensah (2011r:1) is well aware of internal and external scepticism about GILLBT's ability to implement its ambitious plan of national aspirations. He draws from the spiritual faith of Wycliffe's founder, William Cameron Townsend, who was known for his 'absolute faith in the plan of a God who helps the weak who dare to try the impossible'.

Capacity building is a topic of paramount importance to Opoku-Mensah (2011r:1). As an African and an academic he is well aware of the dominance of this theme in development discussions on the continent. He recalls a comment from a German academic and colleague when investigating the restructuring of education in Africa with the reoccurring catchphrase: 'we need capacity building' and this usually meant, 'give us more money'. As Opoku-Mensah struggles with GILLBT's development, he realizes that he too views GILLBT's difficulties to be a lack of capacity, and one important solution is more funding.

The convergence of GILLBT's capacity problems and its fragile financial condition limits its restructuring process. Furthermore, attitudes of staff exacerbate internal divisions that affect the resolve to make changes. This change process is nonlinear, consisting of excitement with progress being made against setbacks of anxiety, frustration and discouragement of those involved. GILLBT's problems arose over a long time frame and it will take time to resolve them (Opoku-Mensah 2010f:1).

Taking inspiration from Judges 7:1-22 with Gideon's 'military capacity' of 32,000 men reduced by God to 300 men who then defeated the Midianite army of 135,000, Opoku-Mensah (2011r:1) realized two things: (1) a great deal has already been achieved with organizational transformation, notwithstanding GILLBT's limited resources; and (2) GILLBT's limited personnel have added to their workload by combining roles that guarantee it can continue to operate. The story of Gideon demonstrated to Opoku-Mensah (2011r:1) that 'victory is not achieved with full capacity' but rather it is when God strengthens whatever capacity is already in place.

3.6.8. Funding crisis

In order for GILLBT to be sustainable as it pursues its national aspirations, Opoku-Mensah (2011f:1) dealt with the sensitive topic of money. His organization, like many missionary agencies, finds it difficult to be open and transparent in discussing money issues. Nonetheless, a strategy aiming for financial sustainability is: (1) restructuring GILLBT's 'Income Generating Activities (IGAs) [into] strategic business ventures' by using GILLBT's assets and expertise to generate income; (2) expanding the external funding sources beyond GILLBT's traditional ones, such as Western WGA Organizations who tie their funding to people from their country serving in Ghana or to projects of specific lengths of time or outcomes; and (3) developing new resources through engaging with Ghanaian churches, business and government agencies that may be interested in partnering with GILLBT.

The reforms for financial sustainability had hardly started when GILLBT received word in April 2012 from Wycliffe U.S., GILLBT's largest funder, that they were cutting their funding of GILLBT by 65% due to unforeseen circumstances in their own fundraising efforts. This triggered a financial crisis for GILLBT. Immediately, GILLBT needed to increase its internal fundraising activities and bolster its income generating assets through activities such as its Accra Guest House, its Tamale Conference facilities and its printing operations. If successful, GILLBT could become self-sustaining, and a major funder of Bible translation work across Africa. However, at that time the vision seemed out of reach (Opoku-Mensah 2012g:1).

The financial crisis prompted Micah Amukoble, a Kenyan friend of GILLBT, to challenge Opoku-Mensah (2012g:1): 'We depend on this support [from Wycliffe U.S.] for too long to the detriment of innovative thinking of our people.... Let us wait upon Him to show us the way; to wake up the sleeping giant of Africa, release the little and great resources under the pillows and banks of the African people for the work of the LORD.' Amukoble expresses well the notion of an "Africanization" process of resource development in Ghana.

After attending a WGA missiological consultation on *Funding God's Mission* in September 2013 (see Chapter 5), Opoku-Mensah (2013m:1) realized that GILLBT needed to rethink its funding practices, and view the mobilizing of financial resources as a legitimate area of ministry, and administratively support it. One action is to approach the Ghanaian business community for their financial support.

In January 2011, the GILLBT Board approved the construction of the John Bendor-Samuel Centre on land GILLBT owned in Accra. The purpose of the Centre is to commemorate 50 years of Bible translation in Africa and to give a platform to complete the task that Bendor-Samuel had started. The building will eventually house a museum of West African languages and cultures. The museum will also show the history and impact of 50 years of SIL and GILLBT's work in Africa. The Centre will also be home to a research library and documentation centre on Bible translation in African languages. It will also provide a training institute for African Bible translators, churches and institutions to finish the remaining task. It will be a permanent forum to deliberate on ideas for the work in Africa. Additionally, it will embed the African ownership of Bible translation and language development (Opoku-Mensah 2011c:1). The first phase of the centre, the administrative offices, was opened In March 2012. This is a significant development for GILLBT because it commenced the project with few resources other than the generosity of its internal and external partners (Opoku-Mensah 2012e:1).

3.6.9. Celebrating 50 years

An important milestone in GILLBT's transformation was its golden Jubilee Year in 2012, when it celebrated its 50th anniversary. A conference on literacy, education and development took place in February in Tamale, a conference on language and culture in African development in April in Legon, and a conference on the state of Bible translation in September in Accra. This was immediately followed by a 'Grand Finale Celebration of GILLBT@50' (Opoku-Mensah 2011a:1), incorporating GILLBT's triple heritage of linguistics and language development, literacy and Bible translation. At this celebration GILLBT could reflect on what it had accomplished: over 500,000 people had learned to read through its literacy efforts; the Bible had been translated into five languages with another 28 with the New Testament and a further 18 in progress. In addition, the organization had been recognized by UNESCO with the Nessim Habib Award for Post Literacy Materials in African languages (Opoku-Mensah 2012a:1).

The celebratory year gave Opoku-Mensah (2012a:1) an opportunity to reframe his challenge for GILLBT to develop its national aspirations. To do so, he outlined three intersecting issues: (1) national ownership (engaging the church in the mission of GILLBT); (2) national relevance (repositioning core ministry to engage with the changing needs of ministry); and (3) national cohesion (improving the conditions of the Ghanaian staff). The latter issue is associated with the low salaries that GILLBT has paid its staff. In the missionary paradigm, staff were self-supported because they came with their own income provided by their churches, family and friends. Consequently, GILLBT has been unable to attract the Ghanaian talent it needs because it cannot afford to offer reasonable remuneration for qualified staff (Opoku-Mensah 2012b:1).

At the conclusion of the Jubilee Year, Opoku-Mensah (2012m:1) articulated his vision for GILLBT in 2016, promoting four pillars: (1) consolidating its governance (a focus on developing the Board and restructuring Bible translation projects at a local level); (2) strengthening the administration (with key leadership appointments and recruitment of younger people); (3) institutionalizing resource mobilization (through improved fundraising, and development of the income generating business arms); and (4) planning for the future (the development of the John Bendor-Samuel Centre, and developing Ghanaian Bible translation consultants to serve in Ghana and beyond). This new vision promotes new foundations needed, because the shift from a missionary paradigm to a nationalist paradigm is not complete (Opoku-Mensah 2013a:1).

GILLBT's efforts to bolster its relationship with the Ghanaian church dramatically improved when Trinity Theological Seminary created the Chair in Biblical Exegesis and Mother Tongue Hermeneutics to 'promote the discipline of mother tongue biblical hermeneutics' through using the media of various Ghanaian, African and other languages (Opoku-Mensah 2012h:1). Trinity's addition follows an earlier development of the Akrofi-Christaller Institute in 1987 under the leadership of Prof Kwame Bediako, who emphasized theologizing in the mother tongue (Opoku-Mensah 2012l:1). Dr Michel Kenmogne of the Wycliffe Africa Area leadership team comments on how these two institutions intersect with Ghana's 'long history of Bible translation and mother tongue use'. Now with these two institutions, Ghana must share its expertise and show leadership to the rest of the continent (Opoku-Mensah 2013e:1).

During 2013, GILLBT's leadership developed a comprehensive plan for the remaining Bible translation work in Ghana, building on three pillars: (1) Access – making the entire Bible available in all languages that need it, in an accessible form; (2) Sustainability – ensuring that the Bible translation process, language development and resulting transformation of language groups is 'an enduring feature of Ghanaian society'; and (3) Outreach – moving beyond Ghana's borders with GILLBT's core expertise (Opoku-Mensah 2013e:1). This is a partnership between Ghanaian institutions and the yet to be completed John Bendor-Samuel Centre.

At GILLBT's 40th Annual General Meeting (AGM) in July 2013, its membership discussed and adopted the new constitution, some five years in the making. Evident in this momentous decision was the cohesion of GILLBT's personnel, which Opoku-Mensah (2013f:1) attributed to the new sense of community brought about through the Jubilee Year celebrations. The Chairman of GILLBT's Board, Thomas Sayibu Imoro declared at the AGM that the new Constitution provided the governance, legal and regulatory systems needed for a framework to embed GILLBT's ministry more deeply in the Ghanaian context. This "embeddedness" is fulfilling the vision of the founding fathers.

3.6.10. A new understanding of GILLBT's ministry

In November 2013, WGA released its *Bible Translation Programs Philosophy Statement* to all of its Organizations, including GILLBT. In introducing the statement, each organization was asked to align its practices with these principles in the statement: (1) the conviction that Bible translation is a part of the *missio Dei*; (2) that Bible translation contributes to holistic transformation in and beyond language communities; and (3) it provides principles to guide WGA Organizations on how they

respond to various contexts in which Bible translation programs occur. Opoku-Mensah's (2013g:1) response to the *Statement* was that it is 'an alibi' for all the changes he has been advocating for GILLBT. In particular the *Statement* incorporates the very principles that resonate with the "embeddedness" that he is developing, such as a deeper engagement with the Ghanaian churches, building national capacity, developing consultants, resourcing mobilization and fundraising, as well as building the necessary infrastructure. He anchors the change process in terms of GILLBT's participation in God's mission, rather than as participants in a Western missionary enterprise.

In late 2013, GILLBT agreed to join WGA's Organizational Development Initiative (ODI). This is a process, initiated in Latin America, which uses a diagnostic methodology covering 13 aspects of effective organizational behaviour. A report is given to the organization's leadership that identifies what improvements are necessary, and a proposal for how these will be addressed. If the organization's leadership agrees, the ODI team initiates an agreed upon process that can span two to three years. In February 2014, Maria Vega of WGA led a review team for an on-site analysis of GILLBT. Opoku-Mensah (2014a:1) believes this process is the key for GILLBT's future because it will help GILLBT to transition from the missionary paradigm to a viable Ghanaian organization that will support language development and Bible translation.

3.7. PARADIGM SHIFT IN GILLBT'S GOVERNANCE

In May 2010, GILLBT transitioned its governance structure from an internal Executive Committee to an external Board of Directors. The change was due to a requirement from WBTI regarding GILLBT's status and its need to have a Board of Directors. A practical forerunner to GILLBT's inadequate governance was the demise of external funding by WBTI, which required a thorough governance framework. The Ghanaian regulatory authorities also expected GILLBT to be governed by an external Board (Opoku-Mensah 2011m:1).

3.7.1. Reason for the shift

GILLBT's governance through its internal Executive Committee was composed of staff representatives, all who were in financial relationship with GILLBT. This form of governance contributed over time to a drift in GILLBT's intention to have 'national relevance and embeddedness' within the Ghanaian context (Opoku-Mensah 2011m:1). For example, the internal governance model meant it was impossible for

any Ghanaian national institution, such as representatives of the church, to participate in GILLBT's governance.

The GILLBT Executive Committee model came from its SIL roots and was based upon the expectation that its staff would be included in all levels of decision-making. This involved GILLBT's workforce, who worked autonomously in their language projects and consequently felt they were unaccountable to each other or to the GILLBT leadership. Expatriate staff of GILLBT served in Bible translation projects over many years and had to raise their resources to do so. Therefore, they reasoned, they should participate in the decisions affecting GILLBT. Opoku-Mensah (2011n:1) summarizes the situation: 'The logic is simple and straightforward: if a person is willing to commit so many years of their lives to an organization, they definitely should have a say in how it is run.' However, the consequence was that the Executive Committee micro-managed the affairs of GILLBT to the extent that the organization experienced 'a near-paralysis in administrative decision making' (Opoku-Mensah 2011n:1).

3.7.2. Benefits of the change

The transition to the new Board structure means that it is now focussing on strategic policies that are essential to GILLBT's purpose and vision. There is now a clear demarcation of lines of authority between matters of governance and those of the administration. The Board is not interfering in issues belonging to the administration as it implements Board policies. The Board is now 'insulated from the daily organizational politics' (Opoku-Mensah 2011n:1).

The transition to a Board of Directors means that GILLBT's legitimate stakeholders are now involved in its governance process. This is important for the purpose of "embeddedness" since it enables church representation in the affairs of GILLBT. GILLBT can now begin to realize its potential to strengthen its relationship with Ghanaian institutions. However, Opoku-Mensah (2011n:1) noted a lack of administrative ability within his leadership team to follow through and develop closer relations with the Ghanaian institutions.

Perhaps the greatest benefit of the shift of governance is that, for the first time in GILLBT's history, there is now a system in place that 'provides checks and prevents the emergence of authoritarians and dictators' (Opoku-Mensah 2011n:1). The Executive Director now has to seek approval from the Board for all significant policy decisions. Furthermore, in terms of authority above the Board, the AGM of the GILLBT staff must ratify these policies.

Nevertheless, the benefits of a shift to a Board were not immediately apparent, because of distrust of Ghanaian church leaders. Since GILLBT had historically developed in the absence of the church, church leaders were uncomfortable initially to have their representatives in charge of GILLBT's new method of governance. This turned out to be short-lived, and confidence and trust of the Board is growing (Opoku-Mensah 2011ai:1).

Now that there is representation of external institutions on the Board, not only are they forming links to Ghanaian institutions, but their external composition is also providing a critical stabilizing force as the Board develops its policy initiatives. The Board has also supported the tangible benefits of moving the Executive Director's office back to Accra from GILLBT's northern technical centre of Tamale (Opoku-Mensah 2011ae:1). Tamale was chosen for the administrative centre in 1969 because all of the Bible translation work was located in the north, but quite far from the southern city and capital, Accra (Opoku-Mensah 2012k:1). However, in 2008 an external mobilization assessment of GILLBT recommended such a move for the Executive Director so that he or she could better engage with church and institutional leaders who are in Accra. The core functions now in Accra are the administrative presence for GILLBT with the Executive Director and some support staff, the development of a fundraising and communications unit to lead the mobilization efforts, and the strengthening of a partnership development unit to build relationships with churches and other institutions.

3.7.3. Postscript

The qualitative analysis of Dr Paul Opoku-Mensah's editorials in the *GILLBT Admin Memo* was from 10 December 2010 to 14 February 2014. Following this, Opoku-Mensah continued to write his editorials. These are now summarized to indicate the progress that GILLBT continues to make, up until April 2015.

A topic of interest and concern to Opoku-Mensah (2014c:1) is 'funding and resource mobilisation'. The fragile financial situation of GILLBT continues to place great pressure on its leaders. The organization is financially vulnerable because most of its New Testament translation work is completed or nearing completion. The foreign 'funding regime' that GILLBT is under has only been willing to fund New Testament projects. The funding that GILLBT has been receiving to 'prime the pump' is only giving temporary relief for GILLBT to develop its own funding resources. A 'new' area that is attracting Opoku-Mensah's attention is that of the African, or specifically Ghanaian diaspora living in Western countries. Opoku-Mensah (2014c:2) notes that remittances from the African diaspora are increasing in importance but still remain

quite ‘untapped’ due to minimal formal relations between the diaspora and their motherlands in Africa.

Embeddedness to Opoku-Mensah means that GILLBT must engage with the African diaspora to help fund its ministry. His concept of a national organization is not intended to exclude external partners, including the African diaspora. Embedding a national vision also meant that Opoku-Mensah (2014d:1) instituted a ‘listening’ process during GILLBT’s 2014 AGM, held in July. At that time a panel of representatives of GILLBT’s major stakeholders was formed: the Ghanaian church, GILLBT’s regional chapters, the Christian business world, and external stakeholders (Nigeria Bible Translation Trust and Seed Company). The purpose of the panel was to create a two-way dialogue between the GILLBT staff and the stakeholders concerning the staff’s ‘challenges and aspirations’. The exercise proved so effective that the GILLBT leadership will include it in future AGMs.

Opoku-Mensah started 2015 by announcing it was to be ‘A Year of Alignment’ (2015:2), meaning that GILLBT needed to focus on issues of ‘national ownership [and] capacity building’. He felt that these matters should have been focused upon ‘decades ago’. Even so, GILLBT faces the tremendous challenge of developing its capacity. For example, all of GILLBT’s PhD-level Bible translation and linguistics consultants were expatriates, even after 54 years of existing as an organization. This meant that in reality GILLBT was still not viable because it had ‘lost this focus’ of developing its Ghanaian expertise to this needed level.

An important achievement GILLBT did make was to host on 10-11 November 2014, a “Conference on the Church and Bible Translation in Africa”. Funding was raised from Ghanaian Christian business people, churches and overseas partners through connections with WGA. The purpose of the conference was to hold a ‘national and continental conversation on the role of the Ghanaian and African Church in mother tongue Bible translation’ (Opoku-Mensah & Ansre 2014:2). As a result of the conference, those who attended (who included church representatives, leaders of Ghanaian Bible agencies, African theologians, and representatives of external partners) issued a communiqué called the *Accra Declaration*.

The *Declaration* affirms the role of the church in Africa and its responsibility for leading Bible translation by emphasizing: (1) the place of Bible agencies in serving the churches and language communities; (2) the theological institutions who are encouraged to ‘introduce innovative programs that integrate and give the mother tongues their rightful and necessary place in ministerial training and theological reflection’ (Opoku-Mensah & Ansre 2014:3); (3) the African business community and

their role in resourcing the Bible translation movement; and (4) the external partners who are needed to join with the African agencies. The *Declaration* calls on all of these parties do ‘work in ways that will help to advance and achieve’ the affirmations (Opoku-Mensah & Ansre 2014:3).

These details in this postscript indicate the on-going challenges GILLBT faces. Progress has been made, but there have been setbacks and roadblocks along the way. Raising new resources, such as through the African diaspora, or developing Ghanaian consultants to a PhD-level, will not happen quickly. Will the *Accra Declaration* and all that it represents be the beginning of a new day for GILLBT and the Bible translation movement in Ghana and beyond? Most likely it will serve as an important signpost for the future.

3.8. CONCLUSION

This case study has observed how Dr Paul Opoku-Mensah, the Executive Director of GILLBT, has used his editorials to influence his community as he leads them through a paradigm shift. While this change process is specific to GILLBT, it provides insights for other organizations in WGA who have a similar history or face similar challenges. At the heart of the paradigm shift we find Opoku-Mensah leading the transference of Christian mission from international to global. However, at the same time, there is also a local factor primarily in focus because the context is one organization, GILLBT, in one nation, Ghana.

At the outset, I have described a paradigm shift for GILLBT. Its 50-year history began with Western linguist-Bible translators from SIL who were committed to describing the grammars of Ghana’s languages and initiating activities of linguistics, Bible translation and literacy. Within two decades Ghanaians themselves were leading SIL’s work in their country, so much so that the organization took on a Ghanaian identity and name (GIL and then GILLBT).

The language communities have undoubtedly benefited from the translations. As Skreslet (2012:79) affirms, they were able to take up the role of insiders interpreting the Bible’s message into their own contexts. Consequently, mission shifted from the centre (originating in Europe) to the periphery (Ghana’s language communities), an example of postcolonial Christianity (Skreslet 2012:89). As Sanneh (1993:159) observes, rural communities in general, and it could include Ghana, that had new translations, shifted GILLBT’s ‘foreign character’ so that the Bible for their

communities was now owned by them and not by those who helped bring it to them (Skreslet 2012:40).

In other words, GILLBT is going through a shift from a Western-based mission organization in an African nation to an embedded one on African soil. As it does so, it provides a prototype of what needs to take place in other similar mission contexts. New theories of “embeddedness” and national aspirations are being tested in the environment of the missionary paradigm. Its departure from the status quo is beginning to see new breakthroughs. However, because it is in its early stages, it relies on the energy of its greatest promoter, Opoku-Mensah. Therefore, according to paradigm shift theory (Chapter 2), the shift is still in very early stages.

3.8.1. GILLBT and globalization

The case study illustrates how the rapidly changing world, represented globally through WGA and all of its organizations, regionally through the African continent, and locally through the nation of Ghana, affects a mission organization – namely GILLBT. This, plus the 50-year history of GILLBT, provides a host of factors that influence the current view of GILLBT, including mental models, worldview, assumptions, values and practices.

The study also demonstrates that when GILLBT was formed in Ghana (as SIL Ghana), there were definite assumptions that it would become a national organization. This is what Opoku-Mensah regularly refers to as its national aspirations. However, this has not been fully realized for at least two reasons: (1) the DNA of SIL was firmly engrained in GILLBT from the outset, which is understandable because it is how GILLBT was started. However, there has not been any other context where SIL started its work and then transitioned into a national organization. The DNA of the foreign body (SIL) remains in GILLBT and this affects its national aspirations. This background helps us understand the experiences, beliefs and values that have come to GILLBT from SIL and why it functions the way it does today; and (2) over several decades GILLBT isolated itself from the Ghanaian church, especially the churches of influence in the capital Accra. While GILLBT was focused on its work in regional areas, the urban churches began flourishing and developing their own missiology model, one that does not allow for the recognition of mother tongue scriptures in the development of modern Ghana.

Such factors seriously limit GILLBT’s ability to shift its paradigm to national aspirations, which will give it missional influence within Ghana. However, if GILLBT

is able to successfully navigate this paradigm shift, it may, in turn, assist other similar organizations within WGA to make comparable and necessary shifts.

3.8.2. Shift from the missionary paradigm

The tension that Opoku-Mensah regularly describes is how GILLBT can shift from its missionary paradigm to its national aspirations. As long as GILLBT is trapped in its missionary paradigm, it continues to be influenced by a set of beliefs, organizing principles, and rules from that paradigm that ensnare it from making the shift. The missionary paradigm has had tremendous influence and impact on what GILLBT has been able to achieve over the past 50 years. To reiterate, without the involvement of expatriate missionaries who came from Europe and North America, GILLBT would not have achieved all that it has so far in Bible translation and language development.

Today, the missionary paradigm creates certain obstacles that GILLBT needs to overcome: (1) the missionary paradigm brought its own human resources and financial resources. It focused on the work to be done in individual language projects, which were financed by the expatriate missionaries through their own networks or from the WGA Organizations they came from. Consequently, little attention was given to developing local financial resources to sustain GILLBT. As expatriate numbers are reduced through natural attrition, GILLBT is left with a dwindling income stream; (2) Ghanaians have not yet been educated and trained at high levels as consultants for GILLBT. This is somewhat astonishing given the high levels of education in Ghanaian society. For example, Ghana's own Akrofi-Christaller Institute, founded by Prof Kwame Bediako, is considered a global leader in theologizing in the local vernaculars of Africa and beyond. Ghana has global theological and missiological expertise to offer, but GILLBT does not yet seem to have engaged with this expertise to develop its own pool of highly educated consultants; and (3) there has been no clear vision or mandate for GILLBT to become a sending body. Instead, all of its resources and personnel are focused on Ghana. This is unfortunate given the long history GILLBT has and the good work it has achieved in Ghana. It has much to offer surrounding nations where Bible translation and language development are needed, but human resources are lacking.

This case study has revealed how an understanding in GILLBT about the *missio Dei* should influence their practices. For example, as defined in Chapter 2, the triune God dispatches the church from where it is located, as his primary instrument to carry out his mission across the world in a broad spectrum of ministry. Accordingly,

mission is not restricted to the activity of missionaries sent by the church to go overseas and cross various barriers along the way in order to convey the message of the gospel. GILLBT's dependence on the missionary paradigm with its overseas resources contributes to a missiological misalignment instead of enabling full ownership by the Ghanaian church of GILLBT's ministry. This happens, despite the historic intentions of GILLBT to have ownership from within Ghana.

3.8.3. GILLBT's journey in WGA

WGA has been transitioning itself from operating as an international mission agency, located in North America, to a global movement for Bible translation. This means its expertise and resources are primarily amongst the organizations that compose it, and GILLBT is one of these. WGA is only as strong as the sum total of its organizations, including the weakest ones.

The journey of GILLBT, represents a metaphor of a 'source-path-goal image schema' (Gibbs 2005:113). As an image schema, we can understand GILLBT's journey as an abstract concept. It is a source-path-goal schema because GILLBT (the traveller) is on a journey that has a starting point (its foundational years of 1959-1961) and follows continuous steps (as outlined in its historical development) leading towards a destination (still to be realized). While not all journeys are purposeful with destinations that are reached, GILLBT's appears to be more intentional.

This case study clearly reveals the difficulties that GILLBT has to deal with. Unfortunately, it has had to bear much of its struggles on its own, even though officially it is part of this larger body. Other organizations in WGA that may be able to help GILLBT have been slow to do so, unless they have provided financial resources. Handing over funds for projects is of course a quicker solution than investing in a lengthy process of working alongside GILLBT to build its capacity in a sustainable manner. While WGA is seeking to assist in addressing this more recently through the provision of its Organizational Development Initiative, it is too early to tell what kind of impact this will have on GILLBT's longer-term viability.

The case study reveals the need for a shift in GILLBT towards the kind of missional leadership defined in Chapter 2: a paradigm shift from the Christendom concept of leadership through title and position, to the equipping of all God's people to live and serve in his mission. GILLBT must embrace a missional leadership that is transformational as it awakens to a change that is dependent upon the Holy Spirit. This will result in the release of an innovative spiritual gift of leadership to lead and

equip the transformation of GILLBT's people so they may more effectively participate in God's mission within Ghana and beyond.

Throughout this case study, Yin's (2009:27) five criteria have been followed: (1) The study's questions of 'how' or 'why' that seek to clarify the context: Through the analysis of data about GILLBT, we have deduced how GILLBT has arrived where it has and why this has happened; (2) Opinions or propositions arising from the study: Through the analysis, we have identified key statements that affect GILLBT's past and present, its identity, and how it seeks to make several paradigm shifts; (3) The elements being studied: Throughout the research, a variety of sources associated with GILLBT have been explored (such as the analysis of Opoku-Mensah's writings along with other documents); (4) The rationale that links the data to opinions or propositions: The research has revealed key issues in understanding the case such as embeddedness and Africanization; and (5) Principles for understanding the conclusion(s): An understanding of the *missio Dei*, globalization and paradigm shift theory has assisted in interpreting the data.

3.8.4. Has GILLBT gone through paradigm shifts?

As stated in the introduction, the shifts outlined in this research may not completely meet the requirements of actual paradigm shifts. However, there have been a number of contextual factors including resources that have generated a series of positive responses (such as new reflections and awareness and a range of new proposals) as well as negative responses (loss of identity for some, ambivalence of others). These seem to represent aspects of a paradigm shift.

According to paradigm shift theory (Chapter 2), what is underway in GILLBT may not have yet developed to the extent that it is an actual paradigm shift of any single phenomena. Rather, it may be typical of a number of factors, which may not yet have achieved the criteria of a total paradigm shift. In other words, there is not yet a systematic departure from the status quo in all four themes that have been analysed. The new paradigms have not completely replaced the old ones.

The question remains whether this single case assists in making 'broad generalizations' (Hiebert 2009:171) that may be applied to other organizations that have a similar history as GILLBT. Hiebert warns that this may not be possible without a wider quantitative study of other similar organizations. None the less, the study is important to WGA's journey because there are many organizations (for example, former NBTOS) that have the same characteristics and history as GILLBT and are part of WGA. How GILLBT navigates through its shifts and shares these lessons with

WGA and its organizations may in due course lead to greater embeddedness within each context of these organizations.

CHAPTER 4 – LEADING GLOBAL MISSION STRUCTURES

4.1. OVERVIEW

In this chapter, factors are analysed that influence the leadership of mission structures in complex globalized situations. They are relevant to the research question that asks how WGA will remain faithful to its mission by developing global leadership that facilitates Bible translation movements worldwide. The question requires the development of a paradigm for global mission leadership.

Globalization has created unpredictable contexts for global mission leadership because a leader's swift adaptation becomes a key to an organization's survival. As noted from Chapter 2, at its heart, globalization has core concepts that affect leadership, such as: (1) the interconnectedness of technological and economic factors that multiplies and intensifies social interactions (Steger 2003:13); (2) broad economic advancement from the free flow of trade, capital, information and labour across borders (Roach 2009:89); (3) the exchange, integration and resulting consequences of human and non-human causes and activities across the globe (Al-Rodhan 2006:5); and (4) political responses in the forms of dominance and marginalization (Mittelman 2000:7).

Uhl-Bien *et al.* (2007:299) note that globalization creates 'a competitive landscape [with] an economy where knowledge is a core commodity' and rapid innovation is the key to survival. Current leadership paradigms seem stretched or even inadequate for leading global movements that operate in changing contexts that are interconnected, multi-religious, multi-cultural and inter-cultural. Uhl-Bien *et al.* (2007:298) state that assumptions about organizational leadership are 'at least 50 years old [and] stuck in the Industrial Era'.

In response to this dilemma, I create the case for a different kind of paradigm for leadership in global mission. I make the case for the likelihood that modern leadership paradigms are inadequate for leading global missional movements that operate in changing contexts. Although a global mission leader must respond to the unprecedented effects of globalization upon the mission of God, such a leader must follow a different paradigm. This paradigm should enable leadership from the global South and East to have a balancing influence on Western mission strategy.

The paradigm I propose starts with an analysis of the leadership philosophies of members of WGA's leadership team. In order to be faithful to its responsibility of facilitating Bible translation movements globally, WGA is in the midst of a paradigm

shift from its historical Western roots to its immediate future of a global alliance of likeminded organizations.

WGA's leadership team is leading within this paradigm shift. Therefore, their personal leadership philosophies provide qualitative data for a foundation of a new paradigm. After analysing their comments by grouping them into helpful logical categories, there follows a synopsis of themes, values and key terms. I propose that this data contributes to answering the question of what a global missional paradigm of leadership can look like. In order to provide a helpful foundation, I also conduct a literature review about global leadership and relate it to my definition of missional leadership. I then combine these observations with the qualitative analysis of WGA's leadership team. I also include a literature review on spirituality in missional leadership and on the changing dynamics of power and authority. The outcomes of this analysis provide a foundation for a paradigm that will enable global missional movements to have leadership communities who guide their work with a greater understanding of the changing contexts of the church and world.

4.1.1. Research methodology

First of all, I use a case study of WGA's leadership team as they developed their personal leadership philosophies. Following Kumar's (2012:126) advice, I have treated the 'study population as one entity'. This research method fulfils my goal to identify specific global mission leadership values and attitudes by means of examining the individual philosophies of WGA's leadership team. This group consists of people I know personally and have worked with and led since 2008.

I follow what Kumar (2011:207) calls 'expert sampling' whereby my sample consists of people who have had expertise in practicing global mission leadership for many years. I use the reflections from their individual philosophies, along with observations from a literature review combined with my own observations, to develop principles of global missional leadership.

Secondly, once the data has been collected and categorized, I have used the grounded theory approach to code and synthesize the data and form conclusions. Grounded theory uses inductive data 'grounded' with strong evidence to support it. It is flexible by allowing a back and forth process of comparing the data with other observations, as well as with any theoretical ideas that emerge in this method (Charmaz 2014 and Verschuren & Doorewaard 2010).

Hiebert (2009:171) points out the benefits of using grounded theory in missiological

research because it is in-between between quantitative and qualitative research. The latter looks for 'depth and richness' in data by focusing on a limited number of cases. Quantitative research looks at 'samples [of] whole populations' in order to test 'human science theories'.

My use of the leadership philosophies of WGA's leadership team to some degree is similar to that of a focus group approach. In my case, the research was undertaken with a group of people who have common experiences in their leadership roles because all are on WGA's leadership team. Their data provided detailed, accurate and complete information. However, it varied from a focus group approach because it was not a 'free and open discussion between members of a group and the researcher' (Kumar 2012:128).

4.2. WGA LEADERSHIP PHILOSOPHIES

4.2.1. Selection of the research sampling

The sampling consists of data from 15 members of the 20-member WGA Global Leadership Team (GLT). This is 75% of the total team and therefore a sufficiently large sample base. I have excluded myself from the sampling.

Acting on my behalf, Todd Poulter, who serves on WGA's leadership team as Consultant for Leadership Development, contacted team members in February 2013 and asked them to write their personal leadership philosophies. (For informed consents related to this gathering of this research see Appendices). To assist them, Poulter (2013:1) explained that their personal leadership philosophy should be expounded in fairly simple terms. It should consist of each person's 'deeply held beliefs, values, ideals and practices about leadership'. These were related to their understanding of Scripture, culture, personal experiences, training and characteristics of temperament, gifting and abilities.

An underlying assumption of this research sampling was that these leaders are reflective practitioners. WGA has encouraged them to lead in this way since they joined the leadership team, exemplifying what Taylor (2000:1) calls 'women and men of both action and study; rooted in the Word of God and the church of Christ; passionately obedient to the fullness of the Great Commandment and Great Commission; globalized in their perspective; yet faithful citizens of their own cultures'. A reflective practitioner critically analyses his or her situation and practice

through ‘a reflective lens’ (Van Wynen 2008:3). This means they make the effort and find the space necessary for new ideas to materialize.

Since my samples are leaders who practice being reflective practitioners, writing their own leadership philosophies was based on their authentic experiences without relying solely on the efforts (blogs, articles, books, etc.) of other experienced leaders. In addition, since the philosophy is personal, it expresses values, ideals and beliefs that each leader ascribes to, ones that motivate and guide them and to which they are willing to be held accountable.

A personal leadership philosophy provides ‘greater inner confidence, personal authenticity and credibility’ because it explicitly expresses what the leader values most deeply (Poulter 2013:1). As such, others will benefit from the wisdom of such leaders because of this expression of these deeper qualities and characteristics.

Poulter also suggested the leaders describe their beliefs and values in areas such as: (1) growing in one’s missional understanding of leadership; (2) relating how Jesus led, including biblical references; (3) developing discernment; (4) describing how to model leadership to emerging leaders; (5) outlining how to lead within a community and enable others; (6) developing a leadership mindset and portraying it with vision; and (7) discussing how to encourage those one leads.

4.2.2. Overview of research sampling

As mentioned, the 15 leaders from WGA articulated their written personal leadership philosophies to Poulter and me. An overview of characteristics of the sampling is given in the two tables (Nationalities of samples and Length of leadership philosophies) that follow.

TABLE 4.1. Nationalities of samples

	Number	(%)
Western:		
USA, Germany and Netherlands	8	53.0
Global South and East:	7	47.0
South Korea, Kenya, Guatemala, Mexico, Japan and Singapore		
Total	15	100.0

TABLE 4.2. Length of leadership philosophies

	Number	(%)
Word count		
100-350	5	33.3
351-550	3	20.0
551-1,000	3	20.0
1,001-3,500	2	13.3
3,501-4,500	2	13.3
Total	15	99.9

Table 4.1 shows that the nationalities are almost evenly split between Western (53%) and global South and East (47%). Table 4.2 shows that one-third of the leadership's written philosophies are short, under a typed page or less. The remainder are moderate in length.

Additional information about the sampling: The sample base is 60% male and 40% female; 66% are aged between 51-65 (this is due to the higher level of experience and maturity needed to fulfil their global responsibilities), with 13% aged between 45-50 and 20% aged between 66-75. The leadership levels are almost evenly split between those with Director in their title (e.g. Associate and Area), which were 53%, and Consultant, which were 47% of the team. The majority, 66%, have been in their roles for five to six years (signalling longer-term experience).

4.2.3. Key words or phrases

The 15 leadership philosophies vary considerably in length, style and structure. Rather than analyse the philosophies with such literary criteria, instead I identify key phrases or statements within each philosophy that can be grouped and analysed. This follows Faix's (2007:122) use of 'abduction' in missiological research in empirical-theological praxis. It begins with an actual situation – the key phrases from each philosophy – but to which there is no 'particular rule [or] result' that already exists. Analysing the data in this way follows Hiebert's (2009:172) use of grounded theory because we begin by 'gathering facts [and] organizing categories' in this first phase. The 15 leadership philosophies are therefore presented with their key phrases or concepts as follows:

Sample 1: The example of Christ; integrity; alignment of words and actions; and valuing community in God's kingdom.

Sample 2: Personal devotion; read and learn; model; community relationships; discern; accept criticism; look for solutions in conflict; communicate core values; seek input; evaluate; and ask for forgiveness when mistakes happen.

Sample 3: Reflect and grow in Christ; model servant leadership; holistic, global, integrated; collaborate; develop a flourishing community; a safe environment; listen; and create.

Sample 4: Personal devotion through prayer and Bible reading; developing wisdom and discernment; missional leadership; spiritual renewal; model personal integrity; establish a community of trust; vision; support and grow leaders.

Sample 5: Personal devotion through prayer and Bible reading; nurture spiritual growth in others; cultivate trust; humility; honesty; justice; respect; character; remain calm; manage change; and grow leaders.

Sample 6: Direction through personal devotion; understand God's missional heart; develop character; servant leadership; use gifting; and build relationships of trust.

Sample 7: Honesty; alignment of words and actions; Holy Spirit guidance; prayer and Bible study; listen; refrain from judging; harmony in relationships; develop leaders; delegate; open dialogue; and listening.

Sample 8: Learn from and rely on God; depend on others; learn from others; stewardship of God's resources; unity and harmony within the community; and holiness.

Sample 9: Personal devotion to Christ; guidance from Scripture; transformation by the Holy Spirit; prayer; relationship; community; transparency in relationships; lead in humility; understand complexity; and understand values of people's actions.

Sample 10: Dispensable; acknowledge others; enable others; discern culture and context; submit to God; and apply God's word to all situations.

Sample 11: Spiritual transformation; cultivate a global perspective; truthful; comfortable with ambiguity; demonstrate courage; handle disappointment and discouragement; take wise risks; be accountable; forward-acting; stewardship; learner; journey; being transparent; intimacy with God; model; and integrity.

Sample 12: Value people; encourage growth in Christ; discern God's will; value being a servant leader; integrity; continuity; harmony; results; reliability; practicality; tradition; be open and honest; maintain regular communication; value others; respect cultural differences; have an integrated spirituality; stable and responsible; nurture others; manage conflict carefully; careful listener; leadership is earned; value community; and set priorities.

Sample 13: Value mentors; value life-long learning; spiritual leadership borne out of relationship with Christ; partnership with the Holy Spirit to develop other leaders; a kingdom of God perspective; alignment with the mission of God; respect others; watch over and care for others; compassion; humility; and be faithful to one's call.

Sample 14: Lead in God's mission; lead with inclusiveness of people with different gifts; respect different ethnic and church backgrounds; encourage the spiritual formation of followers; and respond together to the Holy Spirit.

Sample 15: Always lead with clear conviction; serve and enable others; discern; give feedback; leadership is earned; value team members; be a role model; integrity; humility; teamwork; sensitive and considerate; and lead by Christ's example.

4.2.4. Scripture references

Some of the samples used biblical references for categories within their philosophies. Poulter had encouraged the leaders to describe their beliefs and values in areas that concerned how Jesus led, including biblical references. Six, or 40% of the sample base, provided such references, and I have listed them in the summary of the characteristics expressed in the leadership philosophies. In my opinion, the use of these Bible references does not imply that they are exegetically appropriate, or that the texts are applicable to the topics for which they have been associated. Nevertheless, they were important to the contributors.

Sample 1: Christ commanded his leaders to follow and imitate him (Jn 13:14-15 and 20:21); Christ's incarnation provides the model for his leaders (Jn 1:14); and a leader's integrity reflects God's divine nature (Nm 23:19 and Heb 6:18).

Sample 3: Jesus desires unity for us and among us (Jn 17:22, 23); Christ was an example, as a teacher, a storyteller, an example, mentor and a reflective practitioner (Mt 20:28); and one's leadership should always point to Christ (2 Cor 4:5).

The key words appearing in Diagram 4.1 are grouped according to the number of times each was used by combining all of the leadership philosophies. The larger the size of the text, the more often the word appeared in the total combination of the leadership philosophies (the various colours are designed to simply make the graphic more interesting). In this way, certain key words are immediately noticeable, such as: 'God', 'Leadership', 'Leader/Leaders', 'People', 'Believe', 'Community', 'Relationships', and so forth. This visualization provides a simple overview of key words that appear in the individual leadership philosophies. To some degree, the words can be noted in my analysis of the leadership philosophies that now follow.

