GLOBAL LEADERSHIP, MISSIONS, AND THE AFRICAN AMERICAN CHURCH: A TWO- EDGED SWORD

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Abstract

The African American church is experiencing a chasm between new and emerging generations who want to expand its global brand and those who desire to remain true to the legacy of social activism and justice at home. Globalization and technology has generated new forms of wealth, but many countries and communities have been left behind. This represents an opportunity for the African American church to develop global missions to offer spiritual and material support to alleviate pain and suffering around the world. To do so effectively, the African American church needs to expand its internal organizational capacity through training and development of missionaries who are not just well versed in biblical scripture, but cross-cultural communication and leadership.

List of Key Words: African American Church, Cross Cultural Communication, Global Leadership, Global Missions, Values

Introduction

When it comes to global missions, the questions confronting the African American church are: why and how? The need for global missions is often overshadowed by the local challenges affecting the African American community. For example, the breakdown of the African American family and criminal justice reform are among the most challenging social issues facing the African American community today. 45 percent of African American families are female headed

compared to 14 percent of White families. In 2000, the divorce rate among African Americans was 11.7 percent compared to 9.8 percent for Whites.[1]

In addition, the African American family is affected by the high number of men and women incarcerated. In 2016, non-Hispanic blacks were jailed at a rate of 599 per 100,000 residents compared to 171 per 100,000 residents for non-Hispanic whites, a rate of 3.5 times higher.[2] Because of felony convictions, 1 in 13 African Americans have become disenfranchised because of a felony conviction. Over 7.4 percent of the adult African American population is disenfranchised compared to 1.8 percent for non-African Americans.[3]

Imprisonment also results in the breakdown of relationships (i.e., family and children) and dislocation of important social linkages that hold individuals accountable. In 1999, an estimated 721,500 State and Federal prisoners were parents to 1.5 million under the age of 18. Children with incarcerated parents are also more likely to suffer from low self-esteem and stigma than children without parents in prison.[4]

The Sentencing Project estimates that 630,000 persons are released back into the community from state and federal prisons each year. Once these prisoners are released back into the community, few resources exist such as housing, employment, and health care services. Fully, 67.5% of

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[1]James Henslin. (2006). Essentials of Sociology: A Down To Earth Approach. Boston: Pearson.

[2] Bureau of Justice Statistics, Jail inmates in 2016, accessed at https://www.bjs.gov/index.cfm?ty=pbdetail&iid=6186

[3] 6 Million Lost Voters: State Level Estimates of Disenfranchisement 2016 accessed at www.sentencingproject.org/publications/6-million-lost-voters-state-level-estimates-felony-disenfranchisement-2016/

[4] Cynthia Seymour, "Children with Parents in Prison: Child Welfare Policy, Programs and Practice Issues," Child Welfare Journal of Policy, October 1998.

prisoners released from prison in 1994 were rearrested within 3 years.[5] The absence of community-based re-entry programs to help ex-offenders transition back into civil society further exacerbates the recidivism rate.

These challenges facing the African American community place enormous pressures on the local church. As an organization, the church often does not have the resources to address these problems. Moreover, African American pastors are often divided between supporting global missions and solving problems on their front porch such racial profiling and unconscious bias. The questions of how and why are valid given the plethora of issues the church sees on a daily and weekly basis.

However, these local issues, as grave as they may be, do not abdicate the African American church from participating in global missions. Wielhouwer argues that there are two biblical passages that serve as foundational for the church's role in the world.[6] The first text is known as the Great Commission, which states: "Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."[7] The second text is Isaiah 61:1-2, which Jesus cites in the Gospel of Luke 4 as his mission statement: "The spirit of the Lord is upon me, because the Lord has anointed me, he has sent met to bring good news to the oppressed."[8] The world's populations have many social and economic needs. Shah explains that half of the world or 3 billion people live on less than $2 dollars a day. Moreover,

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[5] "Recidivism of State Prisoners: Implications from sentencing and corrections policy," Sentencing Project 2002 accessed at www.sentencingproject.org

[6] Peter W. Wielhouwer (2004). The Impact of Church Activities and Socialization on African American Religious Commitment, Social Science Quarterly, 85 (3)

[7] Matthew 28:19. NIV. All subsequent references are taken form the New International Version unless otherwise stated.

