

FORMATIVE EDUCATIONAL EXPERIENCES
OF LEADERS
AS FACTORS INFLUENCING INNOVATION
IN ORGANIZATIONS

by

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ABSTRACT

The inquiry explored the emergence of *experientially-qualified leaders*; if they are not qualified for their responsibilities by formal education or certification, how then were they prepared for leadership? Since business, politics and the Church are becoming less concerned with formal qualifications and more and more with results, the research problem has implications for preparing the leaders needed for the future.

A descriptive study was done through a qualitative content analysis of ethnographic interviews of thirty-five experientially-qualified leaders. These leaders form the main leadership group of a young, multicultural, entrepreneurial, fast-growing mission, which represents in some ways the types of businesses and non-profit organizations which have come into being in recent decades.

Domain, taxonomic, and componential analysis revealed themes of leadership development enhancers, more formalized leadership training structures, nonformal leadership release strategies, positive tendencies favoring *leadership emergence* in the organization, traditionalizing trends hindering leadership development, and rationales for relative ease or difficulty of leadership emergence.

The findings of the inquiry confirmed a central tenet of *leadership theory*, that is, that leaders are formed in situations that demand leadership. *Formal education* played little part in the development of these leaders, as the principal factors cited in their emergence

included being placed into leadership, modeling of leadership by senior personnel, encouragement and trust, relationships and peer support, as well as, to a lesser extent, crisis and suffering experiences and family background.

The *leadership development* experiences of these leaders did have a certain impact on the values and practices of the representative organization. The findings confirm the literature of *innovation in organizations* as to the importance of leadership, relationships, trust, scope, low power distance and low risk avoidance to innovation.

The findings also suggest that a weakness of these leaders may be in translating and generalizing their experiences into the realities of organizational and institutional structures.

The inquiry also confirmed certain tenets of the theories of *adult learning*, *experiential learning*, *nonformal education*, *perspective transformation*, *transformational leadership*, and *servant leadership*. The findings indicate that further research in cross-disciplinary groupings of these research domains could prove fruitful.

To Alphonse Rwiririza, a true transformational leader
killed in his home in Uganda in December 1997
may his life and leadership multiply
and bear much fruit for Africa
and for the nations

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CHAPTER 1

THE RESEARCH PROBLEM

One of the little-noticed results of modernization has been the increasing professionalization and certification of leadership. This phenomenon extends to every occupational category: medicine, the law, and business are prime examples.

Konrad Jarausch has documented the history of the relationship between professionalization and the universities in England, Germany, Russia, and the U.S. (1983, 29ff; see especially the last four chapters of his The transformation of higher learning 1860-1930). Although certification of leadership in the professions began in the West and in Russia, it has since spread to every nation.

Writing in the late 1960's and early '70's, Ivan Illich identified one of the principal social roles of schools as providing "accepted ritual certification" for all those selected to succeed in society, measuring fitness for leadership "by the amount of time and money spent on formal education in youth rather than ability. . . ." (Illich 1969, 111). Illich also underlines just how recent this development is: he places its beginnings in the latter half of the eighteenth century, squarely in the Enlightenment (124).

As recently as the nineteenth century, professional preparation even for careers in such fields as architecture and engineering did not necessarily include formal education.

Ted Ward has stated that the use of formal education at first was seen as the costly alternative

for dilettantes, while most architects, lawyers and doctors were trained in apprenticeship programs under established practitioners (Ward 1997).

The relatively recent presupposition has been that professional competency is inherently a product of certain experiences, optimally available through formal education (Drucker 1993, 41). A recent manifestation of this presupposition was the business world's fascination with the MBA, producing a growth in these programs in the 1980's that was phenomenal.

However, by the late 1980's many had realized that MBA's were not in fact preparing their graduates for the business world. Richard Boyatzis, Scott Cowen, and David Kolb (1995, 4) listed six widespread criticisms of MBA programs: too analytical and impractical, not imparting communication skills, parochial and not global, creating too-high salary expectations, not oriented toward information systems, and too individualistic.

In other words, all the predictable problems resulting from formal education were found in most MBA programs. Boyatzis, Cowen and Kolb (4-5) also point out that the same problems are encountered in the professional preparation programs for doctors and lawyers, and they call for a new accountability and re-thinking in professional preparation programs.

Another trend of modernization, that of the globalization of markets, has increased pressure on industry and business around the world. In the information revolution, quick footed leaders and adaptable specialized work forces are at a premium. The bottom line is the new taskmaster, and visible results are the only outcome that counts, or is counted.

Economic pressures have been the driving force behind change, but a new appreciation of concrete accomplishments and an increasing impatience with words unconnected to deeds also mark every area of society. An increased emphasis on the accountability of quantifiable results can be found across the board (Chicago Tribune 1997): principals of Chicago schools are fired if students show no improvement in scores on tests of basic reading skills, local governments are changed if they cannot rein in taxes and spending, CEO's of businesses are paid according to the performance of their companies, and in some churches, pastors are changed if measurable growth does not take place.

The new pragmatism is not bound by the same traditions, ideologies, categories or even principles as were the preceding generations. Fealty to old structures or loyalty to the Alma Mater no longer exist. The ideological political struggle toned down in the wake of the fall of Marxism in 1989, as leftist parties took over "conservative" ideas and vice versa. Bill Clinton's championing of family values and Republican fiscal policies as well as the election of Tony Blair to the post of Prime Minister in Great Britain are clear examples in the West (Sullivan 1999, 17).

Time magazine's reporting of the defeat of Mexico's ruling party in July of 1997 summed up the reason for the historic change in that eighty-year trend in the following terms: "Young people want realism instead of nationalist ideology in their movies and music, and surveys show they prize honesty, competence and practicality over old-fashioned lockstep thinking" (Padgett 1997, 43). This sentence describes the view of leadership now starting to prevail across Latin America, the former Eastern bloc of nations, and Africa as well.

The emerging leaders are often pragmatic and task-oriented. They can also be

people-focused, such as Herb Kelleher, the president of much-admired Southwest Airlines (Stewart 1998, 37-8). Their common denominator is an impatience with traditional stances or structures that produce no visible, measurable results. They are a-historical, excel in bottom-line, short-term thinking, and show a welcome openness to accountability and reality.

Many of them were not formally educated for their responsibility, or they feel that the formal training they had was irrelevant. In any case, they were not appointed to their positions because of educational or formal credentials (Drucker 1993, 46). They share a driving commitment to whatever their task or mission is in life, and are markedly less interested in degrees, titles and certification. They are the experientially-qualified leaders.

The enchantment of formal qualifications that was so important in past generations is now disappearing, as the parenthesis of modernity is starting to close in the area of professional preparation. In this climate results are what counts, and constituencies seem perfectly willing to overlook the absence of formal credentials as long as the bottom line looks good. America was built by this kind of pragmatic attitude, and precedents can be seen in the history of the American frontier, of European colonialization, and of industrialization around the world.

This resurgent idea of results-oriented leadership goes hand in hand with the same cold-eyed view of institutions. More and more, the established forms of education, both because of difficulties of access and of ever-increasing cost, are seen as unable to keep pace with the rapidly-changing world. Many business leaders are placing increased emphasis on their own in-house training programs. In government, business, the Church, and missions a new type of leader has taken the reins in transforming old educational strategies and creating

new ones.

New educational strategies and structures are springing up, not the least of them electronic initiatives such as the Open University in Great Britain, and the World Wide Web. Fascinatingly, the Web fulfills Illich's criteria for the ideal educational system: providing access to learning resources to anyone who wants to learn at any time; empowering all who want to share what they know with anyone who wants to hear it; and furnishing all who want to make an issue known to the public with the means of presenting their challenge (Illich 1971b, 37-8). (Illich, writing in 1971, was trying to imagine how these criteria could be met using tape recorders!)

However, these reforms and initiatives are sometimes insufficiently grounded, and end up with internal contradictions which could provoke problems down the line. As Brent Davis and Dennis Sumara point out, political pressures sometimes leave teachers with mutually exclusive mandates, such as student-centered instruction *plus* improvement in standardized test scores (Davis and Sumara 1997, 107). The vast amount of time and energy spent on educational reform needs to be wisely invested.

The recent re-emerging awareness of the experientially-qualified leader who can bring about results is accompanied by another recent phenomenon, the information explosion. While the exponential growth in research and available data have been remarked upon by many, what is less well noticed is the gap in the social fabric between responsible leaders and the research that should be helping them to make the right decisions.

The delivery system that was supposed to furnish leaders with data is the

school. Unfortunately, formal schooling has not done a good job at linking the two, hence the recent devaluation of credentials. But the new factor in the equation is the massive research database developed over the past few generations; so a simple return to an apprenticeship or mentoring model of leadership training is not by itself the panacea for the leadership needs of the next century.

This same leadership trend has recently been documented in the American church by David Wells (1993). Professionalization of the career of minister took place in the nineteenth century even before the parallel formalization of medical training. In some older churches a specific degree is still necessary for application to the post of senior pastor.

A newer trend is the emergence of new churches and missions in the Two-Thirds world: existing seminaries and other forms of traditional education are inadequate to train the thousands of young leaders rising up in Asia, Latin America, and Africa. Leaders of the new wave of Two Thirds world missionaries see that new types of effective missionary formation are crucial to the effectiveness of their work in the harvest. Many new missionary training structures have sprung up, among them some creative and nontraditional models (Taylor 1991).

In the Christian world, as churches and groups struggle to stand out from the herd and define their own market niches, an increasing dissatisfaction with the results of seminary education have pushed some large churches to develop their own training programs. The largest church in America, Willow Creek in Barrington, Illinois, has branded traditional seminary education as counter-productive and does not require it at all for its large

and influential pastoral staff (Pritchard 1995, 273-4).

Research Concern

Because of their leadership in business, in government, in the Church, and their impact on missions and other institutions such as non-profit charitable organizations, the new leaders need to be better understood; and they need to better understand themselves. Where do their convictions come from? Where are they going?

In what ways does the experientially-qualified leader contrast with the formally-educated leader of the modern age? What characteristics of this leader, and of the organization that he or she leads, enable the accommodation, encouragement and release into authority of other experientially-qualified leaders? What factors make them feel at home in certain organizations, and not in others? How is their continued development assured?

Finally, what are the factors present even in the most creative and dynamic organizations that are dissonant with the development of these leaders? What are the threats to their existence?

Importance of the Research

Increasing frustration with traditional modes of education is a growing phenomenon in many nations. In 1971 Illich spoke out for the “deschooled society” (Illich 1971a), and a few years later Paulo Freire galvanized the attention of educators with his astounding success in adult literacy programs among the poor in Brazil.

Adding fresh energy to the ongoing debate in America was Allan Bloom’s

indictment of American higher education, The closing of the American mind (1987), a work which was also well received in France and England. Although Bloom's thinking was opposite that of Illich's on the importance of formal education, his charges did force people to re-examine some of their educational assumptions.

Other nations, such as Spain and Germany, and of course all the former Eastern bloc nations, are in the midst of their own radical revamping of their educational structures. In Switzerland, debate continues over the alternative merits of the French solution, opening up university education to practically everyone, and Germany's apprenticeship-based model.

New educational models are constantly being discussed. Some, such as the Open University in Great Britain, are even being implemented. Entire university departments are being closed, while new programs, such as MBA's, spring up in response to market demand. Some of the biggest churches in America have told seminaries that their education is actually harmful to ministerial formation, and are no longer encouraging their brightest young people to pursue formal education. Educational revolutions are brewing, and they are being engineered by a new breed of leader.

What educational experiences and patterns form these experientially-qualified leaders? What are the environments that produce and sustain them? How do such leaders emerge outside of formal educational and classic leadership-training channels? Where do they get their sense of self-worth, strength of character, and pragmatic realism? What trends and experiences encourage and shape them?

The Problem Statement

Organizations are now emerging that are intentionally designed to accommodate and encourage the non-traditionally educated person. Specifically, the training for vocations in the Christian Church, which has been and in some cases still is some of the most traditional on the planet, is now in a state of rapid flux. A new generation of leaders is leading a quiet revolution, which is in the process of radically changing government, business, and education. The Church may be next.

What are these leaders like, and how did they get that way? How did the ways that they learned shape their organizations? What are the threats to these new ways of accomplishing their goals, even in an organization that accommodates and encourages them?

The research fulfilled the following task:

Define and describe these experientially-qualified leaders, and explore in what ways they have been prepared for leadership, and in what ways or to what extent they have shaped their organizations in accordance with these impacting experiences.

Research Questions

RQ 1: What do the experientially-qualified leaders identify as their most significant formational experiences in their preparation for their present responsibilities; and what is the nature of those experiences?

RQ 2: What elements of these formational experiences are presently found in the organization they lead, whether in its structures, policies, values, or training practices?

RQ 3: Which of these elements are threatened by contrasting traditionalizing forces, whether educational, organizational, cultural, or economic?

Definitions

Church. When capitalized, Christian people who follow Jesus Christ by affirming the teachings of Scripture and the orthodox creeds of the Christian faith. When in the lower case, *church* refers to a congregation of such believers.

Experientially-qualified leaders. Leaders who have been qualified for their assignments on bases other than level of formal education or any other formal credentials.

Formational experiences. Those particular experiences which have an impact on the emergence of a leader, and which take place outside formal education and classic credentialing structures.

Ministry sector. The scope of responsibilities and overall job description of a Christian leader.

Mission. An organization of Christians dedicated to spreading the message of Jesus Christ through proclamation, teaching and social service.

Traditionalizing forces. Trends or tendencies which mitigate against innovation.

Assumptions

The following assumptions underlie the research questions:

A change in leadership styles is taking place in different areas of society throughout the world, in a shift toward pragmatism, visible results, and accountability.

This shift is being worked out in organizational change.

The Church is in the throes of these same changes.

Educational institutions are not keeping up with these changes.

The formative experiences of leaders have an impact on the organizations they lead.

Innovation and traditionalizing forces working against it are tendencies found to a greater or lesser degree in all organizations.

Delimitations

Although the present research will be confined to one organization, nevertheless that organization is in several respects typical of others, sharing many characteristics with similar organizations which came into being at the same time, or later. It is one of the many groups which has demonstrated a facilitative context of development for experientially-qualified leaders.

The research will involve the leaders of Youth With A Mission (YWAM). The group to be studied is the overall leadership of Youth With A Mission, called the Global Leadership Team (GLT).

Limitations

In contrast with organizations more rooted in the past, some newer organizations have less investment in institutional forms and traditions, and more of a commitment to acceptance and promotion of nontraditional qualifications and career paths for leadership.

Since it is a mission, YWAM does hold strongly to an evangelical theological stance, so all of its members hold to a fairly unified religious ideology. On the other hand, it is extremely decentralized and culturally diverse, and therefore generalizations about it in other areas are sometimes difficult to make. Of course, the idiosyncrasies of any organization will affect the outcomes of the research.

Although conclusions from this case study will apply to certain situations more than to others, this group has been chosen for study because the limitations on the transfer of outcomes will be relatively few. The present changes in views of leadership around the world, coupled with the increasing emphasis on innovation and results in many different groups, combine to make the generalizability of the study valid to some extent to businesses, governmental structures, and nonprofit organizations with a similar ethos.

The conclusions of the research will not necessarily apply to leadership in organizations where pragmatic creativity is not highly valued. Certain types of people tend to be attracted to, and remain with, certain types of organizations (Sheridan 1992, 1051).

Given these limitations, the study will contribute to the literature of leadership development.

CHAPTER 2

PRECEDENTS IN THE LITERATURE

The research study builds on the literature of leadership and its present role in organizations. Section one of this chapter briefly summarizes the current state of leadership theory, and examines more specifically the domain of charismatic or transformational leadership. This section addresses the questions, “What is the current thinking on the nature of leadership?”, and, “What is *transformational leadership theory*?” The second section presents different learning theories related to leadership development and emergence, attempting to answer the question, “What learning theories could account for the emergence of experientially-qualified leaders?” The third section focuses on innovation in organizations, the question here being, “What are some leadership and contextual factors contributing to innovation and creativity in organizations, and how may they be enhanced?”

Leadership Theory: Traits or Context?

The definitive voice on concepts of leadership is Max Weber’s (1864-1920). Weber (1947) distinguished between patriarchal and charismatic leadership, the authority of office and tradition as differentiated from the authority of the life and message of the speaker. Weber theorized that as the different classes of society took form, the leadership of these groups needed to define their status, both of the group and of themselves; and status

stratification was codified and rigidified through the setting in place of professional degrees (1968, 114-136).

In this century, many efforts were made by social psychologists to identify the personality traits of leaders, and to identify the differences between leaders and followers. However, the trait theory approach was not fruitful (Bird, 1940). While trait cluster theories were somewhat more promising (Stogdill, 1948), many researchers began to appreciate that the circumstances of the given situation affect an individual's ability to lead, either positively or negatively (Fleishman and Hunt, 1973; Gibb, 1969; Hemphill, 1949). A more recent judgment is that "Leadership . . . is a highly situational, complex, and contextual variable, with strong contraindications for generalizability" (Florin, Mednick, and Wandersman 1986, 809).

Leadership Problems on the Horizon

Many authors are convinced that the nations are in a crisis of leadership (see for example Dobbins 1968, 7; Gardner 1995, 3-7; Handy 1996, 3-4; Burns 1995, 3-7; Shawchuck and Heuser 1993, 15-24; and Wren 1995, 1).

Luke Novelli and Sylvester Taylor (1993, 141) point out that some of the confusion over leadership is a hangover from earlier times, when leadership was associated first with noble birth, then later with social class. This view is derived from Max Weber (1958, 214-266), who is still markedly influential in the field, according to Rajnandini Pillai (1996, 544). The traditional, hierarchical view of the leader as superior clouds the truth now being rediscovered by industry that "effective group members all have leadership potential which can be realized as situational demands change" (Florin, Mednick and Wandersman,

809).

In his book Post-capitalist society (1993) Peter Drucker has traced the development of the use of knowledge in economies and organizations (19ff). The concept of each worker as a specialist in one defined area of knowledge is another driving force in the change in leadership styles. Drucker categorically excludes hierarchical leadership: “Because modern organization is an organization of knowledge specialists, it has to be an organization of *equals*, of *associates*. No one knowledge *ranks* higher than another” (56, emphasis his).

Another unfortunate hangover from the past is the idea that formal educational institutions reliably produce leaders. University catalogues and web pages to the contrary, serious studies of leadership have not shown that formal degree studies, in and of themselves, produce leaders. While certain institutions of higher learning do count a high percentage of leaders among their alumni, other factors such as initial screening in the application process, family wealth and status, and relationship webs may well account for the leadership positions of these graduates.

Despite the absence of any proof that leadership is developed through formal programs, a 1994 article numbered different types of MBA programs at about 700 in America, and 100 in Europe (Rambousek 1994, 3). In addition, companies are developing their own programs: General Electric spends \$500 million annually to develop its leaders. However, its own Crotonville leadership training school director states that only about 10%

of leaders surveyed cite formal training as an outstanding leadership development factor (Sherman 1995, 67).

Universities may well be generating some of the fog which mystifies leadership. Benjamin DeMott, Mellon Professor of Humanities Emeritus at Amherst, recently referred to much of recent leadership studies as a “racket” and a “cult” (DeMott 1993, 77), and a source of “choice academic pork” (61). His analysis is that many leadership programs spring from unexamined and politically-based assumptions, and are sometimes put into place to scoop up some of the funding currently available for studying this trendy problem.

Robert Greenleaf was the AT&T leadership thinker who introduced the business world to the concept of “servant leadership” (1977). In a recent collection of his writings and speeches (Greenleaf 1996, 287-9), he mentioned as one of the factors underlying the present leadership crisis what John Gardner called the “anti-leadership vaccine” administered in the higher education system: the teaching, ethos and structures of these institutions bias students toward becoming critical experts in their fields, and away from accepting positions of responsibility in society. Indeed, some academics teach and support the idea that present structures must all be swept away in any case, and that the very idea of leadership has no place in the future utopia.

Other factors Greenleaf lists as contributing to the leadership crisis include hesitancy and confusion on the part of those who have the power to do something about world problems, and the irretrievable shattering of the 3,000-year-old value system of the West. However, he adds the positive factor: his conviction that even one leader can make the difference to re-establish a new basis for order, justice, and ethical behavior on this earth (1996, 290).

Visionary Leadership Theory

In a 1997 doctoral dissertation, Janyne Peek proposed Marshall Sashkin's Visionary Leadership Theory as a framework for understanding leadership dynamics. Given the key role of visionary leadership in the new organizational paradigm, and the place of Sashkin in more recent developments of leadership theory, Peek's interpretation will be briefly summarized here.

James MacGregor Burns (1978) contrasted *transformational* leadership with *transactional* leadership; in other words, a *transactional* leader merely rewards workers for doing their jobs, and work is seen as a transaction: pay, security and benefits are received in return for a certain agreed-upon output. *Transformational* leaders, on the other hand, major on a transforming relationship with followers which elevates them to a higher level of conduct: the leader appeals to their values and sense of destiny, transforming them thereby into highly motivated moral agents.

Burns was building here on the ubiquitous Weber's distinctions between traditional, legal-rational, and charismatic leadership. About the time of the quest for a new paradigm of leadership as differentiated from management, Bernard Bass attempted to submit Burns' conclusions to scientific inquiry (see Bass 1990). Other leadership theorists joined the quest; they include such well-known names as Warren Bennis and Burt Nanus,

James Kouzes and Barry Posner, Jay Conger and Rabindra Kanungo with their theory of charismatic leadership, and finally, Marshall Sashkin with his visionary leadership theory.

Sashkin builds on the transactional-transformational dichotomy, but in a more

nuanced fashion (Sashkin and Rosenbach 1996): he believes the two are not mutually exclusive, that leaders can and do possess elements of each type; and also, that purely charismatic leaders can in fact be dangerous to their followers.

One of the interesting facets of the transformational school's approach has been the development of different multi-rater feedback instruments; research in these areas is therefore facilitated and somewhat coordinated.

Hope: the Power behind Transformation

Why does the *transformational leader* have so many followers, and what makes this type of organization so attractive?

The answer may be quite old-fashioned; perhaps this relatively new term simply operationalizes a very old one, called *hope*. Especially for young people whose lives have been marked by either existential or postmodern despair, who are cynical about the future and who wonder if life is anything but a glorified treadmill, any leader or organization which can offer a hope for a meaningful existence will be a beacon.

Not only is *hope* the pre-condition of faith (Heb 11:1), it is also described as the anchor of the soul (Heb 6:12), and is therefore a primary source of emotional and mental stability. *Hope* is also directly or indirectly linked in Scripture to the qualities of strength, courage, perseverance, assurance, purity, and love.