4.2.6. Key concepts

I now categorize the key concepts from the leadership philosophies into three groups in Table 4.3: (1) Personal spiritual values; (2) Personal character and leadership qualities and (3) Values and skills in relating to others:

TABLE 4.3. Grouping of key concepts

Sample number	Personal spiritual values	Personal character and leadership qualities	Values and skills in relating to others
1	Christ's example	Personal integrity, alignment of words and actions	Valuing community in God's kingdom
2	Personal devotion to Christ	Read, learn, model, discern, accept criticism, communicate core values, evaluate	Community relationships, look for solutions in conflict, seek input, ask for forgiveness when mistakes happen
3	Reflect Christ, grow in Christ	Collaborate, create	Model servant leadership, develop a flourishing community, listen, provide a safe environment
4	Personal devotion to Christ through prayer, Bible reading and spiritual renewal	Develop wisdom and discernment, missional leadership, model personal integrity, vision, support others	Build a community of trust, develop leaders

Sample number	Personal spiritual values	Personal character and leadership qualities	Values and skills in relating to others
5	Personal devotion to Christ through prayer and Bible reading	Practice humility, honesty, justice, respect, develop character, remain calm, manage change	Nurture spiritual growth in others, cultivate trust, grow leaders
6	Direction through personal devotion to Christ, understand God's missional heart	Develop character, recognize gifting	Practice servant leadership, build relationships of trust
7	Depend upon the guidance of the Holy Spirit through prayer and Bible study	Be honest, be an example, align words and actions, listen, refrain from judging, delegate	Have harmony in relationships, develop leaders, create open dialogue and listen
8	Learn from and rely on God	Practice stewardship of God's resources, holiness	Depend upon others, learn from others, unity and harmony within the community
9	Personal devotion to Christ, guidance from Scripture, transformation by the Holy Spirit and prayer	Lead in humility, understand complexity, understand values of people's actions	Build relationships, practice community, have transparency in relationships
10	Submit to God, apply God's word to all situations	Be dispensable, (the kenotic ethic of being subservient to others), discern culture and context	Acknowledge others, enable others
11	Personal spiritual transformation, intimacy with God	A global perspective, be truthful, comfortable with ambiguity, demonstrate courage, handle disappointment and discouragement, take	

Sample number	Personal spiritual values	Personal character and leadership qualities	Values and skills in relating to others
		wise risks, be accountable, forward-acting, a steward, learner, on a journey, be transparent, model, integrity	
12	Encourage growth in Christ, discern God's will, have an integrated spirituality	Value being a servant leader, integrity, continuity, harmony, results, reliability, practicality, tradition, be open and honest, regular communication, stable and responsible, leadership is earned, set priorities	Value people, value men and women, a careful listener, value community, respect cultural differences, manage conflict carefully, nurture others
13	Spiritual leadership is borne out of relationship with Christ, partnership with the Holy Spirit to develop other leaders, a kingdom of God perspective, alignment with the mission of God	Value mentors, value life-long learning, compassion, humility, faithful to one's call	Respect others, watch over and care for others
14	Lead in God's mission, spiritual formation of followers, respond together to the Holy Spirit	Lead with inclusiveness of people from different gifts, ethnic and church backgrounds	Lead with inclusiveness of people with different gifts, ethnic and church backgrounds
15	Lead by Christ's example	Lead with clear conviction, discern, leadership is earned, be a role model, integrity, humility,	Serve and enable others, give feedback, value team members, teamwork

Sample number	Personal spiritual values	Personal character and leadership qualities	Values and skills in relating to others
		sensitive and considerate	

Six, or 40% of the sample base, used Bible references within their philosophies. These are shown in Table 4.4, below. Again, in my opinion, the use of these texts does not imply that they are necessarily exegetically appropriate or representative of a hermeneutical understanding within the WGA leadership community. However, they do demonstrate a desire by some of the sample base to anchor their philosophy in the Bible, or at least draw inspiration from the biblical texts cited.

TABLE 4.4. Bible references

Sample number	Personal spiritual values	Personal character and leadership qualities	Values and skills in relating to others
1	Follow and imitate Christ (Jn 13:14-15; 20:21); Christ's incarnation provides the model for leaders (Jn 1:14)	A leader's integrity reflects God's divine nature (Nm 23:19; Heb 6:18)	
3	Christ was an example as a teacher, storyteller, mentor and reflective practitioner (Mt 20:28)	One's leadership should always point to Christ (2 Cor 4:5)	Jesus desires unity for us and among us (Jn 17:22, 23)
6	God grants gifts to the person who is faithful and diligent in God's mission (Mt 25:21)	Our direction and identity (Jn 1:1), capacity to lead (Jn 21:25 & 1 Cor 4:2)	Character and culture in an organizational community (Jn 13:3-4; Phil 2:5-8), reproducing other leaders by being sent (Jn 20:21; Jn 14:12)
10	Bearing fruit in God's kingdom (Jn 15; Gl 5:22-25; Acts 2)		Respect human dignity (Gal 1:26-27; Mt 25:40), leaders use

Sample number	Personal spiritual values	Personal character and leadership qualities	Values and skills in relating to others
			their power to help people flourish and reach their full potential (Jn 10:10; Rom 12; 1 Cor 12)
11		Guard one's personal integrity (Mk 2:16), aim for one's full potential for God's kingdom (Mt 9:36, 37)	Encourage personal kingdom growth in those one leads (Mt 28:20, Jn 21; Ac 20), show interest in those one leads (Jn 10:3, 4, 14)
13	God settles the relationship between him and us and calls us to settle our relationship with each other (2 Cor 5:17-20)	Organizational structures should reflect the nature of relationships in the kingdom of God (1 Pet 5:2-6)	

4.2.7. Leadership Clusters

The aim of this research is to create a model for global mission leadership that is based on the journey of WGA. Since a team of experienced leaders leads the organization, a compilation of their key concepts have been extracted, summarized and grouped into helpful categories. In other words, as part of grounded theory research, the data from the leadership philosophies has been gathered as facts and organized into categories. Now they are classified into 10 Leadership Clusters along with descriptions of each cluster. These clusters are theories that may later be confirmed by quantitative means (Hiebert 2009:171). The 10 Clusters are:

(1) Relationship with Christ and reliance upon God's word: Practice personal devotion through prayer and guidance from the Bible to discern God's will in all contexts. Before a leader can 'speak God's word [he or she] must encounter the word' (Sayers 2014:70). This is 'Biblical leadership [because] the biblical leader is a symbol who lives at the intersection of God's breaking into history' (Sayers 2014:194).

(2) Christ is the ultimate leadership example: Lead as a ‘first follower’ of Christ – willing to lead in and from ‘unconventional and unfamiliar’ ways (Sweet 2012:12).

(3) Align with God’s missional plan: Understand God’s missional heart as one faithfully uses his/her spiritual gifts in leadership.

(4) Commit to spiritual transformation: Live a spiritually intimate life in Christ based upon personal holiness, integrity, spiritual renewal and guidance from the Holy Spirit.

(5) Always learn and grow: Model servant leadership and aim for one’s full potential in God’s kingdom while developing wisdom and discernment through life-long learning.

(6) Develop other leaders: A commitment to develop other leaders and nurture them personally and by encouraging professional development.

(7) Value people and treat them with respect: Create a safe and trusting environment with respect and value of others who have different gifts, ethnic and church backgrounds, so that they can flourish and reach their full potential.

(8) Nourish a flourishing community: Value community in God’s kingdom and commit to building harmonious relationships of trust.

(9) Face the challenges and demands of leadership: Cultivate a global perspective while leading with humility, honesty, openness and transparency in the midst of global-regional-local complexity. Schaefer and Fassel (1988:226) note that leadership is first of all, ‘a model of self-responsibility’. Sayers (2014:131) notes that when leaders realize they cannot do anything in their own power, only then does a new type of power arise from their life – ‘they gain spiritual authority [because] selfless leadership opens a space for God’ (Sayers 2014:125).

(10) Communicate with integrity: Communicate regularly and clearly one’s core values through an alignment of one’s words and actions.

4.2.8. Observations about the Leadership Clusters

The 10 Leadership Clusters were developed through the synthesis of the key words, phrases and statements of the sampling of the WGA GLT’s personal leadership philosophies. It is my opinion that these clusters transcend the gender, age grouping,

nationality and responsibility of the individual leaders. The clusters are intended to provide the common key values of leaders who have a global missional mindset.

Since a global missional mindset is in focus, two samples from the research data specifically mention 'global' in terms of a leadership perspective are noted: Sample 3 illustrates 'holistic, global, integrated' and Sample 11 demonstrates 'cultivate a global perspective'. Although the other samples did not specifically mention 'global' (even though this is in most of their job titles; for example – Global Consultant for Partnerships, etc.), the idea of leading globally was assumed within their roles – all of whom serve on a 'global' leadership team.

The clusters emphasize relational priorities for a leader. This should make them suitable for any leadership environment where there is a focus on creating, building and affirming community as a leadership priority, especially in a multi-cultural and inter-cultural context.

4.2.9. Spirituality as a foundation

It is clear from the Leadership Clusters that the issue of spirituality appears in nearly all of them in various forms. Specifically, the theme appears in Samples 1-4, although it is also implied in Samples 7-10. As already noted, spirituality has been highlighted in Tables 4.4 and 4.4 as 'personal spiritual values'. As Hiebert (2009:171) specifies, a grounded theory approach means that as data is 'systematically gathered and analyzed', new 'theory evolves'. This also implies that the investigation of spirituality in the context of a paradigm for global mission leadership needs further attention.

I now provide a brief literature review about spirituality and how it applies to mission leadership. This review is necessary because, as Hiebert (2009:171) reminds us, such literature assists in comparing our data with any emerging theory on the place and importance of spirituality in global mission leadership.

Understanding spirituality means we must consider 'the practices and beliefs of the religion with which it is connected' (Start & Lin 2014:37). Therefore, Christian missional leadership looks to Christ as the ultimate missional leadership example and inspiration. It follows that the spiritual maturity and transformation of the leader and follower is of paramount importance. Therefore, the definition of Christian spirituality given by Richards (1987:49) is fitting: 'living a human life... in union with God'. This life is to be 'enlivened by God's Spirit' (Helland & Hjalmarson 2011:27),

and has been practiced throughout the ages as a 'companionship with Jesus' as one draws life from a 'conversational relationship with God' (Willard 2012:288).

Mature spirituality requires 'self-awareness and openness to God' (Barton 2012:64). It is not concerned simply with spiritual disciplines and habits. Rather, 'spirituality is informed by the *missio Dei* and the theological reflection of the church' (Webber 2002:240).

Spiritual practices for a leader include certain personal disciplines, such as Bible reading, prayer, retreat, silence, meditation, self-examination, confession and others. However, Barton (2012:244) states that in order for a leader to be more effective he or she should also engage in 'disciplines in community' such as prayer, worship, teaching, Sabbath rest, Communion, hospitality, and so forth.

Sunquist (2013:399ff) identifies seven practices and beliefs that are fundamental for spiritual formation in Christian mission: (1) silence: the 'secret' of the spiritual life is to learn to wait upon the Holy Spirit, who provides his gifts to enable participation in his mission; (2) learning and memorizing Scripture; (3) community: spirituality is 'nurtured in submission to others'; (4) repentance 'opens the doorway to spiritual power [through] honest weakness'; (5) action: a 'gentle dance of the personal and communal, of silence and action, and of study and reflection'; (6) attentiveness: learning to pay attention to the needs around oneself; and (7) love, because without it a missional life is like 'a resounding gong or a clanging cymbal' (1 Cor 13:1, NIV).

A test for spiritual maturity is apparent when one engages with the world through the proclamation and demonstration of the gospel. This is because in such instances one is 'increasing in... capacity to love God and to love others' (Barton 2012:245). Missional spirituality examines the foundations for mission through discerning the work of the Holy Spirit, discovering what God is doing in the world and joining with him. The missional Holy Spirit is always seeking to 'transform all life-destroying values and systems' wherever they are (ed. Keum 2013:13). Therefore, missional spirituality is 'lived in and fuelled by awareness of the *missio Dei*' as the Holy Spirit enlivens it (Balía & Kim 2010:223).

4.2.9.1. Spirituality in mission is context-sensitive

Missional spirituality takes place in, and is deeply influenced within, a cultural context. As God works around the world, we hear stories and descriptions of what spirituality looks like in God's people. These provide tangible learning experiences

about the rich diversity of spirituality, spiritual practices and traditions and remind us of the diversity in God's mission.

Take, for example, missionary preparation in the era of the 1910 Edinburgh World Missionary Conference. At that time, preparation focused on the 'quality of spirituality' that became evident in missionary training. The process was meant to cultivate 'a deeply rooted spiritual life... where God rather than self was the actual centre' (Kool 2009:159-160).

Throughout mission history, renewal and expansion are accompanied by new spiritual dynamics and renewed forms of spirituality. The intensive missionary efforts over the past 100 years have demonstrated this as 'the strongholds of Christian spirituality' shifting from the West to the global South and East (Kobia 2009:246).

Christian spirituality is also vulnerable. Andrew Walls (2001:1) notes how some world religions have maintained allegiance across the centuries, but this is not the case with the Christian faith. Yemen was once a Christian kingdom. Syria had a church influence that led the Christian world. Christianity was strong in the whole Euphrates valley (modern Iraq). Walls (2001:1) concludes, 'Christian advance is not steady, inevitable progress. Advance is often followed by recession. The spread of the gospel does not produce permanent gains that can be plotted on a map.' Why is this so? Because at the very heart of the gospel is the 'vulnerability of the Cross and the fragility of the earthen vessel' (Walls 2001:1). As the Apostle Paul reminds us: 'we have this treasure in jars of clay to show that this all-surpassing power is from God and not from us' (2 Cor 4:7, NIV).

4.2.9.2. Spirituality as a foundation for global mission leadership

Spirituality in leadership is influenced by the *missio Dei* and therefore is enlivened by the Holy Spirit. This results in new forms of spirituality. The changing dynamics of global Christianity sees new centres of spirituality from the shifts from the West to the global South and East. Even so, spirituality is always vulnerable and subject to a wide range of influences.

Bosch (2011:238) observes that monks in the monastic movement understood there was no such thing as a 'quick-fix mentality' in spirituality in mission, because mission spans from one generation to the next. The church in God's mission might see temporary progress, but without 'a spirituality of the long haul', it might not be sustained (Henry 1987:280). Mature missional spirituality 'is the source of energy for mission' brought through the transformative Holy Spirit (ed. Keum 2013:38).

The literature review enlightens the analysis from the 10 Leadership Clusters regarding the theme of spirituality. Spirituality thus becomes an important component of global mission leadership. In fact, it may be classified as a foundation upon which the 10 Leadership Clusters are based.

4.3. LITERATURE REVIEW

Since the intention of this research is to develop a paradigm of global mission leadership, the concept of what is global, what is global leadership and what is global mission leadership is now explored through a literature review. To do so, I examine the concept in four parts: (1) What is global leadership?; (2) What is missional leadership?; (3) What is the Complexity Leadership Paradigm; and therefore, (4) Combined together, how do these concepts provide a foundation for global mission leadership?

4.3.1. Global leadership

Morrison (2000:117) states that globalization places immense pressure on organizations to quickly develop international approaches. In order to survive in new markets, leaders of global companies are expected to quickly learn to adapt and flourish in an atmosphere that function 'very differently to the Western model' (Johnson & Oberwise 2012:14).

While globalization has become the world's reality, the concept of global leadership has not received the same attention that domestic leadership has. When considering domestic models, most literature focuses on the U.S. and other Western contexts. For example, Gundling, Hogan and Cvitkovich (2011:15) summarize Kotter's (1999) description, which is generally domestic in concept. It 'involves coping with change by setting direction, aligning people, and motivating and inspiring – often through leveraging informal networks within the organization'. On the other hand, Mendenhall (2013:2-5) states that, in general, leadership has many categories: (1) key traits that distinguish leaders from others; (2) behaviours that reveal effective versus ineffective leadership; (3) situations (such as context or environment) that enable a leader to be effective in one context, but not necessarily in another; and (4) 'power-influence', where leadership is primarily about how to use one's influence.

As a case in point, an article in *The Economist* (2014) notes how leaders of multinational companies are agents of globalization. They think and act globally because the greatest growth opportunities are in the developing world. Data coming

out of business schools (Stern in New York, IESE in Spain, and so forth) indicate that only 12% of executives in Fortune 500 global companies come from a country other than the one where the company is headquartered. In these same companies only 10% have foreigners on their management teams because such executives surround themselves with other leaders who are of the same culture. In the same sampling where the company has a foreign executive, 50% of their management team is also foreign. The article states that a growing body of research indicates that culturally diverse teams are more creative in problem solving than culturally homogeneous teams.

Morrison (2000:118) argues that globalization places immense pressure on organizations and companies to quickly develop international approaches. However, this requires leaders who have not developed simply within domestic contexts. Instead, global leaders need a broader and cross-cultural leadership model to understand specific cultural contexts. According to Morrison (2000:119) this approach is inadequate as well because leadership models from one country do not usually work in another part of the world. There are too many variables, such as 'relationships, short-term profits, hierarchies, ethics and risk' (Morrison 2000:119). Johnson and Oberwise (2012:14) suggest that many ethical 'gray areas' exist in developing countries that are different from permissible behaviour in the West.

Globalization has made the challenge of leadership far more complex than it once was. Researchers, according to Mendenhall (2013:19), acknowledge that most, if not all, competencies for domestic leadership are essential for leading globally. However, the diversity and complexity of global contexts greatly strains the skill level of domestic leadership. Therefore, Mendenhall (2013:19) claims that global leadership is quite different than traditional leadership. Global leadership is not just a matter of understanding the geographic implications of operating in a globalized world, but also includes cultural and intellectual factors that assist in developing a global mindset and global skillset.

Mendenhall (2013:17) states that globalization complicates leadership because of the diversity of challenges in a globalized world, the interdependence of multiple human and technological systems and infrastructures across the globe, and ambiguity that arises from a diversity of factors, whether they are cross-cultural or result from how information is interpreted. Morrison (2000:120) believes that global leaders must learn how to overcome familiar national distinctions and integrate 'best practices' from around the world into their practices.

Morrison (2000:127) observes how global leadership is a complex and difficult field to study. This is apparent in Kotter's definition of leadership, stated earlier, since his definition seems inadequate when applied to a globalized context. For example, Gundling *et al.* (2011:15) note that Kotter does not address issues like interpreting markets in different local contexts across the globe, creating vision in those same contexts, or communicating with people with diverse nationalities who have different communication styles. Also, Kotter's definition does not include how leaders inspire those whom they lead who are spread across dozens of countries, or identify and mentor new leaders who may live thousands of kilometers away from corporate headquarters.

4.3.2. Defining global leadership

Gundling *et al.* (2011:29-30) state that while global leaders may operate like leaders in any locality, their unique characteristics include the ability to change strategies and processes, as well as a personal style to accommodate a variety of cultural settings with a diversity of employee contexts.

Harris, Moran and Moran (2004:25) define global leadership as

being capable of operating effectively in a global environment while being respectful of cultural diversity. This is an individual who can manage accelerating change and differences. The global leader is open and flexible in approaching others, can cope with situations and people disparate from his or her own background, and is willing to reexamine and alter personal attitudes and perceptions.

Gundling *et al.* (2011:29-30) developed five behaviours crucial for global leaders in complex situations across multiple geographic and cultural contexts. These appear to be similar to Harris *et al.* (2004:25), which I summarize as follows: (1) Identifying differences that really matter (i.e. global leaders must be able to sift through a myriad of situations and find the issues that are essential for success) (2011:36); (2) Creating strong personal relationships between themselves and those they work with in other cultures (2011:54); (3) Finding ways to enlarge ownership of solutions across numerous boundaries, which includes developing emerging leaders from various contexts (2011:75); (4) Maintaining balance by knowing when to adapt to local situations and when to exercise one's expertise, authority or position (2011:95); and (5) Finding solutions across boundaries (cultural, linguistic, organizational, etc.) (2011:186) or utilizing any or all five behaviours to create solutions (2011:188).

Morrison (2000:120) reports that global leaders need a unique set of characteristics to effectively operate in the global world of 'diverse cultures, capabilities and customers'. He identifies these characteristics as: (1) demonstrating ability to make money globally by grasping opportunities; (2) sincerely connecting with people by listening to and understanding their various perspectives; (3) exhibiting personal integrity in the midst of compromise in local situations that may allow or encourage activities or behaviours that would be unacceptable in one's home culture; and (4) maintaining curiosity in learning about new cultures and contexts, resulting in better decisions in new environments (Morrison 2000:124-6).

This literature review highlights the need for developing an awareness of the strengths and weaknesses of other cultures. It unveils a bias about global leadership being focused on expansion, growing earnings, and other factors that benefit from, exploit or take advantage of globalization.

4.3.3. Complexity Leadership Theory

As has already been stated, globalization creates a context where rapid innovation is the key to survival for most companies and organizations. Such factors have implications for global mission leadership's ability to adapt.

The knowledge era produces 'adaptive challenges [and this requires] complexity leadership' (Uhl-Bien *et al.* 2007:300). Into this arena, the Complexity Leadership Theory provides a model that, according to Plowman *et al.* (2007:354) and Uhl-Bien *et al.* (2007:302), has these characteristics of leadership: (1) It disrupts the organization's status quo by 'introducing uncertainty and by visibly addressing conflict'; (2) It focuses on inspiring others to solve problems and innovate; (3) It manages words instead of managing people; and (4) It knows how to solve problems, learn in the process, and foster creative change.

Complexity Leadership Theory distinguishes between leadership and leaders because its model of leadership is emergent, dynamic and adaptive (Uhl-Bien *et al.* 2007:299). It is not just the act of an influential individual(s) but, rather, is rooted in a multifaceted relationship that involves numerous different factors (Uhl-Bien *et al.* 2007:302). It enables the use of 'intellectual assets' through a network of 'distributed intelligence' instead of relying on the 'limited intelligence' of a few people in top-level leadership positions (Uhl-Bien *et al.* 2007:301).

The benefit of adding this model to the development of a paradigm for global mission leadership is fourfold: (1) It recognizes the benefit of a fast-responding community of

leaders and teams; (2) It looks for creative solutions to complex situations; (3) It is not committed to maintaining the status quo; and (4) It is reliant upon interconnected relational teams of people responding to diverse challenges.

4.3.4. Defining global mission leadership

We have defined missional leadership in Chapter 2 (key terms), so what follows is a summary. At its most basic level, missional leadership is the paradigm shift from the Christendom concept of leadership based upon title and position. Missional leadership is to be transformational because it 'ignites and drives change' (Niemandt 2013:57) that is dependent upon the Holy Spirit. The focus starts with the 'inner transformation of the leader' (Niemandt 2013:57). This leads to the release of an innovative spiritual gift of leadership to lead and equip God's people so they may effectively participate in God's mission in their contexts.

Missional leaders help the church take her place in God's story (Goheen 2011:4) and participate in the triune God's mission of transformation (Van Engen 1991:141). The missional church takes its identity from, and organizes itself as God's instrument for mission (Hirsch 2006:82). Led by missional leaders, the church operates in a 'prophetic lifestyle' (Padilla 2010:157). Its confidence is in Jesus Christ as Lord over all that encompasses life in the world.

Missional leaders equip God's people in interpreting the Bible for their contexts. These leaders empower people to develop an imagination of what God is doing. Such leadership must be courageous, equipped with biblical and theological mindsets and coupled with the ability to understand the changing cultural context around them (Van Gelder & Zscheile 2011:156).

The characteristics of missional leadership include: (1) discerning with the Holy Spirit and God's community what God is doing in the world; (2) dwelling in God's word and living within the narrative of Scripture; (3) imagining what God wants to do in the world; and (4) an inner transformation of the leader and those he or she leads (Niemandt 2012:9-12).

Global leadership as a missional concept focuses upon leading within complex global environments. It requires respect of cultural diversity and managing change quickly, mainly due to technology and other globalization factors. Global leadership must manage complex information and situations in order to search for solutions. Leading in such a context requires building strong relationships across a multitude of boundaries, whether cultural, linguistic, geographic or organizational. Maintaining

ethical and personal integrity is of paramount importance due to the diverse range of acceptable behaviours and practices in the globalized contexts that may not be appropriate in one's own context.

4.3.5. Avery's four leadership paradigms

Feng Jing and Avery (2008) identify a typology of four kinds of leadership paradigms that they consider covers a broad scope of leadership models. I summarize their four paradigms – Classical, Transactional, Visionary and Organic – in Table 4.5 that captures the key concepts of each:

TABLE 4.5. Feng Jing and Avery's Paradigms

	Classical	Transactional	Visionary	Organic
Key words of leader	Autocratic	Consulting	Charisma	Consensus
	Dominating	Negotiating	Vision to achieve success	Shared leadership
	Coercive or benevolent	Exchanging rewards for efforts		Group work
Key words of follower	Powerless	Attracts skilled staff	Enthusiasm	Empowered to lead
	Fear	Efforts rewarded	Commitment	Highly trained
	Coercion or respect		Motivating	Flexible
			Empowering	

4.3.6. Comparing Organic, Complexity and Global Missional

In an attempt to identify key characteristics for a model for global missional leadership, Table 4.6 presents and contrasts my analysis and summary of the key concepts of three paradigms: (1) Organic (Feng Jing and Avery), (2) Complexity Leadership Theory (Plowman *et al.* 2007 and Uhl-Bien *et al.* 2007) and (3) Global Missional (summarized from section 4.3.4). (I observe that Feng Jing and Avery's Organic is similar to Complexity Leadership.) This summary of key concepts of the three paradigms is provided in order to observe the similarities between each of them.

TABLE 4.6. Organic, Complexity and Global Missional

	Organic	Complexity	Global Missional
Key words of leader	Consensus	Dynamic and adaptive Effective communication	Holy Spirit creativity
	Shared leadership	Solves problems, learns in the process	Discerns complexity
	Group work	Multifaceted relationships Involves and enables others Creative and innovative	Relational Transformational Risk taker
Key words of follower	Empowered to lead	Enabled to participate	Participates in a global community
	Highly trained	Provides 'intellectual assets'	Transformational
	Flexible	Participates in creative change	Willing to take risks

4.3.7. Comparing Complexity, Global Missional and Leadership Clusters

This chapter started with an analysis of research data from the WGA's personal leadership philosophies, specifically identifying themes, values and key terms that could support a framework for leading global missional structures. This resulted in the 10 Leadership Clusters. In Table 4.7, the characteristics of Complexity Leadership Theory, Global Missional and the Leadership Clusters are contrasted:

TABLE 4.7. Complexity, Global Missional and Leadership Clusters

	Complexity	Global Missional	Leadership Clusters
Key words of	Dynamic and adaptive Effective	Holy Spirit creativity	Christ is the ultimate leadership example

	Complexity	Global Missional	Leadership Clusters
leader	communication		
	Solves problems, learns in the process	Discerns complexity	Relationship with Christ and reliance upon God's word
	Multifaceted relationships	Relational	Align with God's missional plan
	Involves and enables others		
	Creative and innovative	Transformational	Commit to personal growth (always learn and grow) and spiritual transformation
		Risk taker	Cultivate a global perspective and courageously face the challenges and demands of leadership while leading with humility
Key words of follower	Enabled to participate	Participates in a global community	Develop other leaders
	Provides 'intellectual assets'	Transformational	Value people and treat them with respect
	Participates in creative change	Willing to take risks	Nourish a flourishing community
			Communicate with integrity
			Given mentoring and coaching in spiritual transformation, missional living, professional and personal development
			Learn how to value others
			Participate in a healthy community

4.3.8. Characteristics of Global Mission Leadership

Drawing on the data from Tables 4.6 and 4.7, and a synthesis of the Organic, Global Missional, Complexity Leadership as well as the Leadership Clusters, I combine the general characteristics into a working framework for Global Mission Leadership.

This paradigm of leadership is transformational, both at a personal level and at an organizational level, because it depends on the Holy Spirit's empowerment to release an innovative spiritual gift of leadership in the church to participate in God's mission across the globe for the transformation of people in global, regional and local contexts. This leadership upholds ethical and personal integrity in the midst of a diverse range of behaviours and practices.

This leadership is not committed to maintaining the status quo and therefore recognizes the benefits of enabling a fast-responding network of communities of leaders and teams as it searches for creative solutions to complex situations.

This leadership leads effectively within the complex global environments that require the respect of cultural diversity, the ability to manage change quickly, and the discernment to interpret complex sets of information and situations. It is reliant upon interconnected relational teams of people responding to diverse challenges. It builds resilient relationships across a multitude of religious, geographic, cultural, linguistic and socio-economic boundaries.

The complexity of defining this form of leadership and the lack of substantial research on this paradigm suggests that at best this is but the starting point for a succinct definition of the model. We will return to this issue in Chapter 8.

Synthesizing Complexity Leadership, Global Mission and the Leadership Clusters into a single overview results in these three composite qualities:

(1) Spiritual characteristics: Christ is the ultimate leadership example for the leader. The leader learns how to depend upon the Holy Spirit's creativity, which flows out of a personal relationship with Christ and reliance upon God's word. As a result, the leader gains insights into how to align with God's missional plan. The leader is committed to continuous personal growth and development, as well as the empowerment and enabling of his/her team. One result expected is the spiritual transformation of the leader and the community she or he leads.

(2) Developing community: The leader practices consensus in the community he or she leads. This includes participating in shared leadership and group work within the community. The leader is relational and values people and treats them with respect. The leader is therefore committed to developing other leaders within and beyond the community. The leader manages words rather than just people so that values are deeply embedded in the community. All of these factors contribute towards a thriving community that is transformed and transformational.

(3) Personal and professional characteristics: The leader cultivates a global perspective, is flexible, discerns complexity, and takes thoughtful risks. The leader courageously faces the challenges and demands of leadership. The leader understands the importance of continuous communication within his/her community, and does so with personal integrity. The leader understands that he or she is more effective in inspiring others to solve problems and innovate.

4.4. POWER AND AUTHORITY IN LEADERSHIP

The changing nature of power and authority affects all forms of global leadership, in particular what leaders do. The effects are great, and it is important to establish the major concerns. In the literature review that follows I examine a number of them.

4.4.1. Shifts in power and authority

Moises (2013:16) defines power as what is exercised over others that causes them to act in ways they would not otherwise have acted. Morgenthau (1962:141) describes power as 'anything that establishes and maintains the control' of one person over another. Reich and Lebow (2014:28) add that power operates in a context, so leaders need 'physical or moral resources' in order to influence to others. Heifetz, Grashow and Linsky (2009:24) note that power and authority are 'critical tools' for leadership, but should not define it. This is because power and authority are useful for all kinds of tasks and purposes that have 'little or nothing to do with leadership'.

For example, power has a societal purpose to bring organization to social structures, and even the world as a whole. Power is used to impose authority, creating 'winners and losers' (Moises 2013:16).

Kellerman (2012:39) claims that the only leaders today who are free from the limits of power are the 'tyrannical' ones who willingly and ably use power to intimidate. For

the remainder, there are numerous limits on their ability to exert power, authority and influence. It follows that those in power are noticing that their power is now more 'feeble, transient and constrained' (Moises 2013:loc 288).

There are additional limitations on how power is now used, such as the capacity to retain privacy against the prying eyes of a public that wants to know everything, or the pressure to perform. When outcomes do not measure up to expectations, termination may be quickly arranged. Communication technologies allow immediate access to all kinds of information, in particular, social media platforms for self-expression. This means that practically everyone everywhere is able to critique a leader's performance, and in effect belittle the leader through 'disclosures of personal information' (Kellerman 2012:46). Leaders can now be quickly exposed as dishonest, foolish, incompetent, self-indulgent, corrupt, and so forth (Kellerman 2012:49). The Millennial generation (born in the 1980s-1990s) are, in particular, more sceptical of institutions and individuals and very comfortable in the digitalized-global world. They therefore are willing to readily challenge authority, whether directly, but certainly indirectly, through social media (Kellerman 2012:54).

4.4.2. Dysfunctional organizations

Leaders respond to challenges in different ways. Tyson (in Sayers 2014:7-8) states that one way is when the leader acts as the pragmatic 'hero' who copies the prevailing leadership practices and uses them to exert 'power through control'. This leader's focus is upon achieving concrete results. Another type of leader acts as the artistic 'sceptic' who deconstructs through 'creativity and novelty'. The hero or sceptical leaders deeply affect the institutions they lead through the loss of 'prophetic voice' that is needed in the wider cultural contexts. The end result may be fatigue, discouragement and paralysis of the leader, as well as the institution one leads.

Schaeff and Fassel (1988:80) observe that organizations tend to adopt the characteristics of their key leaders. In 'addictive' organizations, the leader behaves like an 'active addict' with behaviours that may be depressive, paranoid and compulsive. Consequently, the leader has great influence by drawing attention to himself or herself, and this soon becomes a drain on others. Therefore, for improvement to be made in a dysfunctional organization, a 'leap of faith' is required from the present 'paradigm of addiction' with its slow pace towards death, to a new paradigm of 'aliveness' and organizational health (Schaeff & Fassel 1988:226).

Leaders are easily able to 'paint their own dysfunction' over the organizations they lead (Sayers 2014:114). In such cases, leadership is about 'appeasing fears and

insecurities [to] gain a sense of personal meaning'. This can result in the promotion of 'workaholism' and is of particular danger for the church and Christian organizations, perhaps due to the concept of the industrious Protestant work ethic. This type of leadership is also associated with the capitalistic economic system that undergirds it (Schaef & Fassel 1988:135).

4.4.3. A new social contract

A long-established 'social contract' has existed between leaders and followers in which the leader (regardless of what type) is normally expected to 'control the action' and the follower is expected to 'go along' with it (Kellerman 2012:69). However, due to the shifting understanding of power and authority, the conventions on which the contract is based are being tested. Moises (2013:1) observes that power is now more readily available, but its prospects are more restricted, and once reached, more elusive to use. New players can find enough power to stymie others, although few of them may have the power to execute a preferred course of action. Power becomes weakened and ineffective (Moises 2013:17).

Moises (2013:1) also notes that power is deteriorating because it is 'easier to get, harder to use and easier to lose'. Those with power are more constrained in the ways they can use it. The technological acumen of interconnected people is the fuel for this shift. These powers of technology enable new players to 'feel entitled and act emboldened' and speak their mind, regardless of the consequences (Kellerman (2012:72). As influence spreads, newer and smaller players are challenging the traditional players of power. Moises (2013:510) calls these the 'micropowers' that are decentralized with nimble players that find ways to 'undermine, fence in, or thwart the megaplayers'.

The big players fight back and may still prevail, but their authority is more constrained than ever before (Moises 2013:74). However, 'soft' power, brought through an interconnected and more aggressive younger generation, is still a 'volatile concept' and susceptible to short-term effects from global events (Moises 2013:148). This increasing uncertainty causes leaders to act with a short-term focus with fewer reasons to develop longer-term strategies (Moises 2013:230). The IT 'evangelists' who overstate that technology will solve all problems also tend to exaggerate their claims and end up being part of the dilemma (Moises 2013:236).

Kellerman (2012:71) believes that leaders are now judged on whether they are ethical and effective. Equally, a 'bad leader is unethical, ineffective or both'. This

uncertainty begs the question whether the long established social contract still applies and if it does, what does it look like?

Sinek (2009:38) offers a remedy to bring clarity: Leaders must learn to ask “why”. His thesis is that leaders normally know how things should be done. They also know what has to be done. But very few leaders can clearly elaborate about ‘why they do what they do’. Leading from asking ‘why’ is thinking, acting and communicating from ‘the inside out’. Sinek (2009:140) suggests that those who ask the why type questions are focused on things others cannot see, such as the future.

Heifetz, Grashow and Linsky (2009:14) indicate that a challenge for leaders is to help those they lead differentiate between what must be preserved from their organization’s legacy and history, and what is superfluous. They should honour the past and know how to make the most out of prior knowledge and experience. This is the purview of the ‘adaptive’ leaders who help people address changes in ‘priorities, beliefs, habits, and loyalties’. Real progress happens when people are able to move beyond the authoritative structures that include ‘entrenched ways’ or tolerating problems and instead make new discoveries that generate the capacity to flourish in new ways (Heifetz, Grashow & Linsky 2009:20).

Sayers (2014:140) observes how modern culture teaches leaders that when one sees difficulty coming, one seeks to avoid it. However, the Christian leader walks into the tumult and encounters ‘the God who loves to meet his people in the storm’.

4.4.4. Leadership development considerations

Developing ‘contextual intelligence’ is the new key, according to Kellerman (2012:96). It is now ‘knowledge about and understanding the context’ that is of crucial importance for leadership.

Kellerman (2012:169) finds that the leadership development industry is ill equipped to deal with the new contexts because it has been ‘self-satisfied, self-perpetuating, and poorly policed’. Kellerman (2012:169) states that ‘leadership as an area of intellectual inquiry’ is undeveloped because of minimal innovative thought given to what ‘leader learning’ needs to encompass. There also has been little thought given to instruction about ‘following wisely’ as being as important as leading well.

In the haste for efficiency in leadership development, Kellerman (2012:179) suggests that leader learning has been ‘condensed and contracted’ to meet the call for instant gratification, which is the feature of this century.

The cultural storms affecting leadership reduce confidence in power and influence. Into this milieu, Sayers (2014:217) offers an alternative: The need for creative leader-influencers 'who have met [God] in the storm' and are ready to be 'partners with God' in the transformation of God's creation. This is a very different perspective for leadership development than many existing models.

4.5. CONCLUSION

In the quest to create a paradigm for global mission leadership and identify key characteristics embodied in it, this research is intentionally based upon the journey of WGA's leadership community. This metaphorical journey is integral to postulating insights into the abstract concept of a leadership community being on a journey. The source for the metaphor is the leadership community (the travellers) who are on a journey, which has a starting point (when they commenced in their roles) and follows continuous steps (their on-going development) that lead towards a destination (still to be realized because WGA's mission is not yet completed).

The development of a paradigm for global mission leadership is the response to the research question of how WGA remains faithful to its mission, which requires the development of global mission leadership. Due to its missional nature and requirements, this paradigm of leadership needs to be informed by the *missio Dei*.

A literature review of spirituality in missional leadership, and the changing paradigm of authority and power, broaden and enrich the understanding of missional leadership in a globalized context for mission structures. As defined in Chapter 2, the *missio Dei* is holistic because it focuses on all of life and all of creation, calling people to abundant life. This is why missional leadership must be transformational as it stirs change that is dependent upon the Holy Spirit. But missional leadership must first start with the 'inner transformation of the leader' (Niemandt 2013:57), so that an innovative spiritual gift of leadership is released. This will lead and equip the transformation of God's people so they may effectively participate in God's mission in their particular contexts.

The data from the qualitative analysis of the leadership philosophies of WGA's leadership team provides a unique synopsis of the values and characteristics that of current global missional leaders. While the researcher knows the team, the data provided by them for the research provides a minimal conflict of interests between the researcher and the research subjects (see informed consents in Appendices).

The theory in this research exemplifies what Hiebert (2009:171) refers to as the 'continuous interplay between analysis and data gathering'. Since the approach was to use grounded theory, it has avoided the problem of simply describing the research data. Instead, it provided the possibility of being 'speculative' and 'outside' some of the standard theories in the literature review (Hiebert 2009:171).

As explored through the qualitative analysis of WGA's leadership team, data from the 15 personal leadership philosophies have been codified, outlined and placed in general categories. This resulted in 10 Leader Clusters of value statements, irrespective of the gender, nationality or age grouping of the individual leaders. An analysis of the data revealed an emphasis on spirituality. A literature review on spirituality confirmed the place for spirituality to be a foundation for Clusters. When the Clusters are viewed alongside the traits derived from the literature review about global and missional leadership and Complexity Leadership, what emerges is a depiction of a global mission leadership paradigm.

This research provides on-going missiological reflection in the empirical-theological praxis cycle because: (1) through induction, the analysis moves from empirical cases of the leadership philosophies to the comparison of theories of leadership; (2) through deduction, the analysis proceeds from a general rule to a particular conclusion in concert with the literature reviews applied to specific situations; and (3) abduction, which begins with the empirical data from the leadership philosophies to which there was not a particular rule for global mission leadership beforehand.

Finally, the analysis throughout this chapter supports the definition in Chapter 2 of missional leadership. It represents a paradigm shift from the Christendom concept of leadership through title and position, to the equipping of all God's people to live and serve in the *missio Dei*. This affirms Hiebert's (2009:162) perspective of good missiological research: it 'opens many doors for ministry' and at the same time, 'ministry raises questions' that benefit from further research. This will be explored further in the outcomes in Chapter 8.

CHAPTER 5 – FUNDING GLOBAL MISSIONAL STRUCTURES

5.1. OVERVIEW

The matter of raising and managing funds affects how global missional structures function and are led. This topic contributes to the research question concerning how WGA will remain faithful to its mission of facilitating Bible translation movements worldwide while developing global leadership. Such leadership and such movements require funding. Therefore, funding for the *missio Dei* is the focus of this chapter.

The influence of globalization creates new contexts and emerging paradigms concerning how mission structures are funded. Funding God’s mission has never been straight forward, as we will discover in three sections of this chapter: (1) a literature review about generosity in mission, including theological reflections on giving and stewardship; (2) an analysis of data derived from five WGA missiological consultations on “Funding God’s Mission”; and (3) a comparison of WGA’s *Principles for Funding* mission derived from the consultations with those of the *Lausanne Standards*, where similarities and difference are noted.

The research methodology used with the data from WGA’s consultations is based upon grounded theory. This uses inductive data that moves from specific interpretations to wider generalizations that is grounded with sufficient evidence to support it. It is adaptable by means of comparing the data with other observations, including theoretical ideas that emerge. This methodology achieves my objective of identifying specific values and principles that should be applied to funding global missional structures.

The sampling used consists of materials from a diverse range of leaders who participated in a series of five consultations on “Funding God’s Mission”. The data from their discussions is similar to a focus group approach because each consultation involved a group of leaders affiliated with WGA. Their common experience is the handling of funds for ministry – whether they raise them, manage them or are accountable for them.

5.2. LITERATURE REVIEW

We now explore a literature review about funding and generosity in mission. This review is necessary because as Hiebert (2009:171) states, such literature assists in

comparing the data collected and analysed with the emerging theory of the place and importance of funding.

5.2.1. God or mammon?

Jesus' words in Matthew 6:24 are straightforward when it comes to loving and serving 'two masters' (NIV) or 'two gods' (MSG); or the triune God and the "god" of Mammon (i.e., the 'Carthaginian god of wealth') (Adeyemo 2006:1123). As Rodin (2015:19) observes, one both hates Jesus and loves money or it is the other way around, one is dedicated to Jesus and despises money. This highlights the problem for the natural enticement to money (as Mammon is often translated) because there is no 'middle ground' (Rodin 2015:19). Money is not a neutral force because it has influences that operate behind it that desire one's attention and loyalty (Rodin 2000:204). Illustrating this, Kuwana (2015:103) comments, the 'greatest lie' the devil has convinced the world of is that humankind has been placed on a planet that is scarce in resources. This 'scarcity' mentality leads to greed then to materialism and that ultimately leads to the 'worship of money as the centre of security'.