[8] Isaiah 61:1-2; Luke:4

nearly a billion people entered the 21st century unable to read or sign their own names. Fully, 1.4 million children die each year from lack of safe drinking water and adequate sanitation.[9]

This essay argues that the African American church must increase its capacity to support and participate in global missions. However, before African American pastors and leaders can fully engage in global missions, they must first develop an understanding of globalization, culture, and leadership competencies to empower missionaries to operate in cross cultural environments. Simply sending missionaries abroad with no training and concept of local culture may do more harm than good.

The Missionary Challenge of the African American Church

The Reconciliation Ministries Network estimates that out of the 35 million African Americans in the U.S, less than 400 are cross cultural missionaries. This is less than 1 % of the U.S black population.[10] James Sutherland, in his doctoral dissertation entitled, "African American Under-representation in Intercultural Missions: Perceptions of Black Missionaries and the theory of survival and stability argues that the lack of a global mission vision hinders African American participation in global missions. Hoyle explains that visionaries are in short supply in all organizations. "Individuals who have a passion for their vision and can persuade others to help make the vision happen are leaders."[11] Moreover, Marquardt and Berger argue

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[9]Anup Shah (2006). Poverty Facts and Statistics [On-line]; available at www.globalissues.org/TradeRelated/Facts.asp#fact18; accessed on 28 July 2007.

[10] Reconciliation Ministries Network (n.d). "African Americans and Global Missions: The Great Omission" [On-line]; available from www.rmni.org/afam/African%20Americans%20and%20Global%20Missions.pdf, accessed on 25 July 2007.

[11] John R. Hoyle (1995). Leadership and Futuring: Making Visions Happen. Thousand Oaks: CA: Corwin Press, Inc.

that the "ability to conceptualize complex issues and process, simplify them, and inspire people around them is essential for twenty first century leaders."[12]

Sutherland postulated a theory of survival/security to explain the shortage of

African American global missionaries.[13] According to Sutherland, the church value of survival is understandable considering the breakdown of the African American family. Historically, the church has been a place of refuge and means of coping with the realities of slavery, racism, and Jim Crow segregation. Hunt argues that worship in the African American church is more than praising God. The African American church is forum wherein the dreams, petitions, prayers, ritual dramas, and affirmations of freedom are actualized.[14] Furthermore, McCain asserts that African American religion was born as a response to suffering and suppression. "White racism created the black church and its style of life and perspective"[15]

In addition, Sutherland explains that the core value of survival is shifting towards security as wealth and affluence among African Americans increase. The collective household earnings of African Americans was $679 billion in 2004, an increase of 3.5 % over the $656 billion earned in 2003.[16] Sutherland's theory of survival/security is similar to Abraham Maslow's hierarchy of needs theory. Maslow identified five levels of needs that serve as human motivators: physiological,

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[12]Michael J. Marquardt and Nance O. Berger. (2000). Global Leaders for the 21st Century: New York, State University of New York Press.

[13]Ibid.

[14]Anthony C. Hunt. (2002). "Worship: Implications for the 21st Century African American

Church, The African American Heritage Journal, 8 (1)

[15]William B. McClain (1990) "American Black Worship: A Mirror of Tragedy and a Vision of Hope, in Spiritual Traditions For the Contemporary Church, R. Mars & G. O'Donnell, Abington

[16] The Buying Power of Black America [On-line]; available from targetmarketnews.com/BuyingPower05.htm; accessed on 20 July 2007.

safety, love, esteem, and self-actualization.[17] "In Maslow's theory, people moved up the ladder of needs as each level was satisfied, and they could move in a reverse direction if fulfillment of a lower-order need was threatened or removed."[18] Within this framework, the African American church's need for survival/security is consistent with the physiological and safety needs proposed by Maslow.

The findings from Sutherland's research point to a lack of leadership, education, and exposure to cross cultural issues. Out of the 102 African American cross cultural missionaries who responded to Sutherland's survey, 31 % attributed the problem to the pastor, 68 % attributed to the lack of exposure, and another 38 % said that missions is not well understood.[19] However, Wilmore explains that the African American church today has missionaries in Africa, the Caribbean, South America, and Asia. "The structure of mission work in most Black denominations differs widely from most white denominations in terms of who are called missionaries, how they are supported at home and deployed in the field." [20] Wilmore states:

> "With meager resources and inadequate training of mission personnel, the Black denominations made valiant effort to keep their people in the field. But with the struggle against virtual genocide in an era of racial hatred and violence at home, together wit the

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[17]Daniel Wren. (1994). The Evolution of Management Thought. New York: John Wiley & Sons, Inc.