One of the reasons that a transformational leader easily attracts followers is that this type of leader has learned the importance of living in, and transmitting to his followers, a sense of hope. This understanding may be implicit or explicit, sincere or

manipulative; but hope is a powerful force, and its absence is devastating (the French word from which comes the English *despair* is *désespoir*, literally the total lack of hope).

Many politicians have understood that restoring hope to a nation can bring them easily to power. A recent example was the first presidential campaign of Bill Clinton, who tried rather successfully, at the time, to convince Americans that he was “the man from Hope”.

The true transformational leader is one who can not just communicate about hope but who can deliver on enough of her promises so that hope is sustained, nourished, and transformed into the faith that moves obstacles. The moving of obstacles, and the progression toward the ideal of *transformation*, will powerfully motivate individuals, organizations, and even nations.

Leadership Thinking in the 1990's

A widely-read book on leadership published recently by the Peter F. Drucker Foundation describes “new visions, strategies and practices for the next era” (the subtitle chosen by Hesselbein, Goldsmith, and Beckhard, 1996). The compilation included chapters by some of the most authoritative current voices in the field of leadership, in which the matter of new types of leadership for the future was focused explicitly by Judith Bardwick, Richard Beckhard, Ken Blanchard, James Bolt, Steven Bornstein and Anthony Smith, William Bridges, Stephen Covey, Alfred DeCrane, Peter Drucker, Caela Farren and Beverly Kaye, Marshall Goldsmith, Charles Handy, Sally Helgesen, James Heskett and Leonard Schlesinger, Frances Hesselbein, Rosabeth Moss Kanter, James Kouzes and Barry Posner, Richard Leider,

Alex Mandl and Deepak Sethi, Sara Meléndez, David Noer, Gifford Pinchot, William Plamondon, C. William Pollard, Edgar Schein, Peter Senge, Douglas Smith, William Steere, Dave Ulrich, George Weber, Warren Wilhelm, and John Work.

Significantly omitted in the thirty-one chapters is any reference to the role of formal education in the preparation of leaders for business and sociopolitical organizations. In the context of these wakeup calls for the leaders needed given the exponential rate of change (Handy 1996, 7), living in a “whitewater world” (Covey 1996, 150ff), obliging us to shift from a “peacetime management” paradigm to a “wartime leadership” paradigm (Bardwick 1996, 131-40), traditional methods of developing leaders are seen by these experts as being irrelevant.

Robert Fulmer suggests that formal education may be pricing itself out of this market. In an article about leadership development programs he states, “Approximately two-thirds of the revenues received by *consulting firms* go directly into program delivery, whereas marketing and overhead leave only 55 percent of *university* revenues for delivery” (Fulmer 1997, 59, emphasis added).

A recent survey placed a perceived “leadership deficit” and leadership development high on the short list of concerns of business leaders from 23 nations (Frazee 1998, 8). While all of these experts agree that a new type of leadership is needed, and a consensus is forming around the characteristics of this leadership (see below), a coherent plan to facilitate the emergence of these leaders has yet to be put forth.

As Edgar Schein of the Sloan School of Management at M.I.T. puts it, “the

institutions of the past may be obsolete and . . . new forms of governance and leadership will have to be learned” (Schein 1996, 67). James Bolt, a consultant on leadership development to several of the largest corporations in America, adds that “this leadership crisis is really a *leadership development* crisis” (Bolt 1996, 163, emphasis his). Bolt states categorically that “the training methods used by most corporations—and even more so, those used in universities and other institutions—have not and will not produce the leadership we need and want” (164).

How then will the new wave of leaders be different? Charles Handy defines the new organizational paradigm as the *political* organization, in contrast to the disappearing *machine* organization. In the old-style machine organization, power came from position and the type of the leader was the engineer; while in the new organization, power is granted by the people over whom it will be exercised and the type of the leader is therefore the political leader. So, “in the new organizations, titles and roles carry little weight until the leaders prove their competence. All authority has to be earned before it is exercised” (Handy, 5).

Handy adds, “In practical organizational terms, this means that leaders must be given the time and the space to prove themselves. Leaders grow; they are not made” (Handy, 5). Bennis reminds in a 1994 interview that leaders are not born, but made, and usually self-made at that (Loeb 1994, 156). In sum, the emphases and strategies appropriate for the emerging era of experientially-qualified leadership are likely to be different.

The Twenty-first Century Leader

What will the new leader look like? No one shopping list of personality traits

will define the ideal leader; values, management styles and priorities will vary greatly from person to person (Beckhard 1996, 128). Yet an emerging consensus in the leadership literature points to certain qualities that will help any organization survive the present trends.

The twenty-first century leader will need the following characteristics:

Visionary: Increasing the already-recognized importance of *vision*, experts from business magazine writers to organizational psychologists through the American Institute of CPA's insist that this quality will become even more important as a characteristic of outstanding leadership (Royal 1998, 53; Ramey 1991, 16).

Creative: An entrepreneurial orientation, crucial in the trend toward the accelerating globalization of markets, will continue to be demanded (Gundry and Kickul 1996, 334).

Adaptable: The new leader will need to *adapt* and re-adapt the organization to rapidly-changing environments (Shareef 1991, 50).

Competent: As Handy says so well, the new leaders will continuously be expected to prove their *competence* (Handy, 5).

Committed to the goal: More than ever, leaders will be expected to be single-minded in their pursuit of the organization's objectives (Bardwick 1996, 134-5).

Action-oriented: Entrepreneurs and innovators will need a strong bias toward *action* over analysis, a trait already noted by Sanger and Levin (1992, 106).

Committed to the people: Charismatic leadership will be characterized by the interplay between vision, *commitment* of the leader to his people, and results (Sashkin and

Fulmer 1988).

Motivators: Along with vision, as noted above, commitment will become more significant as a *motivating* force. The dynamic relationship between vision and commitment is already emerging as a focal point in leadership research (Bennis and Nanus 1985, 89-91).

One of the principal values underlying the above list would seem to be pragmatism: what kind of leader is needed in order to help a given organization to function at a high level of efficiency? Missing from the list are any concerns for the understanding of theory or ideas. While a reaction against ideology is refreshing at first, a return to pure pragmatism may not be the best solution (see Chapter 6 for further discussion of this point). In any case, the above qualities are not those which can normally be obtained through formal education programs.

Learning Theories for Leadership Development

But then how does a leader grow and develop? Bolt declares that on-the-job training is sufficient for managers, but is too narrowly specialized for developing leaders (166). He also faults corporate executive development programs as being too short, generic and outdated, not comprehensive enough, and not really focused on developing leadership but rather on management training (164-5); this despite the fact that these programs have recently changed for the better, and that American corporate expenditures on management training have gone from \$10 billion annually to \$45 billion (Fulmer 59; Vicere 1996, 67).

Experiential Learning

The *experiential learning* model (Kolb 1981, 1984) is a useful framework for

conceptualizing learning that takes place outside of traditional structures. David Kolb visualized learning as a cycle of four elements, that of concrete experience, reflective observation, abstract conceptualization, and finally, active experimentation which directly tests concepts generated by the previous three stages.

Jerome Coleman (1976) had previously differentiated the steps of classroom learning from the steps of experiential learning. As summarized by Robert Lorentz, JoAnn Carland, and James Carland (1993, 285), the steps in the classroom process are: receiving information through a symbolic medium such as a book or lecture; assimilating and organizing information so that the general principle is understood; being able to infer a particular application from the general principle; and moving from the cognitive-processing sphere into action.

In contrast, experiential learning reverses the steps: acting and perceiving the effects of the action; understanding the effects in a particular instance; understanding the general principle under which the particular instance falls; and finally, applying the concept through action in a new circumstance within the range of generalization. Experiential learning often takes longer, but is intrinsic to the learner.

Recent studies have validated and refined the concepts and test instruments of Kolb's experiential learning theory (Enns 1993, De Ciantis and Kirton 1996). This validation is not surprising, given the long and distinguished history of the idea of "learning by doing" in the history of education. Beginning with the Hebrew learning structures and the leadership development methods of Jesus Christ and the Apostle Paul, through the history of the early monastic communities in Christendom, down to Comenius, Pestalozzi, and finally John Dewey

himself (Hawkes 1992, 99), educational theorists and practitioners alike have rediscovered in every century the power of learning in action.

Adult Learning and Motivation

A field of inquiry which closely parallels experiential learning is *adult learning*. Malcolm Knowles is widely acknowledged as the father of the field of modern adult education (see Knowles 1993 for a concise explanation of his theory). He took the ideas of Dewey and applied them to adults. In the same way that Dewey's vision of the child was so different, and so powerfully transmitted to generations of teachers of children, Knowles taught educators to "see" adults in a new way. As earlier generations had to realize that children are not adults, Knowles taught a generation that adults are not children.

The chart "Comparing Pedagogy and Andragogy," by the Duane and Muriel Elmer (1983), places *Pedagogy* (or, teaching for children) on one end of a continuum and *Andragogy* (the teaching of adults) on another. This key figure is presented on the following page.

	PEDAGOGY	ANDRAGOGY
<u>VARIABLES</u>	<u>TEACHING CHILDREN</u>	<u>TEACHING ADULTS</u>
FOCUS	TEACHER CENTERED-----	LEARNER CENTERED
CONCEPT OF LEARNER	DEPENDENT-----	SELF DIRECTED
TIME ORIENTATION	FUTURE----- BASED	PAST, PRESENT, FUTURE

ROLE OF PRIOR EXPERIENCE	LITTLE-----RESOURCE FOR LEARNING
ORIENTATION TO LEARNING	SUBJECT-----TASK OR PROBLEM CENTERED
MOTIVATION	EXTERNAL-----INTERNAL REWARDS/PUNISHMENT INCENTIVES/CURIOSITY
Processes/Implications	Competencies of the Facilitator
CLIMATE	FORMAL/EVALUATIVE-----INFORMAL/ COLLABORATIVE
PLANNING	TEACHER PLANS-----PARTICIPATIVE DECISION-MAKING
DIAGNOSIS OF NEEDS	TEACHER DIAGNOSIS-----MUTUAL DIAGNOSIS
SETTING GOALS	TEACHER SETS GOALS-----MUTUAL NEGOTIATION
EVALUATION	TEACHER EVALUATES-----MUTUAL ASSESSMENT

Figure 1. Comparing pedagogy and andragogy

Duane and Muriel Elmer. 1983, modified 1997. Used by permission

Stephen Brookfield summarized the ways that adults learn (Brookfield 1991, 30-31) as learning when they feel a need to do so; when they have a sense of autonomy and responsibility for what they learn; when their learning directly relates to their past experience and their life tasks; and when the learning environment is non-threatening, supportive of experimentation, and adapted to different learning styles.

Motivation is therefore one of the keys to adult learning. Patricia Cross reviewed the research concerning this facet of adult learning (Cross 1987, 81ff), and found

that “survey research almost always shows high interest in learning for immediate use” (90).

Applying these principles to a rapidly-changing organization valuing competence and a proclivity toward entrepreneurial action, potential leaders can be envisioned as highly motivated to learn, and therefore ready to adopt new practices and concepts quickly and effectively through experiential learning. In fact, much of the learning of computer skills in the 1980's in business, education and non-profit organizations could well have taken place in just this way. One confirmation from the research literature is a study which showed that in fact, the most motivated of the study participants were the ones who emerged as leaders (Sorrentino and Field 1986, 1098).

Nonformal Education

Another related body of learning theory is *nonformal education*. Nonformal education was a concept that arose in development circles in the late 1960's and early 1970's (Coombs 1968). This category was developed to differentiate it from formal education, that leading to degrees and diplomas; and from socialization, the effective and traditional but unintentional teaching that goes on in any culture as soon as a child is born. Nonformal education is, then, education that is intentional but takes place outside of formal structures. This category is quite broad, and includes such disparate areas as scouting, community health programs, church activities, and all adult education programs that do not lead to degrees.

Important for the current research is the role that nonformal education plays in leadership development. From Biblical times to the present, nonformal education has proven to be one of the most effective keys to training leaders. The development movement in many

nations fastened onto the nonformal mode for this very reason (Srinivasan 1977). People were looking to release a new generation of village and community leaders in nations which had little if any structure of higher education; but which had a desperate need for innovative, committed leaders at the grassroots level.

A classic example was the work of Paulo Freire in Brazil (1971). As one of the most influential of the adult education theorists, Freire was also one of the most effective practitioners of nonformal education (the two concepts overlap considerably). Galvanized by the misery of the rural poor in his nation, and seeing illiteracy as the major obstacle holding them back from better lives, Freire organized a radically effective literacy program that taught hundreds of thousands to read in a much shorter time than necessary in existing programs.

The key to his method was, once again, motivation: he started by asking them which words were most important in their lives. After identifying these words, often centered around such felt needs as “water system” and “land to farm”, he would teach them to read those words. Of course, their burning motivation made the teaching of reading a totally different experience than via traditional methods (Freire 1988).

Formal Education and Innovation

Cole Brembeck has given six characteristics of formal education that make it unsuited to facilitate the development of innovation (1973). First, since schools are detached and set off from life and work, a deep psychological impact is made on the learner, who sees the school experience by definition as being unreal and irrelevant. Schools are most often ghettos of the young, where they have their own values which are sometimes quite different

from those of the society at large. Also, more gradation takes place within the school by age, intelligence, talent and interests. Rewards are deferred, sometimes for many years, so the present is devalued, and the students live, in a sense, for the future. The result is a deep dissatisfaction, and even alienation. The structure and apparatus are set up for teaching, but not necessarily for learning. The structure determines the pedagogical methodology: since the school is set off from life and work, more time must be spent on telling than on showing or doing. The rapidly-expanding knowledge base also means that more and more time must be spent on telling; and as well, that the student must follow along through abstract written or oral language, and not concrete examples. Concrete thinkers, divergents and action-oriented people are penalized.

Ted Ward has strongly warned of the link between wrong emphases in formal education and the hierarchization of the Church (Ward 1996, 29, 36-7). A false epistemology has contributed to the universal human temptation to divide word from deed (40), and schools have been the educational structures in which this divorce is perpetuated. The tendencies noted by Brembeck combined with the recent warning of Ward give abundant reasons that innovation is in fact held in check by formal education structures, some of the most traditionalizing of all the forces in a given society.

Others may not be analyzing the deep structures of formal education, but they are insulting them even more by treating them as irrelevant (as mentioned above). Leighton Ford recently wrote on helping leaders to grow. Nowhere does he mention any role for formal education structures in the nurturing of young leaders (Ford 1997, 123-48). However, his emphasis on the importance of leadership training seminars does indicate that the

alternative strategy of employing nonformal education structures could be much more effective.

Perspective Transformation

Jack Mezirow is a more recent theorist of adult education. Freely acknowledging his debt to Dewey and Freire (Mezirow 1990, 4-6, 14), Mezirow followed Kolb's thinking on adult learning with a more sophisticated model that he called *perspective transformation*. Realizing the Kolb's model did not do a good job of explaining life-changing learning experiences (see Sheckley and Keeton 1997, 34-6 for a good summary of critiques of Kolb), Mezirow through empirical observation delineated the steps that adults go through in a deep learning experience. This experience he termed perspective transformation, since Mezirow deemed mere data acquisition a superficial understanding of learning. In order for learning to make a difference in a person's life, the experience must go deep enough to change the person's perspective in a fundamental area.

An interesting example of a dynamic leader living out the steps of Mezirow's perspective transformation at a critical moment in his leadership development is found in the Book of Acts, Chapter 10. The intensely-debated question at this moment in the Early Church was the status of non-Jewish believers: could they be followers of Christ just by believing in Him and committing to following Him? Or did they have to become Jews and embrace all the Jewish customs in order to be followers of Jesus? On this answer would turn the fate of the Christian Church: would it be a Jewish sect, or a worldwide religion?

Peter still believed at this time that the Gospel was for the Jews, and that being a Christian meant observance of the Jewish laws. This belief, also held by the other apostles, would if not changed lead to the stopping of the spread of the Gospel, and the confining of it to one people group and to those who would consent to join in the cultural practices of that group. Therefore Mezirow's paradigm of perspective transformation becomes a lens through which the entire New Testament can be read; and also a way of summing up the goal of Christian maturity itself.

Applying Mezirow's steps to the Apostle Peter gives a vivid illustration of Mezirow's thinking. Peter had already been challenged many times in his thinking. For example, he had a new revelation of who Jesus Christ really was following the teaching which accompanied the miracles of the two feedings of the multitude (Matt 16:13-20 NASB). Peter was the one who said, "You are the Christ, the Son of the Living God!" (v. 16).

However, Jesus immediately responds that this revelation was not the result of Peter thinking it through; it had been given directly from Heaven. So Peter was blessed; but was this event a true transformation of perspective, in Mezirow's terms?

Apparently not, since the experience of the Mount of Transformation took place just afterward (Luke 9:28-36 NASB). While Jesus was indeed transformed there, and Peter saw Him, Peter's perspective was still out of line with reality. Peter made a false praxis proposal ("Let's build three tabernacles!" v. 33), and was then rebuked from Heaven. Interestingly enough, the voice out of the cloud said, "This is My Son, My chosen One; Listen to Him!"

God was dealing directly this man, who was to have a principal leadership role

in the infant Church. Additional key educational interventions include the interchange that Peter had with Jesus during the foot washing at the Last Supper (John 13:3-10 NASB), and the betrayal by Peter and Jesus's public restoration of him.

The miracle of Pentecost followed by the authoritative preaching by this same Peter, and the subsequent miracles worked by Peter and his angelic deliverance from prison, would seem to show a man totally changed and acting in heavenly authority to bring about the advance of the Kingdom of God on earth. In Mezirow's terms, had this man in fact undergone a thorough perspective transformation?

Unfortunately, neither Jesus Christ nor Mezirow would agree. Mezirow defines perspective transformation as "a critique of alienating social forms when one is addressing socio-linguistic codes, which include social norms, language codes, ideologies, philosophies, and theories" (Mezirow 1994, 228). Peter had indeed undergone a series of incredible learning experiences, and he had indeed grasped many important concepts, including the working of miracles and, most importantly, a deep understanding of the resurrection power of the Risen Lord. But he had still kept his old perspective in one crucial area: what was the Gospel, and who was it for?

Following are Mezirow's steps compared with the recorded events at this crucial time in the life of the Apostle Peter. The events in this tenth chapter of the Book of the Acts (all references in this section are taken from the NASB) precisely dovetail with Mezirow's process of critical premise reflection, as summed up in his 1994 article (224):

1. "A disorienting dilemma": Peter has a vision, and a voice from heaven tells him (v. 13) to eat the impure animals.

2. “Self-examination with feelings of guilt or shame, turning to religion for support”: Peter replies, “By no means, Lord, for I have never eaten anything unholy and unclean” (v. 14).

3. “A critical assessment of assumptions”: the voice comes a second time: “What God has cleansed, no longer consider unholy” (v. 15). Then (an example of good pedagogy) the vision is given three times (v. 16), and Peter is “greatly perplexed in mind” (v. 17).

4. “...others have negotiated a similar change”: Peter was apparently the first of the disciples to be so directly confronted with the next stage of the Lord’s plan; but he discovers that a group of Gentiles has been led along a path that intersects his (vv. 17ff).

Peter is still reflecting (see point 3 above), and then hears the voice of God telling him to

5. “Explore the options for new roles, relationships and actions”: he goes down, introduces himself, and finds out about this new relationship (v. 21).

With this assurance, Peter goes straight into

6. “Planning a course of action”: welcoming the Gentiles into the house and agreeing to accompany them (v. 23).

He did not go through one of the steps in the same order, that of

7. “Acquiring knowledge and skills”: since Jesus had been equipping him for three years and more with everything he needed. So he was already prepared for

8. “Provisionally trying out a new role”: he went into the house of Cornelius, which a devout Jew would normally never have done (vv. 24-5). Peter immediately

9. “Renegotiated relationships and negotiated new relationships”: Gentiles can be brothers in Christ after all (vv. 28-9)! Peter listens to Cornelius, and then

10. “Builds competence and self-confidence in new roles and relationships”: “I most certainly understand now that God is not one to show partiality . . .” (vv. 34ff).

A dynamic confirmation of the perspective transformation comes when the Holy Spirit fell upon the Gentiles (v. 44). Peter uses this event as a justification for baptizing these new brethren (v. 47). This

11. “Reintegration into his life on the basis of conditions dictated by his new perspective” continues on in Jerusalem, as Peter is challenged by those who hold on to the old perspective (Acts 11:2). Peter recounts the whole story, and the entire group of disciples apparently agrees with the new paradigm (Acts 11:18).

Thus Peter’s crucial perspective transformation fits remarkably well into Mezirow’s eleven phases. Why is there such a good fit?

Since the Bible truly describes human reality, it is not surprising that Mezirow’s steps line up so well with Peter’s experience. God made humans, and Mezirow affirms that his phases were “identified through empirical studies” (1994, 224). Since empirical studies are by definition based on sense observation, they will normally do a competent job of reflecting reality. This high correlation between Acts 10 and Mezirow’s steps is a classic example of specific revelation lining up in harmony with general revelation.

Unfortunately for educators, CEO’s, pastors, and anyone else concerned with leadership, the disciples did not in fact have a complete perspective transformation following

Peter's report in Acts 11. And there is evidence that even Peter slipped back into his old thought patterns as well: in Galatians 2, Paul recounts that Peter, under intense peer pressure, withdraws from his new perspective and slips back into refusing to break bread with Gentiles (Gal 2:11-21). If the Lord Himself, with all the supernatural artillery He used, had so much trouble with Peter; then it is clear that true, lasting perspective transformation is a long, painful process not to be presumed upon or undertaken lightly. The letters of the Apostle Paul show clearly that he fought the battle for this particular perspective transformation during his entire ministry; indeed, it is still being fought today.

In any case, one of the ways that Scripture can be read is the story of God preparing righteous leaders for His people. From Adam through the patriarchs, Moses, the judges, kings, and prophets, and throughout the New Testament, God is portrayed as working directly and at times intensely in the lives of those whom He had chosen for various leadership roles.

True Transformation

As mentioned in Section One of this chapter, Robert Greenleaf is known as the leadership thinker who introduced the concept of servant leadership to the business world. (Greenleaf also had the radical idea that institutions could be servants.) Many have appreciated this striking metaphor, as evidenced by the tribute by Drucker in the introduction to the re-issue of Greenleaf's writings (Greenleaf 1996, xi-xii).

However, not all have realized that this phrase is not original with Greenleaf

(see Bridges 1996, 17 for an example) but is a product of his deep personal faith: the author of the idea is Jesus Christ. By measuring his influence and the number of his followers Jesus would seem to be the greatest leader in history; yet he washed the feet of his disciples. And then he told them to do the same for one another (John 13:1-20).

In the Drucker Foundation compilation of new articles on the state of the art of leadership thinking called The Leader of the Future (1996; also mentioned in Section One), several writers called for leaders with ethics, who can lead while embodying moral values, and who are committed to the total well-being of their followers and of society as a whole. These writers were, however, strangely silent as to where we find such people. Greenleaf has showed us the outline of a possible answer: look for those who have been transformed, and who demonstrate their transformation not just in pronouncements but in washing the feet of others.