Volf (2006:9) states that the triune God is the example to emulate because God enjoys giving freely out of his own resources. Each member of the Trinity 'gives, receives and returns [because] each loves and glorifies the other two, and each receives glory from them'. Hunsinger (2001:151) notes that their 'self-giving and self-offering are one'. Volf (2006:12) describes the eternal pleasure for the triune God as the 'glory of [their] gift exchange', and this generous relationship in the Trinity sets the example for God's followers – they ought to give generously because God has given them their whole existence. Lee (2015:99) describes the generous as normal people motivated by their 'extraordinary desire' to assist others. This kind of generosity is what Chung (2015:84) calls the ultimate method for 'enhancing and extending the kingdom of God'.

5.2.2. Poverty and wealth

Myers (1999:67) identifies six types of poverty: (1) material (limited resources); (2) physical weakness (because of poor nutrition and health); (3) isolation (due to remoteness or inadequate infrastructure or basic services); (4) vulnerability (little flexibility to buffer against disasters or other emergencies); (5) powerlessness (inability to influence the wider society or environment); and (6) spiritual ('broken and dysfunctional relationships with God, each other, the community, and creation'). Each type is interconnected and reinforces the other.

Tongoi (2015:68) observes the effects of poverty by two extremes: (1) 'poverty of being' that is fed by an incorrect view of being made in the image of God, which leads to a search for significance through the accumulation of material possessions; and (2) 'material poverty' that passively forsakes any 'personal responsibility' to address one's needs and instead blames others for their lack of help or care.

The intrinsic tension between themes of wealth and power, poverty and disempowerment is another reason why the topic of money in mission is not a neutral concept. Speckman (2007:250) detects the intertwined relationship between power and wealth and how accruing wealth leads to a position of power. Power determines one's wealth or wealth places a person in a powerful position. Bonk (2006:156) suggests that wealth and power create challenges in mission because Christianity was not intended to make people content with power and wealth. He suggests that widespread wealth has 'never been the norm of human experience'. Instead, survival and 'subsistence' has been the norm for most pre-industrial age societies. This observation may get lost today because of economic globalization. Nonetheless, it is a factor when considering funding God's mission due to large parts of the world still being in the grip of abject poverty.

5.2.3. Poverty and wealth in the Bible

Bonk (2006b:98) observes the frequency of the topics of wealth and poverty being mentioned in the New Testament is one in every sixteen verses. Here are some examples:

Sider (2005:42) notes that the most common biblical references about the poor are those disadvantaged economically because of 'calamity or exploitation'. Accordingly, God 'acts in history to liberate the poor'. This is observed in Luke 7:22 when Jesus stated that he was bringing good news for the poor. Flemming (2013:103) perceives that the poor are not just ones affected by adverse economic conditions. Rather, the poor were all who were excluded by the normal conditions of society. Therefore, when Jesus mentioned the poor, he had in mind all who were excluded from being God's people by the existing society. Reasons for exclusion can be religious, social, physical or cultural. Queiroz (2015:113) observes that being poor may encourage people to be caring and generous because everything is shared when no one owns anything (citing what he has observed in Cuba), whereas paradoxically, economic progress brings a convincing attractiveness to accumulate wealth.

What, then, is a missional balance in regards to money and possessions? Carter (2011:130) emphasizes the benefits of a principle of stewardship embedded in

creation (Gn 1:28) – all of creation is to be looked after. Citing Romans 11:36, Carter (2011:131) believes that Christians are stewards of all that God has entrusted to them, since everything comes from God in the first place. Kapic (2010:210) observes the tone of 1 Peter 4:10-11 where God's people should be recognized as Christ's servants, and stewards of the wide-ranging grace given by God. This pattern of God's gift of the gospel is based upon God giving himself to humanity through Christ. God expects the church to look after those who are poor, oppressed and neglected as a tangible example of his perpetual 'movement of grace and love' (Kapic 2010:210) that leads to 'life that is truly life' (1 Tm 6:19, NIV).

Carter (2011:137) finds in Matthew 6:20-21 how one's approach to handling money and possessions is an indicator of one's spiritual condition. The manner in which money is managed and used has implications in one's understanding of the coming of the kingdom of God. Lee (2015:94) interprets Matthew 6:23 as Jesus saying that when one lacks generosity, one's life is 'full of darkness' because generosity brings light into life. Carter (2011:142) suggests that God calls Christians to live selflessly, sacrificially and generously. Living simply or within one's means results in one being able to provide more resources for God's kingdom. Sider offers several solutions: (1) encouraging people towards adopting a simpler lifestyle by living on less, so more can be given away (2005:183); (2) caring for 'one another in love' by deliberately defying 'our materialistic, adulterous society' (2005:206); and (3) 'making the world more fair' (2005:219) through upholding a society formed upon justice (2005:220).

Carter (2011:139) advocates a habit of generous giving of one's money and possessions for those in need. Being generous is an outcome of being content and contentment comes from an understanding of God and his kingdom. Tongoi (2015:72) notes that being generous is not just about giving money, but includes giving of oneself in time, prayer, hospitality and material resources.

5.2.4. A call for generosity

Padilla (2010:198) is convinced that wealthy Christians would do well to understand that as stewards of God's gifts, God enables them to be generous to all, but especially the poor. The 'righteous rich', as Wright calls them (in Bonk 2006b:200), can use their wealth 'as an opportunity for generosity' which in turn has a two-fold benefit: (1) it blesses those in need; and (2) it reflects God's character. Since people are finite, we are not expected by God to meet all the needs that we encounter. As Volf (2006:11) suggests, our financial assistance is only intended for a few, but our gifts should intend to bring 'parity in the midst of drastic and pervasive inequality'.

Rodin (2015:11) proposes that since God owns everything, then living charitably is simply a reflection of our extravagantly generous God. Kopic (2010:10) likewise observes a 'divine generosity' expressed in the gospel that includes God's love, righteousness, hope and work of grace. Accepting these gifts means entering into God's lavish life. Rodin (2015:11) defines 'Christ-centred generosity [as] the nature of one's 'heart that is rich toward God'. This is a primary characteristic of 'an obedient and joyful steward'. Tongoi (2015:66) calls generosity 'a reflection of the freedom' that arises from being a Christian.

Believing in God means believing in his 'blessed community', the church, and joining God's 'movement of divine generosity' (Kopic 2010:10). Since God generously gives, he expects and enables his followers to do the same. Tongoi (2015:65) claims that everybody can live a generous life. It is not dependent upon what kind of resources they own or manage. Maramara (2015:141) calls generosity an 'overflow of the steward's grateful response to God' because of God's daily generosity to his people. Living generously, as Kopic (2010:192) proposes, includes how finances are managed, but most of all it is a holistic vision because it includes how one loves people across all barriers, whether they be geographical, religious, educational, political or racial.

Kopic (2010:192) further notes the early Christian communities modelled 'sacrificial generosity' and extended this beyond their own contexts. This was most noticeable in "the Collection" in Acts 11:27-29 when the leaders of the church at Antioch asked Paul and Barnabas to deliver the relief fund for those living in Judea who were facing famine. Sharing with others in need became a focus of Paul's through his letters to the early churches. Kopic (2010:207) recalls how Paul used the Collection to challenge divisions threatening the unity of the church. For example, in order to overcome the conflict between Jewish and Gentile believers, Paul, in Romans 15:26, wanted 'spiritual solidarity' where the Gentile Christians practically showed their 'spiritual debt' to the Jewish believers through generous acts of giving (Kopic 2010:207).

Rodin (2000:172) discerns how Paul, in 2 Corinthians 8:2, commends the Macedonian churches for being utterly dedicated stewards in God's kingdom. It is not solely the financial support through the collection that Paul celebrates, but also how their giving demonstrates God's transformational impact through his 'intangible spiritual gifts' (Bassler 1991:103). Therefore, generous stewards in God's kingdom reveal selfless service to one's neighbour and to creation. Such stewards are generous in response to God's 'immeasurable generosity' in Jesus Christ (Rodin 2000:172).

5.2.5. Financial resources

One of the greatest challenges in partnering in mission is how money is used. Sunquist (2013:381) contends that in most mission partnerships, one group will inevitably have more financial resources than the other. There are the wealthy and less wealthy or poor in mission. He claims that when the rich let go of 'the burden of wealth', there must be open and honest discussions with all involved in order to prevent dependency or paternalism.

Alleviating dependency in partnership in mission is a concern of Schnabel (2008:442). Financial dependencies, particularly between Western and global South and East mission initiatives, can strengthen feelings of inadequacy that deprive the national church's ability to experience what it means to be a self-sustaining church. Schnabel observes that left unchecked, the 'power of money readily sets the agenda' for mission.

Dependency, according to Reese (2010:89), originated with colonial era practices of financial subsidies from foreign missionaries who gave money to local pastors and evangelists. It may continue today through missionary paternalism, whether expressed in short-term mission teams seeking to do good (but often on their terms), or from partnerships between dominating Western organizations, mission agencies and churches in association with those from the global South and East. Reese (2010:89) notes the shift that often takes place in these partnerships, when the gospel and new life in Christ is replaced with dependency on various kinds of material and technological resources. Newer movements begin to assume they are unable to function without ongoing outside for assistance in the form of financial aid.

Bonk (2006b:156) claims that the Western missionary movement and the accompanying Western prosperity are being challenged by ethical and theological predicaments caused by its own affluence. These dilemmas occur because of the way the Western missionary movement has been aligned with affluent 'economic and military hegemony of the West'. Consequently, Western missionaries may be associated with the wealth of their nations, so it is no surprise that biblical admonition on the subject of the poor and wealthy 'makes very uncomfortable reading' (Bonk 2006:156). It follows that those who 'live privileged lives among the poor' find it difficult to teach about generosity. Bonk wonders if this is why missionaries to urban areas may tend to focus on the sectors where 'upward mobility' is more likely, and thereby ignore those who live in the slums where such progress is less likely.

These factors of Western missionary wealth and dependency may affect mission movements and churches in the global South and East. They may be unable to be self-supporting and self-governing because the control of financial resources may still be influenced by the paternalism of Western mission partnerships, or Western reliance upon expensive strategies. In addition, the expectations of greater accountability, influenced by Western business marketing, may lead to greater misunderstandings in global South and East contexts as to why these expectations exist (Schnabel 2008:442-3).

According to Speckman (2007:xxvi), churches in the global South and East lack the capacity 'to contribute directly or formally to economic growth'. However, they can enable people to fully participate in the 'production and distribution of economic goods and services, and in the effective management of economic surplus'.

This literature review about funding and generosity in mission assists in comparing the data collected and the analysis that follows. As a result, a theory emerges of the place and importance of funding and generosity in a paradigm for global mission leadership.

5.3. GROUNDED THEORY RESEARCH

As mentioned earlier, grounded theory research is used to analyse data from a series of five WGA missiological consultations on "Funding God's Mission". The inductive data used is grounded with sufficient evidence to support it and is flexible, allowing a back and forth process of comparing the data with other observations (Charmaz 2014:1). Also taken into account are theoretical ideas that emerge from this process (Verschuren & Doorewaard 2010:159), such as how Western agencies have the greatest influence upon cross-cultural mission strategy and methodology because the centres of mission financial power are still found in the West.

The research follows what Kumar (2011:207) calls 'expert sampling' in which the examples consists of people who have had expertise in leading and resourcing missional structures and who participated in the missiological consultations. All of the participants in these consultations did so as volunteers and were never coerced to participate. Analysing the data from the participants in this way is a benefit of this type of research because 'it helps us see humans in the complexities of their lives and to see the world as they see it' (Hiebert 2009:171). Summaries of the discussions that took place at the consultations are analysed, along with the principles that were developed from those consultations, to construct a case

indicating why funding is an important aspect of leading global missional structures.

5.3.1. Importance of the issue

We first explore how the issue of funding, raising funds, and managing funds, affects leading global missional structures. Data for this chapter is derived from missiological consultations on “Funding God’s Mission” that were sponsored by WGA during 2013-14. The analysis of these consultations explores the attitudes and values associated with the raising of funds and their use for ministry, culminating with how these issues affect global missional leaders and the structures they lead.

The issue of funding is relevant to the research problem because the raising of and managing of funds is a leadership issue. Managing financial resources not only affects the praxis of global mission leadership, but it is also based upon a Trinitarian theology of self-sacrifice and giving, since God is generous and wisely provides from his own resources (Volf 2006:8).

In my M.A. research (Franklin 2012:137) I stated that ‘those [from the West] who have held power and influence in international mission agencies today may feel threatened by the growing influence of the church of the global South and East’ due to differing priorities. I noted the close association between Western mission agencies and Western culture’s political and economic pragmatism. At the same time, I acknowledged that it is a challenge to function in a truly global missional model when global South and East leaders are unable to contribute as equal partners. This is especially true if the majority of financial resources needed to run global missional structures come from Western sources. I concluded that, ‘until funding for mission is a global reality, mission agencies may not function globally in their leadership and operations, with the obvious implication that it means that mission is not actually global after all’.

5.3.2. Missiological consultative process

My analysis of the funding for global missional structures is based on my research on WGA’s missiological consultative process. In April 2012, at the WGA Global Gathering held in Chiang Mai, Thailand, as WGA Executive Director, I announced to the 250 participants who were leaders of organizations in WGA, and WGA’s leadership and Board, that WGA would hold a series of missiological consultations on the topic of “Funding God’s Mission”.

In June 2012, I asked Dr Stephen Coertze, WGA's missiologist, to develop a process for these consultations. As a result, he produced a framework with two purposes: (1) to increase 'individual and collective missiological understanding of the participants' about funding; and (2) to communicate a renewed 'vision for funding practices for God's mission' established by a set of guiding principles (Coertze 2013a).

The principles were to be 'missiologically sound, contextually relevant, sustainable [and] globally respectful'. Each consultation would therefore 'identify... existing funding practices and the beliefs and values that underlie them [and] explore missiologically sound guiding principles on funding' (Coertze 2013a).

Coertze's proposal suggested two phases for the process: (1) a global consultation, to be held in Turkey (due to its geographical centrality), to identify the key topics and discussions that would be needed for a broader set of consultations; and (2) a series of four additional regional consultations for those who could not readily participate in the global one.

This process would also allow smaller consultations, allowing greater involvement by participants who already knew each other from their regional gatherings.

As researcher, I informed Coertze ahead of time that I would like to access the notes from each of the consultations in order to conduct my analysis of the data (for his informed consent, see Appendices). In my role as Executive Director of WGA, I attended three of the five consultations (Global, Asia-Pacific and Europe). As a researcher, I did not participate in that capacity in these consultations. The research phase came later by analysing Coertze's notes about each consultation.

5.3.3. Global consultation on funding, 2013

The first missiological consultation on "Funding God's Mission" was held on 9-11 September in Antalya, Turkey. Representatives were selected from WGA Organizations. Guests also were invited and came from SIL International, Interserve International and SIM International. The 36 participants from 19 nations represented a diverse grouping of global contexts with the majority holding senior-leadership level positions in their mission and church organizations. The participants who accepted the invitation to participate were under no obligation to do so. Most had to pay for their own airfare and accommodation. In some cases scholarships were offered to help ensure that all who wanted to come could do so. The facilitation team was under the leadership of Coertze and included Min-Young Jung and Todd Poulter – all three were from the WGA leadership team.

Coertze outlined two important factors that were crucial to the consultation: (1) the pre-consultation reading assigned to each participant, followed by the reflections from each participant from their reading assignments; and (2) the biblical reflections presented during the consultation.

The assigned pre-reading Coertze requested was eight articles and books, representing a globally diverse group of authors on the topic of funding from the Americas, Asia, Europe, Africa and North America.

The reading list was intentionally broad: (1) Garcia-Schmidt, N.R., 2012, 'The Urgency to Develop Fundraising Capacity and Generosity within the Latin American Missionary Movement', unpublished paper; (2) Hays, C.M., 2012, 'Provision for the Poor and the Mission of the Church', *HTS Teologiese Studies/Theological Studies* 68(1); (3) Jung, M.Y., 2012, 'Missiological Reflections on Funding', unpublished paper; (4) Khathide, A.G., 1993, *Living by Giving*, Gospel Publishers, Johannesburg; (5) Reese, R., 2010, *Roots and Remedies of the Dependency Syndrome in World Missions*, William Carey Library, Pasadena, CA; (6) Rowell, J., 2006, *To Give or Not to Give?*, Authentic, Franklin, TN; (7) Speckman, M.T., 2007, *A Biblical Vision for Africa's Development?* Cluster, Pietermaritzburg; and (8) The New World Foundations, 2003, *Funding Social Movements: The New World Foundation Perspective*, New York.

5.3.3.1. Pre-reading summaries

During the consultation, participants were encouraged to share from their pre-reading reflections. Coertze provided a synopsis of the reflections as summary statements, which I have summarized and grouped according to these themes:

(1) God and his mission: God set the example by sacrificially giving His only son; people, as the image of God, are his provision to his mission; the Bible shows different models for how God resources his mission and we need to reflect on them; and the biblical basis for sustainability.

(2) God provides through his people: God uses our hearts and hands; asking people for money gives them an opportunity to put their resources at the disposal of God's kingdom; everyone can give because everyone has something to contribute; and givers are also receivers.

(3) Fundraising is ministry: Ministry precedes fund raising and fundraising is a form of ministry when we proclaim what we believe and offer others an opportunity to

participate in our vision and mission; a relational community is a key in most of the readings; we need global conversations about funding; and humility and considering others as more important than oneself should guide how resources are used.

(4) Funding systems: A funding system that arises from inside a movement will be different than one from within an organization; and any funding policy or process needs to protect the dignity of everyone involved.

(5) Sustainability in funding: The principle that there is enough persists; development should be considered carefully; there are systemic economic disparities in the world, therefore our funding approach must be part of a solution and not create problems; interdependent sustainability of equal partners is the goal, and we must learn ways to get there.

The participants' pre-reading summaries assisted them in preparing for the various consultation discussions and provided a diversity of perspectives, given that the participants came from diverse parts of the world. Many had raised funds as part of their role (especially in Western countries) and others were recipients of funds and had to manage those funds (especially in global South and East countries).

5.3.3.2. Discussion topic summaries

Coertze designed the consultation around formal and informal sessions, with interactive and reflective processes. Participants were assigned to table groups of approximately six people per group, with a table facilitator to ensure good interaction. There were four discussion topics, which are now summarized:

Discussion topic 1: Biblical foundations for funding God's mission. Participants discussed the following: Attributes of God as he resources his global mission in the world; God's personal provision for his people and for his global mission; God's provision for his people and for his global mission through his people; the understanding and appreciation of community as it sheds light on how God resources his global mission in the world; and other biblical themes that help us understand how God resources his global mission.

Discussion topic 2: God and man at work in history. Participants identified common and influential practices and systems for funding God's mission at local/national, regional and global levels. The cultures represented were diverse, ranging from business activities to individual financial support through relationships. The participants were asked to state the beliefs and values that supported the practices.

Coertze (2013b:2) reported that the following themes emerged from the discussion: the need for a community love relationship; the need to understand each other; the need to express generosity according to God's example; and the need for a responsibility of stewardship.

Discussion topic 3: How all participate and share resources in God's mission. There were several sub-topics that Coertze formulated for discussion: (1) Because we want all partners (including local churches) to participate in God's mission, what should inter-cultural responsiveness look like? (2) How is space made for global South and East voices, building dignity and community? (3) How do we understand adaptive accountability? and (4) How do we review what constitutes actual mission needs, and determine what kind of resources are most appropriate to meet those needs?

The participants had smaller topical discussion groups. One group discussed inter-cultural responsiveness, with the question: What will it take to create an environment within our mission communities that is sensitive and responsive to the multiple *cultures* which make up our communities and to the multiple *contexts* in which we operate? Coertze (2013c:63-64) provided notes of the discussion which I have summarized and grouped as follows:

(1) Fundraising: Do we value the fundraisers or simply the funds? Do we value the skills of fundraisers? and, How do we create understanding of the many ways to raise funds without becoming defensive about the topic?

(2) Harmonious inter-cultural relationships: The key determiners are communication, relationship and education in the community. The steps to create this dialogue include respect for one another (Rom 2:4), cultural sensitivity, and understanding the person's culture and personality. There also must be modeling by leadership with humility, and seeking forgiveness. Working in community is not a choice – it is mandatory and based on biblical principles.

(3) Our funding systems: When we decide to utilize funds we need to consider the sustainability of the project. This means keeping our objectives clear, always understanding the organization's vision and calling, and responding to its vision and calling.

Another group discussed the topic, Space for global South voices: What will it take to create space and opportunities for the global South Church to have an influential voice in funding policies and practices within our mission communities? Coertze (2013c:64-67) provided notes of the discussion that I have grouped as follows:

(1) The challenge for global South and East organizations: Newer organizations need to build a sustainable model in the local organization's context. This includes developing leaders (longer-term) rather than focussing only on a particular project (shorter-term). When the overseas donor provides money, those in the local context should be involved in partnering with the donor.

(2) Raising a global South and East voice: WGA has created an environment for a dialogue in the global South and East community that enables dialogue. As this takes place, the preferred model of sustainability is to build capacity in the local context first and then work out what outside funding is appropriate. This reduces the dependency on external funding, suggesting a sliding scale of funding that is appropriate at the start. As the project increases there is more funding, but as capacity building increases, external funding is reduced. The practical outcome for this problem is to demonstrate how WGA Organizations can work together within a system that was designed for the Western missions era. Relationships are the key – leaders of the global South and East must meet each other and build friendships so that they can have an influential voice. Concepts such as paternalism, dependency, building capacity, mentoring and organizational development need to be discussed.

(3) Engaging with the church of the global South and East: We need to give the church opportunities to participate: working out what needs to be done in the local context with the local church, so it can be fully involved. The local church, not the foreign church, must own the work. This indicates a greater engagement with the local churches in the global South and East.

(4) Managing funds from the West: Traditionally we have placed a greater value on contributions, so the majority of funds have come from the West. This usually means that the global South and East is 'dancing to the tune' of the West. Instead, we must sit and talk as equals – West to global South and East – and value the contribution in human involvement (those who volunteer from the church) and not just those who provide the funding. One focus that emerged from the consultation was about how predominantly the African mind needs to be de-colonized, especially if everything from the West is seen as good. (This is not to suggest this is not an issue in other parts of the world effected by colonialism but the point emerged in this particular discussion with Africa in focus. As such, it may appear unbalanced.) In other words, the contribution from the global South and East should be encouraged and strengthened so that it is highly valued and not viewed as being of lesser importance than that of the West.

(5) Attitudes from Western partners: These partners have established the standards and are still in charge. However, the nagging question by Western partners remains, Can nationals do this? Sometimes 'no' is an acceptable answer from the global South and East, especially when it comes to any funding offered from the West.

(6) Developing a sustainable global South and East model: The funding model that is working in the West cannot simply be transplanted to the global South and East because there are substantial differences. For example, in the global South and East there is a greater likelihood of gifts-in-kind, which come from within the language community. These are important, but because they are less tangible to report in WGA's internal funding and monitoring systems, they can be thought of as less important.

Another discussion group considered the question: What will it take to review what constitutes actual mission needs, and what kind of resources are most appropriate to meet those needs?

(1) Effects on the global South and East church: As we have implied, current mission funding systems may not be compatible with the global South and East mission movement. An important consideration is, What does the external funding system look like to the indigenous mission/church? They must be encouraged to participate out of their own system, rather than from a Western perspective of a production model.

(2) Overcoming the effects of our inherited Western funding system: There is a perception that what is fundable is important. In other words, have we relied upon a capitalist model that uses dollars to value what is considered important? Our value of money flows out of a Western production model of missions work and therefore relies on plans, goals, outputs and outcomes, with timelines that are valued for organizing large structures and global enterprises. This has led to a degree of standardization, but we need to modify this, and become more flexible.

(3) Determining the funding needs from a global South and East perspective: We need transparency; not only by being grateful for what we have, but also comfortable in articulating the needs in our local contexts.

(4) Contentment in God: There is a definite sense that God is speaking to us, trying to get our attention and concern, but a specific or global response is not yet clear. This is partially because, as we become more efficient, we subtly shift our focus from the role of the Lord in the work to the effectiveness of our system. Therefore, a call

back to complete dependence on the Lord is critical. We are already seeing God work in unusual ways to bring resources. We need to hear stories of how this is taking place so that cultural assumptions are more visible and can be challenged by our new biblical understandings.

Discussion topic 4: Guiding principles. The aim of this discussion was to consolidate the first three discussions and identify critical issues that would help ascertain missiologically sound guiding principles on funding. Coertze proposed three sets of guiding principles: (1) God's sovereign provision; (2) our community; and (3) our stewardship. I have summarized the notes of the discussion into the three categories:

(1) God's provision: God is the sovereign provider and it is his mission and resources. We are not simply looking for resources; we are seeking the God of all resources. God has provided, but we need spiritual sensitivity to discern what he is doing in unexpected places. Because we serve a creative God, all participants in WGA will intentionally find resources through multiple strategies and methods. It follows that we need spiritual sensitivity to discern what God is doing in unexpected places. Therefore, participants in WGA are encouraged to trust and depend on God's provision as we work creatively in his community.

(2) Our community: We value and respect people and their contributions, and affirm their dignity, so we need to exemplify it in the local community. Transparency builds trust, and relationships undergird everything, so they must be our priority. Ministry follows, in which dignity is preserved through our trust relationship. By showing respect, we learn to listen, dialogue and support one another. We must also strive to be culturally sensitive, build relationships, and honour one another, even as we celebrate our differences. Our goal is to be humble, yet bold, in reflectively questioning and engaging with change, which will require us to revisit our systems and practices to ensure that they reflect our values and enhance our WGA community.

(3) Our stewardship: Collaborating partners should explore their theological and missiological perspectives about mission practices about which they wish to collaborate. Every project, program and funding decision involves risks, and when results do not match our plans we must be committed to improvement, and change what it is necessary. This will involve discernment and dialogue before funding activities are made (because default decisions and actions are shaped by culture, beliefs and attitudes, and these may not be best for the partnership). Of course it is naïve to think that we will have completely pure motives around our money or our

systems. It follows that we need to speak and hear the truth from one another in love, using reporting systems and practices that respect and uphold the values of local communities. In short, we need to create space for God to work in our midst and strip away whatever hinders us from recognising God's act of providing.

5.3.3.3. Summarizing the consultation

WGA's global consultation resulted in 76 pages of notes by the table group facilitators. The comments from discussion topic 3 (How all participate and share resources in God's mission) are the most relevant to this chapter because of their implication about a global missional community in which all are involved in funding and from which they receive funds.

The global funding consultation participants came from across the globe: 22 (63%) came from Western nations, and 14 (37%) came from ten countries in the global South and East. Note that invitations to this consultation was biased towards Western funding organizations because the majority of financial resources was still coming from the West; however, to counter balance such leaders, some participants were invited from the global South and East. Due to financial constraints, no language interpretation services could be provided, so all participants had to have a working knowledge of English. It is therefore somewhat natural that the Western delegation would bias the outcome of the discussions.

In their feedback, the comments from the participants were compiled as a whole, rather than by nationality. Some relevant themes emerged, including: (1) the desire for a sensitive and responsive environment within missional communities that will accept the reality of multiple cultures and contexts functioning together; (2) the request for space and opportunities for the church of the global South and East to give an influential voice in funding policies and practices within mission communities; (3) the desire to have systems that resource missional ministry that are built upon the dignity and community of participants; and (4) the aspiration for accountability processes that are contextually sensitive, respectful of all missional partners and build relationships of trust.

The conclusions stated by the discussion groups can be highlighted as a call for a set of biblical and missiologically grounded values that will guide the missional funders. (These were later developed as WGA's *Principles for Funding*, and appear in section 5.3.9 in this chapter.) There was also a call to review existing beliefs and practices regarding what should be funded and the kinds of resources that are most appropriate to meet those needs.

Some discussions about the appropriate attitudes of funding God's mission were not answered. For example: How do power and control, including the notion that 'bigger and faster is better', influence missional funding systems and practices; are we ready to face these issues and address them? What is a biblical basis for success in mission and how can such effectiveness be measured? Finally, do we value people differently based on how they receive their personal funds (for example, do we value more highly those who have to raise their own personal support than those who are employed within WGA or who are volunteers coming with their own sources of income)?

At the conclusion of the consultation, Jung (2013) gave this summary: This was not a problem solving workshop but a reflective consultation. It is a journey, which has only started. There is a call for a 'biblically sound and practically sustainable funding system', which must not dehumanize the recipient(s). We are developing guiding principles rather than funding models (which may come later). There is an inherent danger in 'benchmarking specific models that have been influenced by... historical factors [such] as colonialism, rationalism, individualism, triumphalism, racism and sexism'. Funding 'global mission may require a fundamentally different approach' than just modifying the established paradigm. 'God's mission does not depend upon our own ability or our resources.' We want 'dignity', not 'unhealthy dependence', but nor do we want 'individualistic autonomy' either.

The request for space for participants from the global South and East to have an influencing voice for discussions on funding was taken seriously. It resulted in three of the four subsequent regional consultations favouring participants from the global South and East.

5.3.4. Asia-Pacific regional consultation, 2014

Forty-seven participants from 17 nations, mainly from the Asia-Pacific region, met from 10-12 February in Bangkok, Thailand. Judy Bokelman and Dave Crough of the WGA leadership team, again under the leadership of Coertze, assisted in the facilitation team. Those who attended were under no obligation to do so. Their travel and room and board costs were covered by the Alliance.

The assigned pre-reading included the same articles and books used for the global consultation. The format and discussion topic were similar as well: (1) the biblical foundations for funding God's mission; (2) beliefs and values that underlie our understanding of funding; (3) funding practices that reflect holistic mission; and (4) restating the biblical principles that should guide our funding practices.

The consultation included a delegation of 12 leaders from Indonesia, most of whom were new to WGA. In order to facilitate their full participation, Coertze arranged for an Indonesian translator to be on staff. This enabled the participants to discuss the topics and give their feedback in *Bahasa* Indonesia, rather than having to have their input translated into English. Their notes were translated into English, as were the summaries of their discussions, so the facilitators could include their input in the overall discussions.

For example, Indonesian participants made these comments, based on their own experiences in funding in mission: When there was no evidence of funds, and most people had given up, God provided someone to help; when we trusted God, everyone received the benefits – the giver and the receiver; God opens the door and blesses his work; it is the giver who experiences the greatest joy; people who do not trust and obey God in giving will be restless, angry or shameful when they see God answer the prayers of his people who are trusting him; and we have to trust God for that which is impossible in human terms (Coertze 2014b:32).

The topics for the Asia-Pacific consultation were the same as for the global consultation. However, the methodology for three of them was handled differently from the global one. For example, in topic 2, Coertze (2014a: 2) used the imagery of some money and a small seedling to stimulate discussion about the beliefs and values that influenced how the participants understood funding. The participants used interactive presentations (drawings and short acts) to express their beliefs, values and principles about funding.

In exploring topic 3, a story about a funding initiative that developed out of a relational context was found helpful, and a number of participants shared similar stories. In light of these experiences, they were asked to explore the underlying values and principles that emerged.

In respect to topic 4, the facilitation team synthesized the most valuable input from the global consultation and this resulted in six categories of biblical and missiological principles. The Asia-Pacific participants discussed them and made additional suggestions. The six categories of funding principles were as follows:

- (1) God's mission belongs to Him;
- (2) God provides the resources for all His people, including funds, to participate in His mission, as a reflection of our devotion to Him;
- (3) Sharing resources is a practical expression of family life within the body of Christ;
- (4) How we share resources within the Body is guided by wisdom gained from Biblical

reflection and practical experience; (5) Flowing out of our fellowship with our Triune God and His Body, we appreciate the interdependent nature of all [WGA] Organizations... ; and (6) Mission activities are often expressed in the complex, interdependent interaction of a number of role-players (e.g. organizations, local churches, individuals and communities from different parts of the world).

(Coertze 2013d:1-2)

5.3.5. Europe regional consultation, 2014

This consultation was held from 26-28 March in Holzhausen-Burbach near Frankfurt, Germany. There were 19 participants from 13 nations in Europe, all of whom were leaders from their respective Alliance Organizations. The participants who accepted the invitation to participate were under no obligation to do so and, again, WGA paid for their airfares and accommodation.

Once again, Coertze was the lead facilitator and with him were Poulter and Jung. The assigned pre-reading was the same list of articles and books used for the global consultation, and the same four discussion topics were used.

What stands out from the discussion groups was the emphasis on healthy relationships. Participants expressed their sentiments with statements like these: Funding God's mission is not about the money or resources but relationships; we should concentrate on relationships, by not using money removed from ourselves; build real relationships; when we think of relationships we should think of partnership, because we can learn from partners and what they can bring to the table, but we need to listen; there needs to be two-way accountability in our relationships; our relationships with God and with each other are most important; and it is not about resources but about relationships (Coertze 2014c:9).

This emphasis on the importance of relationships is significant, given that it comes from the European context. Perhaps the individualistic cultures in Europe caused the participants to consider how it has led to a diminishing level of relationships between the European partners and those from the global South and East.

One obvious implication is that Western agencies have the greatest influence upon cross-cultural mission strategy and methodology because the centres of financial power are still found in the West. WGA itself has experienced this, with its long-standing and historical roots in the U.S., so this cannot be denied or ignored.

Nonetheless, a paradigm shift for WGA from Western-based leadership and structures to a greater influence from mission leaders from the global South and East, contributing as equals, is well underway. A limitation that WGA faces in this journey is that the major sources of funding still come from North America and to a lesser extent, Western Europe.

5.3.6. Africa regional consultation, 2014

Seventeen participants, all of whom were leaders from their respective WGA organizations, came from nine African nations to meet from 8-10 April at Ruiru, Kenya. And, again, the participants who accepted the invitation to participate were under no obligation to do so. WGA covered their airfares and accommodation expenses. The facilitation team was again under the leadership of Coertze with Jung assisting. The assigned pre-reading followed the pattern for the global consultation, including the same four discussion topics.

One of the topics the participants explored was the current funding practice of WGA in relation to member countries and their contexts. Africa has been a large recipient of Western funds since WGA's work started there over 50 years ago, so their comments are relevant. The participants were asked what has worked well with the WGA funding system. Responses included: Having a shared vision, and common goals between the recipient and the overseas donor; good communication between all parties; good capacity building in management of funds; a longer-term focus in funding; a results-oriented focus on outputs; accountability; people from diverse backgrounds who have been able to work together; and Western donors and African language communities that are committed to the course of Bible translation for the long haul.

Those present were also asked what did not work well. Responses included: The church in Africa has not been educated to lead; Africa has been on the receiving end and this creates lethargy in and from the African church; there exists misleading information on the actual needs in the community where Bible translation is taking place; there is a culture of external gifts and resources taking preference over local resources; colonial paradigms persist, where foreigners come to meet a local need, working independently from the local people, and then leaving; developing local capacity has been minimal; and major gulfs or separation are found between the funder/donor and recipients.

A follow up question asked who paid the greatest costs. Responses included: The local organizations/persons were viewed as linking themselves to foreign

organizations, indicating that they gave more and, as a result, the local people did not give; dependency on outside foreign funds was evident; and the local communities felt unappreciated for their roles (Coertze 2014d:21).

As one can see from the feedback, the feelings are significant when one considers the mention of dependency on foreign funds and the lack of appreciation of the local community for the foreign funders/funding system. In addition, the mismanagement of information about the actual needs and how this is communicated to the prospective foreign donor was mentioned. And finally, the minimal focus on local capacity building that was associated with funds coming from overseas was detrimental.

5.3.7. Latin America regional consultation, 2014

From 13-15 May a consultation took place in Mexico City, Mexico. There were 38 participants from 18 countries in Latin America, all of whom were leaders from their respective WGA organizations. The facilitation team was again led by Coertze and assisted by Jung. We reiterate that participants who accepted the invitation to participate were under no obligation to do so. WGA covered the expenses of their accommodation and airfares.

The assigned pre-reading was the same articles and books that were used for the global consultation. It explored the same four discussion topics as the Global, Asia-Pacific, Europe and Africa ones.

This consultation was unique to the others because it was conducted in Spanish, as well as one table group that had information translated into Portuguese. The facilitators used English, which was translated spontaneously into Spanish and Portuguese for the participants. Likewise, the participants' discussions were translated into English. The notes resulting from the consultation were written in Spanish and Portuguese, and then translated into English so the facilitators could offer the resulting thoughts to the other consultations. Also, all of the pre-reading was made available in Spanish and Portuguese. These translation services, including the simultaneous translation during the consultation, were done through hired professional translators. While this added significantly to the costs, it helped to ensure that the participants could engage with the topics in a meaningful way.

The participants' summaries of their pre-reading reflections, especially their proposed action points, are as follows: In Latin America we have become accustomed to receiving everything. Therefore, the challenge is to create a culture

that embraces simplicity and not a culture that elevates the personal goals of maintaining one's status; there are biases, prejudices and misconceptions within the church that must be addressed in order to break paradigms that prevent generosity; the root of the problem is not economic but one of perspective, attitude and obedience; teaching biblical principles in the church about giving and generosity is essential for correct thought, which impacts giving or giving for the wrong reasons; it is important to understand that the Bible talks about finances, so there is support and a biblical confirmation regarding the issue; we must work with what we have and not think about what we do not have (for the glory of God); think about what donors will receive from our ministry. They have needs that we are ministering to in some way. Having a mutual relationship of giving and receiving strengthens the relationship, and there is mutual benefit; we confront the lie of the devil, who tells us that we have nothing, with the truth of God that reminds us that all have resources; and God calls us to simplicity/innocence, vulnerability and smallness, because when we are weak we are strong in the power of God (Coertze 2014e:12).

5.3.8. Developing funding principles

Coertze (2013a:1) had made it clear to the participants of all five of the consultations that the process would take place in several phases: The first was the global funding consultation in Turkey in September 2013, and the second was the four regional funding consultations. In total, these five consultations had 145 participants from 51 nations. This level of participation from such a diversity of nations provided an unprecedented level of engagement on the topic of funding God's mission. As a result, these participants discussed the changing contexts of global and local funding in light of biblical principles. This gave an environment to develop 'relationships, listen to diverse voices, gain insights and discern together opportunities and responsibilities regarding funding as a part of God's mission' (Franklin 2014:1).

The third phase of the consultative process was a review by WGA's Global Leadership Team in July 2014 in Addis Ababa, Ethiopia. This was followed by an editorial team's work of synthesizing the input from all of the consultations, provided in over 250 pages of notes, into a set of biblically sound and missiologically relevant funding principles that could be used throughout WGA. The principles could be easily translated into major languages used within WGA (such as French, Spanish, Portuguese, *Bahasa* Indonesia, etc.). The principles also needed to be harmonized with other WGA value statements, such as the *Bible Translation Programs Philosophy Statement* and the *Principles of Community*. The editorial team consisted of five WGA personnel: Susan Van Wynen, Dave Crough, CeeJay Hayman, under

Coertze direction. I was present as well. We met from July 19-21 in Addis Ababa to work on the materials.

5.3.9. The *Principles for Funding*

The final WGA *Principles for Funding* are given below. These are intended to encourage further reflection and dialogue within WGA and its organizations, and to assist in the development of funding practices among WGA's Organizations and their partners. The *Principles* cover four major categories: (1) the ownership of God's mission; (2) the provision for God's mission; (3) the sharing of resources for God's mission; and (4) the stewardship of resources for God's mission.

Principles 1-4: God's mission belongs to him:

- (1) The mission of God is fulfilled by the Father, Son and Holy Spirit in perfect unity.
- (2) Everything belongs to God, including all the resources necessary to fulfil His mission.
- (3) God invites and enables His global Church to creatively participate with Him in His mission.
- (4) God's love and generosity are without limits.

Principles 5-7: God provides for his mission:

- (5) God creatively provides for his mission through a diversity of people, means and resources.
- (6) As God's image bearers, and following his example, each person can joyfully and generously give according to the blessings God has given.
- (7) Recognising God's intention for provision through community, the sharing of God's gifts and resources, including money, is encouraged so that all may benefit.

Principles 8-14: God enables us to share his resources:

- (8) All that we have is from God.
- (9) Participating in the funding of God's mission is an act of worship.
- (10) We give from what God has given us, acknowledging our dependence on him through prayer and obedience.
- (11) No individual or group is self-sufficient. Sharing resources is an interdependent relational activity where all people and their contributions are valued and every person can graciously give and receive.

(12) The sharing of resources needs to be sensitive and responsive to multiple cultures and contexts.

(13) In the process of giving and receiving, the dignity of all is honoured and valued through respectful relationships and friendships.

(14) When plans among funding partners work out differently than expected, it is an opportunity to come together in an atmosphere of grace to discern and align with what God is doing.

Principles 15-19: God expects wise stewardship of his resources:

(15) Stewardship and accountability are important to God, therefore we are mutually responsible to use his resources ethically and wisely.

(16) Stewardship values are developed and tested within community according to biblical principles.

(17) A collective understanding of funding needs is determined through consideration of many factors, including missiological and theological reflection and dialogue.

(18) Transparent communication and trusting relationships are essential for dialogue regarding needs, and for avoiding issues concerning power, pride and control.

(19) Discernment in funding decisions includes prayer, reflection, [the inclusion of] diverse voices and recognition of God's mission and his focus on the transformation and holistic restoration of people.

(Franklin 2014:1-2)

5.3.10. Observations about the *Principles*

The completed *Principles for Funding* were circulated to all of the participants of the five funding consultations, as well as to the leaders of all 100+ WGA Organizations. The aim was to provide points of reflection and discussion as funds were raised, managed and deployed in a global missional structure like WGA.