[18]Ibid, 281

[19] James Sutherland. (1998) "African American Underrepresentation in Intercultural Missions: Perceptions of Black Missionaries and the theory of survival and stability. [On-line]; available from www.rmni.org/1/summary-of-research.html, accessed on 15 July 2007.

[20]Gayraud S. Wilmore. (1986). "Black Americans in Mission: Setting the Record Straight," International Bulletin of Missionary Research. 10 (3), 101

distractions of World War I and the Great Depression, Black church support of missions gradually declined."[21]

Nonetheless, Sutherland's theory of survival/security suggests that the African American church today is inwardly focused and preoccupied with issues and concerns particular to the black community. This inward focus has undermined the church's exposure to cross-cultural environments and limited its understanding on how global issues and challenges affect it. Furthermore, the inward focused has challenged African American church leaders in developing a global mindset, casting a global mission vision, and preaching on the struggles of diverse and indigenous cultures worldwide.

Globalization and Missions

The Great Commission, Matthew 28:19, advocates the spread of Christian values, ideas, and beliefs about God and His son Jesus Christ. Historically, the spread of Christianity is closely aligned with Colonization and European political and economic expansion. Johnson and Kim explain that by 1500, 92 % of all Christians were European. "European colonial system gave rise to the idea that the Christian faith is exclusively Western although significant non-Western Christian movements were already present in sixteenth century."[22] Moreover, Johnson and Kim argue that only in the late twentieth century did the colonial bonds of Christianity around the world begin to loosen and spread in Africa and Asia.[23] Today, there are over 2 billion Christians worldwide representing 33 % of the world's population.[24] Rosen states:

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[21]Ibid, 100

[22]Todd M. Johnson and Sandra S. Kim. (2005). Describing the Worldwide Christian Phenomenon, International Bulletin of Missionary Research, 29 (1), 80

[23]Ibid

[24] International Bulletin of Missionary Research, 31 (1)

"The largest and most widely practiced religion in the world, its principal beliefs are: that there is one God consisting of three divinities; that Jesus was God incarnated in human form when he lived on earth: that man is born with sin; and that man can redeem himself and achieve life after death. Christianity emphasizes the spiritual connectedness of al thing…and spreading one's beliefs around the world."[25]

The spread Christianity has also been aided by globalization. Globalization refers to the increased contact of the world's populations through technology, language, culture, trade, education, and entertainment. Grenham, a missionary priest for ten years in Africa explains "now that virtually everywhere is reachable through sophisticated systems of communication and technology, the world is less of an enigma."[26] Moreover, Johnson and Kim state: "The global reality of the Christian faith is no longer about faithful replication of the European model, but about increasing local cultural expressions in the larger world community of saints as the result of increasingly varied movements of people, ideology, and technology."[27]

However, globalization is not always viewed as positive where diverse cultures and religious viewpoints are concerned. The quest for uniformity and universalism can ignore important differences. "Globalization can threaten some cultures and

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[25]Robert Rosen (2000). Global Literacies. New York: Simon & Schuster, 41

[26]Thomas G. Grenham, "Reconstructing Christian Culture toward the Globalization of Gospel Vision: Identity, Empowerment, and Transformation in an African Context. *Missiology: An International Review,* 31.2 April 2003 [journal online]; available at firstsearch.oclc.org.eres.regent.edu; Internet; accessed on 24 July 2007.

[27]Todd M. Johnson and Sandra S. Kim (2005). "Describing the Worldwide Christian Phenomenon," International Bulletin of Missionary Research 29, (2), 82

religious worldviews that can not, or do not want to, adjust their way of life to difference influences."[28] Wahono asserts that globalization is not something that is easily acceptable to many peoples. Wahono explains that globalization is associated with Western imperialism and economic exploitation.[29]

> "One of the reasons for people's reaction to globalization is their day-to-day economic needs and realities. How can so many millions-farmers and simple peasants— bear their daily life while watching the good harvest of shrimp ponds, logging, jewels, natural resources and other luxury products being exported abroad while they are feeding their families with inadequate food without even the smell or taste of those luxuries."[30]