Innovation in Organizations

The business world is realizing that the only real security for an organization is the ability to grow, change and adapt (Richman 1994, 73). But there is always a tension between the desire for innovation and the continual blocking of it by the organization itself (Kanter 1984, 75); in this dynamic, rigid hierarchies are one of the chief problems. The ways that hierarchical organizations in particular can stifle creativity have been much discussed in the increasingly competitive business environment.

In a 1988 article, Andrew Van de Ven and Everett Rogers gave an excellent summary of the history of research into innovation (632-51). Although literally thousands of

innovation studies have been done, in the early years (from about the mid-1940's) they dealt with individuals adopting innovations; the study of innovation adoption in organizations came along decades later (Zaltman, Duncan, and Holbek 1973). Further, until 1974 the research concerned the adoption of innovations, in other words the decision to use an innovation; and it was in that year that the emphasis shifted to the study of the actual implementation of innovations in organizations.

However, the research still labored under several intellectual handicaps: too often a single innovation was studied in a single organization, amounting in effect to a sample of one; many of the earlier studies concerned innovation of hardware, and the importance of the accompanying transfer of information was underestimated; in some studies data were uncritically received from a single source, usually the head of the organization; implementation was not studied over time, even though it happens over time; the structural variables and organizational ethos concerning change was at times ignored; some apparent contradictions in the research resulted from lack of distinction between incremental implementation of innovation and radical implementation (Damanpour 1988, 553ff); and in short, the complexity of organizational change was vastly underestimated.

Criticisms led to re-orientations in the research (Downs and Mohr 1976), and presently a much greater emphasis is placed on diachronic studies that emphasize the role of organizational culture as well as outside forces in innovation. One fact stands out clearly from the research: organizations that can innovate and are able to adapt to different innovation pressures over time do achieve high performance levels (Damanpour and Evan, 1987; Quinn 1992, 48).

Organizations Declining in Innovation: the Problem

For years hierarchical organizations have been shown to be especially inimical to creativity (Whyte 1956, 401; Blau 1956, 81-83). Even computing power will not necessarily increase productivity in a hierarchical organization (Magnet 1994, 37), unless managers and leaders allow access to information. If creativity and effectiveness in an organization are indeed its capacity to generate new ideas and then to generalize them throughout the organization (Stewart 1994b, 32), then it is obvious that organizational walls are exactly what prevents the generalization of new ideas (Rush 1987, 28-9). In the business world, turf-conscious managers and hidebound decision-making processes are recognized as being a major obstacle to growth (Stewart 1994b, 32).

Departmentalization of an organization leads to fragmentation, and increasing relationship difficulties. Horizontal barriers force communication to go up the chart, across, and back down, a notoriously inefficient process which is exacerbated when the people involved are traveling a lot and are not good communicators anyway. Departments become fortresses instead of gateways (Kanter 79). The rigidification of hierarchical structures results in clear demarcations between leaders and workers, as leaders have more and more privileges. Workers accept less and less responsibility, as all decision making tends to be seen as a top-down model. Increasing separation between departments also leads to separation between policy and practice, word and application thereof, leaders and staff, the organization and those outside. Committees multiply, conflict is suppressed, contact with the surrounding society is

reduced, and cultural diversity is tolerated less and less (Cannell 1990, 1-2). Risk-taking declines as the willingness to suffer pain or accept challenge decreases (Anderson 1990, 116-17).

Peter Lorange and Robert Nelson (1987, 43-45) give the following warning signals of an organization in sclerosis: excess personnel, tolerance of incompetence, cumbersome administrative procedures, disproportionate staff power, replacement of substance with form, scarcity of goals and decision benchmarks, fear of embarrassment and avoidance of conflict, loss of effective communication, and outdated organizational structure. Kets De Vries, F. R. Manfred, and Danny Miller also mention under-control and overcentralization, rigidity, vagueness as to strategy, too much risk taking in some areas and not enough in others, suspicion, and obsolescence of products and methods (1984, 171).

Mike Woodcock and Dave Francis add to the list low motivation and creativity, poor teamwork, unfair rewards, and personal stagnation (1979, 13).

Organizational rigidity is the usual byproduct of age (Senter 1992, 65-71). Indeed, if the organization has been successful in the past the rigidity is even worse (Kilmann 1989, 2). Organizations and even churches seem to have a life cycle of their own that in many ways resembles that of a living organism (Saarinen 1986, 5). As an organization grows and ages, it becomes not only static but impersonal. Injustice inevitably accompanies loss of face-to-face contact, even when it is no way part of an organization's ethos or normal practice (Smith 1988, 12). Nobody desires injustice, nor is there necessarily one person who is personally responsible for it; but injustice is one of the emergent (unintended) effects of large

institutions. Consequences of impersonality and injustice include withdrawal into personal concerns, and alienation from the institution as well as from the surrounding society (Smith, 13-14).

Where people join in order to work through personal problems under the shelter of a rigid hierarchy and a strong leader (Hougland, Shepard and Wood 1979, 74), they can be tempted to deny their feelings, alter their identity, let the system control their sense of worth and self-esteem, and at the same time invest a tremendous amount of energy in attempting to control the system (Fierman 1994, 52). Over-control is also a factor to be considered in rapid staff turnover (Henkoff 1994, 29).

Another symptom of the aging of an organization is giving control of major projects to managers who resemble diplomats, social workers or accountants. Mark Senter has documented the tendency of youth movements to slip into this kind of tranquil, well-organized coma (Senter 42-4), and then die.

In any case, top-heavy, rigid authority structures are going the way of the dinosaurs, only much more quickly. Cassette recorders were the machines behind the overthrow of the Shah of Iran, the fax machine was instrumental in the fall of Marxism across Eastern Europe, television robs political figures of their authority, networked computers are destroying hierarchical authority in corporations, and it is predicted that CD-ROMs will soon do the same in the classroom, because with them the student will have access to just as much information as does the teacher (Rapoport 1994, 101).

Characteristics of an Innovative Organization

Organizational intelligence is a concept with a high correlation to innovation in organizations. In a recent article, Mary Ann Glynn presents a multi-layered model of intelligence, manifested both by individuals within the organization and by the organization itself (Glynn 1986, 1081-1111). Basically, she defines organizational intelligence as the capacity to process and use information to better adapt to the organization's environment (1088).

Glynn also points out that radical, frame-breaking innovation requires a high degree of organizational intelligence because cognitive paradigms and theories in use are both shaken, and even replaced (1095). In this sense, her construct remarkably resembles the individual's perspective transformation outlined in Section Two of this Chapter.

Role of Leadership in Innovation

In a 1991 study comparing *champions* of innovation with *non-champions*, Jane Howell and Christopher Higgins found that the *champions* used significantly more transformational leader strategies than did *non-champions* (317-41). They showed higher risk taking and innovativeness, and used more influence tactics more often than their counterparts. This type of the transformational leader seems therefore to be one that would consistently facilitate innovation. Given the role of motivation in adult learning, this finding is not surprising; that it is confirmed in an empirical research study gives a glimmer of hope to those who could be despairing or cynical about the state of leadership today.

Interestingly enough, combining leadership behavior testing with personality characteristic analysis produced an 84% successful identification rate of these transformational types of leaders in the Howell and Higgins study (338). The authors caution that administering tests to everyone and formally appointing the *champion* types to foster innovation “may undermine their intrinsic motivation and commitment and hence jeopardize the innovation’s ultimate success” (380); since studies of psychological commitment have indicated that external pressure is often counterproductive to commitment in these types of contexts.

Bennis proposes four competencies of leadership, which may be summed up as enrolling people in the vision, creating meaning for the vision through models and metaphors, deepening trust, and the self-discipline of focusing in the essentials (Bennis and Nanus 26ff). These essential competencies are not usually learned in formal education contexts.

The visionary leader is the one who actualizes shared pictures of the future that result in genuine commitment to results, rather than in expected compliance with policies (Blanchard 1996, 85-6). A vision which is an attractive, realizable view of the future is one of the greatest unifying and mobilizing dynamics that exists (DeCrane 1996, 252; Kouzes and Posner 1991, 113-18). It is also one of the greatest morale-builders (Conger 1989, 43, 130-31; Mandl and Sethi 1996, 262-3), and thus a powerful antidote to staff burnout and depression. Failure of vision leads quickly to loss of identity (Labich 1994, 22-24), decision-making becomes capricious, and the organization drifts.

Vision seizes people's attention, creates focus, animates, inspires, and is the means of transforming purpose into action (Bennis and Nanus 28-30). The leader does not

impose a vision but must be the one to spark it (Worley 1983, 122), and describe it in such a way that it is visible with the eyes of the spirit. Vision must be expressed, explained, extended and expanded over time and in greater breadth (Conger and Kanungo 1988, 128-30). In the stages of this process the co-workers can participate as well according to their capacity, by correcting and clarifying it, and by choosing to work to concretize it.

In an innovative organization, leadership models are quite diverse and vary according to personality, culture, and growth stage of the local work (Clinton 1989, 6). The impermanence of structures is a foundational tenet (Wood 1992, 10). Leadership and management structures are fluid, adapting rapidly to new people, situations, and opportunities (Anderson and Jones 1978, 50). What worked at one stage in the life of an organization will kill it at the next stage. Leadership is no longer be seen as what one person

has on the rest, but rather as the facilitation of a process of getting the group to see and express the best it has to offer (Whitehead and Whitehead 1986, 75-6).

However, transformational leadership should not be confused with pure democracy, which is not always the best form of government; on the other hand, strong, visionary leadership does not at all exclude real participation in the decision-making process by every staff member (George 1991, 185). All workers who come up with innovative new strategies are honored (Beckhard and Pritchard 1992, 22-23).

The concept of the learning organization combines the values of vision, strong leadership, and participation to the fullest by every worker, even the newest and youngest. The leader is no longer the decision-maker concentrating on infrastructure problems, but must

become the visionary and the steward of organizational values, elaborating the policies, strategies and learning processes that will release all the staff to full commitment and dynamic innovation. Leadership becomes more important than management, communication more important than command, trust than control, relationships than titles and flow charts (Stewart 1994a, 27-8).

However, vision is not enough. Leaders must also execute, and keep the organization focussed and functioning (Ulrich 1996, 210-11). Failure of execution of the vision is one of the principle causes of firing of corporation executives (Charan and Colvin 1999, 32-7).

Leaders can facilitate creativity in the following ways: increase participative culture, lower conformity expectations, support risk-taking, and open up communication and information-sharing (Woodman and Sawyer 1993, 310-14). Other roles of leadership in fostering creativity are less obvious.

Other Factors Favoring Innovation

Research has shown that relationships are also crucial in innovation adoption; the web of relationships in an organization can become the highway for information about the new idea (Albrecht and Hall 1991, 273-88; Bach 1989, 133-50).

An organizational quality closely linked to relationships is group cohesiveness; defined as a “closeness”, or a “spirit”, or a “commonness of goals” (Butler 1981, 779-81). When a group is attractive to its members, its effectiveness generally increases (776). One

reason for this increased effectiveness may be the increased efficiency of communication that relationships can foster.

Following are several more signs of an innovative organization:

General Electric CEO Jack Welch has enunciated the concept of "boundarylessness:" the ability to work up and down the flow charts, across functions and geographies, with customers and suppliers (Stewart 1993, 41). No team, department, or group is permitted to see itself as an island (Gangel and Sullivan 1994, 68-9).

True accountability embeds organizational values in the most permanent way (Stewart 41), and also shows up potential problems the most quickly (O'Reilly 1994, 55-58). Christian organizations especially must accept the same responsibility as business does to give account, because assuredly, the accounts will be demanded later, if not sooner (Ezek 18; Matt 25:14-46; Luke 12:42-8, 16:1-13; I Cor 9:17; Eph 3:2-10, Titus 1:7; I Pet 4:10).

Corporations are rediscovering one of the oldest truths: the value of the individual cannot be emphasized enough (Genesis 1:26-7), not just theoretically but in very practical terms (O'Reilly 1994a, 33; Rush, 21-8; Stewart 1994a, 20ff). Are staff really as important as leaders (Waterman 1987, 7)? No matter what the organizational policy manual may say, this oft-repeated slogan is true only if they have the same access to information that leaders have, are getting increased training to be able to understand issues that before only leaders did, and have the authority to make operating decisions in their sphere (Bridges 1994, 51). Companies are realizing that if they can't offer security, they had better offer autonomy, honor, identity and privilege (O'Reilly 1994a, 33).

All kinds of internal communication are drastically increased (Stewart 1994a,

46): electronic mail is made available to every staff member, electronic bulletin boards and forums are encouraged, intranet video and personal telephone communication is increased, and even the written word and face-to-face conferences are multipiled. Some companies open up all decisions to all managers at every level, as sales and financial figures, even complaints, can be accessed electronically by everyone in the corporation, and then are talked through together (Serwer 1994, 20).

Groupware, which has the capacity to knit all staff together through bulletin boards and other electronic forums, can be a major factor in liberating the energy and creativity (Deutschman and Tetzeli 1994, 55). One of the positive points about this change is that when hierarchies become less important, relationship webs become all-important (Huey 22).

Instead of fixed departments which stultify and rigidify, the formation of cross-disciplinary, cross-cultural teams which target a given situation from every angle can be encouraged (Stewart 1994a, 22-3). This multiplicity of approaches will lead to a far greater creativity and effectiveness (Rush 57-9).

Management philosopher Handy believes that maximum trust peaks when a group reaches fifty people (Rapoport 104), which makes fifty an optimum size for a project team. This number is important, because size has been found to be a key variable in innovation (Arad, Hanson and Schneider 1997, 43). Organizations which entrust work to teams can benefit from the trust that results from small groups, and from the resources that are usually more available in large corporations. Seeing organizations as consisting of many

groups of overlapping membership could release new levels of creativity (Butler 1981, 785).

The organization is a success as an institution to the degree that it exhibits authenticity, functionality, and flexibility across generations. Authenticity requires that the organization embody its ideals, functionality requires that the organization work, and flexibility requires that the organization be receptive to the inputs and suggestions of its members. If these tests are met, the organization will also evidence a high degree of commitment by its members. (Kimberly et al. 1980, 203)

CHAPTER 3

DESCRIPTION OF THE REPRESENTATIVE ORGANIZATION

Youth With A Mission (YWAM) is a volunteer-based Christian mission organization, working in areas of relief and development, missions and evangelism, and training and education. Some of its distinctives include the unsalaried status of its staff, each one having to organize her own financial support through donations from churches, family, and friends; the breadth of the organization, resulting from a consistent resistance to

narrowing of the focus of the parent mission; the focus taking place through the creation of specialized ministries, from orphanages in China to skate-boarding teams reaching out to inner-city youth in Brazil; the low entry threshold for staff, formal educational requirements being nonexistent; the principal staff entry requirement of the successful completion of a five-month nonformal orientation program called Discipleship Training School (DTS); and the geographical spread of the mission, with about 650 operating locations in 130 countries (Filidis 1998, 8-9).

The sheer diversity of YWAM makes it difficult to describe. This diversity, not only tolerated but actively encouraged by most of the senior leadership, makes a YWAM work or team difficult to spot or to categorize. Even the training schools, by their nature more stable and visible than some of the other ministries, vary from a permanent campus in Hawaii through rented apartments in Kiev through grass-roofed huts in parts of Africa. Some are even mobile, such as the “Reef-to-Outback” Discipleship Training School in Australia, in which the students learn while traveling across the country east to west in four-wheel-drive vehicles, sleeping in campgrounds and reaching out to surfers, townspeople and the aboriginal population (Drake 1996, 59).

With such high levels of cultural and organizational diversity, and the lack of any centralized structure or funding, strategies for cohesiveness are needed. These strategies include the DTS requirement noted above; the Leadership Training School, in which the mission founders and the president separately spend twelve weeks each year with several dozen young leaders in an attempt to instill the mission’s values; the linking of all the training schools into the University of Nations network, which provides a certain level of coherence

and quality control in the mission's educational activities; an ongoing emphasis on the importance of relationships, facilitated by numerous seminars, conferences, and congresses on the local, national, regional, continental, and worldwide levels; and most recently, e-mail forums and some videoconferencing capabilities.

Problems in YWAM include lack of not only control but even communication with the disparate ministries; insufficient leadership and ministry accountability; duplication of effort, competition, and fairly constant re-inventing of the wheel among different teams; resulting confusion and loss of confidence by core constituencies such as churches and potential recruits; learning mistakes by young leaders; some leadership reactions into over-control because of the above problems; and other beginning signs of sclerosis as the organization approaches its fortieth year.

YWAM is a relatively young organization. Emerging in 1960, it is goal-oriented, interdenominational, unaffiliated, and minimally controlled by any one denomination's views or traditions.

The organization began as an evangelistic movement, recruiting young people for summer missions outreaches. This phase continued for a number of years but by the end of the decade, the founder recognized the need to train young people. However, since he had remarked for years an inverse relationship between the amount of *Christian tertiary education* and *zeal*, he doubted the ability of traditional Christian formal education to effectively train evangelists and missionaries.

The first training program that Loren and Darlene Cunningham started was

called the School of Evangelism (SOE) and began in Lausanne, Switzerland with the goal of producing effective Christian workers. The program was fourteen months long and combined language learning, teaching by visiting speakers, and outreach. It was nonformal, not linked to a degree program, and teaching was discipleship-oriented with a cross-cultural community lifestyle, shared living quarters, and work duties (Bishop 1998, 11).

This program resulted in a rapid multiplication of leaders, who then went out to begin other bases, training programs, and ministries. As the founder from the beginning was oriented against leadership qualification solely by formal credentials, virtually the entire leadership of the mission is still composed of experientially-qualified leaders.

Despite the low-control example of the founder, more directive leadership styles are also found in YWAM. Authoritarian personalities tend to gravitate toward the Church in any case (Hanson 1976, 208), and YWAM as a young sodality has always appreciated and attracted strong, dynamic leadership.

Another factor contributing to over-control in some sectors of YWAM is the paternalistic leadership styles prevalent in certain cultures, and in certain religious subcultures. Also, like any other organization, YWAM exhibits the tendency toward increasing authoritarianism as one descends down the levels of the flow chart (Oppliger 1998, 19).

Geert Hofstede, in Cultures and organizations (1991), states that even in multinational companies, national culture has a far greater impact on employees than has organizational culture (182-3). If true, this principle would explain some of the great differences between YWAM works in terms of at least two of Hofstede's measures, *power*

distance and *uncertainty avoidance*.

Increasing *power distance* refers to degree of hierarchization, while *uncertainty avoidance* refers to the amount of risk an organization is willing to tolerate (35ff). As stated above, the organizational values emphasize the value of the individual and entrepreneurial pushing of limits; but in practice, YWAM works vary extremely in *power distance* (degree of authoritarianism) and *uncertainty avoidance* (openness to undertaking new initiatives).

Many of these problems are the natural results of conscious choices to stay decentralized, to push decision-making down to the team level, and to encourage the release of young and inexperienced leaders from very diverse cultures and backgrounds. However, the lack of cohesiveness and of an overall strategic focus is troubling both to outside observers and to some staff within the mission.

Another problem is the low level of staff and leadership training: while the low education level of many can be made up by their enrolling in courses in the mission's University of the Nations, the pressures of the members' individual responsibilities and the paucity of scholarships mitigate against many staff taking advantage of these educational possibilities.

Size of the Organization

YWAM is thought by some to be the largest evangelical Christian mission (Bush 1998, 6). Perceived by many as essentially a short-term sending structure, YWAM has also for years seen long-term missionaries go out around the world.

One reason for the under-estimation of YWAM's importance to Christian missions is that many of the different ministries of YWAM have other names; and for reasons of security, communication strategy, or sheer independence, do not always publicize the fact that they are part of YWAM. Some of the larger of these YWAM ministries include the University of the Nations, the network of the mission's 250 education and training centers; King's Kids, which mobilizes tens of thousands of children and young people into short-term outreaches each year; Mercy Ships, which brings medical missions to needy port cities through four hospital ships; Mission Adventures, which facilitates up to 7,000 young people from different church groups into short-term mission outreaches each summer; and Frontier Missions, which is now the largest long-term mission working with unreached people groups, and which because of its work in limited-access nations only rarely uses the YWAM name.

The diversity of YWAM may be an underestimated factor in staff and leadership retention. Studies have shown that those whose personalities do not fit an organization's ethos are prone to leave it (Sheridan, 1052ff). However, if a YWAM staff member discovers after a couple years that a good fit does not exist with their particular ministry, an alternative is simply to migrate to another ministry within the mission.

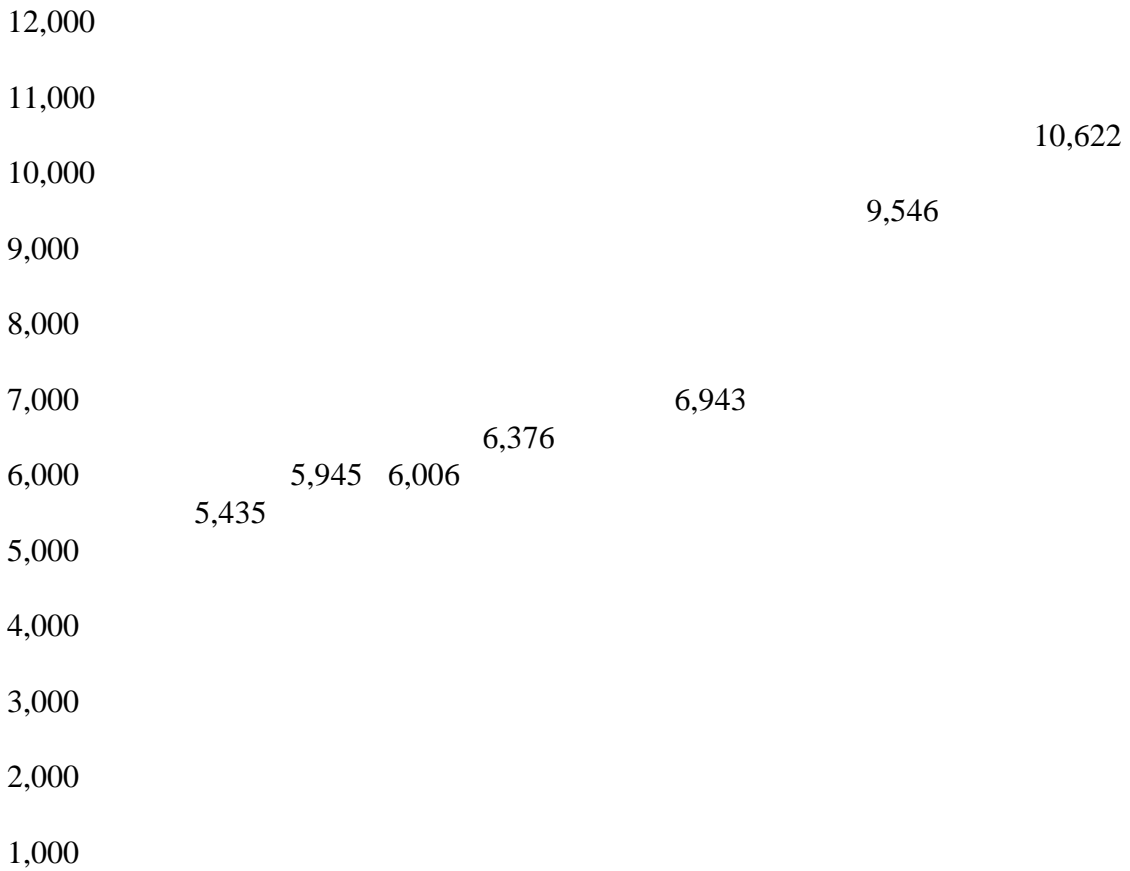
The extreme decentralization of the mission's structure makes finding exact numbers difficult: there is no central personnel office, and many of the team leaders out in the field are decidedly not good at reporting and filling out forms. But the YWAM International Communications Office regularly makes a serious effort to find out the real numbers. Since they will summarize only what is reported, their findings are if anything understated.