From a global missional perspective, it is important to consider the implications of Principle 5: 'God creatively provides for his mission through a diversity of people, means and resources.' The implication is obvious: God intends to fund his mission by including all nations. It is not a one-directional response, such as "from the West to the rest". It is multi-directional. It is diverse in who gives the resources, but also in how they are given (implying all manner of giving and all manner of gifts). Funding God's mission is not the exclusive domain of those who have ample resources. Rather, it is to include all Christians, regardless of their socio-economic status. It also

implies that God may fund his mission outside of and beyond the church (such as through non-government and government bodies).

Next, consider Principle 7, with its emphasis on God providing for his mission through the giving and receiving of resources ‘through community’. The implication is that God’s desire is for resources, whether money or otherwise, to be willingly and readily shared, and that this is done through the community of God’s people. The whole notion of community is embedded as a value of WGA. For example, the introduction to WGA’s *Principles of Community* states, ‘Community is the basis for the existence’ of WGA (WGA 2014a:1) and this is because each WGA Organization is in community with each other as members of God’s body. WGA gets its inspiration to be a community by observing the community of the triune God.

In Principle 13, the emphasis is upon upholding dignity, honour and respect when funds are given, received and used. The global missional implications of this sentiment are significant because the use and abuse of money in mission is a form of wielding power and control. For example, I noted (Franklin 2012:59) how Bible translation organizations’ control of translation programs is affected by the shift of the centre of gravity to the church of the global South and East. Earlier, the Western missionary was in control and provided all the financial resources. Increasingly, today it is the indigenous translators, operating under the authority of their local churches in the global South and East, who wish to be in control. Of course, to a certain extent they are, especially in terms of providing human resources and community support. Nevertheless, the financial resources are still often coming from Western sources.

Related to this is the general use (or misuse) of power in mission. I (Franklin 2012:129) adapted Araujo and Mischke’s (2009:2) models of power-based control on the metaphors of two types of boats: The ‘powerboat’ is characterized by high-control, self-reliance and a dependence on efficiency through Western technology and management methodology. The ‘sailboat’, with its shared-control, relies on the ‘wind’ of the Holy Spirit who works in the affairs of God’s kingdom and is the ‘force’ that enables and guides God’s mission. When it comes to fundraising and relating to donors, Araujo and Mischke (2009:2) affirm that the powerboat metaphor applies, in particular, when larger amounts of funds are involved, or come from Western sources. The implication is that speed and efficiency are more important than relationships, community and generosity. In Alliance discussions, leaders from the global South and East often experience unpleasant encounters with the powerboat model of their Western partners. These global South and East leaders preferred the sailboat model as more appropriate to their contexts. Such a model gives intentional

space for the strengthening of friendship leading to greater collaboration, partnership and generosity because the value of each of the partners is recognized and affirmed.

I (Franklin 2012:26) noted another dimension of this challenge within WGA. In one phase of its development in 1990-1, there was a desire by the Western non-U.S. organizations to have greater autonomy within WBTI (what became WGA). The leaders of these organizations were concerned about their subordinate relationship to Wycliffe in the U.S. (where Wycliffe started), as well as within the WBTI institutional structure. Local and national laws in Western countries required the organizations to demonstrate their own control over governance, finances and personnel from their countries, including legal liability concerns, such as interconnections with Wycliffe U.S. Consequently, the structure of WBTI was changed to give all the organizations autonomy and self-governance. A consequence was that they all operated independently. Many Western organizations, not just those in North America, exerted a higher degree of power and influence based on their human and financial resources.

During the missiological consultative process on funding, voices from the global South and East were given equal voice on the sensitive topic of funding in mission. Consequently, at least for WGA, this is the first time representatives of organizations in the global South and East were voicing their concerns, and were heard, as desired and reflected in Principle 13.

Principle 15 focuses on the importance of stewardship and accountability as a mutual responsibility, so that God's resources are used 'ethically and wisely'. The intention of this principle is to ensure that stewardship and accountability take place with the donor, those who manage the funds, and those who report on how the funds are used. The issue of ethics in raising, distributing and using funds is problematic due to the various interpretations within the church as to what is an acceptable use of ministry funds. Rather than attempting to address the wide range of ethics on what is acceptable, Principle 15 focuses on being wise with the use of funds. This places the responsibility on those in leadership who raise, manage and use funds to do so in a God-honouring, ethical and wise manner. When the stewardship of funds is maintained in this way, there is the stated desire to ensure that it is done so in a proper manner. This is important since globalization means that funds are being raised, managed and used in ministry in all kinds of geographic, cultural, linguistic, and socio-economic situations. It follows and is obvious that the demand for wise ethics is essential.

The entire process of developing these 19 *Principles for Funding* spanned 18 months and involved 145 people from 51 nations, including WGA's missiologist Coertze and members of WGA's leadership team. The process itself, as a guided conversation amongst a diverse group of leaders from a multitude of cultures and experiences, has provided excellent data from which the principles have been crafted. As a result, this is much more than a set of principles. It has become a global-regional-local set of dialogues about the difficult topic of funds, funding and use of money in mission.

Unless this sensitive topic of funding God's mission is released from its Western cultural boundaries and influences, it will continue to contribute undue influence over leaders of all nationalities and levels of responsibility. Therefore, the contribution of the consultative process, the qualitative data and the resulting principles are essential in exploring the research problem. Developing a global mission leadership paradigm, based on the journey of WGA, demonstrates how this qualitative process is integral to resolving the research problem. The process and the resulting principles will help guide global mission leaders in managing financial resources.

5.4. CONTRASTING THE *PRINCIPLES* WITH OTHER STATEMENTS

WGA's 19 *Principles for Funding* were developed through a process that spanned 18 months and involved 145 people from 51 nations. Although they will serve WGA and its organizations by providing a solid missiological foundation for raising and managing funds and encouraging generosity, we must ask if these principles align with statements made by other sectors of the global church? To find out, statements from the World Council of Churches, the Edinburgh 2010 Conference and the Lausanne's *Cape Town Commitment* and *Lausanne Standards* are now explored.

5.4.1. The World Council of Churches' *Together Towards Life*

WCC acknowledges that 'mission, money, and political power are strategic partners' even though the church emphasizes 'solidarity with the poor' (ed. Keum 2013:18). This grants the reality of centres of influence and favour by those who are 'privileged and powerful' (ed. Keum 2013:18). The very nature of the free market economy creates winners and losers and these same tactics can influence people in determining the churches they chose to be affiliated with. This stands in stark contrast to Christ's humble 'self-emptying (*kenosis*) and death on the cross' (ed. Keum 2013:23). Consequently, the church is 'God's servant in God's mission and not the master'.

5.4.2. Edinburgh 2010 Conference

The ecumenical movement's Edinburgh 2010 centenary conference noted in its pre-reading material that motivation for mission has included 'a desire for power, control or even money' (eds. Balia & Kim 2010:223). Money in mission exerts tremendous power in international mission partnerships, with an influx of large sums of money from affluent Western donors. This creates a type of neo-colonialism because the resources given create an atmosphere that can create domination and influence by the donors. Those on the receiving end may feel controlled or even degraded because of the perceived loss of ownership, control and decision-making. This outcome is at odds with being influenced by God who 'exists in [T]rinitarian partnership'. Therefore, God's mission should be primarily 'characterized by collaboration and partnership' (eds. Balia & Kim 2010:132).

5.4.3. The Lausanne Movement's Cape Town Commitment

An outcome of the Lausanne Movement's Third Congress on World Evangelization at Cape Town in 2010 was called its *Commitment*. The *Commitment* expresses concern about contexts that view wealth as an indicator of God's blessing and approval. Therefore, spiritual well-being is measured by one's wealth and possessions (Dowsett 2012:129).

The Bible gives examples of how wealth can be attained through 'oppression, deceit or corruption' (Dowsett 2012:129). This must be guarded against in mission partnerships. Such concerns are not about money per se since any form of an ill-advised 'injection of money' may lead to corruption and division to the church. The church should not be influenced by 'the principle that those who have the most money have all the decision-making power' (Dowsett 2012:135). It follows that mission partnerships should no longer be subject to one part of the church imposing its programs, methods and systems upon another part of the church. Instead, there should be interdependent cooperation giving and receiving across the global church. In this way, all parties demonstrate respect and dignity in authentic partnerships that are based on genuine friendships in mission.

5.4.4. The Lausanne Standards

The *Lausanne Standards* were developed through a discussion by an assembly of Western and global South and East leaders in November 2006 at an event held by the Lausanne Movement at the Oxford Centre for Mission Studies. Those who met wanted to discuss tensions that had arisen over differing expectations about ministry

outcomes, ministry expenses and eschatological factors. The reality was that global South and East ministry leaders were taking greater ownership and accountability for their ministries and they expected to be equals with their Western funding partners.

This resulted in a task force to develop standards that would guide international funding partnerships and relationships. The *Lausanne Standards* was therefore the product of this interchange and its aim is to provide guidance for further dialogue between the Western funders and the global South and East ministry partners.

5.4.5. Comparing the *Principles* with the *Lausanne Standards*

A question appropriate for this research is how WGA's *Principles for Funding* compares with the *Lausanne Standards*: do they complement each other, or do they serve two different purposes? To answer this, the processes that were followed are now explored.

In 2007, a global survey was conducted with donors and ministries in order to find out the issues facing donors and implementers. This gave input into a draft document that was distributed throughout the Lausanne Movement. Over 800 comments were received that had assisted in developing the final document called the *Lausanne Standards* (LM n.d.).

By comparison, and as stated earlier, the process of developing WGA's *Principles for Funding* involved an 18-month process in one global and four regional consultations involving 145 people from 51 nations. It was a blended mix of global South and East, and Western mission leaders, including fundraisers and project managers. The purpose of the consultative process was to raise a greater awareness of all leaders in WGA and its organizations to increase their understanding about funding practices and to work together to create guiding principles that were missiologically informed, valued and respected in global, regional and local contexts.

In regards to terminology, there is little difference between the term "standards" as in the *Lausanne Standards* and the word "principles" as in the WGA *Principles for Funding*. Standards and principles are synonyms, and both convey the idea of values, ideals, criteria, beliefs or ideologies that are mutually agreed upon and upheld. The choice of the word standards or principles should not be read to convey any distinction between the two statements.

To develop the contrast further, I now compare WGA's *Principles for Funding* with the *Lausanne Standards*. The *Standards* are 'affirmations and agreements for giving and receiving money in mission' (LM n.d.). I only list the main points of the *Standards*. I align them with the *Principles* wherever they appear to be addressing the same topic or theme. See Table 5.1 for a comparison of the two.

TABLE 5.1. Comparison between the *Principles* and *Lausanne Standards*

<i>Principles for Funding</i>	<i>Lausanne Standards</i>
(1) The mission of God is fulfilled by the Father, Son and Holy Spirit in perfect unity.	
(2) Everything belongs to God, including all the resources necessary to fulfil his mission.	4.5 We agree to be guided in our actions by an attitude of compassion, kindness, humility, gentleness, patience, and love, and recognize that our partners may express these qualities differently than we expect.
(3) God invites and enables his global Church to creatively participate with him in his mission.	3.1 We agree to discuss our mutual mission carefully, seeking the Spirit's clarity about what God is calling us to do together.
(4) God's love and generosity are without limits.	
(5) God creatively provides for his mission through a diversity of people, means and resources.	
(6) As God's image bearers, and following his example, each person can joyfully and generously give according to the blessings God has given.	
(7) Recognising God's intention for provision through community, the sharing of God's gifts and resources, including money, is encouraged so that all may benefit.	3.7 As donors we agree not to use money to tempt anyone to go along with (or pretend to go along with) our vision and methods when he or she does not believe the Lord will use them effectively in the local situation.
(8) All that we have is from God.	
(9) Participating in the funding of God's mission is an act of worship.	1.1 We agree to discuss the gifts and abilities we believe God wants each of us

<i>Principles for Funding</i>	<i>Lausanne Standards</i>
	to bring to our joint effort, and to thank God for our partner's strengths.
(10) We give from what God has given us, acknowledging our dependence on Him through prayer and obedience.	3.4 We agree to make neither unrealistic promises nor loose statements that our partner may easily interpret as promises even though we do not intend them that way.
(11) No individual or group is self-sufficient. Sharing resources is an interdependent relational activity where all people and their contributions are valued and every person can graciously give and receive.	3.6 As people with a vision that requires funding, we agree not to give up our vision in favour of a different one that a donor prefers. 3.3 We agree to listen carefully to our partners, asking questions and seeking to understand both what they are saying and what they are implying. We assume the best about the other when communication is unclear or inadequate.
(12) The sharing of resources needs to be sensitive and responsive to multiple cultures and contexts.	3.2 We agree to communicate in a kind, gracious manner, seeking to build up the other person. 3.5 We agree to search for other explanations before we judge our partner guilty of breaking a promise. 4.4 We agree to attempt to understand and accommodate our partner's cultural preference for direct or indirect communication. 2.4 We agree that interpreting and applying these Standards requires humble cross-cultural dialogue and negotiation, not the imposition of either culture's assumptions. 2.5 We agree to frequently test our assumptions about our partners' working knowledge of our cultural situation and our knowledge of theirs, lest we assume too much or too little.
(13) In the process of giving and receiving, the dignity of all is honoured	1.2 We agree to seek ways to build and maintain respect, recognizing that this

<i>Principles for Funding</i>	<i>Lausanne Standards</i>
and valued through respectful relationships and friendships.	<p>will be a process that may require the help of a trusted bicultural friend.</p> <p>1.5 We agree to try to understand our partners' sensitivities about being treated disrespectfully, since they and their friends may have scars from previous partnerships.</p> <p>2.2 We agree to discuss cultural perspectives and organizational styles whenever we realize they are affecting our working relationship.</p>
(14) When plans among funding partners work out differently than expected, it is an opportunity to come together in an atmosphere of grace to discern and align with what God is doing.	<p>1.3 We agree never to show disrespect by trying to manipulate our partners, that is, getting our way by pressuring them or misleading them.</p> <p>4.1 We agree to learn genuinely about each new partner, not prejudge them based on our experience with others.</p> <p>4.3 We agree to be flexible in our working relationship, for rigidity does not lead to unity in Christ or reveal the fruit of the Spirit.</p>
(15) Stewardship and accountability are important to God, therefore we are mutually responsible to use His resources ethically and wisely.	<p>4.2 We agree to pray faithfully and communicate well in order to build an environment where the partners feel safe enough to describe their difficulties, admit their mistakes and speak their minds, always with respect and without fear.</p> <p>4.6 We agree to help our partner understand any government regulations or organizational policies that require strict compliance.</p>
(16) Stewardship values are developed and tested within community according to biblical principles.	2.6 We agree that we do not own our partner and do not have to jealously protect our relationship; thus others are not feared as competitors but welcomed as fellow-servants of the Lord.
(17) A collective understanding of	1.4 We agree that either of us is just as

<i>Principles for Funding</i>	<i>Lausanne Standards</i>
<p>funding needs is determined through consideration of many factors, including missiological and theological reflection and dialogue.</p>	<p>able as the other to be guided by God, and we reject the idea that either of us could go into the other's world and do their job better than they do.</p>
<p>(18) Transparent communication and trusting relationships are essential for dialogue regarding needs, and for avoiding issues concerning power, pride and control.</p>	<p>1.6 If our respect for a partner is damaged, we agree to make every effort to resolve the matter. If our efforts fail, we will respectfully end the partnership rather than continue to accept money from the partner or fund his or her activities.</p> <p>5.1 We agree to do the extra work required to be seen as trustworthy in the eyes of our partner, which is often harder than being trustworthy in our own eyes or even the eyes of the Lord.</p> <p>5.2 We agree to state clearly a mutually acceptable plan for ministry activity. We realize that if the plan is written, some cultures will take it more seriously than a spoken agreement and others will take it less seriously.</p> <p>5.3 We agree to be faithful to the activities of the ministry plan and, before we begin the ministry, to discuss the circumstances that could cause us to depart from the plan.</p> <p>5.5 We agree to state clearly a mutually acceptable plan for regular, adequate reports on the ministry activity.</p>
<p>(19) Discernment in funding decisions includes prayer, reflection, diverse voices and recognition of God's mission and His focus on the transformation and holistic restoration of people.</p>	<p>5.4 We agree to use the measurement of faithfulness to the Lord, his Word, and the partnership as the primary way to hold each other accountable. We are accountable for our responsibilities according to our plan, not for the results that only the Lord of the harvest can give.</p>

5.4.6. Observations about the *Principles* and the *Standards*

The *Lausanne Standards* use language that is instructional and directive. They read like guiding principles of best practices to specific situations because they provide the type of practical advice that a donor or a project manager actually needs. For example, some of the language used includes, '1.3 We agree never to show disrespect by trying to manipulate our partners...; 2.1 We agree to discuss whether to invite a trusted third party who knows both our cultures to facilitate our relationship; 3.2 We agree to communicate in a kind, gracious manner...; 3.4 We agree to make neither unrealistic promises nor loose statements...; 3.5 We agree to search for other explanations before we judge our partner guilty...; and 3.7 As donors we agree not to use money to tempt anyone to go along with (or pretend to go along with) our vision'.

The WGA *Principles for Funding*, on the other hand, are values-driven. They start from the basis of the mission of God, and then move from there to general statements about God's provision, his generosity, his invitation for all to participate in funding his mission, and so forth.

There are aspects that the *Principles* address that the *Standards* make no mention of. For example, *Principles* 1-4 and 7-10 give broad missiological foundations and assumptions that are not articulated in the *Standards*. This is but one tangible example of the difference between the two documents. In addition, the *Principles* state the starting point of funding God's mission is the *missio Dei*. However, the *Standards* do not appear to be concerned with such a starting point and primarily address donor-recipient relationships. These relate to their intended audience, which is cross-cultural, but with the Western as donor and global South and East as recipient. For example, *Standards* 2.1-2.5 do not have a correlation to any of the *Principles* because they address the donor-recipient relationship and the *Principles* do not have this idea in mind. Instead, the *Principles* assume that people of all cultures, socio-economic and geographic contexts are present and future donors. Likewise, people of all cultures, socio-economic and geographic contexts are present and future recipients.

In summary, the *Lausanne Standards* provide implementation ideas, guidelines and protocols for best practices for cross-cultural ministry relationships from a funding-donor perspective. The WGA *Principles for Funding* give broad value statements applicable in a wide range of contexts. However, their aim is not to be prescriptive like the *Standards*. Therefore, the two are complimentary to each other. The *Principles* provide broad missiological values and ideologies; the *Standards* give

implementation strategies, especially in the donor-recipient dynamic of Western-global South and East relational contexts.

The theme of generosity in mission, stewardship of God's resources, accountability, ethical considerations and other related topics is growing. Entire networks have been created to provide training, educational resources, conferences and other tools. Taking a lead in this regard is the Global Generosity Network, which can be found at: <http://generositymovement.org>.

Their database for such resources is extensive. For example, on 3 June 2015, the Global Generosity website listed these resources as its most viewed: (1) Bakshi, N., 'Revealing Indian Philanthropy' (a detailed look at the evolution of philanthropy in India); (2) Conradie, S., 'Missions Africa Trust Fund Think-Tank and Africa Mission Giving Survey' (a virtual think-tank on mission giving in Africa); (3) 'Funding for Evangelism and Mission' (Occasional Paper No. 56 from the Lausanne consultation in 2004); (4) 'Generosity Bible Verses'; and (5) Long, R., 'Creating a Culture of Generosity During an Economic Downturn' (an article looking at encouraging generosity in a difficult economic state). Also included was the latest update to the network's Generosity Resources List.

5.5. CONCLUSION

Using grounded theory, the research in this chapter is a movement back and forth between the qualitative data from WGA's consultative process and reflection upon it. The values and principles that arise from the research influence how global mission leadership can consider global missional funding issues.

The process of using grounded theory research results in what Hiebert (2009:171) calls 'dense, rich theory'. This prevents two things: (1) simple descriptions of the data; and (2) prescribing theories that result from the research covering too narrow of a source of data. The depth of the discussions from the participants of the consultations on funding, given in five different locations, is but one example of this richness of data.

While the popular notion may be that mission and mission programs are contingent upon money and material resources, the purpose of the WGA's consultative process brings fresh perspectives into this discussion. The process was a lengthy one, and involved a wide group of participants from across the globe. An aim of this was to ensure that leadership from the global South and East is enabled to contribute as

equal partners and provide a balanced influence on mission strategy for mission agencies.

The process itself, as a guided conversation amongst a diverse group of leaders from a multitude of cultures and experiences, has provided excellent data from which observations have been made. The process, the summaries of discussions, and the *Principles for Funding* themselves, have provided qualitative data concerning attitudes and responses about the raising and use of money in God's mission. Furthermore, the *Principles for Funding* have been compared to other noteworthy works including the *Lausanne Standards*, perspectives from WCC's *Together Towards Life* and pre-reading for the Edinburgh 2010 Conference. The results of this consideration have provided foundational input for global mission leaders in the important area of raising and using financial resources; all with the aim of leading to greater generosity in God's mission.

As noted in Chapter 2, while the *missio Dei* originates and belongs to the missionary God; God's primary instrument to carry out mission in a broad spectrum of ministry across the world is the church. Mission agencies such as WGA must continue to develop their understanding of the importance and role of the church in funding God's mission. The results from this chapter inform the research question because in order for WGA to remain faithful to its mission – to facilitate Bible translation movements and develop global leaders for these movements – funding is an on-going interest and concern.

CHAPTER 6 – DEVELOPING REFLECTIVE PRACTITIONERS

6.1. OVERVIEW

In this chapter, a model for global mission leadership is introduced that is based upon the theme of developing leaders who become reflective practitioners. This is created upon three formative elements: (1) the importance of missiological research and resulting reflection, providing groundwork for the identity and direction of global mission leaders. This is foundational because such leaders are shaped through missiological reflection, enabling them to think and act missionally. The development is conducted by means of an exploration of what constitutes a reflective practitioner and how such reflection informs global missional leaders in local contexts; (2) a case study of WGA's first missiological reflective consultation for leaders; and (3) how the reflective process has been formalized and operationalized within WGA's context now spanning over nine years and covering a range of topics that have proved relevant to current and emerging leaders within WGA.

The developments of the issues covered in this chapter are foundational for global leaders to think and act missionally. The missiological consultative process has allowed such leaders to lead within the changing contexts of the church and world. This contributes to the research question on how WGA will remain faithful to its mission by developing global leadership that facilitates Bible translation movements, resulting in holistic transformation of people groups worldwide. Such missional leaders must be fully aligned to the salvation activity of the triune missionary God.

As defined in Chapter 2, missional leadership relies on the inner transformation of the leader first. This, in turn, leads to the release of an innovative spiritual gift of leadership to lead and equip the transformation of God's people so they may effectively participate in God's mission in their particular contexts. As will be demonstrated, the process of missional leadership becoming reflective practitioners is an important contribution to the effectiveness of global missional leadership.

6.2. FOUNDATIONS FOR A REFLECTIVE PROCESS

According to Goheen (2014:27), missiology is not only grounded in the Bible: it simultaneously addresses current contexts of mission. Hesselgrave (1996:1) states there are three types of source materials that are needed to establish firm foundations that enable and inform missional enquiry, research and reflection: (1) the Bible, church beliefs or creeds, and related theological methodology; (2) the social

and behavioural sciences; and (3) mission biography and history. Pocock (1996:10) also notes three integrated systems that bring understanding to missiological questions and concerns: (1) theology; (2) missionary experience; and (3) the systems and contributions from various fields of social sciences, including 'anthropology, sociology, psychology, communications, linguistics, demography, geography, and statistics'. In addition, Ott (2013:195) also identifies three interdisciplinary subjects needed for the study of missional methods: (1) theology, (2) mission history and (3) social science.

Balia and Kim (eds. 2010:17) note that biblical foundations for mission are supported throughout the Bible. A theology of mission is not based upon one passage of Scripture because sometimes Bible passages point 'in different directions' or the same passages may be interpreted differently depending on the context. As Christians interact with the Bible in different contexts, new understandings of the *missio Dei* emerge because the Bible holds 'multiple layers of meaning' (eds. Balia & Kim 2010:23). In recent times, theological foundations for mission have shifted to give priority to a Trinitarian understanding of 'action in mission' (eds. Balia & Kim 2010:23) and the 'attention to experience' (eds. Balia & Kim 2010:27). Such foundations provide models for consideration by mission practitioners and missiologists alike.

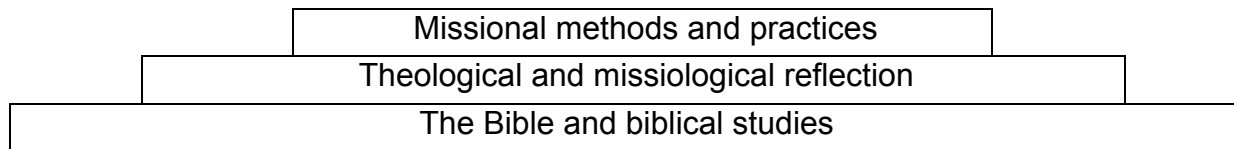
Payne (2013) recognizes three foundations for the study of missional theory and positions them in a hierarchy, beginning with theology and Biblical studies, proceeding to missiology and finally leading to missionary methods. Payne's approach provides a foundation upon which missiological reflection is grounded, and it, in turn, informs missional methods and practice. According to Payne, the manner in which mission methods are arrived at should usually be through a reflective process that begins with, and regularly returns to, the Bible and to missiological study of one's context.

Since God's work in establishing his kingdom on earth is a supernatural process, Payne (2013:xvi) states that missional practice needs to be formed and influenced by God's 'divine revelation' in the Scriptures. The implication he advises is that missional practitioners should be 'outstanding theologians' who are able to apply their theology to their methods and praxis.

Payne's three foundations correlate to those of Balia and Kim's (eds. 2010), based as they are, upon the Scriptures, a theological foundation of Trinitarian mission, and the foundation of experience of mission practitioners and missiologists.

Combining Payne with Balia and Kim’s observations provides a hierarchy of three primary foundations that inform theory and reflection, as shown in Diagram 6.1:

DIAGRAM 6.1. Hierarchy of mission theory and reflection



6.2.1. Mission theory

Missiology has always been interdisciplinary through its affiliation with theology, biblical studies, history and social sciences, and contributions from missional praxis. Together, these assist in formulating mission theory and, in turn, may contribute to and be integrated with, as well as complementary to, other related fields of study (Hanciles 2014:123).

It follows that the consequence of theological theories informing missional praxis means that the place of mission theory should be explored. However, and as Taber (2000:24) notes, mission theory (in a systematic sense) has not always kept pace with mission praxis. In addressing this concern, Shenk (1996:32) finds that the principles and methods that form mission theory are developed from praxis in three parts of mission theory: (1) It requires a theoretical framework that affords an effective scholarly foundation for missional studies; (2) Such theory should have the full extent of mission in view – historical, sociological and contextual factors, theological issues, and expectations of mission practice; and (3) It should provide an authoritative voice for mission studies that will guide other disciplines related to missiology.

Mission theorists should be concerned that mission theory must contribute to realities faced in mission praxis. Goheen (2014:27) notes: If mission praxis is to be taken seriously in the global context of mission today, practitioners and theorists alike need to identify the major topics of importance for missiological study and reflection. Goheen notes how, for example, pragmatism has affected mission praxis. Elaborating on this topic, Payne (2013:xvii) observes that missional pragmatism amongst evangelicals, particularly in the late 20th century, has placed an extraordinary focus on methods to ensure numerical growth. This has often taken place at the exclusion or ignorance of the contribution of mission theory and missiology.

6.2.2. Applying theory to praxis

Whether it is the effects of pragmatism, or another contemporary issue, Payne (2013:xviii) believes that the contexts and impulses of societies and cultures can unduly affect missional methods. This is why he considers biblical study and theology as the 'scriptural boundaries' to be identified for missional praxis. While there is contextual freedom for various approaches to the missional task, Payne's concern is that mission methodology should not be the determining factor for theological and biblical beliefs. Rather, it is the other way around: theory informs praxis.

Global, regional and local contexts are always in a state of flux and, due to globalization, the pace of change is increasing. This requires methodologies to be adjusted and changed. Ott (2013:209) claims that this rapid pace of change means that missional praxis cannot rely primarily upon past methods that may have worked. In the same vein, Goheen (2014:27) concludes that missional practitioners and theorists alike must identify the urgent concerns in mission that need to be addressed. Ott (2013:209) suggests practitioners and theorists must always be searching for best practices that are biblically based and effective. Payne likewise (2013:xix) believes this is why missional praxis must always be subjected to an ongoing appraisal. Some methods may have a short lifespan while others may be appropriate indefinitely. When change is required, missional practitioners must have the courage to make the needed adjustments. However, when changes are required, they must be done without compromising biblical insights or integrity.

Mission researchers have not always been known for their accurate forecasts about missional developments. Because of this, Goheen (2014:27-31) suggests some issues that should be reexamined in mission today: (1) a renewed understanding of mission through a fresh study of the scriptural text; (2) a reassessment of mission history from its Western bias of history; (3) taking note that Christianity is a global faith; (4) a reengagement of a Trinitarian theology as the basis for mission; (5) contextualization because of the church presence in every culture; (6) Christian mission and its relationship with world religions; and (7) urbanization. Ott (2013:196) states that issues and questions like these will always be at the forefront of mission research and practice.

Perhaps one of the greatest challenges facing the developers of mission theory is how theorists and practitioners from the global South and East interrelate and collaborate in missional research with their Western counterparts. Hanciles (2014:134), notably excited about this, states that such missiological scholarship is an untouched territory and holds ample opportunities and new activities.

6.3. CONSULTATIVE PROCESS

In May 2006, some leaders affiliated with WBTI (before it became WGA) developed a proposal for an internal consultative process for missiological reflection. The purpose was to create a framework for its leaders to identify missiological topics affecting the communication of the relevancy, challenges and opportunities of Bible translation to the church. The motivation for such a process was WBTI's focus on Vision 2025, which started in 1999, with the realization that a substantial increase in resources was needed for Bible translation movements. The raising of these resources was effected by rapidly changing socio-economic, cultural and religious contexts across the globe. There was also the realization that Bible translation was only one aspect of the all-encompassing *missio Dei*.

Against this background, a small group of experienced leaders affiliated with WBTI recognized that a missiological reflective and consultative process would assist them and their colleagues with biblical, theological and missiological insights that would empower these leaders and their organizations.

The framework for the consultative process envisioned a three-stage process, commencing with a roundtable discussion with key leaders in the Bible translation movement who were associated with WBTI and identified by its Executive Director. The second stage processed the outcomes of the consultative process with the wider WBTI community. The third stage gave recommendations concerning major issues arising from the consultative process to the WBTI Executive Director for further processing (WBTI 2006:1). The entire process was envisioned to take a maximum of 18 months, including two or three face-to-face consultations.

6.3.1. First missiological consultation

What follows is a case study about the first WBTI missiological reflective consultation. A case study is appropriate because it satisfies Creswell's (2013:100) condition that it is relevant for a unique or unusual situation. Following Creswell's (2014:200) advice, the study is presented as: (1) a timeline of events; and (2) a thorough account of some topics. The study also integrates Yin's (2009:27) five aspects: (1) the study's questions of 'how' or 'why' that seek to clarify the context; (2) opinions or propositions arising from the study; (3) the elements being studied; (4) the rationale that links the data to opinions or propositions; and (5) principles for understanding the conclusion(s).

What is being studied satisfies some of Hiebert's (2009:170) criteria for case study

research in missiology because: (1) the data is a 'social event that has a beginning, a process and an end'; (2) it explores a 'real-life' event; and (3) it studies multifaceted 'social phenomena [that] converge in a single event'. The case study also satisfies Goheen's (2014: 27) observation that mission theory needs to impact missiological study and reflection by identifying major topics of importance in mission. The study outlines the important missiological themes that were explored.

6.3.2. Facilitator and participants

The analysis of the case study commences with the facts of the event (WBTI 2006:1): The consultation took place on 29-31 August 2006 and was hosted by Wycliffe U.S.'s President, Bob Creson, at their headquarters in pre, FL. Those invited were intentionally diverse in age, culture and leadership roles and included three WBTI leaders, six leaders of Wycliffe Organizations, including the President of Wycliffe U.S., along with two other leaders from Wycliffe U.S. Three other invitees, who were WBTI leaders, and an African church leader were unable to attend. The participants came from Australia, South Korea, Guatemala, the U.S., Singapore, Papua New Guinea, Switzerland and South Africa. Interestingly, all were men, though one woman had been invited but was unable to attend due to a schedule conflict.

Dr John Watters, WBTI Executive Director, who invited the participants, explained why Dr William Taylor, Global Ambassador of the World Evangelical Alliance, was chosen as the facilitator of the consultation (Watters 2006:1):

[Bill] Taylor has been influential in challenging mission executives to develop missiological reflection within their organizations. Taylor's concern is that current world events have micro and macro implications that necessitate a process of understanding what is happening. Taylor's perspective is that missiology is essentially the Scriptures in dialogue with history and the social sciences. It is not determined by human events, but it is shaped, affected and informed by them. In turn, missiology helps us interpret these events and provide guidance for the missional church.

The choice of Taylor, whether realized at the time or not, became relevant to the process of seeing Wycliffe leaders aim to become reflective practitioners.

6.3.3. Preparing for the consultation

All participants were asked to commit to pre-reading certain articles and books to stimulate their personal reflection about missiological issues. These materials were designed to stimulate the personal reflection of the participants and create awareness in them of current theological and missiological thinking associated with the themes likely to arise at the consultation. The themes were associated with Bible translation, mission praxis, globalization and contextualization.

The list of pre-reading resources that Taylor compiled, in dialogue with the consultation organizers, was: (1) Bediako, K., 2001, 'The Role and Significance of the Translation of the Bible into African Languages in the Consolidation of the Church and its Expansion into Unreached Areas', unpublished paper; (2) Hill, H., 2006, 'The Vernacular Treasure: A Century of Mother-Tongue Bible Translation', in *International Bulletin of Missionary Research*, 30(2), 82-87; (3) Johnstone, P., 2006, 'Bible Translation and the Cross-Cultural DNA of the Church', in *Momentum Magazine* Jan/Feb; (4) Taylor, W. (ed.), 2000, *Global Missiology for the 21st Century: The Iguassu Dialogue*, Baker Academic, Grand Rapids, MI; (5) Tiplady, R. (ed.), 2003, *One World or Many: The Impact of Globalization on Mission*, William Carey Library, Pasadena, CA; and (6) Sanneh, L., 2003, *Whose Religion is Christianity?*, Wm. B. Eerdmans Publishing Co., Grand Rapids, MI.

At the consultation, each participant was given ten minutes to share their insights gained from reflecting on the pre-reading materials. This process was the first step in helping each person to realize the value of a reflective process that informs praxis (WBTI 2006:2).

6.3.4. Identifying key topics

Participants were also asked to pre-process, via email, a list of topics for the consultation that were related to missiological issues that concerned them. Out of this data, topics were grouped into eight categories: (1) the impact of short-term missions/missionaries; (2) engaging the diaspora in mission; (3) consumerism; (4) living in the Kingdom of God versus living in the kingdom of this world; (5) the missiological importance of Bible translation; (6) the saturation of information; (7) challenges for non-Western missionaries; and (8) the impact of mega-churches upon missions (Franklin 2006a:2). These categories revealed the particular interests and concerns each participant was facing in their respective contexts.

During the first day of the consultation, the participants submitted their own topics for consideration, and the 40 topics suggested were grouped into a further eight categories as follows: (1) the church in general; (2) the church and Bible translation; (3) the church and Wycliffe; (4) Vision 2025 today; (5) corporate unity; (6) the importance of the mother-tongue; (7) regional issues; and (8) missiological issues in training (Franklin 2006b:2). At this point in the consultation, the group faced the daunting task of prioritizing and grouping all the topics.

Since the consultation was planned for only three days, all the participants and especially Taylor (as facilitator) were aware of the considerable task of identifying a workable and core group of important topics for discussion. Taylor advised the group to pause and prayerfully reflect on the issues that needed to be deliberated. This led to identifying three issues as the most critical. Upon further examination, these turned out to be a synthesis of most of the 16 topics and were referred to as ‘the big three issues’ (Franklin 2007a:1), which were:

(1) The church – its ecclesiological significance. The participants summarized the topic as follows: Although the church as central in God’s mission is a core value for WBTI, its role and relationship with the church is often confused because of the lack of a clear ecclesiology within Wycliffe. This problem dates back to Wycliffe’s inception in the 1940’s as part of the faith mission movement in North America. At the time, Wycliffe’s early leaders saw evidence that the evangelical church was not particularly interested in cross-cultural mission amongst minority people groups (the focus of Wycliffe’s work). At the consultation, Taylor encouraged the participants to recognize their historical bias and regain an appreciation for the local church because he believed that mission agencies that are critical of the church ‘are on their way away from God’s blessings’ (Franklin 2007b:33).

(2) Bible translation – its missiological basis and context. The participants felt this topic was important because the missiological relevance of Bible translation needed to be defined. In focus was the exploration through church and mission history concerning the critical importance of translating the Bible into various languages. This has played a critical role in creating foundations for evangelism and church planting for ‘unreached people groups’ (Franklin 2007b:33).

(3) Vision 2025 – its missiological importance. In 1999, leaders of WBTI, along with their counterparts in SIL International, adopted Vision 2025. Seven years later, participants at the consultation believed there were some unanswered hermeneutical questions about how the vision was understood. For example: Was the vision a catalyzing or motivational impetus to get the worldwide church involved with Bible

translation? How was the vision being interpreted externally to WBTI? Wycliffe leaders were expected to explain the vision to the church. Was there eschatological significance in adopting the year 2025? Are there theological, biblical and missiological foundations for the vision's themes of partnership, sustainability, capacity building, and urgency? (Franklin 2007b:33).

The next step in the consultation, once the group agreed upon the three issues, was to process the individual issues through small group discussion over the remainder of the time. The intended outcome was to produce a basic outline about the importance or relevance of each issue. Following Taylor's suggestion, the participants decided that the issues would need further research and reflection. A longer-term aim was to write articles about the issues that would create 'a global missiological perspective' and assist Wycliffe leaders around the world (Franklin 2006b:2).

Taylor started each of the three days of the consultation with reflections on these topics: "God the Father in Mission"; "God the Son in Mission" and "God the Holy Spirit in Mission". These served as theological and biblical foundations for the daily discussions. Taylor outlined the role of each member of the Godhead and their *perichoresis*, or relational 'dance' of the triune missional community. Taylor suggested that the challenge for Wycliffe leaders was to consider how they listen to the triune God as a missional community; and then how the participants listen to each other and their colleagues (Franklin 2007:33).

6.3.5. Outcomes

There were a number of other outcomes of the consultation that were touched upon, but not fully developed due to time factors. These included: (1) research of Wycliffe's 'organizational DNA' in regard to its historic perspective of the church; (2) developing methodology for WBTI to have ongoing missiological discussion and reflection; and (3) the realization that some Wycliffe leaders should be encouraged and supported to pursue post-graduate studies in missiology that would benefit the organizations they lead (Franklin 2006b:3).

Some participants observed that the most significant outcome was also the least tangible one: The recognition of the role of missiological reflection for Wycliffe leaders and for WBTI as a whole. An observation that Taylor and many of the participants made was that Wycliffe, by its very nature, was 'action-oriented' with its very focused task of Bible translation. According to Darryl Kernick, a senior WBTI leader at the consultation, the concept of incorporating missiological reflection into

the praxis of WBTI was ‘a new experience’. Since it was new, it would enable Wycliffe leaders to influence their practice with a ‘process of reflection’ (Franklin 2006c:2).

As the consultation unfolded, every participant had already begun his (remembering that there were no women present) journey to become more reflective. In reality, the journey of missiological reflection for WBTI leaders was only just beginning. Participants concluded the consultation by observing that in time the reflective process would be beneficial to the ‘operations, training, mobilization [of resources] and other Wycliffe functions’ (Franklin 2006c:2).

All of these outcomes convinced the participants to refer to the consultation as ‘an historic event and a *kairos* [i.e., the right or opportune] moment’ (Franklin 2006c:1).

After the consultation, and with the use of reflection, the benefits of the consultation have become more apparent. For example, in a report published in a mission journal a year after the event, I observed (Franklin 2007b:34): (1) The participants realized that they and their colleagues were ‘weak in terms of reflective thinking’, and therefore would benefit from ongoing intentional missiological reflection; (2) It was discovered that missiologists (such as Taylor) were willing and able to contribute to the growing awareness of the *missio Dei* in WBTI’s circles; (3) A growing group of WBTI leaders wanted to develop biblical, theological and missiological foundations for their roles; (4) Church leaders, Bible college and seminary professors and mission leaders wanted to engage in discussions with WBTI leaders, based upon the organization’s emerging missiological understanding of its purpose and ministry; and (5) WBTI needed to give concerted attention to ‘bridge gaps separating Wycliffe from the church’.

The consultation also made participants realize more of WBTI’s ‘missional essence’ (Franklin 2007b:34) without inferring, for example, that the organization duplicates a missiological department, such as at a seminary or university. WBTI, as an organization, still had a job to do: Bible translation, which by its nature was a task to be led by action-oriented practitioners. Nonetheless, the consultation provided a foundation for a new concept for WBTI, namely a blend of missional thinking and practice that was likened to wearing ‘a missiological lens’ (Franklin 2007b:34) through which WBTI’s leaders could think and act. It was apparent that this lens needed to include historical and current missiological reflection from both the West and global South and East. The end result was a desire to encourage and develop a deepening interaction by means of missional thinking, reflection and dialogue with

WBTI leaders. Such a procedure would inform and enrich their decision-making abilities.