These negative attitudes and suspicions towards globalization and western ideals create challenges for Christian missionaries. Shenk argues that global domination of western theology remains largely unaddressed. According to Shenk, "Christians in Latin America, Asia, and Africa who have been associated with Western missions in the modern period have struggled to overcome the stigma of being identified with a "foreign" religion."[31] While the conversion to Christianity results in a new identity, it also creates culture clashes with the former way of doing things. Mombo examines this conflicting identify among Kenyan Christians. "When Christian or western culture appears unable to answer the real questions of life, especially

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[28]Ibid

[29] S. Wismoady Wahono (n.d). Identity and Plurality, International Review of Mission, 91 (363)

[30]Ibid, 504

[31]Wilbert R. Shenk. (2001). "Recasting Theology of Mission: Impulses from the Non-Western World," International Bulletin of Missionary Research, 25 (3).

in moments of crisis, most Kenyan Christians revert to traditional cultures for answers."[32]

Thus, the U.S Center for World Mission estimates that 27 % of the earth's population is un-reached or un-evangelized.[33] Among the 429,000 missionaries from all branches of Christendom, only 2 to 3 % work among un-reached peoples.[34] Fully, 87 % of funds spent on foreign missions are for work among those who are already Christian compared to 1 % for un-evangelized and un-reached groups respectively.[35] The under-representation of Christian missionaries among un-reach groups may reflect the costs and dangers of conducting foreign missions.

The U.S Center for World Mission estimates that the average cost in U.S dollars for each convert's baptism is $32,000.[36] The threat imposed by terrorists, the War in Iraq, and anti-American sentiment also makes missionary work a risky undertaking. According to the Pew Global Attitudes Project, anti-Americanism is intensely held opinion and it difficult to change. In a recent survey of American images in the world, the Pew Global Attitudes Project found:

> "On the positive side, we are widely seen as hardworking and inventive. On the negative side, in most of the countries surveyed, fewer than half said Americans are honest, while majorities said we are

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[32]Esther Mombo (2005). Missiological Challenges in HIV/AIDS Era. *Theology Today,* 62

[33]Approximate 2002 AD Global Mission Statistics [On-line]; available from www.uscwm.org/mobilization_division/pastors_web_folder/global_mission_statistics.html, accessed 20 July 2007.

[34] Ibid

[35]Ibid

[36]Ibid.

greedy and violent. Significant numbers also considered Americans rude and immoral."[37]

In short, globalization has facilitated the spread of Christian values, beliefs, and ideas. As the world's largest religion, it has the power to influence and transform societies. Notwithstanding, how Christians use their power and influence will determine how Christianity as a faith and religion is received in the un-evangelized world.

Understanding Cultural Differences

Success in global missions is based upon the Christian missionary's ability to understand, process, and negotiate cultural differences. "Culture is the context in which we live, the windows through which we experience the world; our attitudes, our values, and our identities."[38] Elmer explains that culture creates conflict because we operate from a different values base. In Western culture, directness, confrontation, and forthrightness are valued and expected. However, is most of the world, these values are considered rude, ill-mannered, and discourteous.[39] Vago explains that resistance to change is most pronounced when traditional values, beliefs, and strongly entrenched worldviews are involved.[40] Vago argues that many factors influence values and beliefs in a culture. For example, religious beliefs and sacred writings contribute to a fatalistic

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[37] Pew Global Attitudes Project, "America's image in the World: Finding from the Pew Global Attitudes Project" [On-line]; available at pewglobal.org/commentary/display.php?AnalysisID=1019; accessed on 17 July 2007.

[38] Robert Rosen. (2000). Global Literacies. New York: Simon and Schuster, 33

[39] Duane Elmer (1993). Cross-Cultural Conflict: Building Relationships for Effective Ministry. Downers Grove: IL: Intervarsity Press.

[40] Steven Vago (2004). Social Change. Upper Saddle River, NJ: Pearson Press.

attitude. Fatalism is the view that all events are determined by fate and inevitable. Hence, for a culture that believes only in divine healing, it may be difficult to convince a mother of a dieing child to seek medical attention.