On the following page is a table giving the numbers of full-time YWAM staff in

1997, and also charting the previous decade's growth (based on Filidis 8-9). Other details appear in Appendix 1.

Innovation in the Organization

Following are several areas in which YWAM has shown real capacity for innovation.



0	1986	1987	1988	1989	1991	1994	1997
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Table 1. Youth With A Mission staff growth levels.

(Note: the YWAM survey is not done each year, so figures used are those which are available.)

YWAM's founder, Loren Cunningham, was convinced by 1960 that his calling was to set up a missions structure which would provide a way for young people to get into missions, which at that time was a revolutionary idea. His description of the moment he received this vision is worth quoting at length, since his public proclamation of it has been one of the mobilizing messages behind the growth of the organization.

In my mind's eye I could see a world map, alive and moving. . . . Waves crashed onto the continents, advancing inland until all the nations were covered. As I watched, the waves became young people of all races. They were my own age and even younger, talking to people on street corners and outside bars. Going from house to house, helping the lonely and the hungry. Caring for people everywhere they went. Suddenly the scene was gone. 'What could that be?' I wondered. I was barely out of my teens when I experienced that mental movie of the waves. Then I remembered an experience I had as a thirteen-year-old, when one day in church the words of Jesus had spoken very directly to me: *Go into all the world and preach the good news to all creation.* That was the vision. Young people fulfilling the Great Commission of Mark 16:15. An idea began to grow: God wanted to release the resources of youth for lay missions. Others objected. Youth were unreliable, uncommitted, and inexperienced, they said. But God had used Joseph, David and Esther as teenagers. And some of Christ's disciples were very young when He had sent them out on short-term missions in Luke 10. (quoted in Lack 1985, 10-16)

Another distinctive was that the new mission would be interdenominational, that is, not bound to any one Christian denomination. While being the idea of being interdenominational was not new, Cunningham did take the concept further, by actively recruiting across the traditional barriers separating Christian groups: not only evangelical but Pentecostal and charismatic groups, as well as the older more traditional Protestant and even

Catholic groupings.

As mentioned above, YWAM was one of the first groups not to require a certain level of formal education in order to join its staff. A related innovation was the first YWAM training schools, begun in 1969 and extensively modified starting in 1974, which were decidedly nonformal in nature. Of course many of the earlier training structures of the Church had been nonformal, such as the first Bible schools of the late nineteenth century; but YWAM re-discovered the concept and re-formulated it for the social context of the 1970's.

The DTS, YWAM's most widespread and attended school, has no entry requirements, other than minimum age (usually 18, sometimes 16) and Christian conversion; is community-based; emphasizes character and relationships; and majors on Christian experience in its hours of worship, prayer, and outreach. The first three months of the DTS are the lecture phase, where students hear ten to fifteen hours of Bible teaching a week, and the final two to three months of this program consist of a cross-cultural, small-team outreach. The DTS is therefore quite nonformal in nature.

The next step in educational innovation was the linking of all of YWAM's small training programs into a network baptized "University of the Nations" (U of N), in 1981; and the conscious decision to make this missions-oriented structure a hybrid of formal and nonformal educational elements. Nonformal education theory at the time said that this hybridization was impossible; eighteen years later, the U of N is going strong, but the tension between the two poles brings constant pressure.

The U of N presently offers degree programs in seven colleges, and educates about 12,000 students a year in 250 locations in 110 nations, teaching in 32 languages.

Another YWAM first was to see Third-Worlders as potential missionaries; the first Third-Worlders were full-time YWAM staff in the 1960's. From the beginning Cunningham had had the idea that missionaries could also be from Third World countries, in other words that missionaries were not just white well-educated First-World Protestants.

When first asked to join the North American grouping of evangelical missions, YWAM was not able to fit in; because when asked for the numbers of North Americans ministering to the numbers of people out on the mission field, Cunningham could give no reply. Out on the field, everyone was a member of YWAM staff and the categories

of sending nations and receiving nations did not exist in YWAM's perceptions (Cunningham 1984).

Cunningham's drive to get young people out *from* all nations as missionaries *to* all nations, and his constant encouragement of multicultural teams, may well have been one of the principal factors in YWAM's innovating behavior. As Dorothy Leonard and Walter Sapp have recently pointed out, creativity usually results from diversity in groups; in other words, creativity is fostered by the positive friction created by differences of all kinds as they are obliged to work together (Leonard and Sapp 1999, 1ff).

YWAM was also involved in launching the indigenous missions movements in nations such as Argentina and Brazil, as well as Korea and certain African nations. While the idea that the Christians of any and every nation could and should be missionaries is widely accepted today, just thirty years ago it was a radical new thought.

Also new was the decision to stimulate the representation of Third-World

YWAM missionaries in the mission, with the eventual goal being that two thirds of YWAMers be from the Two Thirds world. In 1998, according to YWAM President Jim Stier, “roughly half of our [YWAM’s] mission force comes from the developing world” (Stier 1998, 4).

In 1976 the first group of “King’s Kids” was set up, bringing out for the first time the concept that children have a place in cross-cultural missions. Two years later the first Discipleship Training School composed of older people was begun in YWAM, and many retirees saw that they, too, could participate in missions in certain defined ways.

In terms of scope, YWAM was apparently the first Christian mission in history to send teams into every country on earth (the last country was visited by a team in 1991). One of the organization’s present goals is to see a permanent YWAM group working in every country of the world (there are presently permanent teams in 650 locations in 130 nations).

Finally, the building of the world’s largest evangelical missions organization with no ongoing funding from churches and foundations, and no centralized fundraising, must count as an innovative approach to finances.

John Huey’s description of the organizational ethos of many of the young companies in Silicon Valley could be applied to YWAM as well: "All along the culture has roiled in in an odd mix of foresight, anarchy, promotion, spontaneity, luck, competition, occasional corporate earthquakes, and, above all, an insatiable appetite for risking the new, breaking the paradigm" (Huey 1994, 18).

Leadership Emergence

In a recent article, a respected missions leader originally from the Dominican Republic evaluated YWAM. Luis Bush is the director of AD2000 and Beyond, an organization which networks mission work among unreached people groups. His breadth of experience among mission organizations makes his observations worth quoting at length.

Bush points out that YWAM's decentralization "invites initiative, entrepreneurial risk, spontaneous responsiveness" (Bush, 6). But the downside of encouraging people's dreams is that it can lead to "failed efforts".

He also underlines what he calls the organization's "mid-life crisis", and points out the strengths and weaknesses of volunteerism: "There is the enthusiasm and commitment of those who are making sacrifices just to serve. There is also the insecurity and staff turnover that this can bring."

Indeed, the staff turnover rate is a cause for concern within YWAM. Kelly O'Donnell, a psychologist active in YWAM member care, points out that the overall twelve per cent staff attrition rate of 1997 is significantly higher than the World Evangelical Fellowship study's average of 5.1% for other missions studied. These figures mean that almost one staff person in four will leave YWAM over a two-year period (O'Donnell 1998, 18).

But O'Donnell also underlines that many "use their time in YWAM as a stepping stone to launch from YWAM into a new phase in their life. So having a higher attrition rate than many organizations is not too surprising." YWAM's low entry threshold as an introduction into missions and church work make it a tryout structure and springboard into future ministry, accounting for at least some of the high attrition. Also, the implications for

leadership emergence are tremendous.

Two other missions leaders are quoted in Bush's article. The first is James Engel of the Center for Organizational Excellence:

I consider them [YWAM] to be the most effective mission organization. They are doing most things right. They also have had their share of organizational messes, mostly caused by their loose confederation style of leadership in which virtually anything goes. But I will accept this any day in comparison with the tightly-held organized mediocrity I see in missions.

Paul McKaughan, head of the Evangelical Foreign Mission Organization, comments further on leadership emergence in YWAM:

It is probably the most significant seed bed for leadership in the Christian movement today and indeed is the largest long-term mission agency in the world. So many people of vision now in pastorates and other leadership positions have been impacted by and have come out of that ministry. It is this that makes YWAM one of, if not the most influential movement in our Christian world today. The question becomes, can they sustain it in the twenty-first century? (quoted in Bush, 6)

CHAPTER 4

RESEARCH PROCEDURE

The research explored the formative educational experiences of experientially-qualified leaders, the impact of those experiences on one organization, and the tendencies in the organization to either encourage and accommodate these types of leaders or to stifle and discourage them. For some time, industry and sociopolitical leaders have faced the need for experientially-qualified leadership. These leaders need both to better understand who they are and how they operate, and also to better guide the organizations in their goal to multiply effective leadership for the church and missions for the twenty-first century.

The Research Problem

The research fulfilled the following task:

Describe these experientially-qualified leaders, and explore the ways they have

been prepared for leadership, and in what ways or to what extent they have shaped their organization in accordance with these impacting experiences.

Research and Operational Questions

The following questions guided the research.

Research Question One

What do experientially-qualified leaders identify as their most significant formational experiences in their preparation for their present responsibilities; and what is the nature of those experiences?

Operational Questions

1. What experiences do respondents identify as having been the most important in their leadership formation?
2. What was the nature of these experiences, and to what extent were these experiences intentional, structured, and formal?
3. How did they describe the value of these experiences in their preparation for their leadership responsibilities?

Research Question Two

What elements of these formational experiences are presently found in the organization they lead, whether in its structures, policies, values, or training practices?

Operational Questions

1. To what extent have respondents recognized which formative experiences have been most important for their leadership development?
2. In what ways and to what extent have respondents integrated their formational experiences into organizational *structures*?
3. In what ways and to what extent have respondents integrated their formational experiences into organizational *policies*?
4. In what ways and to what extent have respondents integrated their formational experiences into organizational *practices*?
5. In what ways and to what extent have respondents integrated their formational experiences into organizational *values*?
6. In what ways and to what extent have respondents integrated their formational experiences into their personal ministry sectors?

Research Question Three

Which of these elements are threatened by contrasting traditionalizing forces, whether educational, organizational, cultural, or economic?

Operational Questions

1. Do respondents see greater or fewer opportunities for leadership emergence in the organization at the present time?
2. Which organizational *policies* are identified as *positive* in facilitating

leadership emergence?

3. Which organizational *policies* are identified as *negative* in facilitating leadership emergence?

4. Which organizational *trends* are identified as *positive* in facilitating leadership emergence?

5. Which organizational *trends* are identified as *negative* in facilitating leadership emergence?

Population

The population for this study consisted of the persons in overall leadership of Youth With A Mission (YWAM). In 1998 the top leadership group was made up of thirty-five people; it is called the Global Leadership Team (GLT). This group constituted the population for the research.

Although legal and financial control in YWAM is decentralized and thus diffused, these thirty-five leaders have great influence on the staff of YWAM, and also the authority to set certain policies. Some of these policies profoundly shape the mission, such as the entrance requirements for joining, and authority over YWAM's training, including the University of the Nations (University of the Nations catalogue 1996-98, 270).

The group consisted of thirty-one men and four women, with ten of the total being from the Two-Thirds world. Only one member, a woman, was single. Spouses are not automatically members of the group, but two women whose leadership gifts were obvious

were members, as well as their husbands. Also, one other woman was a member without her husband being one.

The participants ranged in age from thirty-five to seventy-six, with most being in their forties; and length of time in YWAM varied from fifteen to thirty-eight years, with most having been in the mission for over twenty years (see Figure 2 for a composite summary of the demographic information).

The GLT was originally formed of all the regional directors of YWAM; so there was a bias toward this type of line leadership, which was geographical in orientation. The regional director is responsible for all the YWAM ministries in the given region, and although this role is seen more as a coordinating function at the present, it was very much a directive line leadership function in the early stages of the mission.

With greater organizational maturity and a growing understanding of different leadership styles, plus an exponentially-growing diversity of ministries, most regional directors now act more as ambassadors and mediators than as directors. The regional directors fulfill leadership roles which vary greatly from region to region; some are more tightly organized and have a direct voice in all major decisions within their region, while others have a much more *laissez-faire* philosophy of leadership.

Also, some have kept the responsibility for developing a major YWAM operating location, and have a direct leadership role at that location; and their role in the wider region is more consultative and encouraging. (This dynamic is somewhat similar to an American politician's keeping a strong political support base in Boston or Texas, for example, while fulfilling a wider role in the national arena.)

As the numbers of YWAM staff and ministries have grown, more regions have been created, in order to keep the span of control to a reasonable number. For example, the European region grew to contain 100 different YWAM bases and in 1998-99 was in the process of forming four regions (West and South, Nordic, Central, and Slavic). The directors of each region were considered as belonging to the GLT beginning in 1999.

Since each new regional director was by definition a member of the GLT, the size of the GLT grew rapidly. In 1995 a concerted effort was made to bring more representativeness into the group, and women and leaders from outside the mission's geographical structure were invited into the group. This effort to diversify continues.

Sample

Since the population was relatively small and accessible, the sample for the proposed research consisted of the described population as a whole. This decision minimized sampling concerns.

Research Design

Due to the nature of the research problem, a qualitative research design was used. This type of research is fitting to get at "what exists" in a selected population. Qualitative research is often done in a natural setting, is apt for describing processes, is inductive in nature, and is particularly concerned with meaning described through participant perspectives (Bogdan and Biklen 1998, 5-7). These characteristics made a qualitative research design desirable for the study.

The methodology of ethnographic descriptive research was used, with the strategic focus of experiential education guiding the research. A single interview was done of each of the leaders in the GLT. The data collected were verbal, and were analyzed verbally rather than statistically; since the strength of the qualitative method is in the verbal analysis of the data.

Pilot Study

A pilot study was conducted, beginning in May 1998. Subjects were seven experientially-qualified YWAM leaders, with at least ten years of leadership responsibility in the mission, although not at the same level of responsibility as those in the GLT. These respondents were chosen on a fairly representative basis, with gender, continent of origin, and length of service in the organization being the key factors.

These seven leaders formed a convenience sample, being composed of some of the most senior non-GLT members of YWAM who were readily accessible to the researcher. However, they did have similar backgrounds and experiences and were part of the same organization as the population studied, and were therefore reasonably assumed to be similar to the GLT in several ways.

Interviews were spread out over a number of weeks, which aided in sequentially modifying the research protocol. Questions were modified, honed for effectiveness, and some were rewritten. Clarity of the questions was one of the principal goals of the pilot study.

Common themes were gleaned from the responses. The common themes

confirmed the appropriateness of the precedent literature studied.

Validity of the questions was another major concern of the pilot study. Analysis of the responses revealed a high face validity of the protocol items, so further validation of the protocol questions was judged to be unnecessary.

However, if content validity had seemed to be questionable, a jury rating of the protocol questions would have been undertaken. Five experts knowledgeable in the research literature covered by the research questions would have been asked to rate each of the protocol questions for its validity. Protocol questions would have been considered valid if four out of the five jurors rated them as such.

Interview Procedure

The semi-structured interview was the main instrument of the research. The personal history, attitudes and beliefs of the leaders were researched, using open-ended, conversational style questions. The leaders were thus able to answer in their own words and from their own frame of reference. Each informant's language and descriptions was recorded as faithfully as possible.

The interview began with three to four open-ended questions which asked in a minimally-directive way how the respondent arrived in leadership. These questions were designed both to encourage reflection and to preclude stock answers. Depending on the responses, different avenues of inquiry were pursued. Points not spontaneously addressed by the respondent were brought up at the end of the protocol, to avoid leading the respondents.

Additional questions were sometimes used to allow the researcher to probe

certain issues further. Questions were intentionally restated, in order to elicit clarity.

Reflection on the issues was encouraged, and recapitulation of responses was used to ensure valid communication and elaboration of key responses.

The setting for the research was the triennial leadership gathering of YWAM, to which several hundred leaders are invited. This gathering is called the Global Leadership Consultation (GLC). About 250 YWAMers (the organization's term for the staff of the mission) came to Fortaleza, Brazil, in August of 1998. The GLT met prior to this larger gathering, and the researcher was able to meet individually with each of the GLT members present (twenty-eight out of thirty-five). Most of the sample was interviewed on the spot there, over a nine-day period. (The remaining members of the sample were interviewed by telephone; see below.)

Since a total of thirty-five subjects were interviewed, the length of the interview was usually kept to about half an hour. The interview began with a brief oral presentation of the purpose of the research, summed up as a study of "how leaders develop in YWAM".

An oral assurance was made of the complete confidentiality of the responses. (The organization's ethos is extremely verbal and informal, and having to read and sign a formal document could have jeopardized the openness desired for the interview atmosphere.) The subjects were told that findings would be presented mainly in aggregate form; but even when individual findings would be presented, readers would be unable to connect specific quotations or statements with an individual. Subjects were also assured that the researcher's field notes, i.e., the recorded summaries of their interviews, would be erased.

Demographic information was also collected from each subject. Actual interview times ranged from twenty to ninety minutes. Five interviews were done each day, organized around the GLT meeting times. After the Consultation began the meeting schedule became more intense and the subjects were more difficult to find and pin down, so the last eight interviews were spread over six days.

Immediately after each interview, field notes were made using a tape recorder.

The rest of the sample was interviewed later, using telephone interviews.

Electronic mail was used to prepare phone contact (all of the GLT members have ready access to electronic mail). Due to the highly verbal nature of the organizational ethos, the entire interview was done by phone. All of the telephone subjects except one were already known to the researcher, so the exchanges went smoothly.

Most of these seven telephone interviews were transcontinental and did not last as long as the personal ones, since both parties were conscious of the cost involved. But even though the interviews were usually shorter, the results were generally in keeping with the in-person interviews; therefore the telephone interviews can be assumed to be valid.

As with the personal interviews, field notes were made after each phone interview, using a tape recorder. All the recordings were then transcribed at the end of 1998 and in early 1999, and coding began in the Spring of 1999.

Protocol for Interviews

The researcher comes from the same mission as the informants, and thus

shared certain elements of history, training, and philosophy of ministry with them. Most of the informants were personally known to the researcher, though not all. Advantages to the existing relationship included not needing lengthy introductions or explanations in either direction. Another advantage not to be underestimated was the sharing of a common subcultural vocabulary, precluding misunderstandings that could arise over the use of certain terms; especially since some of the respondents had English as a second language.

However, prior relationships can also be disadvantageous in the research process. Hearing what the informants really are saying, and are not saying, never an easy task, could be clouded by unconscious assumptions. Informants could also have tended to relate to the researcher on the basis of past history or work relationships, and could have been wary of discussing certain information. Of course, these problems also exist when the researcher is completely unknown.

Since the issues to be explored were not seen as explosive or divisive within the organization, a positive climate existed for the research.

The conversational-style questions of the research interview were based on the operational questions which emerged out of the research questions. The questions used in the interview fell into the three categories of the three research questions.

Rationale for Protocol Questions

The rationale for each question set of the protocol will be phrased as the underlying question behind the questions. Each question set began with one or two open-

ended questions, and was followed with probe questions designed to elicit fuller responses.

Question set 1. Assuming that your leadership development is more or less typical, tell me how leadership emergence works in YWAM, using yourself and your experiences to illustrate.

Question set 2. How well is YWAM recognizing, valuing, and replicating the ways in which its own leaders have been formed and put into positions of authority?

Question set 3. What trends in or outside of YWAM work against the continuing emergence of entrepreneurial, visionary, effective leadership?

Rationale for Demographic Questions

Gender. Were female leaders released in the same way as male leaders?

Country of origin/of service. Did cross-cultural moves play a role in leadership emergence?

Age/time of service in YWAM. Have the organization's leadership development processes changed over time?

Areas of responsibility in YWAM. Were geographical leaders released in the same way as leaders of ministries and staff leaders?

YWAM schools attended. Are the mission's own training structures perceived as contributing significantly to leadership development?

Church-based training. Have local church training structures contributed significantly to leadership development?

Self-study programs. Have personal nonformal educational strategies played a role in leadership development?

Formal education. Did formal education play a role in leadership development?

Interview Protocol

Question set 1:

Of all the things you're doing now, what do you feel best about? Which are the most fulfilling?

Assuming that your development as a leader is more or less typical in YWAM, how do you account for where you are now in leadership?

What can you tell me about how you got there?

Was there a particular experience, or phase in your life, that you can look back on that particularly prepared you for taking leadership responsibility?

What crisis or suffering experiences were part of your preparation?

Have past relationships been important to your development as a leader?

Have you ever had a case of any of the following significantly preparing you for leadership? Family background or relationships, work experience, military service, personal preparation, training of any kind...anything. How were you prepared?

How about within YWAM? Describe any experiences within YWAM that helped prepare you for this level of leadership.

Were you personally discipled (or mentored) by another leader at any time in your life, either in or out of YWAM? What made that a profitable experience?

Question set 2:

In what ways do you see young leaders being released in your ministry?

(“Released” is conventional terminology within YWAM referring to the identification and encouragement of emergent leaders with evident gifts; based upon the organization’s ethos of perceiving leadership from a developmental standpoint, and growth in leadership as the removal of constraints.)

Of these formative experiences you’ve mentioned, which are important to your training of younger leaders?

In what ways have you tried to structure them in to your ministry, whether formally or informally?

Are these kinds of experiences available to potential leaders in other parts of YWAM?

Question set 3:

What tendencies in YWAM do you see as hindering the releasing of young leaders?

What practical steps do you take in spotting, encouraging and redirecting people who are aspiring to leadership in YWAM?

Is it easier to become a leader in YWAM now than when you came in, or harder? Why?

Demographics

Gender

What is your country of origin? Of service?

How old are you?

How long have you been in YWAM?