The outcomes and report of the consultation was circulated internally within WBTI over the next few months. A further paper presented the “big three” missiological issues. An article for mission practitioners appeared in the World Evangelical Alliance’s *Connections* magazine in 2007, at the request of Bill Taylor, the journal’s editor. Leaders at WBTI’s Global Leaders Meeting in November 2006 also shared about their experience at this first consultation. During WBTI’s Convention in May 2008, a one-day exploration of the organization’s relationship with the church took place as a direct result of the Orlando consultation.

6.3.6. Learning from the case study

Because the Orlando consultation was the first of its type to be held within WBTI, the case study is of particular value. It provides a unique situation for exploration and analysis, and helps to answer the questions of “why” and “how”.

The case study answers the “why” question in this way: The context at the time was one in which the pragmatic application and outcomes of WBTI’s Vision 2025 (adopted seven years earlier) was of concern. Its leaders were increasingly finding themselves in a globalized world with the growing church of the global South and East that was challenging some of WBTI’s Westernized operational assumptions. A solution was to engage in a missiological reflective process.

This was the manner in which the “how” question developed: it encompassed a face-to-face consultation with key leaders from across WBTI’s world and leadership structure. The consultation invited an external missiologist as facilitator and required pre-reading, and reflection upon assigned topics, to stimulate missiological reflection. In this way, an environment of openness was created to discuss WBTI’s work.

The opinions and propositions arising from the case study clearly show how missiological reflection impacted WBTI leaders. This was an area they did not have prior exposure to, and thus they entered into an unfamiliar scene. The outcomes were dramatic, not necessarily in tangible ways, but certainly in philosophical ones, as the WBTI leaders experienced the need to reorientate their praxis around the *missio Dei*.

The case study provides a number of outcomes, opinions, propositions and principles that are summarized as: (1) meaningful and engaging missiological

reflection by key leaders that would affect their future theological and missiological understanding and praxis; (2) missiological reflection that was based upon biblical, theological and missiological foundations; and (3) an enhanced understanding of the relevant contribution of theology and missiology to mission praxis. Here the aim was not necessarily to turn the participants into missiological experts or academics, but to anchor their praxis to the *missio Dei*.

In regards to the *missio Dei*, it is clear from how it has been defined in Chapter 2 that the understanding of it, revealed in the case study, was in an early stage of being understood by the participants. Missing is an awareness of the salvation activity of the triune missionary God and the invitation to participate in God's mission. Although there was a recognition that mission does not originate with or belong to the church, there was no clear understanding of how the triune God dispatches the church from where it is located, as his primary instrument – a sent community. It is meant to carry out God's mission and be a witness across the world in a broad spectrum of ministry. The focus instead, has been more upon the activity of missionaries sent by the church, who cross various barriers, to bring the message of salvation and in the case of WGA, the translation process of the Bible.

6.4. CONTINUING MISSIOLOGICAL CONSULTATIONS

The first consultation in Orlando in 2006 started a movement for missiological reflection in communities of leaders associated with WBTI (and now WGA). Subsequent consultations have been focused on specific missiological topics. It is not essential to explore each of them as a case study, but a basic overview of each underscores the growth of missiological reflection in WGA. The study also demonstrates how the maturing nature of the themes and discussions from each consultation has impacted the missional mindset of WGA leaders.

6.4.1. Singapore, 2007

The second consultation took place in Singapore from 15-17 August 2007, nearly one year after the first one. The 17 participants were diverse, intentionally representing a cross-section of WBTI leaders who held key positions around the world. They included several who would be serving on the future WBTI Global Leadership Team that was formed on 1 January 2008. Others were WBTI Area Directors, WBTI Board members, WBTI executive-level leaders and leaders of Wycliffe organizations. This time, two participants were women.

Dr Kang-San Tan from Redcliffe College, U.K. was the facilitator. Tan's background helped the participants interact on a 'different spiritual and cognitive level' (Franklin 2007c:4) because he was a missiologist at a British Bible institute and as an Asian, he had experience across Asia with various cultures and religions.

During the first day of the consultation, five mission leaders, theologians and missiologists from institutions and churches in Singapore gave presentations on issues of interest to them. This helped the participants to gain insights about the local Singaporean and regional Asian contexts.

The diversity represented by the participants demonstrated WBTI's awareness that its leaders were not coming from a one-direction perspective (i.e. the Western church), but rather, from their part in the global church.

A goal of the second consultation, like the first, was to develop reflective methodology intended to motivate the participants on how to consider biblical, theological and missiological foundations and apply these to issues of the organizations they led (Franklin 2007c:4). Therefore, all participants were asked to pre-read and reflect upon 12 missiological texts and articles. These covered a range of topics: globalization, interaction with other religions, the Bible, the church, the mission of God, and the report about the "big three" missiological topics from the first consultation.

The reading, reflection and reporting process (all participants were given half an hour to share what they learned from their reflections) proved to be difficult for most of them. They realized that if they were to benefit from this type of process, it would require reorientation because, as pragmatic leaders, their initial response was to quickly attempt to solve systems, structures and processes. Even so, it was apparent that this reading and reflection process assisted most, if not all, to begin to think and 'act differently' (Franklin 2007c:4).

The contributions from Tan centred around three plenary presentations. In his first topic, "Key Issues in Missiology", Tan outlined 16 issues arising from his missiological reflections on the current status of the mission enterprise and its global impact, including Bible translation. His second plenary focused on "Building Mission Reflection", in which he stated that developing a community of reflective practitioners would increase the effectiveness of WBTI's leaders as they learn and grow through connecting theory (theology, missiology, and ecclesiology) and practice (contextual issues for current ministry in the field). Tan's third plenary topic was "Transforming Conversion: from Conversion to the Transformation of Culture". His principal

observation was that globalization and multicultural realities have resulted in a new generation of Christians who are shaped by more than one religious tradition. These new contexts impact one's understanding of what transformation would look like in the context of a language community where Bible translation is taking place (Franklin 2007c:5).

During the consultation, a review was also done of the "big three" missiological issues that arose in the 2006 Orlando consultation. However, the participants decided there was not enough time to give adequate attention to these issues, but noted that they were of 'paramount importance' (Franklin 2007c: 13).

Outcomes from the second consultation indicated: (1) WBTI's missiological foundation and expression was becoming a significant development for the organization and all whom it served; (2) A growing group of WBTI leaders were developing as reflective practitioners; (3) Various missiological issues of great importance emerged that needed further exploration and development; (4) Key WBTI leaders were leading and supporting the entire process; and (5) The consultative process would continue to guide WBTI in developing its missional thinking and praxis (Franklin 2007c: 17).

6.4.2. Johannesburg, 2008

The third face-to-face WBTI missiological consultation was the final in a three-year process of creating a framework whereby WBTI's leaders could identify missiological issues affecting the communication of Bible translation with the church.

This consultation was called a roundtable because it was intentionally small, with just seven participants representing each continent where WBTI works. At this consultation, rather than calling upon an external facilitator, WBTI's missiological expertise had developed to the extent that Dr Stephen Coertze, then Wycliffe South Africa Director and WBTI Missiological Consultant, led and facilitated the event. Coertze had just completed his PhD (Theology) at the University of Pretoria and was able to put his reflective skills to good use. In addition, South African leaders Prof Pieter Meiring, Prof Maake Masango and Rev Ndaba Mazabane were invited to give biblical and theological reflections at the start of each day.

In opening the consultation, Coertze set the stage with an overview of mission in South Africa, outlining the long history of its contribution to mission studies and missiological reflection. This included the contribution of South African David Bosch

as one 'who has globally championed missiological research on a new intellectual level' (Franklin 2008:1).

The consultation was in two parts: (1) Understanding the church, since the church in the global South and East is developing its identity and purpose as it grapples with issues of cultural, social and religious heritage and expression in the context of a post-colonial world. Meanwhile, the Western church is searching for identity and purpose in a changing context in a post-Christian era, as it reconfigures itself to the new realities it faces; and (2) Participating with the church, especially since parts of the modern missions movement are more focused on salvation for the sake of eternal life, but with less regard for what salvation in Christ means for everyday life. The consequence is that the application of the Bible may be absent as an important component in addressing the everyday concerns of communities, and if the Bible is underappreciated, then the importance of Bible translation could be missing as well. (Franklin 2008:2).

There were two key outcomes of the consultation: (1) WBTI needed to develop statements about its recognition of the importance of the *missio Dei*. The consultation started the process by stating it this way: 'The essence of mission is found in the [triune God]. The Father sends the Son. The Father and the Son send the Holy Spirit. The Father, Son and Holy Spirit send the Church' (Franklin 2008:6). Participants of the consultation believed that this was a key understanding they had gained. They believed that an effect of this statement, since the focus of the consultation was on the church, was that WBTI should frame its discussions on the church in the context of the *missio Dei* being at 'the root of the church's existence' (Franklin 2008:6); and (2) WBTI's leaders need to internally and externally communicate about what they have learned through the missiological consultative process. By doing so, it would influence WBTI's missiological understanding of its mission, and how it related to the worldwide church.

6.4.3. Horsley's Green, 2009

When the missiological consultative process started in 2006, WBTI leaders assumed that only three missiological consultations would be needed. Funding was secured from Wycliffe U.S. to sponsor the three consultations. At the time it was not envisioned that further consultations would be needed. Meanwhile, by 2009, Coertze had become WBTI's fulltime missiological consultant. He and other WBTI leaders believed there were important benefits of using the lessons learned from running missiological consultations within WBTI to create discussions around substantial issues and concerns of the organization in general.

With this in mind, WBTI's leaders decided that a one-off reflective consultation should be sponsored by WBTI on the topic of the "Last Languages Initiative" (LLI). The LLI was a framework for designing comprehensive multi-year project designs for Bible translation and related activities. This included addressing the internal infrastructure that would be needed, and developing additional capacity to handle the design, management and accountability for larger scale Bible translation projects that addressed the remaining languages in need of Bible translation (Coertze 2009:1).

SIL International's leaders conceptualized the LLI in 2008. At that time, SIL asked WBTI to jointly adopt and participate in the LLI. WBTI's leaders agreed to do this. However, as the strategy got underway, it became apparent to WBTI that the extremely pragmatic nature of the LLI meant that it lacked a theological and missiological foundation. The missiological consultative process that WBTI had started in 2006 had influenced WBTI leaders and they noticed a disparity between their growing missiological understanding of WBTI's purpose and the purpose and direction of the LLI.

In response, Coertze was asked by WBTI's leaders to develop a framework for a missiological consultation on the LLI that would involve a cross-section of leaders associated with WBTI as well as representatives of SIL's leadership team. Coertze's outline stated that the purpose of the LLI consultation was to use theological and missiological 'lenses' to identify the key areas of a 'theoretical foundation for WBTI's engagement with the LLI' (Coertze 2009:1).

Coertze and WBTI's leaders did not want the consultation to question the motive or validity of the current or planned initiatives associated with the LLI. Instead, the consultation could contribute to a theoretical foundation that would lead to good practice. Even though the consultation was conducted from a theoretical and reflective approach, it did not discount the important pragmatic thinking and approaches that also formed a vital part of LLI. In fact, Coertze (2009:1) believed that WBTI's theoretical position on LLI had to be strengthened because this had the potential power to shape and reshape societies and history.

Wycliffe U.K. hosted the consultation at their Horsley's Green headquarters. In terms of the content, Coertze organized four plenary topics: (1) "The Missional Nature of God (*The Missio Dei*)", presented by Eddie Arthur, Director of Wycliffe U.K.; (2) "Stewards of God's Resources (Ownership and Interdependency)", presented by Mary Lederleitner of WBTI; (3) "Urgency in Service of Our Patient God (Urgency and Holistic Ministry)", presented by Coertze; and (4) "His Kingdom Come (New

Colonialism and Imperialism)”, presented by Prof (*Emeritus*) Jonathan Ingleby of Redcliffe Bible College (U.K.), who also served as an external consultant to the consultation.

There were 29 participants who came from WBTI’s leadership team, leaders of Wycliffe organizations and guests from SIL International. Twenty-five of the participants had not previously joined in a WBTI missiological consultation. Consequently, Coertze (2009:2) noted how it was difficult to strike a balance between pragmatism and reflective thinking. He also observed that throughout the consultation, doubts surfaced from many participants about formulating theological and missiological principles for the LLI. This was unfamiliar territory for most because the LLI, by its very nature, was pragmatic. Applying theoretical models to it seemed too great a feat, let alone an operational necessity.

Even so, an outcome of the consultation was the formulation of general guiding principles that needed to be tested and refined in specific situations. The principles were based on the first three plenaries: (1) “Guiding Principles as We Seek to Understand the Missional Nature of God” by Eddie Arthur; (2) “Guiding Principles as We Seek to be Stewards of God’s Resources” by Mary Lederleitner; and (3) “Guiding Principles as We Seek to Fulfil Our Ministry with a Sense of Urgency that is in Service of Our Patient God” by Dr Stephen Coertze.

While the guiding principles were intended to be helpful to the practitioners involved with the LLI, there is not any post-consultation evidence that the principles were used for reflection as part of implementation of strategy of the LLI. Instead, the discussions at the consultation convinced the WBTI leadership that it should withdraw from co-leading the LLI with SIL International because of several missiological questions over the methodology of the LLI. This decision was based on observing how the reflective process in the consultation failed to influence key leaders who were committed to the LLI, whether they were present or heard or read about the discussions and outcomes of the consultation later.

Looking back at this consultation, its greatest benefit seemed to be to give WBTI leaders a missiological framework to respond to the LLI. This led to WBTI withdrawing its support of the LLI. This was communicated to SIL’s leadership at a joint meeting with WBTI leaders in Dallas, Texas on 29 October 2009. Eventually, SIL folded the LLI strategy into its operational focus and discontinued using the “Last Languages Initiative” term.

6.4.4. Accra, 2012

As WBTI leaders reflected upon and analysed the 2009 consultation, they became circumspect of whether missiological consultations actually had a place in WBTI's functions. This was because the primary outcome of the 2009 consultation was a political one: the consultation gave theological and missiological insights to WBTI's leaders that they should discontinue involvement in the LLI.

After a three-year hiatus with no WBTI missiological consultations, WGA (the name was changed in February 2011) decided to initiate a consultation once again. This time the topic was of specific interest and importance to WGA as it sought to strengthen values of community within and between the organizations that formed WGA.

The request to re-engage with missiological consultations had been raised by the WGA Board with me, as the WGA Executive Director, at the Board meeting in May 2011. During its review of me, the Board noted how the earlier missiological consultations (2006-8) had helped WGA frame its vision, mission, core values and major goal statements. Board members therefore suggested that continuing a process of missiological reflection and discussion on key issues was one of the most significant areas to which the Executive Director should give attention.

Once again, Coertze, as WGA's missiologist was asked to lead, facilitate and determine the topic for the next consultation. Coertze suggested that the topic of "Community within the Alliance as an Expression of *Missio De*" was appropriate. WGA had grown to include over 100 interdependent self-governing organizations. Therefore, how they related to each other, and how WGA as an organizational structure related to and supported these organizations, was a growing challenge.

WBTI's leadership agreed with the importance of the theme proposed by Coertze and invited 12 participants made up of WGA leaders, three Wycliffe Organization leaders and a Board member from Wycliffe South Africa. The consultation was held on 18-19 August at Accra with the Ghana Institute of Linguistics, Literacy and Bible Translation (GILLBT) hosting the event.

At the consultation, Coertze gave five propositions concerning community as a means of initiating the reflective process:

(1) The *purpose of Bible translation* is more than producing a text in a particular language that can be read or heard. Bible translation is embedded in, and it flows out of the *missio Dei*....

(2) *It is to communicate God's desire for every person to live in communion within His community. Bible translation thus contributes to the holistic transformation of all language communities.*

(3) And as the organizations within the Wycliffe Global Alliance participate in Bible translation, *they should be a tangible example of the Gospel community* for all to see.

(4) *And, therefore, being an Alliance should be more than an organizational model on how to function collectively as distinct organizations. The Alliance must embrace and reveal a community life that springs from our life within the Body of Christ.*

(5) Community is one of the essential elements for transformation. We, the Global Alliance, want to reflect *what it means to be community within the Body of Christ when we work in partnership* (Rm 12 – gifts as opposed to titles...).

(Coertze 2012:2)

The participants used these propositions to develop a range of ideas about community. From these ideas, Coertze (2012:2) suggested three questions to stimulate further discussion in the consultation: (1) What is community?; (2) What is participation in community?; and (3) How is community expressed in WGA?

There were a number of tangible outcomes of the consultation: (1) The WGA leaders who participated used their insights, discussions, Bible studies, and other presentations about their understanding of community in WGA, particularly how they understood the *missio Dei*; (2) This interaction created wider discussions within WGA about the importance of community; and (3) As a result of the wider interest, WGA's leadership released a comprehensive statement called *The Wycliffe Global Alliance in Community (Principles of Community)*, posted on WGA's website in May 2014. The statement was a culmination of two years of discussions, starting in Accra, about the biblical, theological and missiological importance of community to the functioning of WGA.

6.4.2.1. Community as an expression of *missio Dei*

The *Principles of Community* articulated an understanding that 'community is the basis for the existence' of WGA not just because of common goals, but an

understanding that WGA's participation in God's mission 'flows out of [its] communion with the Triune God and our fellowship within the Body of Christ' (WGA 2014a:1). The *Principles of Community* (WGA 2014a:1) are based upon four foundational statements:

- (1) We are created for community and called to community (creation and calling).
- (2) We are God's people, called to consistently and lovingly relate and behave according to the instruction of His Word and the example of Christ (identity – who we are together).
- (3) Living and serving in community glorifies God and provides a tangible example of the gospel in action. We reflect the image of God through intentionally modeling authentic community (how we live together).
- (4) A community that glorifies God attracts people to God and his mission (what we do together).

It is important to point out that the *Principles of Community* did not get formulated at the Accra consultation. However, what took place in Accra, from an initial exploration of the biblical, theological and missiological factors of community, led to wider discussions across WGA in both formal and informal settings about the theme of community. It was from these wider discussions that the impetus to formulate some principles took hold. Susan Van Wynen, one of WGA's leaders, was given the responsibility of writing the *Principles of Community* on behalf of WGA's leadership team.

The significant outcomes from the Accra consultation provide evidence that WGA had re-discovered the importance and value of holding focused missiological reflective consultations on topics pertinent to its purpose and existence.

6.4.4.2. Implications of community

Community is defined as, 'a social, religious, occupational, or other group sharing common characteristics or interests and perceived or perceiving itself as distinct in some respect from the larger society within which it exists' (Dictionary.com). Sharing common characteristics at a larger scale is what binds together all manner of communities. Hesselbein *et al.* (1998:xi) suggest that at the global level, community is actually 'a series of communities that are interdependent and diverse, embracing differences, releasing energy, and building cohesion'. The larger global community is 'enriched by the health of the many smaller communities' that comprise the whole.

The *Principles of Community* were developed through the missiological consultative process already mentioned. The *Principles* are based upon these four foundational statements:

(1) 'We are created for community and called to community' (WGA 2014a:1): The triune God is a 'loving, honouring community' (Johnson & Wu 2015:140) because it is the 'relational family of three divine Persons in one eternal essence' (Helland & Hjalmarson 2011:54) – each in communion with the others. The eternal existence of God 'has been in community' (Coppenger 2011:61). This is the relational character of God as expressed in the Trinitarian nature of God himself. Therefore, just as there is relationship amongst the Father, Son and Holy Spirit, this becomes the model for relationship amongst God's people.

The triune God is missionary and calls and enables his people to be a 'community of hope' (ed. Keum 2013:4). God's loving nature reveals himself 'in saving love to [humanity] and the whole of creation' (eds. Balia & Kim 2010:22). The resulting community that God creates of his followers is the church – 'a community of being' where its participants live Jesus' teachings in obedience and humility (Miley 2003:68).

God dispatches his community from where it is located (Kirk 2000:24), as his primary instrument – a 'sent community' (Skreslet 2012:32) to carry out God's mission to be witnesses across the world in a broad spectrum of ministry. The gospel applies to all of creation and impacts every part of life and relationships. Through the power of the Holy Spirit, the community of God's people 'resist[s] and transform[s] all life-destroying forces' (ed. Keum 2013:4).

(2) 'We are God's people, called to consistently and lovingly relate and behave according to the instruction of His Word and the example of Christ' (WGA 2014a:1): The fellowship that the triune God enjoys with each other is prototypical of what 'diversity-in-unity' looks like for the community of God's people. This is the unity of the Trinity and is its very essence as one God in three persons 'all are being joined together, knit together, bound together, and built together' (Johnson & Wu 2015:64). The unity that God extends to his community is wholly dependent upon God's grace since the 'work of the cross is the ultimate equalizer' among people (Johnson & Wu 2015:64).

As God's people relate to each other in community, their individual and mutual spirituality is strengthened. This has missional impact because it fulfils Jesus' desire for the unity of community as a witness to the watching world (Jn 17:23).

(3) 'Living and serving in community glorifies God and provides a tangible example of the Gospel in action' (WGA 2014a:1): We reflect the image of God through intentionally modelling authentic community: The church remembers with gratitude and celebration being in God's community through Jesus Christ who redeems and renews the whole of creation (eds. Balia & Kim 2010:149). The church is the community of Jesus' disciples, the community of servants, and the 'community of ministry' (Van Engen 1991:124). Christ therefore sends it out into the world. God's very nature is 'communitarian' and therefore his mission is 'a divine community effort' (Coppenger 2011:61). The church is God's community because 'it is a network of relationships' where each person has responsibilities for each other (Coppenger 2011:61).

(4) 'A community that glorifies God attracts people to God and His mission' (WGA 2014a:1): God who is self-giving created the human community in his image to also be 'self-giving' and to be part of a self-giving body, the church. Christians give of themselves to others in order to 'fulfil [their] God-given design' (Johnson & Wu 2015:140). The *missio Dei* must be articulated as the 'community of mission' because Christians pursue God's glory in community because he invites us to join him in his community (Coppenger 2011:74-75).

Barton (2012:112) notes that it is 'profoundly countercultural' for a leader to commit to community, because it goes against any prevailing culture that promotes the virtue of independence. This illustrates why this theme of leading and participating in community, as an expression of the *missio Dei*, is an important topic to assess and integrate, not just within WGA's leadership practice, but also within the new paradigm for global mission leadership.

6.4.3. Antalya (Global), 2013

The next venture into a formalized missiological reflection process took place from 9-11 September in Antalya, Turkey, with the topic of "Funding God's Mission: Exploring a Missiological Response to Undergird Future Practice". The facilitation team included three WGA leaders: Dr Stephen Coertze, Todd Poulter and Min-Young Jung. The purpose of the consultation was to: (1) expand missiological understanding of the participants about the topic; and (2) communicate a renewed vision for funding practices for mission based on a 'dynamic set of guiding principles that are: missiologically sound, contextually relevant, sustainable and globally respectful' (WGA 2013a:1).

6.4.4. Regional Consultations, 2014

Following the 2013 consultation, a set of four regional consultations on the same topic of funding God's mission took place. These were held in Bangkok, Thailand; Mexico City, Mexico; Nairobi, Kenya and Holzhausen, Germany. Outcomes of the consultation, including the resulting WGA *Principles for Funding*, are given in Chapter 5 and therefore are not repeated here.

6.4.5. Kusadasi, 2014

On 2-5 December, a consultation was jointly held by WGA with SIL International to focus on WGA's new *Bible Translation Programs Philosophy Statement*, released in November 2013. The consultation consisted of 46 people and was held in Kusadasi, Turkey. Half of those attending were key SIL leaders and half were a mixture of WGA leaders, and WGA Organization leaders involved in managing or leading Bible translation projects. The consultation was led and facilitated by three WGA leaders: Drs. Stephen Coertze, Bryan Harmelink and Michel Kenmogne. SIL leaders requested the consultation so they could study the *Statement*.

The *Statement* itself was created through a missiological reflective process. While it was not conducted in the manner of the missiological consultations outlined in this chapter, it was nonetheless an example of WGA applying missiological reflection and discussion to its praxis. Under the leadership of Dr Michel Kenmogne, a reference group was assembled, representing different stakeholders within WGA. They met face-to-face and by email and their work culminated in a draft philosophy statement. With the assistance of WGA facilitator, Francis Viscount, a consultation was held on 24-26 September 2013 in Nairobi, Kenya. A cross-section of 24 participants came from WGA's leadership, WGA Organizations and partner organizations. For three days they discussed each component of the draft philosophy statement and gave input for amendments and improvements. Their work was incorporated into the final *Statement* that was released in November 2014, completing an 18-month process.

The *Statement* was developed 'to inspire and guide... shared values and fundamental beliefs' for WGA Organizations (WGA 2013b:1). It had three underlying assumptions: (1) The basis for Bible translation programs is found within the mission of God; (2) Such programs should contribute to holistic transformation within the language communities; and (3) There are key approaches that guide how WGA Organizations respond to the various contexts where Bible translation programs take place (WGA 2013b:1).

6.4.6. Other consultations

In Istanbul from 27-29 August 2013, WGA led a consultation at the request of SIL International on the topic of “Our Response to the Mission of God in Local Context”. The consultation was made up 18 leaders from SIL Eurasia Area and WGA. Dr Stephen Coertze led and facilitated the consultation. Coertze describes the relevancy of the topic:

The global context, in which practitioners of sharing the good news of Jesus Christ operated, has changed. Furthermore, the lenses through which mission endeavors have often been scrutinized, understood and practiced have been mostly discounted as fundamentally not helpful and even obsolete. In a world of growing relativism, shifting norms and general fluidness, it has become essential to return to Scripture to evaluate, understand and practice our response to the mission of God.

(WGA 2013c:1)

The consultation achieved the goal of bringing practitioners together to help them reflect biblically, theologically and missiologically on realities of the contexts they faced in Eurasia. The consultation also exposed a wider group of WGA and SIL leaders to the function of missiological reflective thinking and discussion.

At the request of the leadership of Wycliffe U.S., a consultation was held in Orlando on 4-6 February 2014. It was facilitated on behalf of WGA by Dr Stephen Coertze. Wycliffe U.S.’s leadership had requested WGA’s help in reflecting on Wycliffe U.S.’s future contribution in the Bible translation movement. The topic recommended by Coertze and used in the consultation was “Accomplishing the Mission: Our Participation in the Mission of God” (Coertze & Crough 2014:1).

Wycliffe U.S. invited six of its top-level leaders to attend and WGA brought representatives from various parts of the world that were affiliated with WGA. An outcome of the consultation was to help Wycliffe U.S. formulate its future priorities and practices to ensure they were built upon a missiological understanding of God’s mission. This particular consultation had a historical connection: WGA’s journey of missiological reflection had started eight years earlier in August 2006 in these same offices of Wycliffe U.S. in Orlando.

6.4.7. Conclusion of the case study

The case study of the 2006 missiological consultation was supplemented with additional and similar consultations held since then. Confirming what Hiebert (2009:170-71) observes about case study research, the following benefits have been noted: (1) patterns have emerged that assist in understanding the processes that were used in designing and conducting the missiological consultations; (2) the historical development of the first consultation in 2006 to what has emerged since has been studied; and (3) as a result, explanations concerning the outcomes and how these impact the participants and WGA as a whole have emerged.

As a result, an hypothesis is clear: the missiological consultative process is foundational to global mission leadership. By means of the reflective consultative process the practitioner and theorist alike discovered issues of missiological importance. Following this, new or revised theories and praxis emerge. The remainder of this chapter explores two factors foundational to this hypothesis: (1) the place for developing a missiological consultative process; and (2) legitimizing the place and role of the reflective practitioner.

6.5. DEVELOPING THE CONSULTATIVE PROCESS

Initially, in 2007 at the Singapore consultation, Coertze presented his ideas on the importance of missiological reflection within WBTI. He had recently completed his doctoral studies in missiology and cautioned that missiology should not be seen as a means of providing solutions to various types of unrelated topics. However, done correctly, missiological reflection could help equip all levels of WBTI leadership to think, discuss and strategize by 'sound missiological understanding' (Franklin 2007c:12).

6.5.1. Components of a reflective process

Since then, with WGA's involvement in missiological reflection continuing to grow, Coertze identified several key components of a WGA missiological consultation. He stated (2013:1-2) that these could take place when missiologists 'use their knowledge, skills and understandings' of missiology to help others (in this case individuals and groups who are affiliated with WGA). By means of a reflective-consultative process, they can discuss, understand, and evaluate topics of missiological importance.

Coertze (2013e:1) also suggested two ways that a consultation can be held: (1) through a facilitated and participatory-learning approach that focuses on a particular topic of importance, and has expectations of some outcomes, whether they be tangible or intangible; or (2) research and a write-up of findings that is presented to the relevant parties involved in the research.

The purpose of a consultation will differ depending on the problem statement or topic to be explored. It could be as basic as ensuring that the topic is explored from a biblical foundation; it could be the evaluation of a set of practices, philosophies or policies; or it could be to help set direction for the organization or group. The nature of a missiological consultative process may raise pertinent issues to be addressed, or it could stimulate broader reflection on issues than what might normally take place.

According to Coertze (2013e:1) observations, there are six essential components of a missiological reflective-consultative process: (1) biblical texts and themes; (2) a recognition of how God has worked throughout history; (3) an understanding of people in their specific situations; (4) a desire to co-operate with the Holy Spirit; (5) collaboration with others in a spirit of community; and (6) an understanding of how missiology intersects with other disciplines.

In this regard, Ashford (2011:296) outlines how the use of other disciplines in the social sciences may assist with the process of missiological reflection: (1) Learning from cultural anthropology and sociology assists with insights into how God's people live in diverse situations, which gives insights into the processes of contextualization; (2) Insights can be gleaned from social sciences that can illustrate concepts such as God's love, or sin and its consequences; and (3) Non-biblical disciplines may help with 'the apologetic task' of revealing God's existence and characteristics.

Other factors of importance in creating a missiological-reflective-consultative process are the composition of the group (who participates and why); the number of participants (smaller numbers may bring greater depth to discussions); the geographic location (an unfamiliar scene may bring greater insights); how the main topic will be developed and discussed; and how the consultation will be facilitated (to ensure that appropriate adult-learning techniques are employed) (Coertze 2013e:1).

6.5.2. Strategies for reflection

At the 2007 Singapore consultation, the external facilitator, Dr Kang-San Tan made recommendations to WBTI about how it could develop as a community of reflective practitioners. He suggested this could include a research centre, a research director, theological/missiological advisor(s), research teams or outside consultants, or working with partner institutions who have needed expertise. An important vision for a WBTI research and reflection centre is to develop a community of learners that serve the worldwide church through deeper reflection; and to assist the global church to reflect biblically and to respond to the challenges facing Christian mission contextually. Tan proposed that the type of research that WBTI could contribute included translation issues, leadership and policy direction that require research and theological reflection, mission advance, historical research, archives, education and training, networking and contributing to mission agendas (Franklin 2007c: 7).

While Tan's suggestions seemed helpful, they did entail the creation of a formal structure to conduct and support missiological reflection and research. Due to the nature of being an alliance with a decentralized leadership structure, rather than a centralized institution, any sizeable department and operations that WGA would have to sustain does not fit in with WGA's operational philosophy. Therefore, while learning from his ideas, WGA has not followed Tan's suggestions.

What WGA has attempted, however, is the following recommendations of the participants of the 2007 Singapore consultation (Franklin 2007c:14-17):

(1) Develop a core group of missiological 'reflectors': This can be a dedicated group of people who 'apply their minds to specific issues'. Benefits of having this group would be: (a) they can facilitate reflection across WGA, far beyond the scope limited to occasional missiological consultations; (b) they can help WGA engage at the global level to influence missiological dialogue and strategy; and (c) they can help leaders who prefer to be pragmatic rather than theoretical, to articulate Bible translation in terms of a global missiological context.

(2) Intentionally develop reflective thinkers: All WGA leaders need to be encouraged to become reflective practitioners who make it a priority to read and think reflectively. The foundation for this is to comprehend and express the missiological and theological underpinnings of Bible translation. The benefits are much broader, however, as they touch upon other themes such as contextualization, partnership and stewardship. Reflective thinking also needs to consider the longer-term

transformation of the language communities that WGA serves, rather than being interested only in shorter-term goals associated with efficiency.

(3) Develop coaches for reflective practice who can assist WGA leaders to reflect on the challenges of its ministry and record these experiences as case studies for others to learn from. These coaches can bring to the attention of WGA leaders appropriate materials for reflection, without necessarily emphasizing their missiological nature. This is particularly important for current and emerging leaders to learn how to be 'effective and reflective' – rather than just work harder.

(4) Formal training in missiology: Some WGA leaders would benefit from graduate or post-graduate studies in missiology. Financial assistance for study programs should be encouraged by WGA and its organizations.

(5) Culture shift through reflection and research in WGA: Reflection could help WGA become missional in its essence without having to make missiology an institutional department. WGA's leadership team would benefit from incorporating missiological research and reflection into its decision-making processes.

6.5.3. Learning from the reflective process

Since the first missiological reflective consultation in 2006, WGA has organized and facilitated over 15 other events that have had 180+ participants from 50+ countries.

The consultations have covered a wide range of missiological topics relevant to WGA's praxis. For example, topics include: (1) "The *Missio Dei*" in Singapore, 2007; (2) "Understanding and Participating with the Church" in Johannesburg, 2008; (3) "The Last Languages Initiative" in Horsleys Green, U.K., 2009; (4) "Community within the Wycliffe Global Alliance as an Expression of *Missio Dei*" in Accra, Ghana, 2012; (5) "Funding God's Mission: Exploring a Missiological Response to Undergird Future Practice" (Global) in Antalya, Turkey, 2013 (with subsequent regional consultations in Holzhausen, Germany; Nairobi, Kenya; Mexico City; and Bangkok, Thailand in 2014); (6) "Accomplishing Our Mission" in Orlando, Florida in 2014; (7) An exploration of *The Bible Translation Programs Philosophy Statement* in Kusadasi, Turkey in 2014; and (8) "Leading the Wycliffe Global Alliance in Recognition of God's Global Mission: A Process of Discernment" in Chiang Mai, Thailand and Frankfurt, Germany in 2015.

One observes a progression in reflection starting from the first exploration of the *missio Dei* to more recently regarding how the *missio Dei* influences mission

practice. Also noteworthy is how meeting in different parts of the world included participants from a wide range of cultural contexts and levels of leadership experience, thereby enriching the reflective process.

At a meeting of the leadership of WGA in 13-14 February 2014, a process involving Coertze was held to evaluate WGA's missiological consultative process since it started.

Coertze observed that in the regional funding consultation held in Bangkok in 2014, there was a diverse mix of participants from all levels of leadership, and this had enriched the discussions. If managed well, WGA would benefit from 'pouring' all the experiences of the consultations throughout 'all layers of leadership and [the] grass roots' (WGA 2014:5). WGA leader Susan Van Wynen noted how in Bangkok the consultation was 'a truly reflective process' that provided important input into what would become the *Principles for Funding*. Reflecting on the Orlando 2014 consultation, WGA leaders who participated noted that the consultation created an environment where God 'could work' (WGA 2014:5) and was an expression of what WGA's leaders wanted to happen in these consultations.

A challenge the WGA leaders identified was how to effectively communicate the outcomes of the missiological consultations across all levels of WGA. WGA leader Min-Young Jung noted that each consultation was a very reflective process, and unless one 'was in the room', the content was very difficult to pass along (WGA 2014:6). However, unless information was passed along, there might not be the wider benefit of learning from the discussions across the levels of WGA. Notes, principles and background reading could be shared so that at least those who are interested in the topic could get some sense of the discussions that took place. Participants still need to understand their responsibility to share what was discussed and what was learned. There is also a place for short communication pieces that come out of the missiological consultative process that can be shared with a wider audience.

Another issue was the still relatively small group of people within WGA circles that had been exposed to and participated in the missiological consultations. Between the first one in 2006, and the most recent one in 2014, there were an estimated 180 people who had participated. Coertze wondered how WGA could multiply the missiological consultations so that a wider group of people could benefit (WGA 2014:6). Concern was expressed that unless a wider group participated, those who had been excluded could feel that the consultative process had become too exclusive.

WGA leaders suggested that WGA should support at least one consultation every year on a missiological topic of importance. Additional consultations could be jointly held with SIL International, or with and for WGA Organizations. At the same time, Coertze observed that ‘spontaneous missiological discussions’ were taking place across WGA, not necessarily involving WGA leadership. In this respect, Jung observed that WGA leaders were not a ‘control tower’ that directed missiological discussions. Nevertheless, he noted that WGA provided ‘healthy boundaries’ through its values and principles that could guide any ‘spontaneous process’ because the same Holy Spirit was at work in such discussions (WGA 2014:6).

Coertze also distinguished various benefits of the consultative process, including important missiological themes of the *missio Dei*, the church, community and funding. These had been discussed and positional statements had been created in response concerning them. They had then been circulated throughout WGA and made available to the general public via WGA’s website.

Finally, the question was asked about how the learnings from the consultations could be integrated into the lives and practices of all WGA leaders. Since WGA was seeing a ‘growing pool’ (WGA 2014:6) of reflective practitioners, there was a continuing need to encourage the integration of reflection upon mission theory with mission praxis so that it would be a constant value of WGA and its leaders.

The conclusion of this analysis was the observation that there was a growing appreciation within WGA for the importance of the reflective process. The evidence for this was a growing understanding among WGA leaders that was influencing WGA’s identity and ministry agenda. There was also a realization of the importance of relationships, especially since the 2012 consultation on community. Missiological reflection is ‘best done in community because this enables collective listening to the Holy Spirit’ (WGA 2014:5). Fellowship around an important topic as opposed to ‘troubleshooting to solve a problem’ was a much more helpful way to get ‘beyond deadlocks’ (WGA 2014:5).

This illustrates the importance of discernment in the reflective missional processes. Niemandt (2014:47) states this is a critical step in missional thinking. Osmer (2008:134-5) also notes, ‘prophetic discernment involves both divine disclosure and the human shaping of God’s word’. Discernment involves sifting through and sorting out in order to weigh up the evidence before making a decision because it ‘is the art of reading the times and signs’ of the changing contexts of this world (Niemandt 2014:47). The missiological consultative process that WGA has been immersed in has enabled leaders to sift through God’s word and their contexts, and in community

with each other, discern new movements of the Holy Spirit that shape the future of WGA and its involvement in the Bible translation movement.

6.6. THE REFLECTIVE PRACTITIONER

An underlying assumption of this chapter has been the importance of missiological reflection and how it has resulted in WGA's emphasis of the role of the reflective practitioner. At this point, a literature review is conducted about the reflective practitioner.

6.6.1. Defining reflective practitioner

When Bill Taylor introduced the concept of a reflective practitioner at the 2006 WBTI missiological consultation, it was a new concept for all the participants. His use of the term originated from the 1999 World Evangelical Alliance Iguassu Missiological Consultation. Taylor (2000:1) defines the reflective practitioner as 'women and men of both action and study; rooted in the Word of God and the church of Christ; passionately obedient to the fullness of the Great Commandment and Great Commission; globalized in their perspective; yet faithful citizens of their own cultures'. Such people, Taylor suggests, cover the spectrum from younger to older, more or less experienced, 'who combine body, and mind in their passion for God and his world' (2000:550).

According to Taylor's definition, the fundamental characteristics of a reflective practitioner is one who anchors his or her action and study upon the Bible, has an awareness of global realities and the church, and understands how to integrate these components into their response to God's invitation to join him in his mission. The reflective practitioner's goal is to demonstrate an integrated nature – action and study that is global and local, Christ-centred and biblical.

Taylor points to the biblical example of the Apostle Paul, who demonstrated a combination of action and reflection, as well as study and strategy, when he functioned as an 'evangelist, missionary, church planter, team leader, strategist, missiologist, theologian, and author' (Taylor 2000:520).

6.6.2. Origins

Donald Schön's 1983 work, *The Reflective Practitioner*, made 'reflection' and 'reflective practice' virtually everyday words amongst educators (Craig 2010:189) and 'social problem solvers' (McKernan 1996:16). The term is the fusion of 'practice and research' (McKernan 1996:22). Schön was influenced by John Dewey's philosophy of reflection-in-action: how action and implementation should be based upon inquiry first. Dewey popularized the concept of reflective practitioners in the educational field. He wanted reflective thinking to be a persistent and active endeavor that carefully considered assumptions about knowledge to ensure there were grounds to support it. In essence, the reflective practitioner uses a 'reflective lens' to critically analyse practice. In this context, Van Wynen (2008:3) observes that the reflective practitioner creates time that 'enable[s] reflectivity' so that new ideas may emerge.

6.6.3. Other similarities

In order to create time to reflect and to think, Rock (2006:39) discerns that this happens when one is 'self-directed' and takes the time and initiative to think. It is in such times, according to Rock, that a person is able to 'learn, think, invent, create, solve problems, visualize, rethink, re-engineer', and so forth as people make their own associations in their minds. Helping people think helps them think more effectively – to 'think better'.

Socrates' maxim that the unexamined life is not worth living could be applied to a non-reflective person who, because of human weaknesses, could become a problem to those around him or her. Having courage to deal with difficulties is a critical trait because it enables a person to overcome adversity by standing firm for what they believe, admitting their mistakes and successfully battling inner turmoil or external opposition (Gibbs 2005:136). In other words, reflection facilitates examination.

While one needs to 'retreat and reflect', one must also 'engage and act' (Helland & Hjalmarson 2011:49). Sayers (2014:126) proposes a process of 'withdrawal-return' so that a leader gets 'critical distance [from] the myths and illusions' of one's culture in order to 'break their spell'. Once balance is re-gained, the leader returns refreshed and ready to lead again.