Culture also influences how a group views themselves and others. Feeling of superiority about culture can make people unreceptive to ideas and methods used in other cultures.[41] For instance, western medicine may be viewed as superior to the medical practices of indigenous cultures. As a result, indigenous practices for fighting AID/HIV in Africa or India may be ignored or discounted. This is known as ethnocentrism. Ethnocentrism is the use of our own group's way of doing things as a measuring stick for judging others.[42]

For Christian missionaries, culture also influences how the bible is interpreted. Traditional methods of biblical interpretation (hermeneutics and exegesis) ignore cultural and gender influences on the reading of sacred text. Meyers argues that the literature written on biblical interpretation during the last quarter century rarely includes any discussion on African American interpretation of scriptures.[43] Tiffany and Ringe explain that the historical-critical method has been shaped by the values and norms of post Enlightenment Western Europe and North America.[44] "In such contexts, the Bible becomes so identified with the particular cultural or religious tradition that the bible tends to be assumed to express that culture's values."[45] Meyers contends that the Eurocentric way of doing theological hermeneutics is inadequate in least industrialized

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[41]Ibid

[42]Ibid

[43]Williams H. Myers. The Hermeneutical Dilemma of the African American Biblical Student, in Stony the Road We Trod: African American Biblical Interpretation. Cain Hope Felder, Editor, Minneapolis: Fortress Press.

[44]Frederick C. Tiffany & Sharon H. Ringe (1996). Biblical Interpretation: A Roadmap, Nashville, TN: Abingdon Press.

[45]Ibid, 29

nations and among minority cultures within oppressive Western cultures.

In short, Christian missionaries must be careful when teaching and preaching about Jesus Christ. Missionaries are subject to bringing their own cultural bias to the Bible and superimposing their own cultural values upon it. The Apostle Paul, in his letter to the Galatians said: "I want you to know, brothers that the gospel I preached is not something that man made up. I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ."[46]

In addition, culture influences how groups communicate, practice decision making, and ultimately solve problems. The theoretical framework for cross cultural communication was established by Edward Hall.[47] Edward Hall categorized cultures as low-context and high-context. In low- context cultures such as the U.S, verbal and written communication is highly valued. In high- context cultures such as Japan, the context or setting of communication is more valued. In low- context cultures, what has been written in contracts and other formal documents is the most important. On the other hand, in high- context cultures, the process of forging relationships is more important than the written details of the agreement.[48]

Moreover, low-context and high-context cultures have different orientations of time. In low-context cultures, time is linear and highly organized into discrete segments. Conversely, in high- context cultures, time is open and adaptive to changing circumstances and events. In high-context cultures, events happen on a continuum and not necessarily in a sequential order. Kakabadse argue that in high context cultures, communication requires far more time because relationships

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[46]Galatians 1:11-12

[47]Edward T.Hall (1959). The Silent Language

[48]Ronald E. Dulek, John S. Fielden and John S. Hill (1991). International Communication: An Executive Primer. Business Horizons.

are valued. In low- context cultures, people seldom take time to build relationships and establish trust.[49]

Furthermore, the research of Greet Hofstede on cultural dimension provides a typology for examining the dynamic of national cultures. Hofstede, while working at IBM, collected and analyzed data from over 100,000 individuals in 50 countries and 3 regions. From the data collected, Hofstede developed four dimensions to describe culture: Power Distance, Individualism, Masculinity, and Uncertainty Avoidance.[50] Based on Hofstede's analysis, the U.S ranks high on individualism and masculinity. In individualistic cultures, self-reliance, personal achievement, and recognition are valued. Smith argues that in western, European culture, the principle of individual autonomy has come to define human existence. "Christian congregations have increasingly become collections of self-contained autonomous marbles who roll together on a Sunday morning in hope that something in the liturgy will contribute to their search for self transcendence."[51]

Conversely, West Africa, which ranks low on individualism, may be described as a more collective or group centered culture. Murphy asserts that the inhabitants of the ancient world thought far more in terms of groups, where being a loyal member of a group was a more important value.[52] Moreover, Elmer examines group solidarity from the context of

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[49]Nada Karac-Kakabadse, Alexander Kouzmin, Andrew Korac-Kakabadse, Lawson Savery (2001). Low and high Context communication patterns: towards mapping cross cultural encounters.

Cross Cultural Management, 8 (2)

[50]Greet Hostede, Cultural Dimensions; available at www.geert-hofstede.com/geert_hofstede_resources.shtml; accessed on 15 July 2007.

[51]Brian K. Smith. (1997). Christianity As A Second Language: Rethinking Mission in the West. Theology Today, 53 (4).