What are your areas of responsibility in YWAM?

What YWAM schools have you completed, where and when?

What church-based training have you had?

What self-study projects have helped you grow in your leadership?

Personal and informal reading programs? Written Bible studies? Seminars or conferences? Correspondence courses? WWWeb?

What formal education have you had? Where and when?

Delimitations

The research involved the leaders of Youth With A Mission (YWAM). The group studied is the overall leadership of Youth With A Mission, called the Global Leadership Team (GLT). The mission is relatively young (begun in 1960), is decentralized and interdenominational, and has grown very quickly. Two of the highest organizational values are “pioneering”, the organization’s term for beginning new initiatives, and concomitantly, entrepreneurial leadership.

Limitations

Although conclusions from this case study will apply to certain situations more than to others, this group has been chosen for study because the limitations on the transfer of outcomes will be relatively few. The conclusions of the research will not necessarily apply to leadership in older or more structured organizations, nor in those where pragmatic creativity is not highly valued.

CHAPTER 5

FINDINGS AND ANALYSIS

The findings of the inquiry provide data which show a way toward better understanding how experientially-qualified leaders were prepared for their responsibilities, how successful they have been in replicating those experiences for others, which trends mitigate against the institutionalization of these experiences, and which types of training might be worthy of greater attention and effort in the future.

The Inquiry

During August-September 1998, thirty-five interviews were conducted of experientially-qualified leaders. The purpose of the interviews was to investigate leaders' perceptions of their formative educational experiences, the extent to which they recognized and valued those experiences, and the organizational tendencies which either favor or discourage these types of experiences for younger leaders.

The thirty-five leaders surveyed belonged to Youth With A Mission (YWAM),

a large interdenominational Christian mission agency. YWAM has had a high growth rate, due to its decentralization, low barriers to entrance, and favoring of entrepreneurial, experientially-qualified leaders.

Presentation of Ethnographic Interview Data

Ethnographic interview data were gathered using the transcribed notes of the interviews and were systematically sorted by The Ethnograph computer software (Seidel 1998). Coding was completed through the identification of similarities and dissimilarities, patterns and themes, and factors emerging from the content analysis of the transcribed interviews. Ethnographic analysis techniques outlined by Bernard (1995), Bogdan and Biklen (1998), Fetterman (1989), and Spradley (1979, 1980) assisted in the analysis phase of the inquiry. Further insight into content analysis was provided by Krippendorff (1980) and Weber (1990). The ethnographic findings were analyzed through the noting of tendencies, patterns, and anomalies described by the subjects.

Domain analysis of the interview data identified common terms, expressions, and vocabulary usage of the respondents. In taxonomic analysis, a taxonomy of sets utilizing the domains was formulated from the responses of the participants in order to determine patterns of perception and thought.

Themes which emerged included leadership development enhancers, formal development structures, nonformal release strategies, positive tendencies favoring leadership development, traditionalizing trends hindering leadership development, and rationales for relative ease or difficulty of leadership emergence. See the summary at the end of this chapter

for a fuller development of these themes.

Finally, in componential analysis, the respondents' statements were examined in order to determine contrasts and similarities to see any patterns indicating possible paradigms (Spradley 1979, see especially Chapters 6, 8, and 10).

Representative quotations from the transcribed field notes of the ethnographic interviews are presented throughout the inquiry findings. The quotations are not intended to be exhaustive, nor a complete representation of the thirty-five interviews. They represent tendencies and patterns emerging in the content analysis. Generally they are indented and single-spaced in standard writing format, or they appear within the text in quotation marks. In both instances the subject is identified by a subject code (i.e., S1, S18).

Demographic Presentation of the Sample

The representative member of the Global Leadership Team (GLT) is a forty-seven-year-old First-World male, with twenty-two years of service in the mission. He is a regional director in YWAM and possesses a university degree.

A summary of the demographic data is given in Figure 2. The fact that the majority of the respondents were First-World males is a condition that the organization is in the process of attempting to change (as mentioned in Chapter 4). The long median time of service, twenty-two years, was an interesting finding in the demographic data suggesting that loyalty to the mission could be a factor in rising to top leadership.

Somewhat surprising for “experientially-qualified leaders” is the number with tertiary degrees. However, many respondents completed degrees unrelated to missions work

before joining YWAM. For example, only three of the sixteen bachelor's degrees were in fields directly related to missions; and of the entire leadership, only three persons out of thirty-five have the level of theological training that is considered the minimum by many traditional missions (thirty hours at the Master's level).

Gender	Male	31	
	Female	4	
Country of origin:	Africa: 1 each from Kenya, Ghana, Burkina Faso, Egypt, and Namibia		
	Latin America: 2 from Brazil		
	Asia/Pacific: 4 from New Zealand, 1 from Australia, 2 from Korea, 1 from American Samoa		
	Europe: 2 from Holland, 1 each from France, Switzerland, and Scotland		
	USA: 15		
First-World origin		25	
Two-Thirds World origin		10	
Country of service same as country of origin		16	
Country of service different than that of country of origin		19	
Median age, in years		47	
Median time of service in YWAM, in years		22	
Responsibility geographically-based		20	(i.e., regional directors)
Responsibility not geographically-based		15	(i.e., ministry directors)
YWAM schools most often attended			
	Discipleship Training School (DTS)	22	
	School of Evangelism (SOE)	25	
	Leadership Training School (LTS)	25	
Highest level of formal education attained			
	Doctoral	1	
	Master's	6	
	B.A., B.Sc.	16	
	some tertiary-level schooling	7	

secondary-level schooling 5
n = 35

Figure 2. Composite summary of GLT demographic information.

In any case, completion of degrees has never been a criterion for leadership advancement within the organization. Selection bias is far more likely to explain the fact that twenty-three out of the thirty-five have acquired at least an undergraduate university diploma: the demographic findings indicate that many of the original leaders of the mission, most of whom are still members of the GLT, tended to come from family backgrounds where college attendance was the norm.

Research Question 1: Findings

Question 1 A. *Of all the things you're doing now, which are the most fulfilling?*

This question was designed to get an indication of the type of leadership being exercised by each respondent. Obviously, an administrator-type leader would more likely say that administrative duties were the most fulfilling part of his ministry.

A question behind the question was the following: how many of the GLT are *transformational* leaders? As detailed in Chapter 2, *transformational* leaders are those committed to the development and fulfillment of their followers. (In YWAM's terminology, this process is termed "release", and it refers to the identification and encouragement of emergent leaders with evident gifts; based upon the organization's ethos of perceiving

leadership from a developmental standpoint, and growth in leadership as the removal of constraints.)

Given this question concerning *transformational leadership*, the spontaneous response of fifteen of the GLT members that releasing young leaders is one of their most fulfilling tasks was remarkable. This number of responses may indicate a high percentage of *transformational* leaders in the GLT (although the fact that the majority of the GLT did not mention it leaves open the possibility that at least some of them are not *transformational* leaders at all). Descriptors used to form this category include *empowering, releasing, mobilizing, and helping new leaders develop new ministries*.

Working with the young potential leader, who has the zeal and call of God and to open doors for them is one of my fulfilling things. . . . (S 7)

Empowering new young leaders. . . . (S 9)

To be able to empower our guys, [nation] and other nationalities . . . I love to be a catalyst and an encouraging role. (S 13)

Other responses mentioned *fulfillment in pioneering new works and receiving and transmitting vision*, additional dimensions of dynamic, entrepreneurial, innovative leadership. See the section on Visionary Leadership Theory in Chapter 2 for a discussion of the characteristics of *transformational* leaders.

When I've transmitted something that's been growing in my spirit for years to the new generation, whether in a message, video or TV program, a book or a curriculum. (S 5)

I am a pioneer at heart. I am now pioneering into [nation] . . . as I look back it has been the pioneering of bases [names three] and the pioneering of the ministries out of those bases. . . . (S 12)

Receiving vision and seeing the framework emerging and others running with it.

(S 14)

Another ten GLT members stated that they preferred *encouraging* young leaders and *visiting them* out in the field, or *helping them, serving them* and *equipping them* to better do their jobs; which is a much-needed ministry also, but not really the same as releasing new workers. A summary of the answers to Question 1 A is given in Figure 3.

Sitting down with leaders and helping them cope with what they are feeling, helping them with the difficulties they face. (S 10)

Encouraging other leaders, especially ones in difficult and pioneering situations. (S 15)

What’s most fulfilling for me is serving others, facilitating and networking within YWAM and within the missions community in nations we work into . . . [we] love to have visionaries fulfill their vision. (S 17)

releasing young leaders	pioneering	sharing vision	helping existing leaders	administration
15	6	3	10	1

n = 35

Figure 3. Categories of responses and number of persons citing each for Question 1 A, *Of all the things you’re doing now, which are the most fulfilling?*

Question 1 B through D. *How did you get to be a leader in YWAM?*

Questions 1 B through D were really the same open-ended question, stated in different ways. The point was to get at the process of leadership emergence in YWAM without prompting any sort of stock answer.

The overwhelming response, overtly stated in one way or another by thirty-two of the thirty-five members of the GLT, was that they got to be leaders by being put into

positions of leadership. As they were proved faithful at one level of leadership, they were advanced to the next. (The three who did not specifically mention this process also went through it; but as they are pioneers, they each in their own sphere went out and created their own leadership roles more than did some others.) Descriptors for this category include *growth in responsibilities, thrown off the deep end, survival of the fittest, went from one level to the next, was asked to take on more.*

I went in a progression of levels of responsibility in schools and bases. It was hands-on experience. (S 8)

It was a step-by-step development and each increase in leadership always came as a surprise to me. Many years in [nation] serving others, growing in responsibility, holding up under the pressures and solving the problems of leadership.

I was dropped off the deep end, literally. . . . An important thing was the discovery in myself as I was launched into leadership, that I cared for people enough to lead them and that I had enough vision to believe I could lead people to where we were going in missions. The motivation was there; I discovered it. I finally discovered it through the struggles and victories and disappointments that are always in leadership. (S 18)

I had gone to sleep as a staff member/council member and I woke up as base director. Spiritually I was much more prepared than I thought. (S 20)

After only a year, I was put in charge of [ministry], and I led that part of the work for eight years. But I was trusted as a young leader. (S 27)

I learned especially by experiences. . . . I learned by my own mistakes. I was very alone, this was about ten or fifteen years ago, and there was no leadership development when I was in [nation]. (S 29)

I was thrown out there. [Name] trusted me young. At age 23 for example he made me base leader in [nation]. But most of my leadership, I learned by doing. (S 30)

It was a step at a time. And it began when I got the opportunities to make major steps early on. I wasn't told what to do. [Name] created the environment where I could lead that team. I think all our growth in YWAM has come this way. (S 31)

This finding confirms one of the tenets of leadership theory: that leaders grow when they are in situations that demand leadership (Handy 5, Loeb 156). Although four of the GLT members did state that they had always been leaders, even in adolescence, research has not shown that anyone is born a leader, or that any traits or personality types consistently produce more leaders than others (Florin, Mednick and Wandersman 1986).

Another factor in GLT leadership emergence, related to the principal one of being placed into leadership responsibilities, could be termed the *trust factor*. In other words, fourteen of the respondents stated that their leaders *believed in, encouraged, or trusted* them, or *had high expectations of them*.

. . . the trust in me. Early on there was more trust than teaching . . . the trust factor was that I could do things for the Lord. (S 2)

He had higher expectations of me than I had of myself. (S5).

It's investment in me and as a result of others believing in my gifts. (S 11)

Some really crazy people trusted me. [Name] released me to lead a DTS when I was 21. He believed in me . . . It's always a trust issue. (S 13)

The two previous factors are obviously related: stated negatively, a leader will not place a young person into leadership without having a certain amount of trust in them. Yet that belief in another, especially when voiced, is also a powerful motivator for leadership development. Trusting implies giving the space to develop, without over-control, and encouragement helps the young leader keep going in the face of long odds. Both are necessary components of a positive climate for leadership emergence.

Several GLT members also mentioned that their initial leadership responsibilities surprised them, and forced them to rely on God for strength and wisdom in

their situations. Thirteen felt that they had a specific calling from God to be in leadership. Of the total GLT membership, eighteen believed that God had something directly to do with their leadership emergence, using such descriptors as *calling, God met me, God helped me, I knew it was God, God spoke.*

I received an assignment of grace. I felt the Lord telling me, “I have given you favor among my people”. And what I see in my entire ministry from that point on was really unmerited favor . . . that I had never earned. (S 5)

I was scared but on the other hand, strangely secure because we sensed the clear anointing from God. (S 20)

The time in [nation] was very important to me. It was a time of vision, prayer, planning, moving out practically, and we saw God move. I really felt I came to know Him far more deeply on my own. (S 23)

Six members mentioned the importance of *community lifestyle, relationships* or *peer mentoring* in their leadership.

Friendships with other leaders in the mission have been very important; relationships since [year]. (S 9)

But in [nation], there has been that same group of initial pioneers so we have had peer mentoring. (S 13)

. . . the lesson there was walking in relationship to others who were also peers, giving them input but also receiving input and correction from them. (S 34)

Another ten spoke of the importance of the example of *models* in their early development, people who modeled either leadership styles or exemplary commitment to God and His Kingdom.

[Name] gave many ways for me to have leadership. He was a servant and not a control person. He kept encouraging me and teaching and then in speaking and leading out. (S 19)

. . . [the leaders] were not separated from us, but accessible. In other words, it was not just the content of the teaching, it was maybe 40 percent of it, but they were there and it was their lives that were transparent that we were able to see. (S 2)

I saw leaders living and I saw them modeling how to counsel others, how to lead worship, lead meetings, etc. (S 27)

The community-based training *schools* of YWAM were mentioned by four people as being important in their leadership, and five spoke of the significance of the *content of the teaching* they received, especially teachings on the character and nature of God.

. . . it was an incredible time of intense personal encounter with God, it was not just classroom teaching, but a time of deep repentance, cleansing and restitution. (S 5)

The teaching I received on the character of God settled many questions about God's love and justice in my heart . . . also the teaching that we heard then that was very strong, "You can accomplish things in God". (S 11)

After seven years in [nation], we realized we needed more leadership training in some ways so we did the LTS. That was a watershed experience. I changed and became more pro-active, to consciously trying to grow in my leadership. (S 17)

Six underlined the *scope of the opportunities* available in YWAM, and the *international* nature of the organization, facilitating intercontinental ministry travel and job changes. Especially appreciated by four others was the *possibility of pioneering* new ministries, which they felt was a necessary stage of their development. Three spoke of *international YWAM conferences* as having been pivotal points for them.

Because YWAM makes room for leadership giftings and for any vision that is Kingdom-building. I would have left YWAM at several points had I not felt there was room in YWAM to develop my vision and burden. (S 14)

They [leaders] gave me the same measure of freedom. YWAM appeals very much to me. What counts is desire and heart rather than what you've got in the bank or educational background. . . . Others around me gave me opportunity and space. . . . For example, I asked to be able to lead [ministries], and they let me do it even though my managerial capabilities leave a lot to be desired. (S 16)

Exposure. Exposure to the world, to people, to the Body of Christ, to situations, a very wide exposure is given. There is a phenomenal opportunity that is afforded to people in YWAM. (S 18)

I pioneered hard places and that gave me authority in the mission. (S 24)

Four realized that *servicing others* had been a key to their growth.

I do the best I can to make the leader I serve look really good. Loyalty and faithfulness really count. You sow those and then later you can reap the same loyalty and faithfulness. You take care of that and let God do the rest. (S 16)

I liked to serve, and that was seen by my leaders. (S 1)

Four more mentioned the necessity of *perseverance*.

Perseverance. A thousand times over the last few years, it would have been easier just to quit but you just keep on going. (S 22)

If you're impatient, leadership is not for you. (S31)

Three leaders spoke of the importance of their *followers* in learning about leadership. Interestingly enough, these three are some of the most experienced of the top leaders.

Only two mentioned the role of their *families* in their leadership development, although most referred to it when prompted (see following section). A summary of the answers to Questions 1 B through D, *How did you get to be a leader in YWAM?* is given in Figure 4.

Factors important in YWAM leadership emergence — unprompted responses	Number of subjects citing the factor
---	--------------------------------------

placed into successive leadership roles	32
trusted, believed in, encouraged	14
sovereign calling of God	13
God met with me and helped me in my leadership	5
role models	10
community/relationships	6
YWAM schools	4
teaching content	5
scope/international opportunities/crosscultural exposure	6
freedom to pioneer new things	4
international YWAM conferences	3
serving others	4
perseverance	4
was always a leader	4
followers	3
family	2

$n = 35$

Figure 4. Factors important in YWAM leadership emergence — unprompted responses

Questions 1 E through I. *Were any other factors important in your leadership development?*

Questions 1 E through I were prompting questions designed to get at the importance of any other factors in YWAM leadership emergence, especially suffering or crisis experiences, family background, mentoring relationships, or anything else. But since only two respondents spontaneously mentioned the importance of family in the open-ended questions (see previous section), and suffering experiences were not specifically mentioned at all, their

relative importance to leadership development could well be less great than the factors that were mentioned spontaneously. In any case, the factors which were specifically asked about in the prompting questions will be treated separately from the unprompted responses.

Keeping in mind that the subjects had already responded to the open-ended questions (see above), the answers to the prompted questions turned up certain interesting differences. As mentioned in the previous paragraph, *crisis or suffering experiences* did not come to mind at all during the unprompted question, but when specifically asked, thirty-one out of thirty-five respondents said that crisis experiences were significant for them, thus leaving only four who excluded them completely. Depth of suffering was not operationalized, so the subjects could have (and seemed to be) talking about widely-differing types of difficulty. Nevertheless, the trial-by-fire test of perseverance was a common theme.

In YWAM I've had my greatest wounds and my greatest blessings. The lesson I've learned through the wounds and the suffering, is the hardest lesson there is to learn in ministry; and that's tolerance and grace when faced with sin and injustice. And all this, the crisis and suffering has been instrumental in a process of qualifying to my inheritance from God, after moments of seeing my own shortcomings in the light of God's dealings. (S 5)

Yes, there was discouragement and much criticism at the beginning here. For example, one year we went 100 days ending the day with no food, or money to buy food for the next day. We started out with ninety-six adults at the beginning of that year and went down to thirty-two. Two thirds of the people left. But for those thirty-two who stayed they hung in there and went on to start ministries all over [nation], and in other countries. So for me it was a lesson in perseverance, if you hang in there you outlast the problems. (S 9)

The first few years in [nation] I was so sick, physically, but I could hang on to that word and trust. Proverbs 3:5 has always been very important to me. . . . There was sickness. There was never enough money. Then when we moved . . . the challenges were internal. There were struggles with things like bitterness and the tuberculosis which includes things like a separation, the whole thing of separation, isolation, and then the spirit of death . . . it has been especially having to watch the battles of our

workers. We are living through much more persecution . . . and the challenge before us is to be obedient enough to release the obedient co-workers even if it costs them their lives. We have a challenge before us to prepare them for martyrdom and that is a time of, a period of suffering for us. (S 13)

Another overwhelming response, when prompted, was the importance of *family background* in leadership development. Twenty-five of the thirty-five said that family situations, ties, examples, support and teachings were important to them. Often mentioned was the modeling of certain character traits, such as the fear of God, perseverance in the face of adversity, and honesty.

I come from a godly family, a missions-minded family. For example my father was a pastor, my uncle was a missionary, but my father always wanted to be my uncle. All the people in my family loved God and the people of God, especially my parents. So it was a positive thing for me, the Lord's work, it was never difficult. We never had the feeling that it was "poor us". (S 7)

Family background was important. I was one of the twelve kids in the family, and we in our two-three block area had four other large families. So it was very much a community situation, and living in community in YWAM was not new for me. . . . My parents had a level of faith that was very wonderful and I learned a lot from them. (S 8)

Yes, my family background was important. Dad was a risk taker and Mom too, so I grew up seeing that. (S 31)

The other factor most often mentioned, again by twenty-five of the leaders, was the importance of *models* in general. Many of the models cited were YWAM leaders, and visiting speakers traveling among the different YWAM schools. Also cited were five pastors (although the local church as a training or leadership-development structure was only referred to three times). As in the unprompted questions, the modeling that struck home the most was of different character traits, leadership styles, and commitment to God.

Asked about real *mentors*, most responded that mentoring relationships were

rare. YWAM leaders traditionally operate in a hands-off leadership style which combines short, infrequent, but intense visits with a certain amount of telephone availability.

I was not mentored but I had models before me. Loren of course, Gordon Olson who modeled intimacy of his relationship with God and his knowledge of the Word. He taught on the character of God as well, and it gave a holy jealousy to know as he did, not just intellectually but experientially. Joy Dawson, not only the teaching but her ministry in one-to-one encounters, which was always an encounter with the holiness of God. (S 18)

[Name's] influence has been very strong in my life, the value of relationship that he models. The way he deals with issues in a relational way has been very powerful for me. Joy Dawson and her example of humility. The example of leadership of [name]. Also the kind of trickle-down, more modeling example of Loren and Floyd. Floyd's example of humility has been very challenging for me. (S 20)

I was not really mentored but I had models, especially my observation of [name], [name], and [name]. And Loren, more from afar, all have really been a help in my leadership development. (S 23)

Five people did say that they had been *mentored* in a structured, systematic way for a certain amount of time, and that that mentoring, which usually involved study and discussion of books or notes, had been helpful to them at that phase of their development. This finding seems to show that close mentoring was not crucial to the early growth of YWAM.

Another factor mentioned by several subjects englobes three response categories, those called *team life in YWAM*, *peer-type relationships*, and *opportunities to exercise faith* in YWAM ministries and structures. Since the three types of responses were often linked, and do describe what ministering in YWAM is often like, they will be lumped together. Descriptors used for this category included *relationships*, *function as a body*, *team leadership*, *fellowship*, *horizontal mentoring*, *networking*, *friendship*, *faith challenges*,

exercise faith.

A total of twenty-four of the GLT leaders evoked at least one of these factors, and some mentioned two of them. In other words, working with peers or in team structures, especially in times of intense ministry pressure where faith was demanded, was seen a key growth factor in leadership development. The YWAM team-based ministry structure, combined with the low risk avoidance mind set and strong emphasis on the importance of relationships, produced a crucible for the majority of the GLT members in which their leadership grew quickly.

. . . these experiences of summer after summer where I grew in responsibility . . . It was just an incredible thing because not only did I have to grow, but there was no way that I could do everything that needed to be done, so what happened is, all the team had to work together as a body. (S 2)

. . . teams certainly were important for me because it was one of those situations where you go quickly into leadership. You're a team member one time and the next time you're the team leader. So those [ministry] teams were certainly an exercise of faith that were very important in my leadership development. (S 3)

. . . we were a group of young leaders . . . with a couple of just barely older leaders around us . . . we didn't really know what we were doing but seeing other leaders growing rapidly, observing what was going on, observing that God was allowing them to accomplish what was in their hearts; it was a very important time for us. (S 11)

. . . when we were going through these formative crises experiences, the whole team went through them together with me so we all learned together; and in that way they were trained into leadership as well, because it teaches risk taking. . . . We had the visionary environment, taking risks and persevering, going all the way through. (S 31)

When asked, ten people said that pre-YWAM *work experiences* had been

helpful for them, teaching such lessons as responsibility, financial stewardship, and faithfulness.