In the process of withdrawal, whether it is for a short moment or a longer season, Padilla states, 'true spirituality requires a missionary contemplation and a contemplative mission' (quoted in eds. Balia & Kim 2010:241). Nouwen (1989:45)

believes that Christian leaders need to constantly learn to listen to God's loving voice and in it alone find the courage and wisdom to address any issues that appear.

Covey (1999:160) developed a time management theory that includes 'Quadrant II', depicting what is 'important' but 'not urgent'. In order to increase effectiveness in the fast-paced world, Covey observed that the tyranny of the urgent often results in a leader's preoccupation with a plethora of activity, but it may not be energizing or be what is important. In order to bring greater balance, Quadrant II contains activities of 'prevention, relationship building, recognizing new opportunities, planning and recreation' (Covey 1999:151). Time spent in this sector results in 'vision, perspective, balance, discipline, control, and few[er] crises' (Covey 1999:154). The aim of Covey's framework is to re-centre one's life in a more effective manner around 'sound principles', one's 'personal mission' and a focus on the important and the urgent. This brings into balance increasing one's productivity on the one hand, and one's 'productive capability' on the other.

Leaders who are reflective practitioners need also to be lifelong learners who are growing in 'self-knowledge and awareness' (REC 2005:37) because they are committed to continually studying local-regional-global contexts in order to identify opportunities and challenges. Roxburgh and Romanuk (2006:176) identify two interconnected skills that are needed: (1) asking new kinds of questions that bring insights 'beneath the surface... to deeper levels of meaning'; and (2) letting the biblical narratives 'ask their own questions' of the context.

6.6.4. Summarizing the concept

In summary, WGA's discovery of the importance of developing its leaders as reflective practitioners is not radical *per se* since the concept of reflective practice is not new to missiology, theology or social sciences. Missiological reflective practice builds upon a broader body of research and discussion about the benefits of reflection, which in turn informs action and practice.

The importance for WGA's leadership development and leadership communities lies in the recognition of the contribution that reflective practitioners make to the *missio Dei*. The focus of becoming reflective enables a re-balancing of one's practice. In missional terminology, the withdrawal to reflect enables a greater engagement with one's context because it creates space for the quietness of the Holy Spirit to speak, to direct, and to bring wisdom to each context.

What the WGA missiological reflective practice also demonstrates is that all of the

various consultations mentioned in this chapter have been conducted in community. They were various groupings of people from different cultural contexts and leadership experience who met together in a guided-reflective process. For example, the participants of the 2012 consultation in Ghana noted, the 'power of reflection as a community' (Coertze 2012:14).

6.7. CONCLUSION

In this chapter, a hypothesis of the importance of reflective practitioners in global mission leadership has been developed. To begin with, the point was made that there are three interdisciplinary foundations needed for missiological research and reflection: (1) the Bible and theology; (2) the history of missionary experience; and (3) interaction with social and behavioural sciences.

There are also three contributions of mission theory to practice: (1) It provides a theoretical framework that enables scholarly study; (2) It has in view the full extent of mission (history, sociological and contextual factors, theological issues, and so forth); and (3) It gives authority to mission studies as it relates to other related disciplines. It follows that mission theory is formulated when mission practice is situated in methodical processes.

It therefore seems obvious that in order for mission theory to remain relevant and contribute to current issues affecting praxis, theorists and practitioners need to identify important topics for missiological study and reflection.

Following Goheen's (2014:27) advice, missiology, if it is to be taken seriously, must address the current contexts of mission. Practitioners and theorists alike need to identify the major topics of importance for missiological study and reflection. Through the case study of WGA's missiological consultations, new methodology has been developed that enable WGA leadership to create a theoretical framework to identify and discuss missiological topics relevant to communicating the relevancy and importance of Bible translation with the worldwide church.

The case study of the first missiological consultation in 2006 provided research methodology of qualitative data that contributes to the research question. The case study identified a process that informed WGA's leaders, impacted WGA's vision and mission, as well as identified issues of theological and missiological importance, including those that require further exploration. As identified in the case study, the process began with a conviction that was very central to the task of Bible translation.

However, this goal needs to be balanced with biblical, theological and missiological reflection about WGA's place in the *missio Dei*.

A brief overview of subsequent missiological consultations has also been provided. These demonstrate how the consultative process has had a deepening impact upon WGA. WGA began to develop its own missiological expertise where, originally, none existed. WGA also used the missiological consultative process to reflect upon, discuss and formulate principles and outcomes that address issues of importance to WGA. Such issues included a deeper understanding of the *missio Dei*, the church, community in mission, funding God's mission, the basic foundation of Bible translation, and so forth.

An observation from the case study is how missiological reflection is best done in community because this enables collective listening to the Holy Spirit. The process of discernment is the critical step in missional thinking. Discernment involves sifting through and sorting out in order to weigh up the evidence before making a decision about the changing contexts of this world.

The missiological consultative process initiated a perceivable process for WGA to develop global leaders to think and act missionally in order to lead effectively within the changing contexts of the church and world. Certainly, the single and greatest discovery of the missiological consultative process spanning eight years has been the importance of missional leaders becoming reflective practitioners. Beginning with the first consultation in 2006, the concept of the reflective practitioner was introduced. It was embraced by a core group of WGA leaders who went on to make it a value of WGA's leadership. The process of convincing emerging and current WGA leaders to appreciate why becoming a reflective practitioner is important has not been straightforward. However, it has been essential and will promote the kind of community and organization that can demonstrate the positive impact of reflection informing action, and vice versa.

Finally, the case study on the reflective consultations, including its literature survey, enlightens the research question: How will WGA remain faithful to its mission and develop global leaders for worldwide Bible translation movements?

First, it has been noted that the reflective practitioner is a shift in paradigm from practitioners who have been action-oriented by adding reflective practice to their methodology. The paradigm has shifted from mental models, worldviews and other assumptions that did not embrace reflectivity and brings the two together – reflection and action.

Second, the case study documents how the paradigm shift has been underway since 2006. New knowledge was also gained concerning the existing paradigm of action and practice, which was disconnected to the *missio Dei*. As a result, new theories demonstrate how the *missio Dei* has informed various topics and practice that are central to WGA's mission. A paradigm shift began, initially quite slowly from the status quo, then as new actors benefited from the reflective process it gained momentum. Eventually new discoveries were noted, such as the principles, values, and other statements arising from the missiological consultations. At its earliest stage of the paradigm shift, only a few promoters were involved. However, this has changed with ever widening pools of promoters advocating the new paradigm.

There have been nine years of missiological reflective consultations on topics that WGA deemed pertinent to accomplishing its mission and journey. They have provided sufficient data to underscore this observation: WGA's leadership has encountered transformation through the intentional engagement with reflective practice, which in turn has influenced WGA's values and praxis. Furthermore, through the outcomes of the case study, a deeper sense of the *missio Dei* and how it informs praxis is evident.

CHAPTER 7 – DEVELOPING LEADERSHIP FOR A NEW PARADIGM

7.1. OVERVIEW

In this chapter, the focus is on the theme of developing leadership for a new paradigm. Through a case study of a WGA leadership development event, called *Leaders Journeying Together – Third Table*, factors are identified that contribute to developing leadership for the paradigm for global mission leadership. The content and methodology of the event provide a model for developing new and emerging leadership.

Two concepts are also examined that effect and inform a global mission paradigm: (1) the theme of friendship in mission – an area that has not yet received sufficient attention but provides a deeper layer of meaning and responsibility for global mission leadership; and (2) the concept of polycentrism as a component of globalization, which is important because it provides a deliberate movement away from established centres of power, so that leadership takes place among and within a community that learns together. This provides inspiration, models and methods for defining and understanding global mission structures.

This chapter further explores the research question of how WGA persists with its mission while developing global leadership for Bible translation movements worldwide. The research is enhanced by the findings of this chapter as it considers factors concerning developing leadership for the changing contexts that have been brought by globalization.

7.2. FRIENDSHIP IN MISSION

The theme of friendship in God's mission is an outcome of WGA's missiological awareness of community. The theme of community in the missiological reflective process was explored in Chapter 6. Friendship in the *missio Dei* was not developed at that point. However, it has a contribution to make to the new paradigm under development. There are a number of reasons for stating this: (1) WGA facilitated a missiological consultation for Wycliffe U.S. in February 2014 in Orlando with the aim of exploring how this organization could accomplish its mission. Throughout the discussions, the importance of friendship in mission spontaneously surfaced a number of times through the reflections of some of the participants; (2) This theme was followed up in a retreat of senior leaders of Wycliffe U.S., Seed Company (an affiliate of Wycliffe U.S.) and some of WGA's senior leadership in Addis Ababa,

Ethiopia in July 2014. The theme of the retreat was “Friendship in God’s Mission”, and included interacting with Ethiopian church and mission leaders associated with WGA; and (3) The theme of friendship in mission was subsequently discussed at regional meetings with WGA affiliated leaders in Manila, Philippines in February 2015, and Nairobi, Kenya in March 2015.

What follows is a literature review on the issue of friendship in God’s mission. This reviews provides insights into why the topic is of relevance to a paradigm for global mission leadership.

7.2.1. Theological basis

Bedford (2006:35) notes that the Gospel of John is rich in ‘the vocabulary of friendship’, citing instances such as John the Baptist portrayed as the ‘friend’ of the bridegroom (Jn 3:29); and Martha, Lazarus and Mary as Jesus’ friends (Jn 11). In John 15:13, Jesus states that when a person gives his/her life for a friend, this is the ultimate expression of love. He then says (15:14-15), ‘You are my friends if you do what I command. I no longer call you servants.... Instead, I have called you friends...’ (NIV). Bedford (2006:35) states that Jesus addresses a ‘community of friends’, who for the apostle John, are all who are in the ‘community of faith’.

The basis of Jesus as the ultimate friend can be understood as his commitment to his friends in the same way that his friends are committed to him and show this by their resolve to walk in his ways. Bedford (2006:36) points out that this is where Jesus’ language is Trinitarian: ‘I have called you friends, for everything that I learned from my Father I have made known to you’ (Jn 15:15, NIV). Furthermore, Bedford (2006:36) translates from German, Moltmann’s (1991:52) Trinitarian grounds for friendship in John 17:21 – ‘God’s friends... no longer live “under” God, but rather with God and in God. They participate in God’s pain and in God’s joy. They have become “one” with God.’ Bedford (2006:36) suggests, therefore, that friendship with the triune God is a relationship that transcends ‘that of servant... and even... children of God’. The implication is ‘gratitude for God’s friendship’ is lived through friendship with others (Bedford 2006:36).

Chua (2010:5) suggests that the triune God sets the example of friendship through his invitation for his followers to participate with him in his ‘relational life’ through his calling people to a friendship, first with him and then with others. This invitation to friendship, divine and human, forms what Chua claims is the most fundamental or ‘primordial missiological principle’.

Glasser *et al.* (2003:206) notes that Jesus believed that friendship was the ‘best way’ to gain the confidence of and solidarity with all people: ‘He sought to love and befriend them in order to win them’. It was the event of Christ coming and ‘reconciling the world to himself’ (2 Cor 5:19, NIV) that created the opportunity for a new and permanent relationship with the triune God and humanity since all are ‘invited into God’s presence and friendship’ (Glasser *et al.* 2003:369).

7.2.2. Missiological basis

Robert (2011:106) maintains that the yearning for cross-cultural friendships provides a significant incentive for mission because practitioners see developing ‘interracial and intercultural relationships as both a means of mission and an end in itself’. In addition, Keum (ed. 2013:35) suggests that faithful mission takes place in the interchange of ‘life and action’ through an approach of ‘respect and friendship’ that involves a deeper ‘listening to others’.

Following on with this idea of dialogue, Balia and Kim (eds. 2010:47) contend that interaction with others from different backgrounds (such as religious, socio-economic, cultural, and so forth) is of paramount importance in developing relationships in mission. It is the pathway to creating friendships across all types of barriers.

Looking back over 100 years ago to the World Missionary Conference in Edinburgh in 1910, one is reminded of the importance of friendship. Through the close friendship with the Western leaders of Sherwood Eddy and John Mott, a young Anglican minister from India named Samuel Azariah (1874–1945) was invited to participate in the conference. He was one of only about 20 representatives from the global South and East (Kim 2009:23), and speaking to the conference, Azariah said:

Missionaries, except for a few of the very best, seem... to fail very largely in getting rid of an air of patronage and condescension, and in establishing a genuinely brotherly and happy relation as between equals with their Indian flocks.... You have given your goods to feed the poor. You have given your bodies to be burned. We also ask for *love*. Give us FRIENDS!

(Robert 2011:100)

The call for friendship in mission from Azariah has been remembered as one of the most noteworthy statements from the Edinburgh 1910 World Missionary Conference.

And yet, a century later, the church is still burdened with ‘friendships strained by postcolonialism, dependency, paternalism and poverty’ (eds. Balia & Kim 2010:133).

Azariah was committed to cross-cultural friendship because he personally observed its power. In his second address at the conference, Azariah pleaded his case for a visible demonstration of the Christian vision of God’s kingdom to his fractured Indian society, divided by caste and structural injustice. His country needed to witness how the church was bound ‘together across the dividing lines of caste, ethnicity, culture and empire’ by a unique quality of friendship that ‘derived from the knowledge... of the exceeding riches of the glory of Christ’ (Stanley 2009:129-130).

Racism and missionary paternalism have been one of the chief barriers to Christian life. To overcome this requires ‘all races working together’ so that the full glory of Christ is achieved because ‘only cross-racial friendships... reveal the image of the Lord’ (Robert 2011:100). Since economic polarities and social inequalities still exist within the global church, Azariah’s fervent plea is still relevant (Bonk 2006a:170). By identifying failures in human relationships as the most fundamental of all missionary failures, Azariah hit upon a ‘raw nerve’ in Western Christianity (Stanley 2009:130).

Robert (2011:102) notes that ‘world friendship’ was a forceful philosophy that came out of the 1910 Conference. However, in order for this to be credible, some documentation of cross-cultural friendships between indigenous Christians and Westerners was required. However, much of such examples have been stories buried in mission organization’s archives. Therefore, they must be recovered from the masses of mission agency memoirs and provided as inspirational examples to today’s missional movements.

Jesus’ willingness to give his life for his friends (Jn 15:13) demonstrated an incarnational purpose. The notion of biblical *koinonia*, which Hastings (2012:216) defines as ‘sharing in the love and life of the triune God’, means that knowing Christ ‘more intimately’ in community and friendship is foundational for mission.

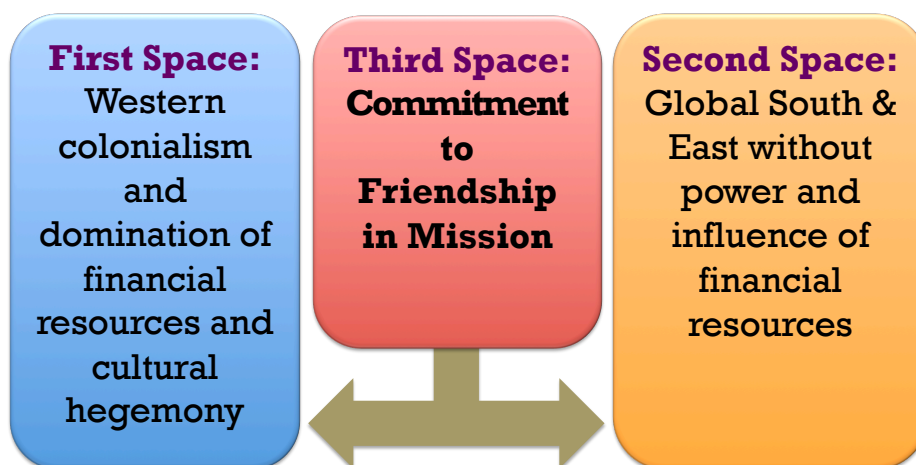
Some Western missionaries have followed this pattern with those from the global South and East, who value friendship as a core value. To some degree, after the 1910 Conference, friendship became a compelling principle in the spread of Christianity ‘as a multicultural community’, because friendship demonstrated Christ’s love that helped overcome the inequalities and ‘racism of the colonial era’ (Robert 2011:106).

An example of the emergence of the theme of friendship in mission is what occurred

with over 100 Papua New Guineans at a retreat of the Bible Translation Association on 30 June 2015 at Ukarumpa. I facilitated a discussion on the question of, “What unique values of friendship do Melanesians bring to the regional and global Bible translation movements?” The participants gave over 25 ideas. I then asked them to agree on just five “gifts” that they would offer to the regional and global church and missional movements. This is what they wanted to offer: (1) gift giving without an expectation of something in return so that friendship is strengthened; (2) friendly greetings first before anything else; (3) developing relationships first before task and time; (4) visiting friends so to be available to listen and support; and (5) giving trained Papua New Guineans as to contribute to the Bible translation movement in the region and beyond (they specifically were giving their former leaders, David and Sineina Gela, to a leadership role within WGA that would serve the wider region as “ambassadors of Melanesia”).

Towards the end of the 1950’s and coinciding with the ending of European colonialism, a new vocabulary of ‘partners, partnering and partnerships’ superseded the theme of friendship in mission as the appropriate ‘ethic for a postcolonial age’ (Robert 2011:102). Into this milieu Price (2012:59) calls for a ‘third space’, one that is between the West’s new colonialism with its ‘domination of resources [and its] cultural hegemony’ and those in the global South and East who live without the power and influence of financial resources. This third space is the call for making friendship in mission an important commitment. Price’s observation can be illustrated in this way:

DIAGRAM 7.1. The first, second and third space



Robert (2011:106) observes that ‘Azariah’s cry’ was both a protest and a ‘prophecy’. Real friendship across ‘widening economic divides’ is both difficult but possible. True

cross-cultural friendship requires a long-term commitment between individuals and places and includes the need to understand, respect, learn from, and live amongst another culture or religion. A relevant question is whether anyone actually has the time to make such friends today? Perhaps this is difficult, but Robert (2011:106) concludes, 'despite the dangers of unreflective paternalism, friendship remains the proof and the promise of Christianity as a multicultural, worldwide religion'.

7.2.3. Implications

A missiology of friendship creates a greater openness to others by walking and serving humbly as friends with Christ and each other. This has implications for WGA and raises a number of questions: (1) Do organizations in the WGA community believe that all participants in Bible translation movements are essential? Changes continue to take place in Bible translation movements with new players who are seeking to listen to and discern the movement of the Spirit; (2) Are there ways in which WGA is leading that hamper the participation of others in Bible translation movements? It is possible that WGA's strategies and structure obstruct others who should be involved; (3) Is WGA willing to take a humble attitude and seek to learn and change its perspectives when necessary? WGA must be cautious not to appear as an authority or expert to others in Bible translation movements; and (4) Is WGA willing to let God redefine how he wants it to participate in his mission? This will require WGA and its organizations to serve humbly and in community, so that it reflects God's full glory more so than at present.

This review of friendship in mission contributes to the research question on how WGA will remain faithful to its mission by developing global leadership: The emerging leadership community that WGA develops needs to think and act in an holistic way by placing emphasis on the value and importance of developing friendship in community in mission (see Chapter 6).

The appraisal also notes that globalization influences a paradigm of global mission leadership: The interconnected world (see Chapter 2) enables cultures to connect with each other in ways not envisioned before. Taking advantage of these connections enables deeper friendship in community in mission.

Also to be noted is how the missional journey of WGA is impacted. As Van Saane (2014:47) states, it is not the final destination of the journey that is the most important part, but rather it is 'the journey itself with all its barriers and challenges'. WGA's journey has had to adapt to new global contexts of the mission of God, the demographic shifts of the church, how its core ministry of Bible translation is

conducted, and various other factors. The journey is enhanced as WGA's leadership community embraces the concepts of a missiology of friendship, one that creates a greater openness to others by walking and serving humbly as friends with Christ and each other.

7.3. POLYCENTRISM IN MISSION

A concept that is helpful in discussing the paradigmatic change in WGA is the concept of polycentrism, which is associated or an outcome of globalization. This is because globalization, as defined in Chapter 2, is the multidimensional social process and interconnection that multiplies and intensifies social interactions. It links these together in such a way that local developments in one part of the globe are affected by events in some other part of the world. It therefore creates an interconnected world made possible through widespread access to innovating and converging technologies, combined with economic and political influences, to produce dynamic forces not bound to a particular geographic or cultural context. Into this milieu arises the concept of multiple, or polycentric centres of influence and leadership. We now follow with a literature review about polycentrism.

The term polycentrism is the concept of allowing for self-regulating centres of influence within a singular structure. This occurs when there are many centres of power or importance within a political, cultural, or socio-economic system. The multiple centres may be of leadership, power, authority, ideology or importance within a larger 'political boundary' (Dictionary.com n.d.).

Woodward (2012:60) notes several 'megashifts' that affect us today and influence the way an organization does its work: (1) from print and broadcast media to digital; (2) from modernity to postmodernity; (3) from rural to urban; and (4) and from Christendom to post-Christendom. These shifts emphasize 'the vulnerabilities of a centralized leadership structure'. In response, leadership methods must move from hierarchical to polycentric so that they may more 'meaningfully connect with the digital generation' (Woodward 2012:60).

Polycentrism is now analysed within seven situations: (1) urbanized-economic context; (2) political-ideological associations; (3) global-glocal socio-cultural situations; (4) organizational-leadership contexts; (5) missional movements; (6) the global church (including ecclesial structures); and (7) WGA's journey (including its missiological understanding and polycentrism's impact).

7.3.1. Urbanized-economic contexts

Polycentrism in an urban setting identifies that within a municipal area there are an array of authorities, each with autonomous units. All of these units recognize the authority of the other centres (Afegbua & Adejuwon 2012:148). Davoudi (2007:65) defines a polycentric city as one that comprises a centre with an 'organised system of concentrated sub-centres' referred to as a 'polycentric urban region (PUR)'. This occurs within a geographical region when there are 'three or more cities' in close proximity with each other. Each has separate historical and political histories that 'demonstrate a high degree of functional interconnections and complementarities'. Examples include 'the Rhine-Ruhr region in Germany,... and the Flemish Diamond in Belgium (consisting of Brussels, Leuven, Antwerp and Ghent)' (Davoudi 2007:65).

The PUR is the opposite of the model of the city depicted by Burgess (1967:50) 'as a series of concentric circles'. It starts with a downtown area with its headquarters for business; the next circle is for light manufacture; the next is for the workers who want to live closer to their places of employment with the final circle having various forms of residential areas spread out and involving lengthy commutes to the central area. Many cities of the world are modeled this way, such as Chicago, Melbourne, London and so forth. Cattan (2007:65) calls these 'dispersed' cities represented by 'disorganized urban sprawl'.

The polycentric model is thought to be democratic because it enables widespread ownership by its participants. Afegbua and Adejuwon (2012:148) suggest the model produces a context of 'peace, cooperation and institutional integration' within all of the participating units. Polycentrism promotes a balanced form of 'sustainable territorial development' (Cattan 2007:XI) because of its principles of equality and cohesion among all of its units (Cattan 2007:IX).

Carrière (2007:16) indicates, in order for polycentrism to economically benefit clusters of urban centres, there have to be meaningful exchanges between each of the urban centres within a region. The model promotes socio-economic competitiveness through 'balanced development' (Davoudi (2007:68). This provides an increase of organized networks and 'multilevel forms of governance' that arise from the 'bottom up' (Davoudi 2007:72).

Since globalization works across national boundaries, it may make the state form of governance less effective. In its place, polycentrism emerges through the 'interconnectedness between municipal, provisional, national, regional and global sites', and there is no single site that rules over the others (Scholte 2005:n.p.). The

political associations of polycentrism have implications for WGA's governance and structure because as a global alliance, WGA inspires the interdependent self-governing organizations that make up WGA to collaborate together as a community, but retain their individual distinctions.

7.3.2. Political-ideological associations

Hogue (2003:2) states that Pamiro Togliatti, the leader (1927-1964) of the Italian Communist Party (PCI), was the first to use the term polycentrism. Post-Joseph Stalin, polycentrism described the 'independence among states and parties' within the communist/socialist arena and the occurrence of 'one real and several potential rival centres to the Soviet Union'. Bracke (2007:63) detects that for PCI, 'de-Stalinization' led to PCI replacing the Soviet Union with its own history instead of making mention of the 'actual Soviet system'.

Marxist economist Samir Amin applied polycentrism to the capitalist world economy following World War II. As Japan and China emerged as powerful economies, this in turn led to the disintegration of Western automotive-centred economies (Hogue 2003:2). In other words, Western nations faced new rival polycentric economic influences. In a similar way, as WGA has continued on its journey from a centralized Western institution to a global alliance, new centres have arisen from different parts of the world and are bringing various forms of influence throughout the alliance.

Bracke (2007:64) found that by the early 1960s, it was not just the communists but also the entire world that was becoming polycentric. The emerging signs of polycentrism were brought about by decolonization and détente. It was the 'end of bipolarism'.

Amin and Togliatti's use of polycentrism describes what happens when rising differences are not managed well in a hierarchical system, one that gives privilege at the centre, marginalizes and represses the periphery, and denies validity to those who are affected. In such cases, polycentrism allows for differences without needing to address structures that are different but equal in status or power. Polycentrism is interested in empowering the disempowered and does so through reconfiguring all of the texts and discourses that stand in the way. It operates 'from the margins' because it views marginalized (or 'minoritarian') groups as active participants (Hogue 2003:4). This polycentric approach of the dispersion of power creates a democratic environment that enables 'popular participation', encouraging a diversity of 'decisions and authority centres' (Afegbua & Adejuwon 2012:148).

Polycentric groupings and gatherings are in contrast to “unicentrism”, which is likened to colonial theories and institutions. Such ‘monocratic order’ as Afegbua and Adejuwon (2012:149) call it, limits ‘popular participation’ because those with the power are able to determine what is ‘right’. Issues such as human rights or public morality may be considered unimportant. Such a system may be known by its ‘high-handedness, occasional unrest, lack of press freedom, shrinking space for civil society operations and contested political legitimacy’ (Afegbua & Adejuwon (2012:149). It is most noticeable in nations ruled by one-party political systems (such as in China and the Democratic People’s Republic of Korea), absolute monarchies (such as in Saudi Arabia), or military regimes (such as in Laos and currently Thailand).

In a similar way, the polycentric approach of the dispersion of power is observed in the development of the new alliance structure of WGA. This has enabled the voices from the global South and East to take greater prominence in the governance and leadership of WGA.

7.3.3. Global-glocal socio-cultural situations

Polycentrism offers alternative viewpoints to parochialism (the assumption that one’s belief or way of operating is superior to others) and ethnocentrism (one’s assumed ethnic or cultural superiority). Ahstrom and Bruton (2010:42) comment that polycentrism is the opposite of ethnocentrism in that people try to do the things ‘the way locals do’ or “when in Rome, do as the Romans do.” The end result can be that the local culture has the last word on matters such as the status of women or the acceptability of bribery, even if these issues may be in direct conflict with ‘the parent firm or even homeland laws’. Caution is required because adopting polycentrism without reflection could lead to ‘ethical lapses’ for participants (Ahstrom & Bruton 2010:42).

Balia and Kim (eds. 2010:255) observe that ‘cultural polycentrism is a fact of our time’ since cultural diversity is increasingly a global reality. Polycentrism in inter-cultural situations is an ‘awareness of otherness’, which is an attitude of openness and curiosity that is willing to put aside both doubt about other cultures, and acceptance of one’s own (eds. Byram *et al.* 2001:5). This is the ability to ‘decentre’ oneself as one takes on the ‘perspective of an outsider’ with their different set of beliefs, values and behaviours (eds. Byram *et al.* 2001:5). This point of view is what WGA attempts to do as diverse cultural groups are brought together in consultations.

According to Morse (1998:234), effective communities broaden their sphere of

leadership to form a polycentric model of numerous leadership centres that interconnect with each other. These centres enable the vision for the community through finding opportunities for its diverse array of people to make decisions, collaborate and to act together on suitable ways to reach the community's goal. Again, this goal is complementary to WGA's hypothesis of a paradigm that involves a leadership community.

Bowen *et al.* (n.d:11) suggest that informal and formal networks within a context operate like 'turbines' that are not 'centralized or pyramidal' in how they are governed but, instead, are polycentric with many interconnected centres of leadership. This provides 'social energy' for building capacity in the community. Hustedde (2007:53) refers to this as an 'entrepreneurial community', operating with a number of circles of influence, such as social services, youth, the arts, local government, and so forth. The leaders from each circle are enabled to make decisions directed by the mutual vision. Hustedde (2007:53) states that polycentric leadership works well when it moves beyond team building to 'team learning', where leaders think collectively and learn to work in a coordinated way.

The polycentric model of leadership and cooperation amongst global players is noted in the Global Partnership for Climate, Fisheries and Aquaculture. It describes itself as 'a voluntary global level initiative' amongst over 20 international organizations and bodies that share a 'common concern for climate change interactions with global waters and living resources and their social and economic consequences' (PaCFA). Its collaborators work together to create alertness to the importance of issues and suggest means of addressing these issues.

7.3.4. Organizational-leadership contexts

Some theorists, such as Brafman and Beckstrom (2006:19), provide analogies for centralized leadership structures (e.g., a spider) and decentralized leadership structures (e.g., a starfish). In a centralized structure it is clear who is in charge with a specific place where 'decisions are made' (i.e., the corporate headquarters or the board room). This leadership is 'coercive' because the leader holds ultimate power and authority and 'uses command-and-control to keep order.' WGA has moved away from this type of structure.

This coercive arrangement depends on hierarchy, like a pyramid in structure, where someone is always in charge (Brafman & Beckstrom 2006:46). The organization is divided into departments, which acts as silos from each other. These are the legs of a spider and when it is functioning well, each leg does its job and supports the

organization. However, cut it off the head of the spider, and it dies. The analogy is the same with a hierarchical structure – without the CEO as the head, the organization will move into decline and eventual organizational death.

In contrast, an open or decentralized organization is ‘amorphous and fluid’ (Brafman & Beckstrom 2006:50). Because it is flat ‘anyone can do anything’ (Brafman & Beckstrom 2006:46). Knowledge and power are dispersed and this creates great flexibility as entities respond quickly to any type of situation by ‘spreading, growing, shrinking, mutating, dying off, and reemerging’ (Brafman & Beckstrom 2006:50).

This structure operates like a starfish because it does not have a head that gives central commands, and its main organs are duplicated throughout each of its arms, since it is actually ‘a neural network’ that functions as a decentralized system (Brafman & Beckstrom 2006:35). Just as with a starfish, a decentralized organization can lose a leg or two and still survive, but with all legs working well together, a decentralized organization can be highly effective (Brafman & Beckstrom 2006:87).

Informal organizational structures have been thought to be a limitation. However, in the ‘absence of structure [and] leadership’, there is an advantage: It is ideology rather than structure that is the essential glue that holds the decentralized organization together – the ‘fuel’ that drives the decentralized organization (Brafman & Beckstrom 2006:95, 206).

While a decentralized structure may tend to appear ‘ambiguous and chaotic’, it still may achieve measurable results (Brafman & Beckstrom 2006:89). The measuring criteria, however, is different: how active are the circles of networks, are they distributed, are they interdependent, and do they bring new kinds of connections between them?

This is very similar in concept to Plowman *et al.*’s (2007:354) ‘Complexity Leadership Theory’ (covered in Chapter 4). They point out that fast-responding leadership is dynamic, emergent and adaptive and inspires others to be innovative and solve complex situations and problems. This is done through interconnected relational teams of ‘distributed intelligence’ that do not depend upon the limitations of a few people in top-level leadership positions.

Morse (1998:234) claims that a structure that is neither centralized nor decentralized is therefore polycentric. This is a hybrid model with a ‘bottom-up approach of decentralization’, but with at least some degree of control and structure of centralization (Brafman & Beckstrom 2006:164). The ‘sweet spot’ of the

decentralized-centralized continuum is the point that ‘yields the best competitive position’, although this is often in ‘a tug-of-war’ between the forces of centralization and decentralization (Brafman & Beckstrom 2006:164). In a similar way, WGA’s leadership structure has evolved from what was a highly centralized model, to a hybrid that is largely decentralized, but retains a minimal amount of centralization to support the leadership and governance required to ensure WGA remains a trustworthy organization in the global arena.

7.3.5. Missional movements

In my analysis, Volf (1998:217) hints at a Trinitarian premise for polycentrism through his description of subordination within the triune God when he says: ‘The structure of Trinitarian relations is characterized neither by a pyramidal dominance of the one..., nor by a hierarchical bipolarity between the one and the many..., but rather by a polycentric and symmetrical reciprocity of the many.’

Woodward (2012:20) believes that hierarchical forms of leadership create ‘an individualistic approach to spiritual formation’, whereas polycentric leadership provides ‘a community of leaders within the community’. This is especially relevant amongst the Millennial (born in the 1980s-1990s) and Digital generation (born after 2000) where ‘cultural architects’ equip others in the community (Woodward 2012:61). The cultural architect creates a missional culture that enables ‘the priesthood of all believers’ (Woodward 2012:60).

The polycentric model of missional leadership gives people ‘equal authority and revolving leadership’ as they pursue community and ‘wholeness together’ (Woodward 2012:100). Spiritual maturity is modelled by an interdependent community of leaders with their various strengths and weaknesses, who are open and transparent to others in the community. This is in contrast to the pastor who is expected to function with the same level of authority as the North American business world CEO model where merits and performance are associated with the role (Woodward 2012:93).

Polycentric leadership enables more of a communal approach in which leaders operate within an array of interconnected communities. Through polycentrism, there is a deliberate attempt to move away from established centres of power, so that one leads from among others. In this way there is creative learning in a community, with attentiveness to others in the community, especially those from within the margins of the community.

Polycentrism recognizes that leadership can come from anyone the Holy Spirit empowers, regardless of age or experience. Formal leadership structure does not necessarily guide the relationship between the leader and follower. Instead, it is more likely to be the Holy Spirit who does so (Woodward 2012:213). Those who are leaders intentionally rotate with other leaders so as to give breaks and rest to all concerned (Woodward 2012:214).

7.3.6. The global church

The past one hundred years of growth of the global church has birthed, according to Balia and Kim (eds. 2010:166), 'a polycentric world church'. Koschorke (2014:18) suggests that the various epochs in the history of World Christianity should also be viewed as polycentric movements. Throughout church history has been the plurality of centres of the church, cultural expressions of Christianity, confessional variations, and 'indigenous initiatives' of the emerging churches.

Koschorke (2014:18) cites Ethiopia as an example of polycentrism in church history. The Ethiopian church claims its biblical origins dating back to King Solomon. Ethiopians have had their own biblical Canon, their own liturgical language called Ge'ez', differing church customs with their practice of the Sabbath and of circumcision, and unique structures of the church. The Ethiopian king resisted the onslaught of missionaries from Europe in 1881 'on the grounds the Ethiopians were already Christians' (Koschorke 2014:18). Ethiopia in colonial times was also the only African country to resist European colonialism when the Italian army attempted an invasion in 1896. Consequently, Ethiopian Christianity had a great impact upon the African elite of the 19th century because it inspired them to be 'religiously-modern' (meaning Christian), without desiring to become dependent on Western missionaries. It was as though the word 'Ethiopia' became 'a symbol of political and ecclesial independency' because it was 'black, it was free, and it was Christian'. These matters influenced the churches of African Americans, Caribbean and parts of sub-Saharan Africa (Koschorke 2014:19).

Another example is with the development of diaspora churches in Western countries that originated from the global South and East. Through extensive migration, Christians from the global South and East bring new examples of theological education and formation to the West. The outcome is theology that is better suited for the challenge of mission in the West as the Western church learns from the churches from the global South and East.

Christianity can be viewed as polycentric because it has many 'cultural homes' within

a diversity of contexts and is not permanently attached to any particular one (Tiéno 2006:38). With the centre of gravity of the church shifting from the West, the polycentrism of cultures and languages is one reason that Christianity has spread across the globe, because it is at home in all languages and cultures, and among all races and environments. Diversity in the global church is the reality of 21st century Christianity.

Western influences of the church are transmitted globally because of a disparity of power such that the receiving context becomes dependent upon the Western church. The Ethiopian example is why leadership from the global South and East must be enabled to provide a balancing influence on Western mission strategy. This is possible through a polycentric missional leadership that utilizes equal authority and revolving leadership through a community of leaders working together.

Kim (2009:15) stresses the genuineness of polycentric places of spiritual vitality and missionary expansion of the Christian faith. This occurs in the global South and East where Christianity has many centres of influence, whether in Ibadan, Nigeria; São Paulo, Brazil; or Seoul, South Korea. Kim concludes, such centres are not 'contained by any human boundary' but instead appear as a 'mosaic of churches and communities' (Kim 2009:16, 283).

The polycentrism of cultures and languages has been a reason that the Bible's translatability has been a vehicle for the spread of Christianity across the globe, demonstrating that it is 'at home in all languages and cultures, and among all races and conditions of people' (Sanneh 1989:51). The Bible's translatability bears witness to its adaptation into the local context of any language and culture. Bible translators reject the thought that God speaks only in a special, sacred language in the Scriptures; instead, God speaks in any vernacular. According to Bediako (2004:32), the Christian faith is 'the most culturally translatable' of all religions because it feels 'at home in every cultural context without injury to its essential character'. Since Christianity places its authority in the Bible, it does so without claiming a 'sacred' language. Consequently, 'Christianity has developed as a "vernacular" faith' to the extent that each person with a Bible in their mother tongue 'can truly claim to hear God speaking to us in our own language'. Sanneh (2003:97) elaborates:

being the original Scripture of the Christian movement, the New Testament Gospels are a translated version of the message of Jesus, and that means Christianity is a translated religion without a revealed language. The issue is not whether Christians translated their Scripture well or willingly, but that without translation there

would be no Christianity or Christians... the church would be unrecognizable or unsustainable without it.

7.3.7. Ecclesial structures

It is helpful to illustrate polycentrism as the *modus operandi* of WGA by referring to two counterexamples: (1) the Roman Catholic Church; and (2) the Dutch Reformed Church (DRC) in South Africa.

(1) It is possible to see a polycentric concept of structure emerge within the Roman Catholic Church since Vatican II. At that time it began 'opening itself to the multiplicity of cultures in which Christian Catholicism has taken root' (Habermas 1997:249). As the Church has done so, it faced the tension of maintaining its identity within the 'cultural multiplicity of its voices' (Habermas 1997:249). A polycentric emphasis of the Church accepts as essential the plurality of expressions of Catholic doctrine as well as a multiplicity of initiatives that are in line with its tradition of faith.

(2) Niemandt's (2015) study of the DRC notes how in 2013 and 2014, its Highveld Synod started a process of reimagining the future direction of the denomination. As it did so, it involved the regional synods in this journey. Inherent in this process was the recognition of the church's denominational structures operating as 'complex systems' (2015:3). Therefore, applying Complexity Leadership Theory (c.f. Plowman *et al.* 2007) to this context has altered the view of the role and purpose of the individual congregations 'as self-organising, complex, adaptive, self-regulating systems' (2015:3). Niemandt (2015:8) concludes that in the process of leading change within the DRC's denominational structure, leadership emerged that was empowered to 'disrupt existing patterns, encourage novelty and act as sensemakers'.

These two very brief illustrations show that in the case of both the Roman Catholic Church and the DRC in South Africa, tensions inherent in complex organizations have been dealt with by embracing complexity through centralized leadership structures. However, both institutions have sought ways to bring greater participation from those who have not traditionally been in the central power structures.

7.3.8. The journey of WGA

The political associations of polycentrism have implications for WGA's governance and structure. As a global alliance, the 100+ self-governing organizations that make up the alliance collaborate together as a community, but retain their individual

distinctions. As a result, there are four ways that polycentrism affects WGA: (1) Transitioning from the “West to the rest”; (2) Transitioning from a Western agency, to an international organization, to a global alliance; (3) Transitioning from an assortment of self-governing autonomous organizations to an alliance of self-governing organizations behaving and working together as a community; and (4) Transitioning from a centralized international institutional structure to a decentralized hybrid alliance structure. These are now explored in more detail.

(1) Transitioning from the “West to everywhere” to “everyone assists everyone to everywhere”: This transfer in ownership and responsibility for mission is because of, or at least coincides with, the shift in the global church. At one time resources for mission originated and were controlled by Western nations and sent to the non-Western countries. Now, people and mission agencies from all kinds of countries are now participating in the Bible translation movement, either in their own country, in other countries, or a combination of both.

Rather than being centred in North America, where WGA’s roots are, it relocated its operational headquarters to Singapore (2011), and in 2015, its leadership team was from eleven countries – four Western and seven from the global South and East. Its Board of Directors was from ten countries – four Western and six from the global South and East. Concerning the 100+ organizations that comprise WGA, 70% were from the global South and East.

(2) The structure shifted from a Western mission agency to an international organization and now is a global alliance. This shift is one of structure – when Wycliffe was first formed, was a U.S.-formed and based organization and it created operating units in other countries, similar to the post-World War II metaphor of divisions.

Wycliffe Divisions became Wycliffe Member Organizations, and then Participating Organizations. These are now referred to as Alliance Organizations. This terminology signifies a transition from how organizations were called Divisions (of Wycliffe U.S.), to Wycliffe Member Organizations, to organizations in the community of the Wycliffe Global Alliance. Whereas originally most of the organizations had Wycliffe in their name, that is no longer the case.

Now, WGA is an alliance of like-minded organizations, with movements collaborating together for Bible translation around the globe. This structure of WGA forms a polycentric concept where there are many centres of leadership interrelating – from the individual, interdependent and diverse WGA Organizations, to WGA’s Area

Directors; from those to the rest of WGA's leadership team; then to WGA's Board and back again to WGA Organizations' Boards, and so forth in an informed spiral. This interconnected leadership web identifies the vision for the community and then finds opportunities for its many organizations to make decisions, collaborate and act together in suitable ways to reach the goal.