[52]Frederick J. Murphy (2002). Early Judaism: The Exile to the Time of Jesus. Peabody: MA: Hendrickson Publishers, Inc.

honor and shame cultures. According to Elmer, in a shame culture the worst thing a person can do is to cause another to be shamed or lose face. "One may also create shame by causing a person to be out of solidarity with the group or causing a minority to be out of harmony with the majority."[53]

As mentioned earlier, the conversion to Christianity may result in the loss of honor or solidarity with the group. This may be a very stressful proposition for an individual who only has his family to rely upon. In this case, the Christian missionary should emphasis that conversion means an opportunity to enter into fellowship with a new group. The Apostle Paul wrote: "Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come![54]

In short, culture influences how we see the world. Moreover, culture shapes individual and group values, biblical worldviews, and perspectives on what means to have freedom in Christ. The challenge for Christian missionaries is to reach outside of their own cultural backgrounds and appreciate the unique and diverse contributions of humanity.

Values and Leadership Competencies for Global Missions

The world has become increasingly complex and driven by technology and rapid change. Moreover, old paradigms of organizing and leading are not easily adaptable to these changes. Rosen argues that "the world of today's leaders is full of paradoxes and contradictions. Leaders negotiate through minefields every day."[55] For Christian   missionaries, this means that leadership must be values based to negotiate these sensitive minefields. In 1993, the Council for a Parliament of the World's Religion declared "as a religious and spiritual person, we base our lives on an Ultimate Reality, and draw

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[53]Duane Elmer. (1993). Cross-Cultural Conflict: Building Relationships for Effective Ministry, Downers Grove, IL: Intervarsity Press, 55.

[54]2 Corinthians 5:17

[55]Ibid, 25

spiritual power and hope there from in trust, in prayer or meditation, in word, or silence. We have a special responsibility for the welfare of all humanity and care for the planet earth."[56] Furthermore, Hitt argues that leaders must develop a global orientation that views oneself as a global citizen. "This is an attitude….an active concern for the well-being of the people of the world regardless of race, religion, or nationality."[57]

To this end, leadership and values are inseparable. A leader's values are the moral and ethical compass by which his or her actions are based. Rokeach defines values as multifaceted standards that guide conduct in a variety of ways.[58] Malphurs, on the other hand asserts that values form the basis for all leadership behavior.[59] Furthermore, Russell argues that position power is eroding in organizations, which suggests that leaders must derive influence from their values.[60] According to Russell, certain values are essential to good leaders. "These primarily include honesty and integrity, but also encompass other important values such as concern for others, fairness, and justice.[61]

The problem confronting global leaders and organizations is that leaders and followers are no longer

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[56]Parliament of World's Religions, "Toward a Global Ethic: An Initial Declaration" available from www.cpwr.org/resource/global_ethic.htm; accessed on 12 July 2007.

[57]William D. Hitt. (1996). A Global Ethic: The Leadership Challenge. Columbus: Battelle Press, 135

[58] Milton Rokeach. (1973). The Nature of Human Values, New York, NY: The Free Press

[59] Albrey Malphurs, (1996). Values-Driven Leadership: Discovering and Developing Your Core Values For Ministry. Grand Rapids, Michigan: BakerBooks.

[60]Richard Russell (2001). "The Role of Values in Servant Leadership." Leadership and Organization Development Journal, 22 (2)

[61]Ibid, 77

speaking the common language of values.[62] "This common language promotes unity, encourage loyalty, enables individuals to make decisions on their own."[63] Kriger and Hanson also argue that the irony of human nature is that people often behave opposite and inconsistently with their values. Kriger and Hanson contend that there is a struggle between our values as aspirations and our day to day behavior.[64] Consider the Apostle Paul's paradox. "I do not understand what I do. For what I want to do I do not do, but what I hate I do. 16And if I do what I do not want to do, I agree that the law is good."[65]

In addition, Christian missionaries must adopt transformational and servant leadership styles to when engaging in global missions. Stone, Russell, and Patterson argue that transformational and servant leadership has become a very popular concept in recent years and has received considerable attention in the leadership field.[66] The authors assert that transformational leaders build relationships with followers through interactive communication, which forms cultural bonds between the two participants. Moreover, the leader inspires followers to see the future, while communicating expectations and demonstrating a commitment to goals and a shared vision.[67] Humphreys and Einstein assert that transformational leadership behavior originates in the personal values and beliefs of the leader and includes values like justice

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[62]Michael Z. Hackman and Craig E. Johnson. (2004). Leadership: A Communication Perspective. Long Grove, IL: Waveland.

[63]Ibid, 158.