[My professional training] teaches you how to organize, prioritize, teaches you how to keep cool in emergencies, teaches you that there's a lot of hard work to be done and also to think on your feet. (S 7)

My work experience taught me responsibility, accountability, taught me nothing is free, and it taught me that a large part of life is doing what I didn't want to do. That's also a large part of leadership. (S11)

. . . the lessons of leading, working with others, understanding differences and people were very important for me. Actually, I did have to unlearn some things, but I would not trade those years working . . . (S 18)

Four stated explicitly that “*God taught me*” in leadership (S19). Five spoke of the importance of YWAM *schools*, or of the *content of the teaching*. Three mentioned the *trust factor of acceptance, affirmation or encouragement*.

Intercontinental exposure was mentioned once again, but *military service* helped not a one. Two mentioned *formal education* as a factor, although with one of them the lessons learned in intercollegiate sports were the points emphasized.

Finally, five of the GLT leaders mentioned their *spouses* as important to their leadership emergence.

. . . my wife has been very important in my leadership development. I can't imagine doing what I'm doing without her as my partner. I have always thought she would be a major leader on her own if she weren't married to me. (S 8)

. . . without my wife, I don't know that I'd be a leader. (S15)

A summary of the answers to Questions 1 E through I, *Were any other factors important in your leadership development?* is provided in Figure 5.

Factors important in YWAM leadership emergence — prompted responses	Number of subjects citing the factor
crisis or suffering experiences	31
family relationships	25
models	25
mentors	5
team life, peer relationships, opportunities to exercise faith in YWAM	24
non-YWAM work experiences	10
YWAM schools or teaching	5
spouses	5
“God taught me”	4
trust factor: acceptance, affirmation, encouragement	3
local church	3
formal education	2
intercontinental exposure	1

$n = 35$

Figure 5. Factors important in YWAM leadership emergence — prompted responses

Research Question 2: Findings

Questions 2 A through C. *Have your leadership development experiences impacted the way you work with younger leaders, and in what ways?*

As in Question 1, open-ended probe questions which asked the above question in different ways were asked of all the respondents. To sum up, the varied responses of the subjects showed that the ways they had been released into leadership were being replicated in the *informal*, *nonformal*, and *formal* strategies they used in their work with young leaders.

Applying the categories of modes of education to these different leadership strategies proves instructive. Four of the GLT have committed to working with young leaders in more *formal* structures, that is, in YWAM schools registered as part of the University of the Nations educational network. These twelve-week schools give the students credits toward a university degree, if they so desire.

The schools include much teaching on leadership principles and skills, and especially give these four GLT leaders the opportunity to spend close-up time with the young leaders, build relationships, and model to them the values of the mission. Also, unlike traditional formal education, the focus of the schools is highly practical and pointed toward what the students will actually do immediately after the twelve-week lecture phase. (See Bloomer 1997b for a description of these schools based on curriculum theory.)

More *nonformal* in their approach are the major part of the GLT leaders; that is, they are intentional in their work with young leaders and have a well-thought-out strategy for working with them and releasing them. Several of these GLT members run nonformal leadership retreat times during the year, intentionally setting time out from their schedules for the younger leaders.

Yes, I have a structure, but I try to have a structure that serves the situation with clear lines, regular meeting times, etc. But if that is no longer serving our vision then I change it. (S 3)

I do one-on-one time with young leaders, and also once a year we have a time that has been used specifically in the past for management training. I think it's going to move more into leadership training. It lasts four or five days and all our new leaders come together, and we train them. (S 10)

With some young leaders, for example, at one point I met with them once a week for a year, spent time both formally and informally with them. (S 13)

Even outside these more structured times, these leaders know well where they are going in their contacts and conversations with younger leaders. They have thought through the approaches they will use, the questions, and the follow-up. The leaders with the nonformal approach, highly intentional yet functioning outside formal structures, number seventeen.

The following response, from an experientially-qualified leader with very little formal education, is worth quoting at length. This person has thought long and deeply about leadership development.

I do this both formally and informally. I try to do it intuitively first, then if that doesn't seem to be the right way, I'll structure it. For example, I'll consciously invite a young leader to accompany me on a ministry trip. I'll watch how he does, how he relates to people, what he does when he's listening, what he does in ministry. I don't think any structure produces leaders. I think we need 101 tracks for leaders, but not one. Not only one. But I will set up tracks for leaders. I will say, I want you to do this school, then go serve here, then lead this school, then come back and be with me. I could set up a whole two-year track for a given leader; but it will be different than anyone else's track. (S 16)

The remaining fourteen GLT leaders are not systematic in their work with young leaders, and their style seems to be unintentional to the degree that it can be described as *informal*. Some describe themselves as “intuitive” or “relational” in their contacts with younger leaders, and they certainly seem to be willing to respond to questions from young people, and try to encourage and help them when they can.

Yet whether or not they see releasing young leaders as important is not clear from what they say. In any case, the impression received is that not much thought has been given by these fourteen to the priority, the principles, or the process of leadership

development.

Present leadership development strategies used by GLT members

Since almost all the GLT members had been prepared for leadership by being placed into leadership, a high correlation (inferential correlation, not statistical) between their formative leadership experiences and their practices would predict that the GLT members would place a high priority on putting people into leadership as soon as possible. However, this practice was only explicitly stated by twelve of them. Another six said that they worked with the young leader to set out a specific plan of development and release, which usually included moving into increasing levels of responsibility.

I look for how I can give them more responsibility. For example, if they're doing well leading a team, I give them two teams to oversee. Of course when I do this I try to see if they're ready. I don't try to thrust too much responsibility on them too early, and I don't just give responsibilities to those who ask for it. (S 3)

I try to see if he's a good leader, and I let the guy go. (S 10)

Young leaders . . . are being given opportunities to lead and to start new ministries and to pioneer. (S 13)

One of the most important things we can give them is a clean shot and an opportunity, without too many strings attached. Or set them all up and let them only do the last little bit. Don't be condescending . . . (S 16)

The congruence between formative leadership development *experiences* and the current leadership development *practices* was therefore not too high, as only eighteen out of the thirty-five GLT members say that they are concretely multiplying what had worked for them in this area. However, one factor mitigating against a higher correspondence is that only leaders directly in charge of a ministry have a say in releasing someone into more

responsibility in that ministry. In other words, GLT leaders who are more in a staff or influence role of leadership do not have the concrete opportunity to place anyone into additional responsibility; they can recommend but not decide.

A higher correspondence was found with the second-most important leadership development *experience* of the GLT members, that which was termed the *trust factor*. This factor includes *trusting* young people, *believing in them*, and *encouraging them*. *Acceptance, affirmation, inspiration, challenge, and communicating high expectations* are similar responses which were included in the category of *trust factor*.

The above terms were mentioned by thirty-one of the thirty-five respondents. The high frequency of use suggests that the GLT, overall, has grasped the importance of creating a positive climate as a condition of leadership emergence.

Practically, I encourage them to believe they can really do it. . . . I pray with them, talk about problems, give advice if they want it, but I try never to take back responsibility. (S 9)

We desire to be an encouragement to younger leaders, especially pioneers. We are constantly on the lookout to hear young leaders' visions, to build relationship with them, and then to give them a challenge to take up. We are constantly on the lookout to see people's gifitngs. (S 13)

I see the opportunities to go hands-on and to take a project and I encourage young leaders to do that; and I encourage them to come and get input from me as necessary. (S 14)

The climate to which these above terms contribute directly can also be termed that of *hope*. Especially for young people whose formal qualifications may not be at the highest level, and who may therefore have been shut out of certain career paths, *hope* can turn a life around (see the discussion of the significance of *hope* in Chapter 2, in the section on

transformational leadership).

The third most important factor in GLT leadership emergence, according to their perceptions, was the *action of God* in their lives, mentioned by eighteen of them. Expected consequences of valuing this factor could have included praying to God, listening to God to see who He had chosen for leadership, or praying for the leaders themselves, that God would work powerfully in their lives.

However, only six members of the GLT referred to God in their leadership development strategies. Four affirmed their conviction in the sovereign action of God in leadership emergence. Two others spoke of prayer for young leaders as part of their leadership development work. But the overall impression given by the respondents is that the divine dimension of leadership development is not being emphasized.

God gives leadership gifts, we just unlock the barriers. *Releasing* is what I called it, it's the only way I could find to understand it. The guidance of the holy Spirit is there, and it's up to us and the young leaders to follow in that guidance, and then to discern the calling. (S4)

I try to get a sense from God as to what the young leader is doing for Him, as sense of their spirituality. Also to try to find out where they've been and what's in their hearts for the future, and then as I try to discern what the call is on their life, I try to speak to that and affirm their calling. (S 23)

They need a word of the Lord, as that will give them the basis of strength that they will need in times of difficulty. (S 27)

Several subjects mentioned the importance of *models* in their leadership development, ten during the open-ended questions and twenty-five when prompted to think about the significance of key relationships. The responses showed that in their leadership practices, the GLT seems to be doing a good job of modeling leadership, overall.

Besides the *trust factor* responses mentioned above, which are certainly part of positive modeling behavior, other responses can be seen as contributing to the demonstrating of the life of a positive leader.

For example, sixteen GLT members mentioned that in their first contact with young leaders their priority was to *ask enough questions* to enable them to begin to understand the gifts and calling of the individual. Twelve stated that they *made themselves available* to answer questions, in later phases of the relationship.

Four GLT members mentioned that their way of working with potential leaders was “*sharing my process*”, another four mentioned *friendship* as a specific strategy, and another three were available to coach them. Three said specifically that they *included* the younger ones in the decision-making process. This listening, vulnerability, and personal interest in their well-being at least partially replicates the importance of relationships and low power distance that were important in the GLT members’ leadership development.

Other descriptors for this category included *try to model, try to be an example, spend time with, to coach.*

, I saw that I couldn’t call people to serve my own vision after a couple of years, but I changed and started to help others by serving their dreams. (S 9)

I spend time with them and coach them. If they come to work with us, first I ask them to write a job description themselves. Then we go over it. We negotiate it. After two or three months, we meet again and I ask them to choose which leadership style they want. In other words, do they want me to be more coaching, or more directive? More coaching is what I prefer . . . (S 17)

. . . a very important word for my whole life: master your process, how you learn, how you relate to people. And if you understand that, you will understand how you disciple people every step of the way . . . I share every step of my process so that they can discover how I process, and they can relate to that. I use myself as a model so

that they can learn how they process, and continue the experience. (S 26)

Another strategy referred to in different ways could be termed *preparing the way*. Five GLT members spoke of “*unlocking barriers*” for potential leaders, five more spoke of “*getting them to the right bases and teams*”, and ten declared their interest in “*helping them to get the right training and preparation*”. Proposing concrete career paths is one dimension of mentoring, and models to the potential leader the value of the individual to the organization.

. . . my prime concern was observing gifts and character and character development in young leaders, in drawing them into teams, and then matching them more and more into locations and then ministries. (S 5)

I spot someone, I see a gift, I speak it out. I try to create a process for them, a path that they can walk in to move ahead in their ministry. (S 7)

. . . I help equip young leaders to go into a project, to serve them in order to see them do what God has put on their heart. (S 11)

As I look for one of these young people, I will personally walk with them. I will meet with them as they go out. I will help recruit members for their team as they start new works . . . (S 12)

A key factor in leadership emergence mentioned by several GLT members was variously termed “*community*,” or “*team life*.” Also, those who mentioned “*YWAM schools*” as important could well have had in mind the community live-learn dynamic that was so strong in the early schools.

Whether such community life is being consciously structured for the present generation of leaders is less clear. The *trust factor* and *friendship* practices mentioned above are certainly positive elements, and presumably the “right bases and teams” to which GLT

members try to orient potential leaders include those which have real community life and spirit. Also, the Leadership Training Schools (LTS's) are intentional communities of senior and junior leaders, and much attention is usually given in them to modeling what YWAM communities could be like. However, aside from the above-mentioned tangential points, only one GLT member mentioned *community* as an intentional leadership development strategy, and that statement was about the *lack* of community in the mission.

Even though the statement was given in response to the question 3A. about the hindrances to leadership emergence in YWAM, it is worth quoting here:

Well, the major problem I would see would be a lack of a spirit of community. The young leaders I know, especially from my culture, they need in-depth relationships. And I would say that the individualism in YWAM is far too strong. Because if young leaders come to our schools, they are looking for a place to belong to for five to ten years; and if they don't see a family that they can belong to, they're not going to stay and we're going to lose them. And we have lost some. (S32)

Less-mentioned leadership development strategies did correspond well with the relative importance of these practices in the experiences of the GLT members. For example, five GLT members had mentioned the importance of *teaching content* in their leadership emergence, and five mentioned the importance of teaching for young leaders.

Four had mentioned "*servicing others*" as important in their emergence, and six spoke of serving as a development strategy.

Practically, I tell them to get under someone you respect and serve them, and ask how you can serve them practically. Get experience in a whole range of things and just serve, then God will raise you up. (S 15)

I tell them to go serve another leader. (S 17)

Learn to serve and don't complain and before you know it, you will have leadership pushed on you. If you strive for leadership, you'll never get it. You'll be out of YWAM and if you end up having any leadership, you'll be leading an organization of one or at the most two people. There are lots of those in [nation]. (S 20)

Finally, three GLT people said that one of their priorities was to get young leaders some sort of *international exposure*, while six had mentioned it as important to them. A summary of the answers to Questions 2 A through C, *Have your leadership development experiences impacted the way you work with younger leaders, and in what ways?* follows in Table 2.

Question 2 D. *Are these types of experiences available to young leaders in other parts of YWAM?*

This question was designed to cut to the quick of the concern addressed in RQ 2, namely, has the organization recognized, valued, and replicated the processes that gave it its leaders in the first place?

Present leadership development strategies and practices used by the GLT, with subcategories	Number of subjects citing the factor
ask questions to determine gifts and calling	16
make myself available to answer their questions	12
sharing my process	4
friendship	4
available to coach	3
Total for <i>modeling</i>	39
inspiration	3

trusting	7
challenge	2
encouragement	13
great expectations for them	6
Total for <i>trust factor</i>	31
unlocking barriers	5
getting them to the right bases and teams	5
getting them into the right training and preparation	10
Total for <i>preparing the way</i>	20
giving more responsibility	12
getting a plan form them (including more responsibility)	6
Total for <i>placing them into leadership</i>	18
calling of God	4
prayer for them	2
Total for <i>action of God</i>	6

$n = 35$

Table 2. Present GLT leadership development strategies and practices, with subcategories

The answers to this question show more diversity than most, likely reflecting the regional differences within the organization. Three respondents said that they didn't know, six said that it depended on the nation, but the negative answers outnumbered the positive ones. Seven leaders responded with an unequivocal "No", while only two answered with an unqualified "Yes". The qualified negatives were five, and the qualified positives were seven.

Positive responses:

Yes, these experiences are available. Our yearning in the GLT is for the next generation. That's what motivates all of us and makes our eyes mist over is when we can hear that the next generation is coming along. (S 5)

Yes, from what I know. It's the most open mission that there is. (S 24)

Yes, it's happening more and more. People are really understanding that you can't leave people out in a nation by themselves. Things have changed and I hope the trend continues. (S 29)

Equivocal responses, which illustrate well the awareness that a certain inconsistency exists between the proclaimed desire to release young people, and the reality:

In [one nation], yes, in other places there's not so much possibility for young people to be released in their ministry. (S 7)

At certain levels and at certain locations. (S 11)

It varies. It's across the board in certain degrees. (S 12)

In some cases yes, but there is a growing cry from the younger generation that it's not available. (S18)

I'd like to say yes, but realistically, it doesn't always happen. There's major insecurity at this level. It happens much more often than not. (S 20)

50-50. We need to encourage more. (S 27)

Negative responses:

No. The structures need to change to make non-Westerners feel more comfortable. (S 16)

I don't think so, but YWAM is still much better than others; but some leaders I've seen are very controlling. (S 19)

That's not what I hear. In other words, these kinds of experiences are not available to potential leaders in other parts of YWAM. What we have run into in our ministry in trying to start it in other nations is, "If I didn't think of it and it's not mine, you can't do it in my nation." (S 22)

I don't know. It depends. Probably not as much. There are not as many places to

pioneer now. (S 30)

No. We have no leadership training. We have only management training. (S 34)

To sum up, only nine leaders out of thirty-five volunteered an even qualified affirmative response to the question. Perhaps significantly, these answers were immediate responses to an unprompted question; little hesitation was evident, indicating that most of the respondents may well have already recognized the situation they outlined. In conclusion, the consensus is that the types of formative experiences that helped the GLT people in their leadership emergence are not universally available to emerging leaders within the mission.

A summary of answers to Question 2 D, *Are these types of experiences available to young leaders in other parts of YWAM?*, follows in Table 3.

don't know	no	qualified no	it depends	qualified yes	yes
3	7	5	6	7	2

n = 35

Table 3. Categories of responses and number of persons citing each for Question 2 D, *Are these types of experiences available to young leaders in other parts of YWAM?*

Research Question 3: Findings

Question 3 A. *What tendencies in YWAM do you see as hindering the releasing of young leaders?*

The perceived organizational hindrances to leadership emergence fell into several broad categories (details of the responses can be found in Appendix 2). The hindrances mentioned were in the following categories: *lack of vision, wrong attitudes toward*

young people, lack of preparation of young people, traditionalizing structural trends in the organization, cultural differences which become barriers, and wrong attitudes of older leaders.

Some leaders felt that *lack of vision* was a problem. This lack created a vacuum which was sometimes filled by managers and administrators, leading to over-control.

. . . management may supersede the visionary model of leadership. (S 14)

Too much control stifles vision faster than anything else. (S 22)

. . . now I think leaders follow vision, they don't create as much as in the beginning. In the beginning, people went out and did new things. And I'm not sure we do that as much any more. (S 30)

Without vision, the focus is set on *means and not ends*. An emphasis on measurable goals has sometimes led to a task orientation, devaluing the value of the person. The people entering the organization are seen as coming to serve the leader's goals, instead of the leader serving them and their dreams.

Because growth is inherent in our call, we emphasize concrete measurements of numbers. For example the numbers of people under our leadership, the numbers of people we are reaching, the numbers of places we have gone, etc. Therefore that creates a potential for being overbearing and a potential for rigidity in leadership and the temptation to see the accomplishment of the task, the task orientation and the numbers as being more important than the person. (S 2)

. . . one of the big hindrances is instead of us serving the young people, we think they're there to serve us and our vision. (S 7)

. . . taking people for granted, seeing them as a means to an end, not developing them. (S 15)

In the pursuit of quantifiable results, young people are sometimes sent off with *insufficient preparation*, support, and pastoral care. A laudable desire to release as many as

possible has led to a lack of attention to the coaching stage of leadership release.

Some leaders aren't as pastoral as they need to be. They will release them too soon. We were given a series of steps in releasing: telling, showing, coaching, and releasing. And it's that third step, the coaching, that's often lacking in YWAM. It needs lots of discernment, and especially in timing. You can smother a young leaders by keeping him under too long, or you can abdicate by releasing him too quickly. (S 12)

There is so much in motion now that the need to sustain the motion gobbles up the people. (S 21)

Structural problems form *traditionalizing forces* which include *rigidity*, *institutionalization*, and the *formalization* of policies and procedures, which can create barriers for young leaders who are not ready to write 30-page project proposals.

Organizational confidence and comfort can lead to a leadership mentality of *high risk avoidance*.

Getting so well set and not willing to risk our reputation. Getting so structured that we are too comfortable to bother doing anything different. Getting too institutionalized, so we're afraid of the new or afraid of the future. Getting too comfortable and confident. (S 20)

. . . we have a reputation and now we're afraid to diminish the name of the mission, and I understand that. It took years of paying a high price to get the mission to this level and to this reputation and protecting it is very understandable. (S 25)

Well, there's too much pressure. We're too structured, and too centralized. (S 27)

We have a reputation that can be messed up. We care. Back at the beginning, we didn't have a reputation and we didn't know anything so we just went out and did it. Now there are more YWAMers everywhere who are worried about your mistakes. (S 30)

An even more serious problem is the perception that *resistance exists to people and developing ministries from the Two-Thirds World*. Typically, Westerners see no problem in this area, while non-Westerners agree that structures and attitudes must change.

Finally, several respondents evoked the *problems of existing leadership*.

Mentioned more than once were the tendencies to *insecurity* leading to the reaction of *over-control* and *authoritarianism*, and the *lack of willingness to share authority and responsibility*.

There would be problems sometimes of insecurity, of false understanding of leadership models more into a controlling, hierarchical, directive, authoritative kind of leadership that can get over into the abusive. I think that's minimal in YWAM and when I see it, I try to address it. (S 11)

Leaders withhold information and it's a matter of control. (S 4)

. . . leaders are in roles for too long overall. Senior leaders need to step aside. (S 17)

It's a choice to let go, and too many of us are control freaks. If there is no exposure to the teaching on the character of God, it's very difficult for people to let go and release young leaders. (S 22)

Question 3 C. *Is it easier to become a leader in YWAM that when you came in, or harder?*

Two respondents said that they didn't know, and two said that it depended on the nation, but as in Question 2 D, the negative answers outnumbered the positive ones.

While seven leaders responded with an unequivocal 'it's harder', and eight with an unqualified 'it's easier', the qualified negatives were twelve, and the qualified positives were only one.

Because of the importance of the question, several responses will be noted, going from positive to negative.

Yes, it's easier. It's easy to get a chance in YWAM. (S 19)

It's easier now. There are more leaders in place but there are more and more opportunities than there ever were. (S 24)

There are a lot more opportunities now in YWAM. It's not just street evangelism, as when I came in. If you weren't a street evangelist going to the inner city it didn't seem

there was much to do. (S 8)

It's easy now, overall, but if you go to some bases you'll never become a leader. (S 4)

It depends on where you are. It's harder where we've settled and lost the entrepreneurial edge. (S 7)

Yes and no, it depends on the leaders who are leading. Some places are very open; some are not, and they say they are but they don't really let them lead. (S 16)

Probably harder, because we are larger and in a larger organization you tend to build on what's there and not pioneer. The pioneering shifts. (S 18)

I don't know overall. Maybe it's harder . . . if we're not careful, it will get harder. With age, we're tempted to get jaded and cynical so we have to keep our trust and faith in people fresh. (S 13)

No, it was easier in the early days because in the early days there was no structure, everything was wide open. If you went to Ethiopia, you were the first YWAM leader there and you were the national director. (S 29)

It's harder. Why? Because there is a lot more structure in place so someone else is going to have to move on. (S 17)

It's harder. Because we're older, we're trying to be more professional and there are greater expectations of leaders now than there was. The expectations are much higher, therefore it's more difficult for a younger person. (S 23)

To state the situation differently, only nine leaders out of thirty-five were able to state that moving into leadership was easier now than in the past. In conclusion, the majority of the GLT believes that leadership emergence in YWAM is becoming more difficult. A summary of the answers to Question 3 C follows in Table 4.

don't know	harder	somewhat harder	it depends	somewhat easier	easier
2	7	12	2	1	8

n = 35
 (three subjects did not respond to the question.)