Consequently, multiple centres of influence and polycentric places of spiritual vitality and missionary expansion and influence are impacting WGA in a positive and dynamic sense. They exist from Kenya, to South Korea, from Papua New Guinea to Paraguay, from Singapore to South Africa.

(3) Transitioning from an assortment of self-governing autonomous organizations to an alliance of self-governing organizations behaving and working together as an interdependent community: The organizations that make up WGA operate in such a way that they are polycentric, with many interconnected centres of leadership. The WGA leadership team ensures WGA remains committed to its vision, and enables all of the WGA Organizations to collaborate together in a community. The individual leaders of WGA Organizations are able to participate in the collaborative workings of WGA. As a result, the polycentric leadership operating within WGA creates a learning environment where its leaders collectively reflect together and act in a collaborative manner. The glue that binds WGA is its ideology, which is also the fuel that enables it to move forward.

WGA and its organizations were resourcing SIL International as the primary purpose for Wycliffe. This has transitioned into seven Participation Streams with greater roles and flexibility in leading and managing Bible translation programs by WGA Organizations. A group of over 42 organizations within WGA now lead and manage Bible translation programs, with involvement in a total of over 970 language projects.

As the leaders of the various circles within WGA (whether the leadership teams of individual WGA Organizations, WGA's regional teams, or its global leadership and Board) interact with each other, they embrace differences, release energy, and embrace unity. Consequently, the larger WGA community and the even wider Bible translation movements are enriched by the health of the many smaller communities that make up WGA. Since the various circles of polycentric leadership associated with WGA are culturally diverse, there is a growing attitude of openness and curiosity, an awareness of otherness, and a readiness to learn from each other. This leadership model operates with people of equal authority who pursue wholeness in community.

(4) Transitioning from a centralized international institutional structure to a decentralized hybrid alliance structure: WGA's structural changes mirror moving from a spider or institutional hierarchical structure called WBTI and based in Dallas, Texas, to what it is today, an alliance, with an operational headquarters in Singapore that is more symbolic than structural in importance. This newer form of structure, developed in 2008, resembles many aspects of a decentralized starfish structure. Yet, in reality it maintains some vestiges of institutionalism, because of operational requirements such as maintaining its financial systems and standards, governance requirements, and how it maintains accountability from its organizations. WGA's current structure is therefore not centralized or decentralized, but it is polycentric, depicting a hybrid model, with a bottom-up approach with some degree of control, structure and centralization in the midst of decentralization.

7.3.9. Missiological influences in WGA

As WGA transitions, it should not be understood from either a North American or European missiological school of thought, although both have been primary sources of missiological influence over it for decades. In fact, WGA's missiological perspective now comes from many cultural homes within the diversity of cultures that constitute it. Through the missiological influences at a Board, leadership team and WGA organizational level, leaders from the global South and East continue to generate new patterns of missiological influence to WGA. The arising missiology will enable WGA and all its leaders and organizations to be better prepared to face the challenge of global mission. It follows that, for mission to be global and not owned by only one region, polycentric missiological discussions should be a standard and not optional.

There have been a number of general missiological influences upon WGA's leadership team. These have been governed by the nationalities of the team members, as well as their own missiological development.

Noticeable patterns of influences within WGA are from: (1) the U.S., with its pragmatic anthropological and cross-cultural approaches; (2) Europe and South Africa, with broader theological approaches; (3) South Korea, which is closely tied to U.S. pragmatism, but has its own form of manifest destiny that emerged after the Korean War, and has influenced an aggressive missionary movement from Korea since 1980 (though now slowing down); (4) Singapore, also closely tied to the U.S., and includes some influences from Confucianism, with an emphasis on order, hard work and responsibility; (5) the Philippines, historically closely tied to the U.S., but lacking a cohesive perspective; there is a socio-economic gap between the metro

Manila elites and the rural theologians; (6) Latin America, through practical theological experiences in response towards balancing liberation theology; and (7) Kenya, influenced by both European theology and Latin American liberation theology, with a hermeneutic approach that is unique to the East African experience.

These influences can be considered in a polycentric framework, with each voice bringing to WGA's missiological table a wide variety of tactics, and consequently, a richer missiological conversation. While missiological variety shapes WGA, such variety does not attempt to accommodate or reflect every theological construct that is practiced.

7.3.10. Polycentrism in WGA

Several observations can be made about the influences of polycentrism on WGA: (1) the ownership and responsibility for mission has shifted from Western countries to polycentric places of influence and spiritual vitality across the globe and this is mirrored in the WGA's structure; (2) WGA operates in an interconnected leadership web as a polycentric concept with many centres of leadership interrelating together; (3) the circles of polycentric leadership within WGA are culturally diverse, creating an awareness of others, with mutual learning; and (4) the WGA's structure is a polycentric model with a bottom-up approach of decentralization, and with a limited degree of control and structure of centralization.

A simple overview of polycentrism is given in Table 7.1, and its application to WGA is given in Table 7.2:

TABLE 7.1. Polycentrism in general

Moves power through decentralization with restricted control from established centres

Leads with attentiveness to the others in the community

There is a source of social energy through interconnected centres

TABLE 7.2. Polycentrism in WGA

Balances global spheres of influence, manages dependency from Western resources through influence from the global South and East

Creates new opportunities, practices, equal authority and revolving leadership

Incorporates new places of influence and spiritual vitality

7.3.11. Polycentrism and global missional leadership

The point for delving into polycentrism in the context of WGA and developing a paradigm for global mission leadership is this: Through polycentrism, there is a movement to lessen the potential autocratic effects of established centres of power, in terms of structure and centralization in the midst of decentralization, by means of a bottom-up approach with some degree of control. The results are: (1) one leads from among and with others; (2) one leads from creatively learning together in community and to an attentiveness to the others in the community; and (3) one leads within the margins of the global church.

A practical example of polycentrism at work is how the journey of WGA has been influenced by evolution from a centralized international institutional structure to a decentralized hybrid one. The benefit has been how the global church is represented and engaged in what was a Western institutional structure and paradigm.

Polycentrism applied to missional leadership (Chapter 2) contributes towards a paradigm shift from the Christendom concept of leadership through title and position, to the equipping of all God's people to live and serve in mission across various centres of power.

7.4. LEADERS JOURNEYING TOGETHER – THIRD TABLE

A case study is now presented as research methodology to explore the paradigmatic shift in WGA in terms of leadership development. This case focusses on a specific example of WGA's evolving leadership development practices. This assists in an in-depth understanding of how the paradigm for global mission leadership is maturing. Through this case study, contemporary real-life events are investigated. A case study is used because it is helpful in 'studying complex social phenomena' that arise in this 'single event' (Hiebert 2009:170).

7.4.1 Overview

The *Leaders Journeying Together – Third Table* (LJT-TT) was held on 27 April to 1 May 2015 at a venue near Istanbul. Todd Poulter, as WGA's Global Consultant for Leadership Development, was in charge of the event. Poulter had consulted with me and WGA's Area Directors about whom to invite to the event with this criteria in mind: (1) purposely invite older and younger leaders from all four regions of the world where WGA has a presence; (2) intentionally meet in Turkey because it is

where East meets West – literally and symbolically (during the event, Poulter organized an outing to the Bosphorus Straits where one side of the Straits reflects the culture and history of the East, and the other side that of the West); and (3) create a Third Table that was neither the First Table of the West, nor the Second Table of the global South and East, but instead, middle-ground between the two. Poulter (2014), states that the original idea of the Third Table came from Peter Tarantal of OM International, who also participated in the event. The analogy of a Third Table was from observing the study of missionary children, commonly referred to as TCKs (Third Culture Kids), who typically belong to a third culture, one that is neither their home culture nor their host culture, but an in-between culture.

The LJT-TT participants numbered a total of 27 people from 16 nations. Eleven were women. The range of experiences comprised eleven who served at a senior level of leadership; ten who served at a mid-level of leadership; and six who were not yet in official leadership roles, but whom their organizations foresaw as future leaders.

Upon inviting the participants, Poulter (2014) outlined his expectations of this ‘participatory event’ as: (1) exploring how leaders exercise power and authority and how they create community within God’s mission; (2) examining current beliefs and practices about leaders and leadership in their respective agencies and cultures; (3) identifying factors that help or hinder leaders and leadership in the mutual relationships between older and younger leaders, particularly in the sharing of power and ministry across generations, as well as across regions and cultures.

Because LJT-TT was a leadership development event, Kellerman’s (2012:154) rather negative assessment of the leadership development industry can be helpful. The industry generally assumes leadership is a skill that everyone should want. It can be learned by all types of people regardless of background or experience, and can be done in large numbers of people simultaneously. It can be done very quickly, even within a few days. Kellerman (2012:158) states that ‘leader-centrism’ is the nature of this industry, with the implication that the leader, not the follower, is the most important.

Kellerman’s observations are helpful when considering the purpose of the LJT-TT. Poulter makes it clear that although the focus is not specifically on the leader, the development of leaders in context and in community is of the utmost importance.

7.4.2. Virtual Bible study

As a condition for being invited to the LJT-TT, before the event started each participant had to agree to participate in a virtual Bible study process for four months. Once Poulter knew who was coming, he divided the participants into four virtual groups of 5-6 people. Each group was given one of the gospels to study with the theme of 'Watching Jesus and reflecting on his leadership'.

The participants were asked to read through the gospel assigned to their group once a month for four months. In the middle of each month, a new set of questions related to that concern was sent to them. They were also asked to keep notes or a journal and at the end of each month to share with the other participants one highlight from their reflections.

Beginning with the first month, the theme was: Jesus himself – his person and his character as a leader in God's mission. The questions considered were: (1) What most attracts you to Jesus? (2) What most surprises you, challenges you, or troubles you about what Jesus said or did? (3) What are Jesus' most significant relationships? and (4) Which events, stories, or teachings best illustrate Jesus' person and character as a leader in God's mission?

During the second month the theme was: How are Jesus' purposes and priorities revealed as he fulfils God's mission? These questions were meant to include who got Jesus' attention and how they did so: (1) What was most important to him? (2) What most delights or angers him? (3) What truths and points does Jesus emphasize throughout his ministry that will help us understand God's mission? and (4) Which events, stories, or teachings best illustrate Jesus' purposes and priorities as a leader in God's mission?

The third month's theme was: Observe how Jesus exercises his power and authority as a leader in God's mission. The relevant questions included: (1) What is it about Jesus' personal authority that attracts or repels people? (2) In what way does Jesus use his power and authority? How does he use it in relating to his disciples? (3) In what circumstances does Jesus support or challenge cultural or religious expectations about how leaders exercise power and authority? and (4) Which events, stories, or teachings best illustrate how Jesus exercises his power and his authority as a leader in God's mission?

During month four the instructions were: Analyse how Jesus develops leaders for God's mission. Who will carry on after he's gone? The questions suggested were: (1)

What does Jesus do to build relationships with his disciples? (2) What does Jesus expect of his disciples? How ready are they to accept the tasks and challenges he gives them? and (3) At what points in the disciples' time with Jesus do they seem to grow the most?

This virtual Bible study process enabled all of the participants to come to the event already having engaged with biblical texts that were going to be used each day as a foundation for the event. Embedded within the study was the assumption that Jesus was the key example of leadership and adaptation in any paradigm shift.

7.4.3. Younger-older leaders' dialogue

A second area of concern in developing the paradigm was the inter-generational passing of information and embodying what leadership should look like. Therefore, as further preparation for the participants, Poulter sent notes obtained from a focus group of eight younger leaders, aged 20-40, who had attended the World Evangelical Alliance Mission Commission Consultation in Izmir, Turkey, 13-17 May 2014. Poulter wanted the participants coming to LJT-TT to learn from the insights gained so he outlined a number of key factors. These are nine of them:

(1) Relationships and friendship: younger leaders wish to find older leaders with a 'heart truly desiring the friendship for the sake of friendship'. In other words, younger leaders want 'genuine relationships' because these help shape them and affirm their potential as emerging leaders for God's kingdom; (2) Intentionality: younger leaders wish to have intentional relationships with older leaders so they can 'talk about leadership issues and moral issues'. They want to share their feelings and stories and get to know each other; their desire is to be with older leaders who take the initiative and reach out to them as younger leaders; (3) Inclusion: younger leaders want to be involved in exchanges, such as when there is 'a roundtable discussion' with senior leadership. In this way they can participate in the discussions and observe how people respond to each other and what the 'relationship is like between older leaders'; (4) Mutuality and openness to learn together: younger leaders yearn for 'a mutuality of learning' where they and the senior leader both feel they are learning from each other; (5) Vulnerability and transparency: younger leaders believe that when there is personal exposure in their professional relationship with older leaders it will develop into personal and social relationships by means of a naturally occurring friendship; (6) Informality versus formality: younger leaders want to see the 'human face' of older leaders through social relationships and not just professional relationships. Informal settings open up new opportunities to find common ground and understand one other. This implies that they are having interaction in natural

contexts; (7) Mentoring: young people want to be involved in ‘a journeying together process’ that integrates and provides safety to both parties, with room to fail or be rebuked if needed, as well as being affirmed and encouraged; (8) Risk: both younger and older leaders grow by taking risks together. The model works best when older leaders take risks with younger people and give them support, while still enabling the younger leaders to exert ‘their creative flair’; and (9) Wisdom and story-telling versus prescriptive strategies: younger leaders want older ones to ‘share their wisdom and not [just] their strategies’. Younger leaders want to know the older leaders’ stories and gain wisdom from them so that they can make informed decisions about their own work (WEA MC 2014a).

Poulter also sent notes from a focus group discussion amongst nine older leaders to those coming to the LJT-TT event. They were aged 50+, and had attended the WEA MC in Izmir, Turkey, 13-17 May 2014. Poulter, who had facilitated the discussion, wanted the participants to learn from the insights gained, including these issues from the notes (WEA MC 2014b): (1) There is often a ‘significant disconnect’ between older and younger leaders, and both groups create this gap. Although older leaders have ‘greater power’ and influence to bridge the gap, overcoming it is difficult and takes ‘intentionality’ by both groups; (2) Older leaders should create positive environments that are safe and where they can listen well to younger leaders; (3) Older leaders should be servants, which means the way they lead ‘must be different from the prevailing culture’; (4) Older leaders need to slow down and be less busy, as role models to an already busy younger generation; (5) Older leaders need to be loyal to younger leaders and enable them to use their strengths; (6) Older leaders need to develop relationships and friendships with younger leaders as ‘a safe, secure fatherhood or motherhood leadership relationship’; (7) Older leaders need to take risks together with younger and less mature leaders, enabling them to gain confidence and participate in leadership; and (8) Older leaders should have creative events, such as a retreat, with other leaders, focussing on living, learning, sharing, praying and having fellowship together in community.

These observations from the dialogue of older and younger leaders provide a basis for some of the content and activities that are involved in leadership development in the paradigm shift under consideration.

7.4.4. Event content and process

At the opening of the LJT-TT, Poulter outlined these underpinning themes for the event: (1) the mission of God is foundational; and (2) observing Jesus in the gospels and the early church in Acts provide a biblical basis. Next are the themes of (3)

vulnerability; (4) community; (5) participation; (6) reflective practice; (7) moral courage; and (8) friendship. All of these are to be experienced through: (9) in-depth interaction; and (10) diversity (represented through the group of participants). All of these lead to (11) opportunity. The entire process contributes to the participants becoming empowered so they will return to their contexts wearing 'new lenses' that help them lead more effectively and interact with colleagues in new ways.

The participants' daily Bible reflections from their pre-reading provided the basis for group discussions. The participants brought their journals, from which they extracted thoughts about Jesus and the mission of God. Their deliberations focused on these questions: (1) Who is he? (The person and character of Jesus); (2) What is important to Jesus? (His purposes and priorities); (3) How does he lead? How does he exercise power and authority? and (4) How does Jesus develop leaders and enable others to lead?

Missiological input was imparted each day by me through a set of presentations and discussions covering these topics: (1) the journey of WGA; (2) community in WGA; (3) friendship in God's mission; and (4) a paradigm for leadership communities. Peter Tarantal of OM International presented on the topic of global South-global North implications. Interspersed throughout the five days were three-minute testimonies from each of the participants, followed by prayer for each person who shared their story.

During the last half-day, the participants chose a special project they wanted to work on with others in the event. The range of projects included: (1) how to bring missiological reflection into global South and East contexts amongst church leaders; (2) how to develop tools for accountability amongst younger and older leaders; and (3) how to develop leaders with a global mindset and skillset.

7.4.5. Third Table

The activity that had the most noticeable effect on the participants was the session called "Creating a Third Table". The purpose of the activity was to help the participants recognize and appreciate the reciprocal gifts they had, despite different backgrounds, and to bring them to the Third Table (the one to which everyone could contribute). Poulter (2015a) and Peter Tarantal had developed the methodology, but it was the first time the process had been conducted. It was experimental and took place as follows:

The participants were asked to sit at two tables: The First Table represented those from the West (U.S., Australia, Germany, Norway, U.K. and Slovakia). The Second Table was comprised of those from the global South and East (Brazil, Colombia, Jamaica, Trinidad, Papua New Guinea, Singapore, the Philippines, South Africa, Kenya and Benin).

The first step had the participants from both tables gather in groups of twos or threes and write or draw the attitudes or behaviours that were characteristic of their group. Their emerging ideas covered leadership, decision-making, relationships, time orientation, use of money, use of power and authority, and so forth. The next stage was to separately cluster the characteristics for the entire first table and second table. Each table had to identify and generally agree upon the characteristics, and to give each cluster a descriptive label.

The next phase was to evaluate the clusters that each table recommended to WGA that would enable it to become a strong and healthy community, one that participates effectively in God's mission. These recommendations were placed on the right side of each table. The clusters that the groups deemed unhealthy or unbiblical were placed on the left side of their table. These were the ones that the group did not want to recommend to others in WGA.

7.4.5.1. Gift exchange

The clusters on the right side of both tables were the ones to be given as gifts to the Third Table. Pictures of a gift box on a small sheet of paper were given to both tables. The participants of each were asked to briefly describe each gift using the illustrated gift box. Next, the First Table offered one of its gifts to the Second Table. The Second Table discussed whether they wanted to receive the gift, modify it, or return it. The Second Table followed the gift offering process with the First Table, the process going back and forth until a number of gifts had been exchanged. Not all gifts were given, nor were all received.

One example of the gift exchange (Franklin 2015) was when the Second Table offered the First Table the gift of 'Community – friendly and approachable', explaining it as: 'We value collective input or consultation, and community welfare is valued more than exclusive right(s).' The African maxim of 'I am because we are' was also included. The First Table readily received this gift, to the surprise and delight of the Second Table, and by accepting the gift, the First Table acknowledged that it needed help to live and be community within the global context.

The First Table then offered the Second Table the gift of ‘Dealing with conflict with love and respect in a timely matter (i.e. not avoiding or ignoring it, and leaving room for multiple ways of dealing with it)’. The Second Table graciously accepted the gift.

The rest of the gifts that the Second Table gave to the First Table, with or without modification, and then added to the Third Table, were: (1) ‘Dancing, singing, eating, laughing in meetings’; (2) ‘Friendship – high value of relationships’; (3) ‘Authentic relationships are foundational to achieving common goals’; (4) ‘General flexibility with time’; (5) ‘Trust impacted by the relationships, as this is a very important element in our culture’; and (6) ‘Leaders make decisions after input’ from those affected by the decisions.

The remaining gifts that the First Table gave to the Second Table, with or without modification, and then added to the Third Table, were: (1) ‘Trust is built by keeping promises agreed upon by both parties, and gossip ruins trust’; (2) ‘Generally we like to stick to time’; and (3) ‘A person is not automatically respected as a leader because of their title/position – it must be earned.’

As the gift exchange came to a close (it went into over-time due to the high-level of interest by the participants), some at the event declared it to be a ‘prophetic moment’ for WGA in its leadership development journey. This was because, for the first time in memory, there had been a leap forward in cross-cultural learning and understanding, despite this relatively simple but unique process. Of course there is much more that can be done with the process in the future to make it even more meaningful, but it was the first time that most had participated in such a dialogue about what are often sensitive or overlooked inter-cultural values.

7.4.6. Evaluations

At the end of the event, Poulter (2015b) led an evaluation with the participants by asking them to complete a questionnaire. The responses provide some data regarding areas of impact upon the participants and have influenced the development of our paradigm:

(1) What was most significant for you about your experience this week? What made it significant? Answers included: Understanding where the Holy Spirit is leading us; a quote from Samuel Azariah from Edinburgh 1910: ‘will you be our friend?’; a general discussion between global North and global South and the exchange of values; learning through relationship; a conversation about the Third Table; finally, the real beginning of creating authentic unity between the West and the global South and

East where there is friendship and laughter; participants did not just talk about community but tried to live it; and it demonstrated a model of creating community, with table group interaction verifying the value of community, friendship, and diversity.

(2) What do you value about being part of a community of leaders – across generations and cultures? Answers included: Learning from older leaders how to accept younger leaders; providing a fuller picture of who God is; experiencing the positive nature in diversity; encountering the richness and diversity of community; enjoying the gift exchange at the Third Table; hoping for a better future; the desire for unity, diversity and praying for one another; picturing Revelation 5:9 ‘...you purchased for God persons from every tribe and language and people and nation’ (NIV); acknowledging our uniqueness and similarities; detecting the contributions of each generation and culture; appreciating the younger leaders who were so engaged in the event; striking a good gender balance; strengthening who I am; and accepting that being diverse is not wrong.

(3) What do you sense the Lord saying to you about how you think and act as a leader in his mission? The answers were varied and included: Nurturing and mentoring the younger generation to be missional; sharing knowledge, purpose, mentoring, discipleship; building community and collaboration; understand, accept and embrace God’s mission; appreciate the diversity and know that I’m also in the ‘hope of the future’; intentional mentoring of younger people; valuing people more; start valuing the idea of being a leader (and stop fighting God); investing more in others; displaying a larger perspective of the body of Christ and community; seeing other people as a bundle of both strengths and weaknesses; creating a nourishing community as more important than simply accomplishing tasks; building friendships across cultures; acknowledging that God is establishing a new context (like the Third Table) and he wants us to be prepared for it as we model after him; intentionally investing in new leaders; being centred on others; building community; investing in others; being a supporter of friendship and community; and, finally, keeping God’s mission as our frame of reference.

(4) What do you want to share with others about your experience this week? How will you do it? The participants responded as follows: Sharing missiological reflections with my senior leadership team; share with men’s group; build relationships; learn to listen to each other; contributing information with my team; updating my teammates; informing my prayer partners; conveying content and methodology to a leadership training academy; advising others how WGA is

changing; making it practical through a newsletter; and presenting information at a Board retreat and management team.

(5) What next steps can you take to create an inter-generational community of leaders in your context? Answers were: Purposefully hand-pick younger leaders and bring them alongside older ones for in depth engagement; invite younger leaders to WGA Board meetings, Area meetings, etc.; hold a Third Table discussion for younger leaders and older leaders to come together; develop projects for inter-generational groups; pray for and look for younger leaders from various cultures for leadership teams; and spend time with younger people on a relational level.

(6) What value do you see in bringing together older and younger leaders from different parts of the world in events like this? Respondents noted that: Older leaders bring experience and the newer ones bring passion; there is encouragement for the older and empowerment for the younger; a consideration for the next event would be to invite more people under 30; the intention to mix generations is always much appreciated; it shapes the character of both sides; hearing the younger leaders speak out enables the older ones to know how to appropriately help.

Several other notable observations about what took place at the LJT-TT event are:

(1) The bonding of new friendships across generations and cultures, in that most participants did not know each other before they arrived. However, by the end of the first day they were feeling very comfortable with each other. By the end of the last day there were many tears shed as people said good-bye to each other. This is an example of what can happen when space is deliberately given for creating friendship in community; (2) The participants were willing to be vulnerable, especially when they each had three minutes to share a brief testimony (the three minutes was strictly followed to ensure that everyone had equal time to share); and (3) The biblical reflection each day on the gospels that they had been studying for the previous three months involved all of the participants in a deeper way.

7.4.7. Learning from the case study

WGA has held various leadership development events that have contributed to the development of the paradigm shift under consideration. These include *Leaders Moving Forward* (2009-2011) and *Leaders Journeying Together* (2013). The concept behind the former was to help younger and newer leaders 'move forward to lead effective and sustainable organizations that make their best contribution to Vision 2025' (Franklin 2009:1). This round-table experience of participants and facilitators involved discussions throughout four days about fundamentals that WGA identified

as necessary for emerging leaders: (1) spiritual (prayer, worship and devotional studies about shepherd leadership); (2) theological (the *missio Dei*, the kingdom of God, and the mission of the church); (3) missiological (exploring the history, importance and impact of Bible translation, and the use of power in mission); (4) leadership (examining visionary leadership and its cross-cultural implications); (5) partnering (the value of strategic partnerships in the Bible translation movement); and (6) orientation to WGA.

The *Leaders Journeying Together* (2013) event was similar in concept to the *Leaders Moving Forward*, except that participants had to outline their journey as a leader. They then placed their journey within that of their organization, and then within the journey of WGA. Later, Poulter determined, and I supported his perspective, that the next event by WGA should bring together a mix of ages, cultures and leadership experiences. This is what the event called *Leaders Journeying Together – Third Table* epitomized.

The case study about the *Leaders Journeying Together – Third Table* provides a number of reasons why it was successful for WGA as a leadership development event, including the following: (1) The intentionality of determining the invitees created the appropriate balance of gender, geography and leadership practice. It ensured a unique mix of people, culture and experiences; (2) The emphasis on inter-generational leaders developed friendships and community; (3) The virtual Bible study process had all participants studying and reflecting upon a gospel as well as on questions that helped them observe aspects of Jesus' leadership; (4) The diverse content of the program used adult learning methods and included two outings to Istanbul, which gave participants informal opportunities to get to know each other better, create community and friendships; (5) The missiological content brought all participants a level of understanding of the *missio Dei*; and (6) The dynamic activity of the Third Table gift exchange was something no one doing leadership development in WGA had tried before, but one which fully engaged all participants in a deep and meaningful way.

7.5. CONCLUSION

This chapter has explored three themes (1) friendship in God's mission; (2) polycentrism in mission; and (3) the *Leaders Journeying Together – Third Table* leadership development event. Each advises the research question on how WGA can remain faithful to its mission, which requires developing global leadership for Bible translation movements. Globalization has created contexts requiring paradigm

shifts in how agencies like WGA are led. This calls for a missional leadership that is transformative and able to lead with a global mindset within continuously changing contexts.

The theme of friendship in God's mission draws inspiration from Jesus' willingness to give his life for his friends. Knowing the crucified Christ intimately through participating in community and friendship provides an essential foundation for mission. Valuing friendship as a core value demonstrates Christ's love that overcomes the issues of inequality and racism. A missiological understanding of friendship deepens the value of partnering in mission. This helps create a third space – friendship in mission – which helps overcome the gap between the West's new colonialism and its power and resources, and the global South and East, who live without the power and influence of financial resources.

The analysis of polycentrism and its relevance in mission concerns the deliberate move away from established centres of power, so that leadership is from among and with others, where learning is creative through community, with attentiveness to the others in the community. The journey of WGA has been influenced by themes of polycentrism such as the evolution from a centralized international institutional structure to a decentralized hybrid one.

The case study about the *Leaders Journeying Together – Third Table* gives an analysis of what happens when current and emerging leaders of various ages, experience, cultures and genders are brought together to explore in community biblical, missiological and practical themes associated with global mission leadership. The activity of the Third Table gift exchange provides a safe place to discuss and develop values that enable the global missional community to work more closely together. Developing global mission leadership is essential for the new paradigm. Therefore, this case study provides lessons learned, ideas for improvements, and core elements for developing future leaders with a global mission mindset.

Leadership for global mission is informed and enhanced by the exploration of the themes of this chapter. As defined in Chapter 2, the *missio Dei* is the triune God dispatches the church as a sent community into the world. However, missional leadership with a global mindset is needed, which is dependent upon the Holy Spirit. The release of an innovative spiritual gift of leadership is necessary to lead and equip the transformation of God's people so they may effectively participate in God's mission in their particular contexts.

CHAPTER 8 – CONCLUSION: A NEW PARADIGM

8.1. OVERVIEW

The research problem that has been explored is: How will WGA remain faithful to its mission? Can it develop global leadership that will facilitate Bible translation movements that result in the holistic transformation of people groups worldwide?

In response, WGA's focus on developing global mission leadership provides foundational themes for addressing the research problem. Such leadership must respond to factors brought about by globalization and the growth of the worldwide church. This too has been explored throughout this research.

This concluding chapter outlines a paradigm for global mission leadership based upon WGA's journey. This journey has taken place over a lengthy time frame and involves a community of 100+ organizations from over 60 nations. The paradigm has been influenced by WGA's missiological reflective process that spans nearly a decade. In addition, because WGA's governing Board of Directors supports the research undertaken, WGA is willing to share the outcomes of this research with others.

A reason for conducting the research in a qualitative manner is that such methodology allows for the topic to be explored through WGA's journey of navigating through the shifting contexts it has faced. This journey of discovery and analysis provides a paradigm for global mission leadership that may benefit international mission agencies and other similar structures. Such agencies are also affected by changing global-regional-local contexts. Therefore, the insights gained from this research deliver unique viewpoints of entering and managing the paradigm shift of global mission leadership.

The data from this qualitative research is now reviewed and classified into a number of topics. Creswell's advice (2014:195) to explore 'five to seven themes' has been followed and from that comes an overview of the ones that form the research's key outcomes.

8.2. FOUNDATIONS AND THEMES OF THE PARADIGM

As has been noted in Chapter 1, there are three questions that have guided the principal research problem: (1) How does globalization influence the development of a paradigm for missional leadership?; (2) What is the contribution and relevance of paradigm shift theory when applied to the *missio Dei*?; and (3) How will the missional journey of WGA contribute to a theoretical model that helps answer these questions? These questions are explored in greater detail in this section.

8.2.1. Theological foundations

First, the theological foundations that inform the research problem are outlined.

8.2.1.1. Theme 1: The triune God in mission

As noted in Chapter 2, the *missio Dei* is the salvation activity of the triune missionary God who invites all people into the presence of his kingdom through new life in Christ. People who become part of God's community follow the Holy Spirit wherever and whenever he leads them. The triune God gives the church its role in mission as God initiates mission and empowers and dispatches the church as his primary instrument – a sent community to carry out his mission to be his witness across the world in a broad spectrum of ministry.

Various glimpses of the triune God in mission are mentioned throughout the research: (1) In Chapter 2, we observed that even though the *missio Dei* is anchored within the Trinity, there is an anthropological dimension because without people participating, the *missio Dei* is at best idealistic.

(2) In Chapter 5, we noted how the triune God enjoys eternal pleasure in a glorious gift exchange as each member gives, receives and returns, since each loves and glorifies the other two, and each receives glory from each other. This is an example of what the triune God's generosity looks like, and what it should look like amongst his people, as we generously give of our resources and ourselves because God has given us our whole existence.

(3) In Chapter 6, we mentioned the *perichoresis* relational dance of loving and honouring the community of the triune God. This is an example of the importance of relationship within God's community. Just as there is relationship amongst the Father, Son and Holy Spirit, this becomes the model for relationship amongst God's

people as they listen to each other and live as a humble and obedient community that follows Jesus' teachings.

(4) Also in Chapter 6, we demonstrated how the fellowship of the triune God is joined together, knit together, bound together and built together. This is the perfect example of unity in diversity within the community of God's people.

(5) In Chapter 7, we observed that the relationship of friendship within the triune God sets the example of divine and human friendship through God's invitation to participate in his relational life by calling us to a friendship, first with himself and then with others. An intimate relationship with the triune God in community and friendship with others forms the most basic foundation for mission.

(6) In Chapter 2, we noted how the concept of community has a Trinitarian source. In the community of the triune God each individual has identities and tasks. These are joined together into the corporate identity and purpose of the godhead. This provides the inspiration and basis for the great diversity that is the community of God's people.

(7) Since the triune God is the perfect embodiment of hope, and the originator and source of mission, he calls and enables his people to be a community of the witness of his hope while behaving as a contrast community that is engaging with, while not conforming to, all that surrounds it.

(8) Again in Chapter 6, we outlined how Christians reflect the image of God as they intentionally model authentic community.

(9) Also in Chapter 6, we claimed that God, who is self-giving, created his human community in his image to be self-giving and to be part of his self-giving body, the church.

8.2.1.2. Further development of the translation model

As noted in Chapter 1, the translation model of contextualization has been important to WGA because it has been assumed to be the most appropriate for the Bible translation and inculturation process due to the Bible's 'translatability' (Sanneh 1989:51). However, exclusive dependence upon the translation model is not without its pitfalls, particularly in contexts of the global South and East, including Africa as pointed out by Maluleke (1996:16). Bosch (1991:421) broadens contextual theology to also include a 'socio-economic model'. Therefore, a reassessment of models of

contextualization in the context of WGA's influence upon Bible translation movements worldwide will benefit from further research, although this is outside the scope of this thesis.

8.2.2. Question 1: How does globalization influence the development of a paradigm for missional leadership?

This question is explored through two interrelated themes: globalization and polycentrism.

8.2.2.1. Theme 2: Globalization

The concept and influences of globalization have been explored in Chapter 2. These can be often seen to portray a utopian agenda as a multidimensional social process, with interconnections enabled by broad economic advancements that are dependent upon widespread access to innovating and converging technologies. Globalization combines with economic and political influences to produce dynamic forces not bound to a particular geographic or cultural context. It brings together information and knowledge from all corners of the world that in turn multiplies and intensifies social interactions that enable the free flow of trade, capital, information and labour across borders. People of all nations, creeds and cultural contexts are able to participate and link together to move, explore, work, settle and communicate in newer and faster ways.

Globalization creates a competitive landscape through fast-paced knowledge and technological revolution. It follows that rapid innovation becomes the key to survival. Informed and innovative leadership is required, but models from one country do not usually work in another part of the world. This is because there are a number of variables, such as relationships, short-term profits, hierarchies, ethics and risk. Different types of leadership models are needed, such as Complexity Leadership, which is emergent, dynamic and adaptive. It inspires problem solving and innovation through the intellectual assets of fast-responding and interconnected relational teams using their distributed intelligence.

Mission agencies have participated in the transfer of knowledge and technologies from one cultural context to another, and share in both the globalization of knowledge and the re-creation of local identities. The interaction between global influences and local traditions creates an immense assortment of new and renewed beliefs and practices. This enables transnational and transcontinental partnership for

the sharing of resources, because globalization enables indirect and direct links between churches in different countries.

Globalization has affected power and authority. In the past, power was seen as more available, but its possibilities more restricted, and once reached, more elusive to use. Now, the changing role and place of authority and power in leadership is influenced by the growing influence of technology, which gives volatile power to newer and smaller players who may overstate the benefits of technology and challenge the traditional power players. New players can find enough power to stymie others, but few may have the power to impose a preferred course of action.

Glocalization safeguards cultural practices from being exported in their entirety to somewhere else. It also stimulates the local situations to adapt and learn through the integration of the new ideas. On the downside, globalization creates economic and social inequalities that can make partnerships one-directional – from the wealthy to the poorer.

Globalization produces significant hardships for those unable to enjoy its benefits. It creates an unequal world with social upheaval resulting from cultural and religious differences, ones that defy integration or conformity. On the other hand, glocalization can assist by navigating through globalization by interaction with the local context, and integrating the good in both. This can create an immense assortment of new opportunities and practices and renewed beliefs.

Global Christianity is both an agent and a product of globalization, verified by its beliefs that have spread from one source to another, crossing all modes of religious, linguistic and cultural contexts. This has given Christians, no matter where they are located, a sense of identity, connection and belonging to a global body of believers.

8.2.2.2. Theme 3: Polycentrism

Polycentric leadership enables more of a communal approach in which leaders operate within an array of interconnected communities. Through polycentrism, there is a deliberate attempt to move away from established centres of power, so that one leads from among others. In this way there is creative learning in a community, with attentiveness to others in the community, especially those from within the margins of the community.

Christianity can be viewed as polycentric because it has many homes within a diversity of cultures and is not permanently attached to any particular one. With the

centre of gravity of the church shifting from the West, the polycentrism of cultures and languages is one reason that Christianity has spread across the globe, because it is at home in all languages and cultures, and among all races and environments.

Western influences of the church are transmitted globally because of a disparity of power such that the receiving context becomes dependent upon the Western church. Leadership from the global South and East therefore must be enabled to provide a balancing influence on Western mission strategy. This is possible through a polycentric missional leadership that utilizes equal authority and revolving leadership through a community of leaders working together.

In Chapter 7, these observations were made about the influences of polycentrism on WGA: (1) The ownership and responsibility for mission has shifted from Western countries to polycentric places of influence and spiritual vitality across the globe and this is mirrored in WGA's structure; (2) WGA operates in an interconnected leadership web as a polycentric concept with many centres of leadership interrelating together; (3) The circles of polycentric leadership within WGA are culturally diverse, creating an awareness of others, with mutual learning; and (4) WGA's structure is a polycentric model with a bottom-up approach of decentralization, and with a limited degree of control and structure of centralization.

8.2.3. Question 2: What is the contribution and relevance of paradigm shift theory when applied to God's mission?

This question is explored through the theme of paradigm shifts.

8.2.3.1. Theme 4: Paradigm shifts

The concept of a paradigm and paradigm shift was explored in Chapter 2. A paradigm is a frame of reference that describes and affects the way people perceive reality and respond to it. A paradigm shift is normally precipitated by a crisis. The crisis evolves as new theories emerge, are tested and begin to be applied to the existing paradigm. The prevailing paradigm tests the emerging one, which creates uncertainty and disorder. However, the old paradigm needs to be replaced by a credible new one before it can be abandoned. The crisis is resolved when the new paradigm develops, providing a simultaneous effect of continuity and faithfulness to past traditions, yet providing change through bold willingness to engage in future transformations as the paradigm takes place. It may take some time (years or even decades) for the new paradigm to be accepted, and it may never completely replace the old one.

The case study in Chapter 3 about GILLBT (Ghana) is an example of a particular paradigm shift within WGA. The context of Ghana included: (1) the Ghanaian statesmen, William Ofori Atta, who had national aspirations to develop and use the nation's languages as a platform for the intellectual, political, economic and spiritual transformation of all Ghanaians; (2) citizens of Ghana who have been on the forefront of theological reflection in Africa, and have led sizeable self-funded churches and mission outreaches that extend beyond Ghana; and (3) when GILLBT experienced a crisis in 2008-9, which resulted in a loss of confidence by overseas partners and investors. This predicament was due to management and governance difficulties. Unless addressed, it would have led to the collapse of the 50-year-old institution.

A paradigm shift in GILLBT that engaged the uninvolved Ghanaian church in Bible translation, and embedded "Africanization" within the Bible translation movement, was urgently needed. It meant that African concepts, biases and perspectives had to be incorporated into normative Bible translation praxis to bring African influences into the global Bible translation movement. It also involved a shift from the Western-led missionary paradigm to a paradigm of national aspirations.

The missionary paradigm is a powerful international system that controls the transfer of Western resources, such as personnel, funds, prayer support, frameworks and strategies. These are distributed to the global South and East (such as GILLBT). The missionary paradigm assumed that the task, such as in Ghana, was dependent upon Western missionaries who had left their home countries in order to help. Partnering with the Ghanaian church was the intention, but in reality the system kept Westerners in charge because it was their financial resources and academic expertise that brought them to Ghana in the first place. The shift in paradigm that is needed is for national aspirations of greater partnership by and with Ghanaians. They wish to assume responsibility for their own indigenized development. They also want to include non-Ghanaians in this new paradigm.

Many of GILLBT's challenges have stemmed from its reliance on the historic paradigm of relying upon Western sources of funding. Handing over funds for projects is a faster solution than investing in a lengthy process of enabling GILLBT to build its capacity in a sustainable manner. The GILLBT case study in Chapter 3 provides insights for other organizations in WGA that have a similar history or face related challenges.

8.2.4. Question 3: How will the missional journey of WGA contribute to a theoretical model that will help answer the research question?

This question is explored through the paradigm shifts that WGA has gone through on its journey.

8.2.4.1. Theme 5: The journey of WGA

WGA has been described with the metaphor of being on a journey in Chapter 2. The journey of WGA has had barriers and challenges that are important to note, but these are not its final destination. The type of metaphor for WGA implies a source-path-goal image schema because WGA (the traveller) has a starting point (source), follows continuous steps (path), and leads towards a destination (goal). WGA's journey has to date gone through two paradigm shifts, and is now within its third, which are outlined here:

(1) Paradigm shift from U.S. to the world (1934-1975): Within this first paradigm there have been two phases: (a) From the U.S. to SIL in Mexico: The formation of the Summer Institute of Linguistics in 1934 was by William Cameron Townsend, who recruited other U.S. Christians to serve as linguists-Bible translators and literacy specialists in Mexico. Townsend proved to be a natural promoter of the ministry, and the organization grew quickly; and (b) The formation and growth of WBT and growth in SIL: In 1942, Townsend established a U.S. based organization called Wycliffe Bible Translators to raise resources (people, prayer and funds) for SIL's work in Mexico, which had expanded into other countries in Latin America, Asia and the Pacific. The late 1950s and early 1960s saw the formation of Wycliffe Divisions in Canada, Australia, New Zealand, the U.K., and parts of Western Europe.