[64]Kriger, M.P, Bruce, J.H (1999). A Value-Based Paradigm for Creating Truly Healthy Organizations, Journal of Organizational Change Management, 12 (4)

[65]Romans 7:15-16

[66] A. Gregory Stone, Robert. F. Russell, Kathleen Paterson. (2004). Transformational versus servant leadership: a difference in leader focus. The Leadership & Organization Development Journal, 25 (4).

[67]Ibid.

and integrity.[68] The foundation for transformational leadership theory developed from the work of James McGregor Burns who considered leaders to be either transactional or transformational.[69]

According to Burns, transactional leadership occurs when one person takes the initiative in making contact with others for the purpose of an exchange or valued things. Transformational leadership on the other hand occurs when one person engages with others in such as way that leaders and followers raise one another to higher levels of motivation and morality. Transactional leadership involves an exchange process that may result in follower compliance with leader request, but is not likely to generate enthusiasm and commitment to task objectives. Yukl asserts that transformational leadership increases follower motivation and performance more than transactional leadership, but effective leaders use a combination of transformational and transactional to accomplish objectives.[70] Kanungo argues that transformational leaders use influence strategies and techniques that empower followers, enhance their self-efficacy, and influence their values, norms, and attitudes.[71]

Furthermore, Christian missionaries should practice servant leadership. Marquardt and Berger argue that words servant and leadership are thought of as opposites. "Servant-leadership emphasizes increased service to others, a holistic approach to work, a sense of community, and shared decision making power." Robert Greenleaf introduced the concept of

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[68]John H. Humphreys and Walter O. Einstein. (2003). Nothing New under the sun: transformational leadership from a historical perspective. Management Decision, 41 (1).

[69]James M. Burns. (1978). Leadership, New York: Harpers

[70]Gary Yukl. (2002). Leadership in Organizations, Upper Saddle River, N.J: Prentice Hall

[71]Rabindra N.Kanungo. (n.d). Ethical Values of Transactional and Transformational Leaders. Canadian Journal of Administrative Sciences, 18 (4).

servant leadership, but it is foundational for Christian missions. According to Greenleaf:

> The servant leader is a servant first…it begins with the natural feelings that one
>> wants to serve, to serve first. Then conscious choice brings one to aspire to lead. The difference manifests itself in the care taken by the servant—first to make sure that other people's highest priority needs are being served. [72]

Stone, Russell, and Patterson explain that the principal difference between transformational leadership and servant leadership is the focus of the leader. "While transformational leaders and servant leaders both show concern to their followers, the overriding focus of the servant leader is upon service to their followers."[73]

In the context of global missions, the overriding focus of Christian missionaries should be on serving the spiritual and material needs of followers. The Apostles, in the book of Acts, served the spiritual and material needs of others as they preached and evangelized.

> "All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor

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[72]Robert Greenleaf. Greenleaf Center for Servant Leadership; available at www.greenleaf.org/

[73]A. Gregory Stone, Robert. F. Russell, Kathleen Paterson. (2004). Transformational versus servant leadership: a difference in leader focus. The Leadership & Organization Development Journal, 25 (4), 354

of all the people. And the Lord added to their number daily those who were being saved."[74]

Moreover, servant leadership is about practicing the social value of love. The value of love was also demonstrated by the Apostles in the above passage through daily fellowship, breaking of bread together, and singleness of heart. The Apostle Paul further emphasis the value of love by declaring "If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing."[75]

Winston argues that leaders must practices agapao love. Agapao love means that leaders must consider the human and spiritual aspects of their followers. "The goal of agapao leadership is similar to the goal of transformational leadership in that both the leader and the follower seek to lift the other to higher levels."[76] Nicholls in his description of inspirational leadership adds that leadership is about heart. 'Inspirational leadership touches the heart and minds of people in ways that affect their personal beliefs."[77] Thus, by practicing transformational, servant leadership, and the value of love, Christian missionaries can lead more followers to Christ, thereby achieving the Great Commission.

Conclusion

All in All, the African American church has a rich history of triumph and survival, which diverse and oppressed cultures in Africa, Asia, and South American can identify with.

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[74]Acts 2:44-47

[75]1 Corinthians 13

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Historically, the African American church has supported global missions, but the need to address social and economic conditions at home preclude many church leaders from supporting global missions on a large scale. While the Bible has placed a mandate upon the Church for global missions, the African American church must increase its knowledge and awareness of globalization and culture first. Furthermore, African American church leaders have to tackle the complexity of globalization head on and develop leadership competencies to effectively engage in global missions among diverse cultures.

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