Table 4. Categories of responses and number of persons citing each for Question 3 C, *Is it easier to become a leader in YWAM now, or when you first came in?*

Four people volunteered their thoughts about exterior trends hindering leadership emergence at the present time. The small number of those who mentioned factors outside the organization could give rise to two different conclusions: one, that leaders were not trying to blame outside factors for the organization’s shortcomings; or, that leaders are guilty of too much introspection. In any case, these remarks are tabulated in Figure 6.

lots of young people don’t want to work hard	1
it’s not like it was with us former hippies, young people today aren’t interested in giving up all to follow an ideal; they want to know all the terms and conditions in advance.	1
more and more of young people come to us from pagan backgrounds, drug use, broken families, etc.; there aren’t as many coming with a Godly heritage to build on	2

Figure 6. Perceived hindrances to leadership emergence, trends outside the organization

The perceived tendencies seen as *favoring* leadership emergence in YWAM are tabulated in Figure 7, which is found on the following page. Nine leaders found something positive to say, and some of them gave more than one response. All positive responses are tabulated in Figure 7.

The remarks describing tendencies that *hinder* leadership emergence in YWAM were too numerous to include in the text, and can be found in Appendix 2.

there are many more opportunities now than ever before	2
we're redefining the frontiers; they are not just the nations, but the world-class cities	2
we have places for specialists now, which we didn't at the beginning	2
there is lots of room for new leaders in the trans-national ministries	1
if you don't see leadership as uniquely a line position, there are many more opportunities	1
we have more experience	1
we know more about cross-cultural dynamics, about working in other languages	1
we know more about the releasing process now	1
we still exude <i>release</i> ; it's who we are	1
now there is much more encouragement, and support systems for young leaders . . . I had to figure it all out for myself	1
the international leaders have consciously decided to accommodate younger leaders	1
there is a tremendous advantage in being part of a big and well-known organization. I was in YWAM when we were small and unknown, and I know the difference. A lot of people, especially those who have come along later, underestimate that advantage.	1

n = 35

Figure 7. Perceived positive trends favoring leadership emergence in YWAM; with number of persons citing each.

Summary of Inquiry Findings and Analysis

In this final section of the chapter, the findings are summarized in general categories which correspond to the themes discovered through the research. These themes included leadership development enhancers, formal development structures, nonformal release strategies, positive tendencies favoring leadership development, traditionalizing trends hindering leadership development, and rationales for relative ease or difficulty of leadership

emergence in the organization.

Leadership Development Enhancers

One of the principal concerns of the study was to discover how this group of leaders, who generally had little or no formal preparation for their responsibilities, were prepared for leadership. The leaders interviewed in this inquiry overwhelmingly identified *being placed into leadership* as their most significant preparation for leadership. This finding confirms what leadership theory has held as a tenet for years, namely, that leadership is not a question of birth or of traits, but is rather called forth in situations that demand it (Fleishman and Hunt; also, see following section for further discussion of this point).

Over half believed that *God* had helped them become leaders. Other significant leadership development enhancers mentioned by several were the *trust and encouragement* of senior leaders; the impact of *role models; relationships and community lifestyle*; and the *scope and freedom* found in the organization to *travel* and to *pioneer* new works.

When prompted, most also said that *crisis and suffering experiences* had also helped forged their leadership, and that *family* had been important. However, since family was only mentioned by two respondents in the unprompted questions, it may well be less important than the number of positive responses would indicate.

An additional factor that was mentioned by several was the *team life* in Youth With A Mission (YWAM), including the opportunity or even need to *exercise faith* in the context of *peer relationships*. This factor is related to the first, that of *being placed into leadership*. The need for leadership comes out in the challenging situations that are the

opportunities for the exercise of faith; but several of those who lived through these stressful times with a group of peer leaders recalled them as being crucial in their leadership emergence.

Factors which were perceived as being relatively unimportant to leadership development included *formal education, spouses, and the local church.*

The leadership emergence of the Global Leadership Team (GLT) people fits well with the theory of *experiential learning*, in that they acted and perceived the results of their leadership action first, then worked on understanding its effects and the general principles underlying it (Lorentz, Carland, and Carland). The YWAM leadership experience is also congruent with the theories of *adult education*, as YWAM people lean heavily on their own experience, have a high internal motivation, and are very much self-directed, task-oriented, informal, and theory-averse (Elmer and Elmer).

Impact of Formative Experiences on the Organization

As might be expected in this type of radically de-centralized and diversity-valuing organization, the impact of the formative experiences of the leaders is diffuse and difficult to pin down. Nevertheless, clear effects can be found in certain of the organizational *structures, policies, values, and practices.*

Structures and Policies

Since almost all structures and policies are locally- or nationally-determined in YWAM, direct impact of formative experiences on them is difficult to determine in a fashion generalizable to the entire organization. However, one international policy that reflects the

GLT leadership development experiences is that there are no formal qualifications of any kind for leadership.

Further, there are not even any formal academic requirements for leadership in YWAM's educational network, the University of the Nations (U of N). Seven deans oversee the seven functioning, degree-granting colleges; but of the seven, only two have doctorates, and two more have Master's-level degrees. This lack of formal academic qualifications for U of N leaders, teachers, or staff is one policy that keeps this university on the nonformal side of the continuum.

The Discipleship Training School Policy: Help or Hindrance?

Another international policy which reflects to some degree the leadership development experiences of the GLT is that anyone who wants to join YWAM, or attend courses at the U of N, must first successfully complete a five- to six-month Discipleship Training School (DTS). Despite continuous pressure, this one rule has remained firm; it is required of all who join, irrespective of past training or ministry experience.

Since the GLT member's responses reflected the mission values which the DTS is supposed to pass on to the newcomers, and since the DTS therefore is the YWAM program with the biggest impact on YWAM's future, a discussion of it will follow here. Themes from the GLT responses directly relating to the DTS include *vision, servant leadership, valuing of the individual, internationality, the championing of young people, relationships, team ministry, encounter with God, faith challenges, and trust.*

Thus the DTS is meant to replicate to a certain degree, and for a certain time,

the early team-based community dynamic of YWAM that produced so many leaders. The program is also intentionally structured to pass on the values of the mission (Cunningham 1997, 10). Included in it are several leadership emergence enhancers mentioned by the GLT members, including faith challenges, encounter with God, cross-cultural experience and travel, and modeling by more experienced leaders. (A principle which is sometimes forgotten is the giving of additional responsibility to the newest members.)

However, new programs spring up regularly, and the staff turnover is high. While the turnover is positive in the sense that joining DTS staff has been one of the most commonly accessible paths of increased leadership responsibility in the mission, the downside is that new staff are too often under-qualified and untrained.

Also, leadership oversight can be spotty. In the desire to release young leaders, the local DTS director is sometimes left on her own. Since the director determines the specifics of the curriculum, especially the inviting of the guest speakers who do the majority of the teaching, deviation from curriculum guidelines is common.

The appointing, releasing and leading of DTS directors and staff is a key leadership problem which embodies the tension in YWAM between *releasing* and *preparing* young leaders (see the discussion of this tension which follows later in this section). When the DTS has worked, it has been a major factor in YWAM's growth. But when it has not reliably replicated the early YWAM team dynamic, it has functioned as a source of problems, funneling people into the mission who do not share its values.

Formal leadership development structures

The Leadership Training School (LTS) was mentioned by several GLT people as a key factor in their leadership development, and several also mentioned that they regularly recommended it to young leaders. Four of the senior leaders in the GLT commit themselves either to the LTS or to similar schools for several weeks each year.

The LTS, then, is YWAM's most *formal* leadership development structure, for the following reasons: it is a twelve-week school registered with the University of the Nations, has prerequisites (successful completion of a DTS and leadership experience in YWAM), has academic assignments (a reading list and completion of a project), and has a final exam and grades.

However, the effectiveness of the LTS could also lie in the *nonformal* elements of its curriculum: intentional community with common living and dining facilities; a resulting relationship emphasis; large, experienced staff providing many modeling and mentoring opportunities; experiential emphasis of prayer, worship, and encounter with God; practical teaching with constant application to real-life situations within the mission; and the project as the main emphasis of the academics, the project requirement being the preparation, planning and organization of a real ministry that will be put into place after the end of the school. All these elements correspond well with the characteristics of *nonformal* education (Brembeck 1973).

In other words, YWAM's most *formal* leadership enhancer is decidedly *nonformal* in several of its key curriculum elements. This finding confirms what Brembeck, Drucker, and others have said, that formal education is unsuited to or at best irrelevant to the development of entrepreneurial leadership (see the discussion of *formal education* in Chapter

2).

Values

Like any organization, YWAM has a formal list of values (see Appendix 3) and a less-formal expression of those values. The GLT's perceptions of their formative experiences do line up well with the organization's values.

Specifically mentioned in their responses were the organizational values of *vision, internationality, doing and living the truth, relationship orientation, valuing of the individual, valuing of young people, team ministry, and servant leadership*. (However, as the data showed, some of those mentions were in the context of laments over their gradual disappearance).

Nevertheless, the organization's official values do seem to have been well impacted by the formative educational experiences of its leaders. The correspondence between the two is relatively high.

As mentioned in the above discussion, the DTS is the place where the values of the mission are meant to be not just taught but imprinted on the incoming future YWAM staff and U of N students. Therefore, the fact that the GLT responses correspond well to the mission's values, and that the mission is attempting to intentionally transmit those values in and through the DTS (with varying degrees of success), the conclusion is suggested that the formative educational experiences of the leaders have well impacted the values of the mission. A strong possibility is that the *values* of the mission have in fact been more affected by these experiences than have the *structures, policies, or practices*.

Practices

An apparent correlation (inferred, not statistical) surfaced between GLT leadership emergence *experiences*, and YWAM leadership development *practices*. For example, over half of them reported that they attempted to put young leaders into places of responsibility. Another significant number intentionally practiced encouragement and affirmation of young leaders, as this *trust factor* had been recognized as important for their own leadership emergence.

A strong relationship between *experiences* and *practices* was also shown in the emphasis put by GLT leaders on *modeling* leadership behaviors to young people. Their intentional strategies of listening, making themselves available, opening doors, helping them to plan career paths, and even being there to coach them all suggest that they understand the importance of showing what a leader should be and how she should act.

A weaker correspondence existed between the stated importance of God's work in their own leadership emergence, and reference to conscious collaboration with God (in prayer, for example) in their leadership development practices. Most GLT members left the impression of not needing much of God's help to release young leaders.

Another weak correspondence, although it was perhaps unclear, was the stated *importance of community* and in practice, the seeming *lack of intentional community* outside of school structures, such as LTS (see Chapter 6 for a fuller discussion of this point and its implications for the organization).

In sum, the overall relationship between GLT *experience* and *practice* was

weak in most areas. The implications for this finding will be discussed more fully in Chapter 6.

Nonformal Release Strategies

Several leaders mentioned leadership development strategies which were decidedly nonformal in nature; that is, they were highly intentional, results-oriented, relational, and non-academic. Included were structured four-step release systems (see following section in this chapter), regular leadership retreats, structured meetings of different types, intentional interviewing procedures, well-thought-out and individually-adapted career path proposals, coaching and mentoring relationships of different types, and friendship and availability possibilities.

These strategies were highly individualized, and seemed to be those which fit best with the personality and gifts of the leader concerned. Perhaps because of this fit, they seemed to be quite effective for the leaders concerned. These practices were another indication of the impact of their own experiences on the organization.

Release, or Prepare?

Componential analysis of the responses of the subjects revealed a source of tension in the organization, that between *releasing* of young leaders as quickly as possible, and *adequately preparing* them for success in their ministries. While those who release the greatest number of young leaders are held up as examples by the top leadership, an understated (but well-known) problem is that some who were released too quickly in the early years of YWAM did not succeed, and left the organization hurt and burnt out.

One GLT leader who emphasized the need for systematic preparation stated, “There’s no way I’d send someone out in same the way I was treated” (S8). In other words, he was saying that he felt that his preparation to be thrust out into leadership was very inadequate, and he had determined to emphasize more preparation in his work with younger leaders. This response was typical of several who talked about preparation; yet they gave the impression of needing to justify the delay in their releasing of young leaders.

The tendency to release with inadequate preparation is one extreme, but at the opposite end of the pendulum swing, some YWAM leaders never release anyone. The present strategy of the top leadership is to counter the trend toward over-control by re-emphasizing the release ethic of the early years. However, one unintended result is that leaders who do invest in preparation seem to be feeling defensive about it.

Two members of the GLT have attempted to resolve this tension through a structured four-step leadership development process. The size and continuing growth of their ministry sectors indicates that the results are positive.

Some leaders aren’t as pastoral as they need to be. They will release them too soon. We were given a series of steps in releasing: telling, showing, coaching, and releasing. And it’s that third step, coaching, that is often lacking in YWAM. It needs lots of discernment, and especially in timing. You can smother a young leader by keeping him under too long, or you can abdicate by releasing him too quickly. Both create problems. But in a youth movement like ours, our danger is probably abdicating by releasing them too quickly without enough support. (S 12)

Practically, I clearly walk them through the steps of delegation so that I don’t abdicate, but end up with delegation. And I try to get them quickly to the fourth step. The steps go kind of like this: I decide and I share with you why I decided; we decide and we talk it over together; then you decide and report back to me immediately; and the final step is, you decide and you report back routinely. (S 22)

Further discussion of this tension, and its implications for the mission, will be

found in Chapter 6.

Present Availability of Experiential Leadership Development

The question was asked, *Are these types of experiences available to potential leaders in YWAM now?*

Only nine leaders out of thirty-five were able to give even a qualified affirmative to the above question. The rather weak relationship between past GLT *experience* and present *practice* is borne out in their direct responses to this query.

In other words, the consensus is that the types of formative experiences that helped the GLT people in their leadership emergence are not universally available at the present to emerging leaders within the mission.

Positive Tendencies Favoring Leadership Development

Nine GLT leaders did feel that the climate for leadership emergence in YWAM was positive, citing the following reasons: the growth of the organization affords more scope at the present, especially outside the geographical structure; the so-called *transnational* ministries, those with a group focus, such as children, have much space for young leaders; the international leadership is committed to the release of younger leaders; the organization has much more experience now in releasing young and non-Western leaders; and the size and reputation of YWAM opens doors which in the past were shut.

Traditionalizing Trends Hindering Leadership Development

The perceived organizational hindrances to leadership emergence fell into several broad categories. The hindrances mentioned were in the following categories: lack of vision, wrong attitudes toward young people, lack of preparation of young people, traditionalizing structural trends in the organization, cultural differences which become barriers, and wrong attitudes of older leaders (see Appendix 2 for details).

Is Leadership Emergence Becoming Easier, or More Difficult?

The question was asked, *Is it easier to become a leader in YWAM now, or long ago?*

Only nine leaders out of thirty-five were able to state that moving into leadership was easier now than in the past. In conclusion, the majority of the GLT believes that leadership emergence in YWAM is more difficult at the present time than it used to be.

Interestingly enough, only one mentioned economic factors as a problem, and that person was from a poor region of the world. Cultural trends outside the mission, such as the present generation's perceived reluctance to leave all financial security behind, were mentioned by only five. Formal education, or its lack, was absent from the thoughts of the GLT as a factor affecting YWAM's leadership trends.

The consensus of the GLT is that the traditionalizing factors hindering leadership emergence reside essentially within YWAM. Many of them are related to the rapid growth and age of the organization. Analysis of the varied responses to Question 3 reveals that the main factor hindering the release of new YWAM leaders . . . is existing YWAM leaders.

CHAPTER 6

CONCLUSIONS

The research has served to provide a clearer understanding of one leadership type, and especially how these leaders came to value certain formational and preparational strategies over others. These issues are crucial in the present time of rapid societal and organizational change.

The study showed how the formative educational experiences of experientially-qualified leaders in one organization have affected that organization, and identified issues of congruent and dissonant views of training practices, structures and policies.

Implications for future decision-making have become clearer, as hitherto hidden assumptions have come to light. Educational interventions which better fit the organizational ethos will be able to be designed, and existing structures modified.

Organizational Implications

The long median time of service found in the Global Leadership Team (GLT), twenty-two years, is possibly an indication that loyalty and relationships are indeed highly valued in the organizational ethos, and not just points on the official list of values. However, how these values work in the context of the extreme decentralization of Youth With A Mission (YWAM), and in light of current growth trends, is an important question for the future.

Community

An incongruence revealed by the research was the gap between recognition of the importance of *community* in Youth With A Mission leadership emergence, and the ongoing fragmentation of *community* in YWAM today. As the young single workers of YWAM married, had children, and raised families, they found life difficult in a total-community context, with three shared meals, shared laundry facilities, and other constraints of community lifestyle. Also, in certain nations home ownership was an attractive option. However, the question of community does need to be re-addressed in YWAM at its present stage of growth.

Despite its importance in many cultures and its proven worth to leadership emergence in the early days of YWAM, *community* is not that common in the organization. YWAM does display much more living-together behavior than other missions and Christian tertiary-education structures; at the YWAM training bases, usually all the students and most of the training staff do take meals together and live in the same buildings.

But the YWAM schools usually last only twelve weeks, the work is far-flung and multi-cultural, and some YWAM bases are compartmentalized to the extent that the in-depth relationships of true community are hard to find. International conferences help strengthen individual and organizational ties and are usually positive for those who attend, but they almost never gather more than a few hundred of YWAM's staff of around 12,000 people. One major limitation to staff attendance is that participants must normally fund their travel and conference costs themselves, a huge hurdle especially for those from the Two-Thirds World.

While everyone in YWAM agrees with the stated organizational value that relationships are critically important, and while the importance of relationships to the

leadership emergence of the GLT members was confirmed by this inquiry, the present size, scope, and decentralized nature of the organization would seem to demand a re-structuring of relationships. The present effort to put video-conferencing capabilities into place, called GENESIS, was first worked out in the Leadership Training Schools (LTS's), and may provide part of the answer for the future.

Discipleship Training School

Related to the above discussion of *community* in YWAM is the Discipleship Training School (DTS). It is one of the most ubiquitous structures in YWAM. Almost every one of the 250 training bases of YWAM operate the DTS; while they are usually small, often training no more than fifteen to twenty students at a time, the total number of DTS participants usually adds up to 5-6,000 per year .

The DTS is owned by the mission (Rickard 1997, 8), and its curriculum and staff training come under the purview of YWAM's Director of Training. It is also the initial required course for those wishing to become students in YWAM's University of the Nations (U of N). Therefore the University structure has a stake in the life and quality of the DTS.

Since all potential staff or U of N students attend the DTS, it does provide a certain limited basis of unity for the mission (Rickard 1991, 164ff). The approval process required for each DTS, combined with on-the-spot accountability to local YWAM leadership, help in maintaining mission values and curriculum standards.

However, as mentioned in the preceding chapter, curriculum drift does occur in the DTS. For example, in the early 1980's an over-emphasis was made on counseling

themes in the DTS. This era saw the multiplication of counseling seminars and schools in YWAM, and the interest in this subject was great. DTS leaders reflected this interest, and started inviting speakers who spoke on different areas of inner healing. Sometimes up to a third of the teaching content concerned psychological healing.

A strong effort was made by the founder, the training director and other leaders to correct this drift from the original purposes, and to return the DTS to its original purpose, which was launching young people into cross-cultural missions. Curriculum areas which have had to be re-emphasized more recently include the Bible as the Word of God, and the nature and character of God.

Since all potential staff members pass through the DTS, and are marked by it for better or for worse, neglect of this program by the top leadership could prove dangerous for the mission. A priority for leadership at all levels should be a continued investment in DTS, so that it reliably replicates the positive elements of the early YWAM release development dynamic.

Formal and Nonformal

The GLT responses identified as important to their leadership development their experiences in YWAM schools, plus other elements more or less well replicated in the schools, such as *community, team life, encounter with God, vision, relationships, and modeling*. YWAM leaders must recognize that these dimensions of YWAM training are *nonformal*, and not *formal*.

This recognition of the value of the *nonformal* dimension of YWAM's schools

is necessary because of the historical drift of Christian training institutions toward increasing formalization; and because of existing cultural, religious and governmental pressure toward valuing of *formal* education while downgrading the significance of *nonformal* education.

The study should fortify the resolve of YWAM leaders to resist drift toward any further formalization of YWAM training, such as pressures for accreditation, formal certification of teachers or staff, more and more time given to academic work instead of to community activities, or overemphasis on the pursuit of degrees at the expense of serving or ministry.

The nonformal training strategies of YWAM seem to have been a significant factor in growth and development of the mission and its leaders, and need to be valued and safeguarded. Also, nonformal education has been recognized as favoring innovation, while formal education is much more traditionalizing (see Brembeck).

Another implication of the valuing of nonformal training would be the multiplying of the individualized leadership development strategies already used by various GLT members (see Chapter 5). These strategies should be studied and taught to leaders at all levels in the organization.

A nonformal strategy which was not very significant for the GLT was *mentoring*, at least the way the term is popularly used in the Church today, which is often the study and discussion of a book or text. The current interest in mentoring in YWAM may therefore be somewhat misplaced. *Mentoring* should rather be seen as just one of a plethora of nonformal leadership release strategies. Of course, some individuals will respond to it more than others, and at certain periods in a person's life a structured mentoring relationship could

be extremely helpful.

Effective Leadership Development

The above discussion on leadership *preparation* should not cloud the fact that the most important leadership emergence factor, cited by an overwhelming thirty-two of the thirty-five respondents, was that they were prepared for leadership by being put into leadership.

In other words, if YWAM wants leaders, *put young people into leadership!* Stated negatively, *YWAM will not have more leaders by keeping people out of leadership.*

Schools, mentoring, study programs, and other types of preparation are all very well and good, but they can never take the place of trusting a young person and putting them out there far enough so that their leadership potential is pulled out of them through the circumstances. Of course, as mentioned in Chapter 5, some have suffered from the impression of being abandoned rather than released.

One remedy may be the factor that was mentioned by several, that is the *team life* in YWAM, including the opportunity or even need to *exercise faith* in the context of *peer relationships*. This factor is related to the first and most important, that of *being placed into leadership*.