(2) Paradigm shift of international missions (1976-1998): Within this second paradigm have been these four phases: (a) WBT grows outside the West – in Asia: In the mid 1970s, a Wycliffe office was started in Japan, followed later in the 1980s in Singapore and South Korea. Eventually over the next 25 years its work was also established in Hong Kong, Malaysia, Thailand, Taiwan, the Philippines and India; (b) Independence movements in Africa and elsewhere: The post-colonial days of the mid 1970s to 1980s saw more than a dozen National Bible Translation Organizations (NBTOs) formed, usually by SIL. NBTOs began to work in Bible translation projects in their own countries and also served as advocates for Bible translation elsewhere. Organizations in Nigeria, Ghana, Burkina Faso, Cameroon, Kenya, India, the Philippines, Indonesia, Papua New Guinea and Brazil were developed; (c) Wycliffe Bible Translators International is formed: Until 1980, the Wycliffe organizations were

divisions or subsidiaries of Wycliffe Bible Translators, Inc. (U.S.). Therefore, it was appropriate that a body called Wycliffe Bible Translators International (WBTI) was incorporated and formed in 1980. In 1991, WBTI became an organization comprised of many organizations, such that each Wycliffe Organization had its own identity and was no longer a subsidiary of Wycliffe U.S. The NBTOs were brought into this new structure; and (d) The collapse of the Soviet empire: Wycliffe organizations began in Poland, Hungary, Russia, Czech Republic, Slovakia, Ukraine and later, Romania.

(3) Emerging paradigm of a global alliance (1999-): Within this developing third paradigm, so far there have been three key developments: (a) Vision 2025: In 1999, recognizing the urgent need for Bible translation worldwide, SIL and WBTI adopted a new vision. By implication they were inviting the global church and language communities to take greater ownership of the Bible translation movement. As a result, missionary movements in Latin America embraced the vision as their own, even though they could not formally be part of Wycliffe International. In response, various partnership categories were started that allowed for additional interaction; (b) WBTI separates from SIL: By 2008, WBTI had its own Executive Director and Board, separate from SIL, with a small operational headquarters established in Singapore in 2009, moving it from Dallas, Texas. A new leadership team was created who mostly worked virtually and were culturally diverse; and (c) WBTI becomes the Wycliffe Global Alliance: In 2011, the “doing business as” name was changed. In 2012, a new category of organizational recognition was created to recognize the Wycliffe Partner Organizations, in addition to the existing Wycliffe Member Organizations. In 2015, they became known as Alliance Organizations, with their role in the Bible translation movement identified through seven Participation Streams. In 2015, a Covenant/Statement of Commitment process was introduced to formally enable organizations to officially become part of the new community of WGA.

Since WGA’s journey is not yet finished, based on the research problem, we can look ahead and suggest further influences that affect its current paradigm. These include: (1) As the church grows in countries where Bible translation needs are the highest, it will become more aware of these needs and find ways to respond. This may include formal affiliation with a body like WGA due to the global connections it brings; (2) As Christians and their agencies realize the benefits of working together in community as friends, the desire to collaborate, network and be associated together will increase. WGA’s more flexible structure allows for this; (3) The spread of technology has spawned many innovative ways of doing mission work, including Bible translation and distribution. This brings more players into the movement and a structure like WGA provides a place where they may work with other like-minded individuals and organizations; and (4) WGA’s demonstrated commitment to provide

some degree of flexibility in organizational structure and in leadership practices enables a more diverse group of organizations to work together within the Bible translation movement.

8.2.5. Leadership factors influencing the new paradigm

The new paradigm for global mission leadership is based upon the journey of WGA. It provides answers to the three research questions just covered, along with the five themes of the triune God in mission, globalization, polycentrism, paradigm shifts and WGA's journey.

Based on the research of WGA's journey, the paradigm is also influenced by these leadership factors: (1) community in leadership practice; (2) reflective practice in global mission leadership; and (3) developing new and emerging leadership and global mission leadership (as a synthesis of global leadership and missional leadership). These are now explored in more detail.

8.2.5.1. Community in leadership practice

Throughout the research, the subject of WGA's desire to become a community of trust and friendship as an expression of the unity of believers has been noted. To summarize: (1) In Chapter 4, we outlined the importance of the spiritual transformation of leaders and the community they lead; (2) Also in Chapter 4, we called for a thriving community, one that is transformational, with leadership that embeds its values within the community, and practices consensus in the community through shared leadership; (3) In Chapter 5, we touched on the sensitive area of funding for ministry, and suggested that developing a relational community that nurtures global conversations builds understanding about funding and generosity from global perspectives; (4) Also in Chapter 5, we asserted that harmonious intercultural relationships are required because working in community is essential; (5) In addition, in Chapter 5, we noted that God's desire is for resources to be willingly, readily and generously shared through the community of God's people, so that all may benefit; (6) In Chapter 6, we contended that community is entirely dependent upon God's grace, because the work of the cross is the ultimate equalizer among people; and (7) Also in Chapter 6, we noted that WGA must be committed to community, although it may be somewhat countercultural, going as it does against values of independence.

The theme of friendship, developed in Chapter 7, has a number of community implications that we have mentioned: (1) Jesus models friendship to us in his

relationships within the community of his disciples; (2) Inter-cultural friendships have missional implications, because they demonstrate Christ's love that may overcome inequalities; (3) Friendship makes Christian community possible; and (4) A missiology of friendship creates a greater openness to walking and serving humbly as friends with Christ and with each other.

8.2.5.2. Reflective practice

Our research on developing reflective practitioners has contributed a number of factors, including the following: (1) In Chapters 1, 4, 5 and 6, we described how WGA, through the missiological reflective process, gained a greater missiological understanding of itself, and how this has influenced its strategies, operations and the development of current and future global missional leaders; (2) In Chapter 6, we proposed that the growing appreciation within WGA of the importance of the reflective process has been influencing WGA's identity and ministry agenda; (3) Also in Chapter 6, we summarized how the missiological reflective practice is best done in community, and involves the collective listening to the Holy Spirit. Practiced in community, WGA's leaders have studied the Bible, missiological and socio-economic factors in their contexts, and in community with each other, discerned new movements of the Holy Spirit that are shaping the future of WGA and its involvement in the Bible translation movement.

Throughout this research, we have shown that WGA's journey of missiological reflection has been a progression from the initial exploration of the *missio Dei* in 2006, to the more recent exploration of topics associated with how the *missio Dei* influences praxis. Since WGA's missiological reflections have taken place in different parts of the world, these have enabled participants from a wide range of cultural contexts and levels of leadership experience to participate. This has enriched the learning environment as an inter-cultural community.

8.2.5.3. Developing new and emerging leadership

The case study on the *Leaders Journeying Together - Third Table* in Chapter 7 provides a leadership development learning process. It contains some methodology that is important to consider in forming missional leaders with a global mindset: (1) Through an intentional balance of gender, age, geographic representation and leadership experience, an environment was created that enriched the learning experience; (2) An emphasis on inter-generational learning where younger leaders and older leaders are developing friendships and community together broadened the learning experience; (2) A Bible study process, where participants considered and

reflected upon a text and shared their learning together, provided a common biblical foundation; (3) A diversity of content, using a variety of adult learning methods in formal and informal settings, ensured that the learning experience was relevant; (4) Providing content that is missiologically informed and relevant to the core themes has enabled participants to begin developing a global mindset and skillset; and (5) Establishing a process through the Third Table gift exchange created new space and community experiences that blended together the Western and global South and East values and perspectives.

8.2.5.4. Global leadership

Globalization creates unpredictable contexts by placing immense pressure to quickly develop new approaches. Leadership has to swiftly adapt in order for an organization to survive. In Chapter 4, we suggested that a global leadership mindset and skillset is related to a number of factors: (1) It manages accelerating change and differences; (2) It is open and flexible, willing to re-examine itself and alter personal attitudes and perceptions by identifying important differences that arise from sifting through a myriad of situations to find the issues that are essential for success; (3) It creates strong interpersonal, inter-cultural relationships by listening to others and understanding various perspectives while, at the same time, respecting cultural diversity and knowing when to exercise expertise; and (4) It is committed to developing emergent leaders who are curious to learn about new cultures and contexts, and who exhibit personal integrity in the midst of compromising situations.

8.2.5.5. Missional leadership

In Chapter 2, we noted that missional is an adjective describing something that is fully aligned to the mission of the triune God. Missional leadership is a paradigm shift from the Christendom concept of leadership through title and position, to the equipping of all God's people to live and serve in his mission. Missional leadership helps God's community take its place in God's story and participate in the triune God's mission of transformation.

Missional leadership starts at a personal level, foremost with the inner transformation of the leader through the work of the Holy Spirit. At an organizational level, missional leadership is enabled by the Holy Spirit for the release of an innovative spiritual gift of leadership allowing them to lead and equip the transformation of God's people so they may effectively participate in God's mission.

In Chapter 4, we explored the concept of missional leadership. Such leadership is courageously equipped with biblical and theological mindsets that learn to understand the changing cultural context, and simultaneously empower people to develop an imagination of what God is doing. All of these understandings and influences of the concept of missional are relevant to WGA's leadership paradigm.

8.2.5.6. Global missional leadership

Reviewing the content of Chapter 4, and merging the idea of global leadership and missional leadership, results in values for global missional leaders that may be placed into three categories: (1) transformational expectations; (2) community expectations; and (3) developmental expectations:

(1) Transformational expectations: A relationship with Jesus Christ and reliance upon God's word is of primary importance. Personal devotion through prayer and guidance from the Bible leads to a spiritually intimate life in Christ based upon personal holiness, integrity, spiritual renewal and guidance from the Holy Spirit, leading to spiritual transformation. This occurs when one has met God in both good and difficult times. Maturing spirituality is essential because in the long haul it means there is no quick fix. One must follow the Holy Spirit by faithfully using one's innovative gift of creative leadership by participating with God in his transformational mission.

(2) Community expectations: This involves a commitment to develop younger and emerging leaders and nurture them personally by encouraging their professional development. It means valuing people and treating them with respect by creating a safe and trusting environment so that they can reach their full potential. It also means understanding the complex global environments that require the respect of cultural diversity, the ability to manage change quickly, and the discernment to interpret complex sets of information and situations. This involves nourishing a flourishing community through building harmonious relationships of trust. It requires building resilient relationships across a multitude of geographic, cultural, linguistic and socio-economic boundaries.

(3) Developmental expectations: The goal here is to continuously learn and grow by developing wisdom and discernment through life-long learning. This will enable a responsive network of communities of leaders and teams that look for creative solutions to complex situations. They will be able to face the challenges and demands of leadership through self-awareness, selfless leadership, and openness to God through humility, honesty and transparency. A further goal is to develop

contextual intelligence about global-regional-local complexity. Finally, the leader must communicate regularly and clearly the core values of the organization by example of one's words and actions.

8.3. A PARADIGM FOR GLOBAL MISSION LEADERSHIP

The complexity of defining global mission leadership and the lack of substantial research on it suggests that, at best, what follows should only be considered as a starting point for a definition of the paradigm. It is more like an overview, which I present as an outline and main points. This is the nature of an emerging paradigm – it is still in development. Therefore, an outline is more realistic than developing each theme or statement into descriptive or definitive statements.

8.3.1. Concepts of the paradigm

The paradigm is based upon phrases that capture its main themes and concepts. These are the critical points and factors needed for a paradigm for global mission leadership. This information is presented in three different methods: (1) an overview of key concepts; (2) a hierarchical presentation of the key concepts; and (3) the key concepts given by theoretical and practical implications.

8.3.1.1. Overview of key concepts

The first representation of the paradigm's phrases and key concepts is presented through four tables, not necessarily based upon any form of hierarchy: (1) theological themes; (2) sociological influences; (3) observations from WGA's journey; and those that are (4) leadership orientated.

TABLE 8.1. Theological themes

(1) The triune God in mission

Originator and source of mission	Gives his community its role in mission
Example of relationship and what it means to be a community (<i>imago Trinitatis</i>)	Provides the example of divine and human friendship
Model for an authentic giving and receiving community	Epitomizes generosity
Example of unity in diversity	

TABLE 8.2. Sociological influences

(1) Globalization	
Multiplies social interactions so more may participate in its benefits	Gives widespread access to innovating and converging technologies
Brings together information and knowledge from across the world	Enables problem solving through relational teams and their distributed intelligence
(2) Glocalization	
Safeguards cultural practices from exploitation	Enables local situations to adapt, learn and integrate new ideas
(3) Polycentrism	
Source of social energy through interconnected centres	Moves power away from established centres to networked communities
Leads with attentiveness to the others in the community	Bottom-up approach of decentralization with restricted control
(4) Paradigm shifts	
Precipitated by a crisis	Interim time is uncertain
Credible new one is needed before the old one is disused	Takes time before the new one is accepted
Encounters emotional reactions until the new is accepted	New may not completely replace the old

TABLE 8.3. Observations from WGA's journey

(1) Polycentrism in WGA	
Manages dependency away from solely Western resources	Creates new opportunities and practices
Incorporates new places of influence and spiritual vitality	Enables a balancing influence for the global South and East
Gives equal authority and revolving leadership	Gives balance between the various global spheres of influence
(2) Paradigm shifts in Ghana	
National aspirations of greater partnership by Ghanaians	Embedded African concepts offered to global context
(3) Paradigm shifts in WGA	
Greater ownership of Bible translation movements by the global church	Culturally diverse virtual leadership community
Collaborating in community as friends increases	Structures for places for community

TABLE 8.4. Leadership orientated

(1) Globalization	
Complexity Leadership is adaptive by finding creative solutions to complex situations	Enables transnational and transcontinental sharing of resources
(2) Community	
Values are deeply embedded in the community	A thriving community is transformational
Friendship makes Christian community possible	Inter-cultural friendships are valued
Inter-generational and inter-cultural mix creates a nourishing community	Promotes harmonious inter-cultural relationships
Resources are willingly and readily shared through the community	
(3) Reflective practice	
Informs and shapes strategy and operations	Moulds current and future leaders
Is best done in community	Enables collective listening to the Holy Spirit
(4) Developing new and emerging leadership	
Leader learning process is modelled, coached, taught and implemented	Values intentional diversity of gender, age, geographic representation and leadership experience
Inter-generational learning whereby younger and older leaders develop friendships and community together	Missiologically informed core themes for a global mindset and skillset
(5) Global leadership	
Builds strong relationships across a multitude of contexts	Develops emerging leaders who learn about new cultures and contexts
Inter-cultural relationships strengthened through listening and understanding of various perspectives	Manages accelerating change and differences
(6) Missional leadership	
Equips God's people to live and serve in his mission	Empowers God's people to develop an imagination of what God is doing
Equipped with biblical and theological mindsets to understand the changing cultural context	Equips, nurtures and releases an innovative gift of leadership

(7) Global missional leadership

Relationship with Jesus Christ and reliance upon God's word	Spiritual renewal and guidance from the Holy Spirit
Meets God in both good and difficult times	Maturing spirituality for the long haul
Discerns God's will in various contexts	Discerns complex sets of information and situations
Develops and nurtures younger and emerging leaders	Values people and creates a safe and trusting environment
Enables others to reach their full potential	Respects cultural diversity
Uses the innovative gift of creative leadership	Nourishes a flourishing community through relationships of trust
Enables interconnected relational teams of people to respond to diverse challenges	Builds resilient relationships across a multitude of contexts
Continues to learn and grow	Develops wisdom and discernment through life-long learning
Faces challenges through self awareness and selfless leadership	Openness to God through humility, honesty and transparency
Develops contextual intelligence about global-regional-local complexity	Communicates core values with integrity

8.3.1.2. The paradigm in a hierarchical formulation

The second method presents the main themes and concepts in a table that is hierarchical in form. This means the bottom level is the foundational one, and all of the other information is built upon it and sustained from it. The second level is the sociological themes and themes based upon WGA's journey. These are midpoints that provide building blocks for the paradigm. The top-level is the focus of leadership and leadership development themes. These are critical to the paradigm since the focus is upon creating a leadership mindset.

TABLE 8.5. Hierarchical representation of core themes

Leadership factors:

(1) Globalization (complexity is adaptive by finding creative solutions, transnational and transcontinental sharing of resources)

(2) Community (values deeply embedded; resources are willingly and readily shared; thriving and transformational, harmonious inter-cultural friendships)

create a nourishing environment)

(3) Reflective practice (informs and shapes strategy and operations, moulds current and future leaders, best done in community, enables collective listening to the Holy Spirit)

(4) Developing new and emerging leadership (employs missiologically informed themes with inter-generational learning processes, and intentional diversity is modelled, coached, taught and implemented)

(5) Global leadership (builds strong relationships across a multitude of contexts through inter-cultural relationships, manages accelerating change and differences)

(6) Missional leadership (equips, empowers and releases an innovative gift of leadership with a biblical and theological mindset and an imagination of what God is doing)

(7) Global missional leadership (relationship with Christ and reliance upon his word with spiritual renewal and guidance from the Holy Spirit; faces challenges through self awareness and selfless leadership; maturing and discerning spirituality through all situations; nurtures younger and emerging leaders; values people and creates a safe nourishing, trusting and flourishing environment through relationships of trust; develops contextual intelligence about global-regional-local complexity; and communicates core values with integrity)

Sociological factors:

(1) Globalization (multiplies social interactions, access to innovating and converging technologies, problem solving through relational teams with distributed intelligence)

(2) Glocalization (safeguards cultural practices, local contexts adapt, learn and integrate new ideas)

(3) Polycentrism (social energy through interconnected centres, power moves away from established centres, decentralization with restricted control)

(4) Paradigm shifts (precipitated by a crisis, interim uncertain, a credible new one is needed, takes time before the new one is accepted, emotional reactions, new may not completely

Examples from WGA journey:

(1) Polycentrism in WGA (manages dependency away from solely Western resources, new opportunities, practices, places of influence and spiritual vitality, revolving leadership, enables influence from the global South and East)

(2) Paradigm shifts (national aspirations and “embeddedness” into local contexts, greater ownership, collaborating in community as friends, structures for places of community, culturally diverse virtual leadership community)

 replace old)

Foundational theological factors:

(1) The triune God in mission (initiator, originator and source; authentic giving, receiving and generosity; example of unity, relationship, community and friendship)

8.3.1.3. Core themes with theoretical and practical implications

The third representation of the paradigm's core statements is through giving the information weighted by theoretical and practical implications.

TABLE 8.6. Theoretical and practical themes and values

Theory	Practice
Theological theme:	
(1) The triune God in mission	
Originator and source of mission	Example of friendship, relationship, unity in diversity and community
Gives community its role in mission	Model for authentic giving, receiving and generosity
Sociological themes:	
(1) Globalization	
	Enables widespread access to innovating and converging technologies for problem solving
	Multiplies social interactions and distributed intelligence for interaction with information and knowledge from across the world
(2) Glocalization	
	Safeguards cultural practices from exploitation by enabling local situations to adapt, learn and integrate new ideas
(3) Polycentrism	
Source of social energy through interconnected centres	Moves power through decentralization with restricted control from established centres

Theory	Practice
	Leads with attentiveness to the others in the community
(4) Paradigm shifts	
Precipitated by a crisis	Encounters emotional reactions until the new is accepted
Interim time is uncertain, takes time before the new one is accepted	New may not completely replace the old
Credible new one is needed before the old one is disused	
Themes from WGA's journey:	
(1) Polycentrism in WGA	
	Balances global spheres of influence, manages dependency from Western resources through influence from the global South and East
	Creates new opportunities, practices, equal authority and revolving leadership
	Incorporates new places of influence and spiritual vitality
(2) Paradigm shifts in Ghana	
National aspirations of greater partnership	
Embedded concepts offered to global context	
(3) Paradigm shifts in WGA	
	Greater ownership of Bible translation movements by the global church
	Culturally diverse, collaborative, virtual leadership community
Themes of leadership influence:	
(1) Globalization	
	Enables transnational and transcontinental sharing of resources
	Complexity Leadership that is adaptive through finding creative solutions

Theory	Practice
(2) Community	
Values are deeply embedded in the community	Promotes harmonious inter-generational and inter-cultural mix, creates a nourishing community
A thriving community is transformational	Resources are willingly and readily shared through the community
(3) Reflective practice	
Informs and shapes strategy and operations	Moulds current and future leaders, is best done in community
Enables collective listening to the Holy Spirit	
(4) Developing new and emerging leadership	
Missiologically informed core themes for a global mindset and skillset	Intentional diversity of gender, age, geographic representation and leadership experience
	Inter-generational learning to develop friendships and community
	Leader learning process is modelled, coached, taught and implemented
(5) Global leadership	
	Develops emerging leaders who learn about new cultures and contexts
	Builds inter-cultural relationships through listening and understanding of various perspectives
	Manages accelerating change and differences
(6) Missional leadership	
	Empowers people to develop an imagination of what God is doing
	Equips, nurtures and releases an innovative gift of leadership to live and serve in God's mission
	Develops biblical and theological mindsets to understand the changing cultural context
(7) Global missional leadership	

Theory	Practice
	Spiritual renewal, relationship with Christ, reliance upon God's word and guidance from the Holy Spirit
	Openness to God through humility, honesty, transparency and maturing spirituality that discerns God's will in complex contexts
	Nourishes a flourishing community through respecting cultural diversity and creating a safe and trusting environment
	Develops, nurtures and enables younger and emerging leaders to reach their full potential
	Uses the innovative gift of creative leadership that builds resilient relationships across a multitude of contexts
	Develops wisdom and discernment through life-long learning
	Faces challenges through self awareness and selfless leadership
	Communicates core values with integrity
	Develops contextual intelligence about global-regional-local complexity

8.3.2. Summary of the paradigm

The paradigm has been described using phrases, concepts and themes that provide characteristics and key values derived from the entire research. The paradigm draws from broad sources, and introduces terminology that is not always associated with leadership paradigms, such as reflective practitioner, community, friendship, generosity, a journey, polycentrism, and so forth. All have been foundational and presented upon, at the very minimum, a basic missiological and theological foundation. They are also intended to be practical enough to ensure that the theoretical concepts are not separated from practical applications.

A paradigm of global mission leadership makes a contribution to theological reflection through reinterpreting existing leadership concepts. Rather than modifying existing models of leadership, there is a critical need to query what a new global mission leadership paradigm should look like. The factors considered in describing the new paradigm are influenced by WGA's journey. Consequently, one notes the simultaneous effects of continuity and change in paradigm shifts. Continuity includes faithfulness to the constancy of past tradition, and yet, at the same time, employs a bold willingness to engage in future transformations. This combination of factors makes it unique, since it is describing a paradigm that is still emerging, rather than a concrete leadership model that has already arrived at its new destination.

Indeed, this is the nature of the theory of paradigm shifts (as outlined in Chapter 2). It means that the key concepts of the emerging paradigm remain to be worked out in detail – they are still being established and are not yet settled. They will be developed as part of an on-going journey of missiological reflection that informs the practice of leadership. It is intentional in purpose, seeking to discover and develop a global mission leadership mindset.

In the case of the journey of WGA, the new paradigm notes that WGA (the traveller) is on a journey that has a starting point (1942, 1980, 1991) and follows continuous steps (the procedural paths of its development) that lead towards a destination (the goal of Bible translation movements leading to transformed communities). The journey was affected by a crisis in the structure and history of WGA, and the opportunity created by globalization and its related facets.

Although the prevailing paradigm of institutional-Christendom era leadership practices is still firmly entrenched in much of the international mission world, shifting to the new paradigm presents a new and exciting future. Based as it is upon WGA's journey from Western to international to global, it undoubtedly raises challenges and creates uncertainty and some disorder. However, it is clear that the old paradigm needs to be replaced by a credible new one before it can be disused. Since this is still emerging, we do not claim that the crisis has been completely resolved. It will take time for the new paradigm to be accepted, but that is the nature of a paradigm shift.

8.4. CONCLUSION

The main topics for conducting the research, and which therefore form its rationale, are now summarized by examining briefly the content of each chapter.

8.4.1. Chapter 1: Introduction

The context and methodology for the research was established. Furthermore, there were three key areas from WGA's journey that emerged that influence the research: (1) Models of leadership: The growth of the church worldwide generates missiological implications that shape leadership models. The volumes of studies on leadership behaviours, principles and traits are vast. Unfortunately, the majority of scholarly work on leadership paradigms is still conducted in the Western nations.

(2) Vision 2025: The heart of the vision is to see a Bible translation program in place for every language group that needs it by the year 2025. It was adopted in 1999, during a time when Western influence in mission leadership and strategy within WBTI were at their peak. The transition to WGA provides a shift of focus from operating as an institution to being on a journey as an alliance within the global Bible translation movement.

(3) Shifting from Western to international to global: WGA's paradigm shift from its historical colonial Western roots to international perspectives to a global alliance creates unpredictable leadership challenges. This is due, in no small part, to the demands of globalization that require missional leadership to swiftly adapt to new contexts due to the spread of technology and the diffusion of conventional power and authority. This paradigm shift has been a focus throughout this research.

8.4.2. Chapter 2: Defining key terms

Through a literature review, the key terms that are foundational to this research were developed. The terms identified and developed were the mission of God (including *missio Dei* and missional), globalization (including glocalization), paradigm theory (including paradigm shifts) and the journey (as applied to WGA). Each of these terms provided a foundational means of conceptualizing the framework for the new paradigm. As the research proceeded, additional key terms have also been explored. These include funding and generosity (Chapter 5), spirituality (Chapter 4), friendship (Chapter 7), community (Chapter 6) and polycentrism (Chapter 7). These additional terms and concepts have enriched the research.

8.4.3. Chapter 3: A case study from international to global

A case study from the WGA Organization in Ghana, called the Ghana Institute of Linguistics, Literacy and Bible Translation (GILLBT), was conducted. GILLBT's leadership has been intentionally leading a paradigm shift from the Western

missionary roots to embed the organization in the local Ghanaian situation and the larger African context. This shift depends on trust, healthy relationships, managing funds ethically and maintaining unity amongst all the stakeholders. At the same time that this change has been taking place, WGA has been involved in a paradigm shift from being an international mission agency to a global movement. Therefore GILLBT's journey, as it intersects with that of WGA, provides a crucial framework and lessons that can be applied to other similar situations that need to make similar paradigm shifts.

8.4.4. Chapter 4: Leadership of global mission structures

Leadership of global mission structures needs to respond to the effects of globalization upon the mission of God. This requires a different paradigm for which the foundation is developed by means of a grounded theory analysis of the leadership philosophies of members of WGA's leadership team. The data provide clusters of value statements, irrespective of the gender, nationality or age grouping of the individual leaders. When the leadership clusters are viewed in conjunction with the traits derived from the literature review about global and missional leadership, what emerges is a picture of what a global mission leadership paradigm begins to look like. Included in this analysis is the development of spiritually mature leadership who understand how to lead in complex situations caused by globalization.

8.4.5. Chapter 5: Funding of global missional structures

The issue of generosity and funding global mission structures is investigated through the analysis of a case study of WGA's five missiological consultations on funding in mission. The common experiences that emerged about the handling of funds for ministry – whether they raise them, manage them or are accountable for them, provides the foundation for WGA's *Principles for Funding*. These principles advise a basis for generosity and serve as a foundation for seeing funding of mission becoming a global phenomenon. An aim of this is to ensure that leadership from the global South and East is enabled to contribute as equal partners and provide a balanced influence on mission strategy for global missional agencies.

8.4.5.1. A paradigm shift to global funding

A matter arising from Chapter 5, which should benefit from further review and research, is to study how leadership of global mission agencies is still largely influenced and resourced from Western nations. The implication is that Western agencies have the greatest influence upon cross-cultural mission strategy and

methodology because the centres of missional power are still found in the West. WGA itself has experienced this, with its long-standing and historical roots in U.S. soil. This cannot be denied or ignored. Nonetheless, as noted in the sections throughout this research that present the WGA journey, the paradigm shift for WGA from Western-based leadership and structures to a greater influence from missional leaders from the global South and East, who contribute as equals, is well underway.

A limitation that WGA faces in its journey is that the major sources of funding still come from North America. The case study of GILLBT in Ghana in Chapter 3 demonstrated the challenges this causes when attempting to create a national paradigm or experience “Africanization” or African “embeddedness” for GILLBT. The observations from this case study are equally applicable to other former National Bible Translation Organizations, especially those now fully part of WGA, but still very dependent on Western funding.

The missiological consultations on *Funding God’s Mission*, covered in the case study in Chapter 5, demonstrate why the topic of Western funding is extremely sensitive for missional movements associated with WGA, especially those from the global South and East. Despite the sound missiological statements expressed in WGA’s *Principles for Funding*, this will not immediately reverse the expectations that funds should be one-directional, “from the West to the rest”. In addition, even the clear missiological expectations of generosity articulated in Chapter 5 will not immediately reverse this dependency on Western sources of funding. Funding for mission, certainly in WGA’s case, needs to become a global reality.

8.4.6. Chapter 6: Reflective practice for leaders

A challenge facing mission theorists is how to collaborate in research with practitioners and theorists from the global South and East. In order for mission theory to remain relevant and contribute to current issues affecting praxis, theorists and practitioners need to identify important topics for missiological study and reflection. Time for reflection creates space to consider topics that need to be examined in mission today. Following this practice, WGA leaders have been learning how to create a theoretical framework to identify and discuss relevant missiological topics. WGA began to develop its own missiological expertise where, originally, none existed. WGA’s missiological consultative process brought together practitioners and theorists from across the globe. They have reflected together on the *missio Dei* and its practical benefits for WGA. Missiological reflection is best done in a multi- and inter-cultural community because this enables collective listening to the Holy Spirit. The process of discernment is the critical step in missional thinking. The emerging

reflective practitioners have shaped WGA's leadership culture in such a way that leaders are equipped to think, discuss and strategize through sound missiological understanding.

WGA's missiological consultative process has enabled a growing body of global leaders to think and act missionally and lead more effectively within the changing contexts of the church and world. However, as important as this has been, the process of convincing emerging and current WGA leaders to appreciate why becoming a reflective practitioner is important has not been straightforward. Therefore, further work needs to be done to establish a culture of reflectivity where missional leaders see reflection informing action as a natural habit so as to create space for discernment in community.

8.4.7. Chapter 7: Developing leadership for a new paradigm

It is imperative for the new paradigm to mature, and to have a widening pool of leaders committed to creatively developing a culture of leadership with a global missional mindset. The literature review of the theme of friendship in God's mission provides a foundation based upon Christ's love that overcomes all manner of inequality and racism encountered in mission. The literature review of the theme of polycentrism assists in contemplating a deliberate move away from established centres of power so that leadership is from among and with others in community.

The case study of the *Leaders Journeying Together – Third Table* event is an example of how to start the process of developing leadership with a global missional mindset. Integrating people of various ages, cultures and leadership experience is one important factor to consider. Another is the integration of biblical, missiological and practical themes associated with global mission leadership. The concept of building a Third Table – the space that brings together common values shared by all participants in the new leadership community – proves essential for the new paradigm.

8.4.8. Concluding statement

As noted in Chapter 1, any study of leadership methodology reveals an abundance of leadership principles and traits that have been extensively analysed. This highlights the complexity of concisely describing what successful missional leadership looks like. Therefore, attempting to create a simplistic formula for successful global mission leadership actually overlooks the complexity of the topic.

A simple survey of leadership materials, as noted in Chapter 1, indicates that the majority are from Western authors and sources, namely because the majority of researchers who publish materials are located in the West. The growth of the church becomes truly global to the extent that it exemplifies the transition of Western mission agencies to international ones and then to ones that have a global mindset. Such agencies need to think and act globally, which requires the participation of wider pools of missiologically informed leadership. These factors have affected WGA because existing leadership theories and practices still largely represent an older paradigm, but one that is quickly changing.

As noted in Chapter 2, global mission leadership must be fully aligned to the mission of the triune God. Such leadership is expected to be transformational as it awakens and equips God's people and leads change. The release of the innovative spiritual gift of leadership that is dependent on the Holy Spirit leads and equips the transformation of God's people so they may effectively participate in God's mission in their particular contexts.

The new paradigm of global mission leadership presented in this research is a continuing phase of the journey for WGA. It is based upon missiological, theological and sociological reflections of globalization, the *missio Dei*, and missional leadership foundations. It is our hope that this paradigm, still in its embryonic form, and largely influenced by WGA's journey, will encourage and enable a larger pool of leadership with a global missional mindset.

APPENDICES

Appendix 1: Survey for Leadership Philosophies

To the: Wycliffe Global Alliance, Global Leadership Team

From: Todd Poulter

Date: 8 March 2013

“Leadership can never stop at words. Leaders must act, and they do so only in the context of their beliefs. Without action or principles, no one can become a leader.”

Max DePree, Leadership Jazz, p 6

As members of the GLT, we have been *called* by God to lead in his *missio Dei*, and *entrusted* by the Wycliffe Board to give leadership to the Alliance. Thus, we understand that our primary accountability is not simply to manage or protect Wycliffe’s assets, but ***to learn how to lead the Alliance in fulfilling God’s purposes.***

As leaders, we have covenanted together to become a community of reflective practitioners – *“women and men of both action and study; rooted in the word of God and the Church of Christ; passionately obedient to the fullness of the Great Commandment and Great Commission; globalized in their perspective; yet faithful citizens of their own cultures.”*¹ Through this process we seek to bring an increasingly global perspective to our leadership, informed by a growing theological and missiological understanding of God’s mission and our part in it.

This mix of reflection and practice helps us find our “voice” as leaders, as we explore and clarify our beliefs, values and ideals about leading in the Alliance and identify what we stand for. When we make the effort to explicitly describe these values in a dynamic *personal leadership philosophy*² statement, we gain the optimal benefit from this process. A personal leadership philosophy isn’t complicated – *it simply expresses our most deeply held beliefs, values, ideals, and practices about leadership in the form of specific commitments for which we are willing to be held accountable.*

- It is *our* voice – as we are increasingly able to express ourselves in an authentic way, rather than reading from someone else’s leadership script.

¹ Dr. William Taylor

² Dr. Robert Clinton (Fuller Seminary, *The Making of a Leader*), Max DePree (Fuller Seminary trustee, *Leadership Jazz*), and Barry Kouzes and Jim Posner (*The Leadership Challenge*) stimulated many of these ideas.

- It is *dynamic* rather than *static* – it’s a living document. As we continue to learn and grow as leaders, we will adapt, change, or discard elements of our philosophy, and add new ones.
- It is *personal* rather than *generic* – it expresses beliefs, values and ideals that we stand for, that drive us and guide *our* practice as leaders, and that *we* are willing to be accountable for.
- It is *explicit* rather than *implicit* – by expressing what we believe and value, rather than leaving these things unspoken or vague, we clarify what we stand for, and allow our followers to better understand us and the principles that guide our decisions and actions.

Why is it helpful? A growing understanding and clarity about our calling from God to lead in His mission, and of what it means to be a missional leader, gives us greater inner confidence, personal authenticity and credibility. As we find our voice, and explicitly express what we most deeply value, we live and lead more consistently, we’re prepared to make more principled decisions, and we’re better positioned to teach and pass on what we value to others. We also provide others with a basis for helping us be accountable for what we value.

What’s the impact on followers? Leaders who have a clear leadership philosophy are rated 40% higher on their effectiveness than those that don’t, and they are 30% more likely to be trusted. Such clarity also correlates highly with positive workplace attitudes and levels of engagement.³

Note: The GLT will also be developing a ***collective leadership philosophy***, building on elements from our personal philosophies, along with biblical, theological, and missiological principles.

Questions to help you develop a sufficiently comprehensive personal leadership philosophy:

What do you believe or value about...

- Growing in your missiological understanding as a leader leading within the missio Dei?
- How Jesus demonstrated Kingdom leadership?
- How other biblical characters demonstrated leadership?
- Cultivating discernment?
- Modeling the way for others?
- Being a guardian and shepherd of community?

³ Adapted from Kouzes and Posner; also Clinton.

- Inspiring a shared vision?
- Challenging the status quo? Learning and taking risks?
- Shepherding and serving others?
- Enabling others to act?
- Encouraging the heart of those you lead?
- Developing a leadership mindset?
- Building a supportive personal leadership community?

Additional resources are available from Todd Poulter for those who are interested.

How can you bring your personal leadership philosophy “to life”?

Think of it like a musical score that has to be interpreted through your life, and performed/enacted in daily life.

1. Share it with your supervisor and with your team. Ask them for feedback about how good a match there is between your values and your behaviour. Ask them to help you where you fall short.
2. Encourage your supervisor to include your philosophy as part of your annual review, since these are all beliefs and values that you have identified and that you are ready to be accountable for.
3. Encourage those that you are responsible for to develop their own personal leadership philosophies and share them with you and with each other.
4. Identify your *aspirational* beliefs, values, and ideals, along with your *existing* ones, where you recognize the need to grow in a particular area.

It's a dynamic, living document. As you continue to learn and grow as a leader, you will inevitably adapt, change, or discard some elements of your philosophy and add new ones.

Appendix 2: Informed consent

2.1. Informed consent letter for Todd Poulter

(Note: This letter is on file)

1) Researcher's name and contact details: Kirk Franklin....

2) Title of the study: A paradigm for global mission leadership: the journey of the Wycliffe Global Alliance

3) Purpose of the study: As Christianity becomes a global phenomenon, this generates missiological implications that shape leadership models for global mission. While there are volumes of studies on leadership principles and traits, the depth and complexity of the topic cannot be ignored. Rather than modifying existing models, there is a critical need to develop a new model or models for global mission leadership. In the case of the Wycliffe Global Alliance, a re-evaluation of its mission through missiological lenses will inform the Alliance's leadership role as it contributes to the *missio Dei* through participating in a global movement for the holistic transformation of people groups through Bible translation.

4) Procedures: The researcher asked Todd Poulter, the participant, a member of the Global Leadership Team (GLT) of the Wycliffe Global Alliance, to contact members of the GLT to work through a conceptual framework for the 20 members of the GLT, in order for a leadership covenant to be developed based on their individual leadership philosophies. The participant agrees to provide the raw data to the researcher as and when needed. The researcher does not require any additional time or input from the participant.

5) Risks: There is minimal if any risk involved for the participant.

6) Benefits: There is no financial benefit to the participant or the researcher.

7) Participants' rights: Participation in this process is totally voluntary. The participant may withdraw from participation in the study at any time and without negative consequences.

8) Confidentiality: The researcher assures the participant that all information is treated as confidential; that anonymity is assured; that the data will be destroyed

should the subject withdraw. The only person accessing the research data is the researcher.

I hereby agree for my involvement and the raw data collected to be included in this research:

Name: [signed by Todd Poulter]

Date: [date signed]

2.2. Informed consent letter for WGA Global Leadership Team

(Note: This letter is on file for each of the 15 members of the team whose data was used in the research)

1) Researcher's name and contact details: Kirk Franklin....

2) Title of the study: A paradigm for global mission leadership: the journey of the Wycliffe Global Alliance

3) Purpose of the study: As Christianity becomes a global phenomenon, this generates missiological implications that shape leadership models for global mission. While there are volumes of studies on leadership principles and traits, the depth and complexity of the topic cannot be ignored. Rather than modifying existing models, there is a critical need to develop a new model or models for global mission leadership. In the case of the Wycliffe Global Alliance, a re-evaluation of its mission through missiological lenses will inform the Alliance's leadership role as it contributes to the *missio Dei* through participating in a global movement for the holistic transformation of people groups through Bible translation.

4) Procedures: The researcher will examine the **GLT Leadership Philosophy** that members of the Alliance's Global Leadership Team (GLT) completed in 2013-14 as part of the development of a leadership covenant. The data will be summarized, grouped together with 15 members of the GLT and then a model(s) of global mission leadership will be developed. Since this is working with an existing leadership covenant produced by each member of the GLT, the researcher does not require any additional time or input from the participant.

5) Risks: There is minimal if any risk involved for the participant.

6) Benefits: There is no financial benefit to the participant or the researcher.

7) Participants' rights: Participation in this process is totally voluntary. The participant may withdraw from participation in the study at any time and without negative consequences.

8) Confidentiality: The researcher assures the participant that all information is treated as confidential; that anonymity is assured; that the data will be destroyed should the subject withdraw. The only person accessing the research data is the researcher.

I hereby agree for my GLT Leadership Philosophy to be included in this research:

Name: [signed by each of the 15 people in the GLT]

Date: [date each signed the letter]

2.3. Informed consent letter for Dr Stephen Coertze

(Note: This letter is on file)

1) Researcher's name and contact details: Kirk Franklin....

2) Title of the study: A paradigm for global mission leadership: the journey of the Wycliffe Global Alliance

3) Purpose of the study: As Christianity becomes a global phenomenon, this generates missiological implications that shape leadership models for global mission. While there are volumes of studies on leadership principles and traits, the depth and complexity of the topic cannot be ignored. Rather than modifying existing models, there is a critical need to develop a new model or models for global mission leadership. In the case of the Wycliffe Global Alliance, a re-evaluation of its mission through missiological lenses will inform the Alliance's leadership role as it contributes to the *missio Dei* through participating in a global movement for the holistic transformation of people groups through Bible translation.

4) Procedures: The researcher asks Dr Stephen Coertze, the participant, a member of the Global Leadership Team (GLT) of the Wycliffe Global Alliance, to develop a process and direct five missiological consultations on funding for the Alliance. The participant agrees to provide the raw data in the form of consultation and meeting notes to the researcher as and when needed. The researcher does not require any additional time or input from the participant.

5) Risks: There is minimal if any risk involved for the participant.

6) Benefits: There is no financial benefit to the participant or the researcher.

7) Participants' rights: Participation in this process is totally voluntary. The participant may withdraw from participation in the study at any time and without negative consequences.

8) Confidentiality: The researcher assures the participant that all information is treated as confidential; that anonymity is assured; that the data will be destroyed should the subject withdraw. The only person accessing the research data is the researcher.

I hereby agree for my involvement and the raw data collected to be included in this research:

Name: [signed by Stephen Coertze]

Date: [date signed]

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