The need for leadership comes out in the challenging situations that are the opportunities for the exercise of faith; but several of those who lived through these stressful times with a group of peer leaders recalled them as being crucial in their leadership emergence. A highly possible conclusion is that many of those who succeeded in becoming

leaders in YWAM did so at least partially because of the peer support in these trial-by-fire situations. A question that remains open concerns those who did not make it through the trials, and left the organization burnt out and hurt: how many would have succeeded had they gone out with a strong team?

Release, or Prepare?

As mentioned in the previous chapter, componential analysis of the responses revealed a tension in the organization between the *releasing* and the *preparing* of young leaders. Because of overreactions to perceived problems on both ends of this continuum, some leaders emphasize *releasing* and some *preparation*.

Obviously, the perfect organization would prepare young leaders just enough for them to be launched into situations where failure would be possible, but not likely; and caring senior leaders would be available to immediately pick them up, dust them off, and send them out again after some further preparation. But in the real world this balance between *release* and *preparation* is difficult to find, especially as it is different for each person.

In addition, personality traits give no foolproof clues as to who needs which preparation, and real indications as to leadership potential will not become clear until the young person is in the midst of a situation that demands leadership. So in one sense, inadequate preparation of young leaders is understandable: it is by definition almost impossible to predict in advance who will need what in order to be prepared. This dilemma is probably one reason that most organizations, including certain segments of YWAM, tend to over-prepare and under-release.

Part of the tension on the GLT is that many who were thrown out on their own to sink or swim did in fact swim; their leadership gifts emerged because the stresses of their situations pulled them out. Their testimonies confirm what leadership theory posits in this domain, that, as Charles Handy says, “leaders must be given the time and space to prove themselves” (Handy 5).

The laudable attempts to make things easier for younger generations of leaders may in fact put YWAM in danger of removing the “time and space” and stressful situations which call out the leadership potential in them. In any case, some of the senior leaders are still committed to err on the side of giving the greatest scope possible to younger leaders.

Leadership Accountability: Time for Change

The GLT consensus concerning the increasing difficulty of leadership emergence in YWAM, and their analysis of the root of the problem being principally related to existing leadership, opens up a question: why isn't something being done about the leaders who are not releasing people?

As one senior GLT member stated, “If you go to some bases, you'll never become a leader.” (S 4) Since most members of the GLT are regional directors, all of these problem bases fall under the leadership of one or another of them.

The most senior leaders of the organization are apparently well aware that a certain percentage of YWAM leaders under their responsibility do not release people at all, and are therefore *transactional* and not *transformational*. The problem is that there is insufficient *motivation* for leadership evaluation and accountability in the mission, and

therefore no efficient *mechanism* to carry it out. In very few nations is there a regular system of review, and removal of problem leaders.

Also, the organization generally seems to value *loyalty* higher than *truth* (Sapp 1998, 2ff). Another factor is the extreme *decentralization* of the mission, and the resulting *autonomy* of the structures, whether national, at the base level, or at the level of the individual leader.

However, lack of accountability, valuing loyalty over truth, and unwillingness to change are symptoms of an organization in decline. YWAM has been known for new initiatives; but unless a major new initiative is undertaken in leadership accountability, and soon, the organization will likely experience increasing stagnation followed by decline.

Innovation or Petrification?

The findings of the study show that YWAM leaders have experienced and replicated (in varying degrees) many of the qualities of an innovative organization. As discussed in Chapter 2, these elements include an emphasis on vision, risk taking, openness to new ideas and practices, relationships, low power distance, information-sharing, high tolerance of diversity, teamwork, unity, and the valuing of individuals.

However, the findings also showed that these characteristics of innovation are threatened by certain traditionalizing factors within the organization. As discussed in the previous section, the problem can be summed up as *leadership*.

YWAM in certain places is now manifesting some of the signs of an organization in decline. As delineated in Chapter 2, these include increasing hierarchization,

authoritarianism, departmentalization and compartmentalization, rigidity, decreasing communication, decision-making concentrated at the top or petrified, conflict suppression or avoidance, increasing distance from key constituencies, tolerance of incompetence, decreasing motivation, withdrawal into personal concerns, suspicion, replacement of substance with form, unfair rewards for senior leaders, and too much risk taking in some domains coupled with not enough in others.

YWAM's track record of innovation and leadership development is clear. Yet whether YWAM will continue to be one of the most innovative large Christian organizations into the twenty-first century remains in doubt.

Conclusions for the Organization

In sum, the overall relationship between GLT *experience* in their own leadership release, and their present *practice* of leadership development, was weak in most areas. The implication is that the leadership needs to reflect more critically on how the organization grew and saw so many leaders released, and to value and intentionally structure more leadership development practices along those lines.

Since entrepreneurial leaders are characterized by favoring *action* over *analysis*, this finding is not at all surprising. On the positive side, many in the GLT have completed most of the steps of *experiential learning* in their thinking about leadership development, that is, they understand the effects of their experiences and also the principles involved; but few have gone on to the final (and most effective) step, that of “applying the concept through action in a new circumstance” (Lorentz, Carland and Carland 285). One

implication for the GLT, and perhaps for experientially-qualified leaders in general, is that they should staff this weakness with analytical, prophetic and practical thinkers.

Perhaps the place to start would be in asking God's help. One of the apparently under-valued leadership emergence experiences of the GLT was God's action in their lives.

While this finding may be the result of unspoken assumptions about Divine action that permeate the organization to such an extent that they are not verbalized, still, the impression given by a surprising number of leaders is that God is not much needed. A more explicit, serious, committed imploring of His grace, and a concentrated listening for His solutions, could provide the energy for a new beginning that the mission so clearly needs.

If concrete steps are not undertaken, organizational decay and decline will result early in the next century. If they are undertaken, YWAM could fulfill its first-generation promise to become the first worldwide *transformational* mission in the history of the Church.

Unanswered Questions in the Research

The findings left certain questions unclear, and yet provided some tantalizing indications that further research into this type of leadership development could be fruitful.

For example, in Table 4, which tabulated the results to Question 3 C, *Is it easier to become a leader in YWAM now, or when you first came in?*, the overall response was negative; in other words, the consensus of the GLT was that it is now harder to become a leader in YWAM.

However, when just the *hard* responses are separated out, the opinion is split

almost evenly (seven to eight). How can there be such a difference of opinion?

One possibility, mentioned earlier, is that regional differences play a role. The responses were not analyzed for regional differences, which might have proved useful. This analysis was not done because the questions did not specifically refer to the region of the respondent, but of YWAM in general. Also, only slightly more than half of the GLT are regional directors; some of the others are directors of so-called *transnational* ministries, which span all the regions. The analysis could have therefore been skewed by attempting to compare apples and oranges.

As with many such studies, the variables are many; further studies would do well to attempt to better differentiate them. For example, the question could have been phrased as follows: *Is it easier to become a leader in your region or ministry now, or harder?* Of course, this question could have been seen as threatening, and could have invited a defensive response.

Another interesting research path would be to interview only the regional directors, their peers and followers. Comparing responses at different levels of the hierarchy, and across regions, could well yield interesting data.

One characteristic of YWAM not found in many other organizations is the continual re-pioneering of the organization as it has moved into different geographical fields. Beginning primarily in the Reformation countries, then moving later into the Catholic countries, YWAM has only comparatively recently penetrated into countries with a totally non-Christian heritage. Therefore the organization begins anew each time it moves onto a “new” continent, and even from nation to nation.

The different stages of organizational development are therefore all visible at any one time in YWAM, depending on where one looks. This variability is yet another reason that YWAM is hard to understand; it makes the limiting of variables difficult when the organization as a whole is studied. Region-by-region studies which take into account the relative age of the YWAM work in each place could prove fruitful.

In hindsight, while the protocol questions did a relatively good job elucidating the *situation* and *context* of the leadership emergence of the YWAM leaders, the principal unanswered question remains, *What happened in the midst of this experience to make you a leader?* Probing questions that would follow up this key question could include,

What do you know now about leadership that you wish you had known when you first began?

When and how did you learn that insight?

What has been your biggest success as a leader?

What has been your biggest failure as a leader?

If you could tell a new leader just one thing, what would it be?

Generalizability to Other Organizations

Many commentators have pointed out that the present age is one of exponential change; Peter Drucker is one who has specified that the principal characteristic of it is a *knowledge* revolution (Drucker 1993, 57ff). Because of these kinds of changes, organizations must be decentralized and innovative, to a degree hitherto unimagined.

The other major implication of this shift to the primacy of *knowledge* in society

is that each worker is now best seen as a specialist in one defined area of knowledge. Because of this sea change, Drucker categorically states that hierarchical leadership styles are finished: “Because modern organization is an organization of knowledge specialists, it has to be an organization of *equals*, of *associates*. No one knowledge *ranks* higher than another” (56).

Among with the phenomena that Drucker sums up is the change in attitudes of the younger generations. Bathed in, or perhaps contributing to, the currents of postmodernity, young people now have an deep, inherent mistrust of structure and authority, and refuse blind obedience to impersonal rules and policies.

The twenty-first century worker therefore seeks a place of *autonomy* and *responsibility*. They do not want to be told what to do every hour of the day, but rather to be given an objective, and to be left alone to accomplish it in their way.

Many commentators have surmised that young people today place such a high priority on relationships because of their own experience of broken families, especially through divorce. Therefore, they search for *community*, the potential for deep relationships, not just in religious structures but even in the workplace.

Another implication of this research is that organizations should examine more closely the *nonformal* dimensions of training and leadership development. Many probably do much more along these lines than they realize. Even with formal programs, the possibility exists that the modeling of committed teachers and the shared life of the classroom have more to do with positive outcomes than actual content transmission (see the following section for development of these thoughts).

Any organization which attracts and promotes entrepreneurial, *experientially-*

qualified leaders must also recognize the potential for weakness in the area of thinking through and applying the lessons of their experiences. As the findings have shown, these types of leaders do not normally do the work of *naming, categorizing, and systematizing* of the lessons of experience that is usually the province of the theoretically-trained person. Young, innovative organizations of this type must be sensitive to this missing dimension; the lack of application into theoretical domains could be one reason that so many Christian organizations and movements either die or lose their effectiveness after one generation.

In addition, the leadership needed by organizations and nations will not come via the old practice of simply waiting one's turn to advance up the hierarchical ladder. Organizations must actively prepare ways of *putting people into leadership*, since leadership theory, confirmed by these findings, says that people become leaders by having the time and space and situational need to do so.

Christian organizations, and any others operating out of a more traditional mind set, must grasp the fact that the times and seasons have changed. Redoing purpose statements, updating logos and adding websites will not be sufficient to attract and hold knowledge specialists in the twenty-first century.

Cosmetic changes, capital campaigns and new slogans often pass for leadership; but Christian organizations more than any others should understand the principle of accountability, and *apply it in policy and practice*. Leaders of churches and missions should be at least as accountable to their constituencies as the local school principal, or municipal mayor.

YWAM is a remarkably de-centralized, innovation-favoring, community- and

team-based, transnational non-profit organization. If YWAM has so many difficulties resisting traditionalizing tendencies toward hierarchization and rigidity, organizations with more traditional DNA in their makeup should take warning.

To sum up, the day of the *transactional* organization and leadership style is passing. *Transformational* leaders and organizations, those which offer a possibility of commitment to a higher goal, and the fulfillment of each member of the organization, are the ones which will attract the best and brightest people of the upcoming generation, and shape society in the coming decades.

Educational Implications

The oft-predicted demise of traditional educational structures has yet to come to pass, but spiraling costs and increasing pressure on both charitable giving and government aid show that hard decisions are emerging with increasing frequency. Management guru and social prophet Peter Drucker was quoted from a recent interview:

Thirty years from now the big university campuses will be relics. Universities won't survive. It's as large a change as when we first got the printed book. . . . Totally uncontrollable expenditures, without any visible improvement in either the content or the quality of education, means that the system is becoming untenable. Higher education is in deep crisis. (quoted in Lenzner and Johnson 1997, 127).

While proposals for educational reform are announced as regularly as presidential campaigns, and calls for accountability in education are not new by any means (Tyler 1971, 1), educational institutions can be tempted to react to market swings rather than to understand the forces that drive the market.

The resurgent view of pragmatic leadership, and the driving influences behind those leaders, must absolutely be brought into the light and understood, particularly in those institutions which see themselves as providing leadership for the Church. Certain sectors of the Church may be a lot less interested than educational institutions imagine in the type of leaders that they believe they are producing.

Decisions about educational strategies can be based on any number of explicit or implicit assumptions, whether ideological, theological, cultural, managerial, or financial. A fundamental principle of curriculum development is that the more these assumptions are brought into the open and understood, the healthier and more effective the process will be. Inherently contradictory positions can be resolved, and structural instability thus minimized.

Redefining Learning

One traditional contradiction is the fact that the role of experience in learning, while universally recognized in theory as crucial, has just as universally been downgraded, or even ignored, in formal educational practice. The present inquiry has underlined the role of experience in leadership formation.

Richard Boyatzis, Scott Cowen, and David Kolb, in their Innovation in Professional Education (1995) have seen the future of education, and it is experiential. Probably influenced by David Kolb, the principal thinker behind the term, this team proposes experiential learning as a “holistic framework that orients the many different ways of learning to one another” (231).

What this new framework should be called is still open to question; what is

clear is the need for a way of re-thinking the overlapping but clearly related fields of *experiential learning*, *adult education*, *nonformal education*, *perspective transformation*, and the categories mentioned in the previously-cited book such as Habermas's *tripartite typology of knowledge*, Gardner's *types of intelligence*, and *deep learning* (231-3).

The book in question is one more step in the right direction, but ends up still trying to salvage and repair traditional formal education structures. Instead, something new is trying to be birthed, a theoretical breakthrough that will free learning, and by extension education, from the shackles of formality of the past.

The theories of *experiential learning*, *adult education*, and *nonformal education* seem to be talking about the same kind of learning, as different people have approached the proverbial elephant from different directions, and gotten a grip on different parts of the animal. All emphasize motivation, the autonomy of the learner, application to reality, and the role of experience. However, what is being described is still incompletely visible, and should not be categorized too quickly.

A possible alternative is that the above constructs are actually describing some of the dimensions of effective learning, whether for children or adults, or in formal or nonformal structures. An educator notes that children learn much better and more quickly when the principles of *adult education* are applied to interaction with them. Children are no strangers to the excitement of motivation, experience, and practical results in learning.

As noted in Chapter 2, *experiential learning* has rightly been faulted for its inability to grapple with concepts, or to explain what some call *deep learning*, and others *perspective transformation*. For this reason, the term is inadequate as the holistic framework

for a new paradigm of learning.

A New Role for Formal Education

Formal education still has a very important role to play in the future of learning. Once its monopoly can be broken, and its seductive valuing for the wrong reasons of pride, place, power and prestige, formal education must be placed into the new structure.

One reason for the need for *formal education* is that it does grapple with concepts, and when the system works, it does it well. For all their short-term effectiveness, the learning experiences obtainable through *experiential learning*, *adult education*, and *nonformal education* will not be able to be replicated in organizations unless *named*, *understood*, and *systematized*. Good theoretical work does just that.

A related quality of *formal education* is that it trains the mind and hones the thinking process for rigorous analysis. Experientially-qualified leaders, especially of the visionary type, are far too prone to rely on past experience, present intuition, or future yearnings to guide their organizations. Clear thinking is a skill which can be taught, and learned; at its best, *formal education* chisels thinking processes the way body-builders chisel muscle groups.

Deep thinking based on a knowledge of historical accomplishments and failures, present trends, and theory-grounded literature will almost by definition not be done by experientially-qualified leaders. One reason for the very effectiveness of these entrepreneurial leaders is their bias toward *action* over *analysis*. However, many personal traps and organizational sorrows could be avoided if the visionary leaders could walk and

work together with the knowledgeable thinkers.

The information explosion is another reason that *formal education* is more than ever necessary. The exponential expansion of humanity's knowledge base must be tracked, catalogued for easy retrieval, and placed in historical and philosophical context. *Formal education* structures are some of the only institutions capable of this all-important stewardship of the collected knowledge and wisdom of mankind.

The great challenge before *formal education* is the relating, integration and comprehension of the elements of the knowledge base, and the application of them to the problems of society. The centuries-old phase of ever-increasing specialization, while it should not end, must be accompanied in parallel by a new phase of the integration and application of the knowledge base, and a new emphasis on cross-disciplinary paradigm developments. Stated simply, old dogmas, scientific or otherwise, will not solve either present or future problems.

If *formal education* can cease to despise other forms of learning, and instead learn to serve and further them, its rightful place as elder sister in the family of education strategies will be accepted by all. This wish is not impossible; a classic example is the American land-grant universities which support the agricultural extension services across the nation. This alliance of formal and nonformal education was one reason behind the astonishing growth in productivity of American agriculture; in a very real sense, these universities organized themselves to feed the world.

Deep Learning

As mentioned above, *experiential learning* does not do a good job of dealing with what some have called *deep learning* (Mezirow calls it *perspective transformation*). *Formal education* does not deal well with this phenomenon, either. While this kind of transformation sometimes happens within formal education structures, the cause may well have more to do with the leadership involved than with *formal education* itself (see Bailey 1996 and Peek 1997).

This life-changing learning experience, so well described by Mezirow, must also fit in to the new taxonomy of learning. While these kinds of experiences may have been passively awaited in the past, the research mentioned above suggests that certain elements of causality are becoming more clear, such as the roles of leadership, climate and context, crisis and pressures, and relationships. More work remains to be done, but this type of learning is certainly the most needed today. Crises such as those in Northern Ireland, the Balkans, and Southern Asia will never be completely resolved by means other than true perspective transformation.

Research Directions in Education

Research should start from the other end of the question than is traditionally done; instead of looking at existing structures and trying to figure out how to tinker with parts of them, instances of effective learning should be closely examined, and then replicated to the extent possible. For example, how did tens of millions of Americans learn how to use computers, and then surf the Web? Certainly, some of them took classes; but did this profound new, nationwide, effective learning experience have much to do at all with formal

education?

Forces driving effective learning, motivation for one, could and should be studied more systematically and practiced as an integral part of the learning process. Paolo Freire certainly has much to teach in this area.

Similarly, in what sense *is* learning relational? Just how much is individual, and do personality types or cultural differences play roles in this dynamic? Boyatzis and his group mention the subject in passing (1995, 231), but the implications are tremendous, especially as more and more institutions rush to put their curriculum onto the Web. Is “distance learning” an oxymoron? What conditions will make it effective?

A related question is, Are teachers still needed? With information no longer the private property of a certain elite, and chat rooms providing unlimited “relational” learning opportunities, why have teachers? Specialized search engines and databases seem to “know” more about what information is out there, and increasingly, even how it is related. If teachers are not the authoritarian dispensers of a secret *gnosis*, then are they needed in the coming Computer Century?

Drucker’s proposals concerning this question are, interestingly enough, in line with the findings of the research concerning *transformational leaders*. He cites Augustine of Hippo (354-430) as giving the principle that the best definition of both teacher and teaching is “finding the student’s strengths and focusing them on achievement” (Drucker 1993, 202). Drucker goes on to say that computers should free teachers from the pedagogical drudgery of routine, remedial, and repetitive learning. Teachers would then be free to concentrate on the strengths of each student, and help the students develop those.

This process has been intuitively grasped and practiced by excellent teachers for millennia; the problem is that most school systems are structured to work against it. In YWAM terms, the process has been called *identifying the gifts and ministry* of each student, and *releasing them into their calling*. The other term that fits perfectly is *transformational learning*, that is, learning with the goal of the total fulfillment of the learner.

Learning is a far more varied and wonderful process than the term *schooling* could ever suggest. To restate what Illich said, learning must no longer be held captive by schooling (1971). For many people, *school* connotes some of the most painful, useless and hateful times of their lives.

When the teenager comes home from school, characterized as “totally boring,” to spend uncounted hours learning a video game far more complex and difficult than anything the school would dream of trying to teach, and the teen calls this “fun”, then it would seem that more needs to be learned about learning.

Who has not known the exhilaration of real *learning*? The joy of mastering a new skill, the surge of confidence when a problem is solved, the experience of light when a thought is understood, are not these some of the best times of our lives?

Learning has been compartmentalized off into airtight compartments for too long. The formal mode has been accepted as the norm, the nonformal is tolerated as long as it does whatever the formal does not wish to be bothered with, and any other kind of learning is ignored by the educational establishment.

Drucker (1993, 198) pleads for a much more open educational process, open to learners at all ages and levels of aptitude. Continuing learning should be a right, duty, and

concrete opportunity for every human. Degrees, certificates, diplomas and recognition of all kinds should be multiplied, and as many alternative paths as possible opened up to attain them.

A new taxonomy of learning, based on the mutual respect of all kinds and modes of learning, is the profound need in education today. As noted above, Habermas and Gardner have made good beginnings in this direction. The acknowledgment of different kinds of intelligences, different ways people learn, different kinds and levels of learning, different modes of education, different gifts and aptitudes, all facilitated up by the processing power now available electronically, could be the basis of a new valuing of each individual. Each one has infinite worth for what they can learn; and for what they can teach the rest of us.

Persons when valued as extremely significant beings learn much more quickly and effectively. Perhaps this valuing, which we have experienced but too rarely from certain parents, teachers, pastors, or colleagues, should be the starting point for the new framework of learning.

Theological Implications

True valuing of persons can only occur when they are seen to be created in the image of God. Right relationships can only grow when this valuing is mutual, and operationalized into thought, word and deed.

Well-functioning structures, whether educational, commercial, governmental, or ecclesiastical, can only work if based upon this bedrock truth. Businesses which rediscover this simple yet overlooked truth regularly make huge profits with it (as for example when Wal-Mart employs greeters to positively personalize each customer's entrance into their

cavernous emporiums).

To its shame, the Church has not always succeeded in putting this preaching into practice. Can its ministers, molded by the unspoken lessons of formal education, functioning for the most part in authoritarian hierarchies, looked up to as priests by some of their people and as the CEO by others, change the Church so that true valuing of individuals and true relationships are rediscovered and put into practice?

As mentioned in Chapter 2, the corporate officer Robert Greenleaf taught the business world about *servant leadership* (1977). His writings inspired many others to think seriously about it, and now *servanthood* has been not only operationalized but quantified in the business world. Unfortunately, in the Church it is a fuzzy, meaningless term to which everyone gives lip service but few really practice.

Many of the concepts being wrestled with in the current business, political, social, and educational debates today are profoundly theological in nature, and the Bible has much to say about them: concepts such as *vision, motivation, real learning, perception, unity and diversity, serving, valuing of the individual, fulfillment, transparency, accountability, transformation, right relationships, and authority*.

Yet where are the theologians when these questions are being discussed? Unfortunately, they seem to spend most of their time and energy fighting among themselves, with their worst enemies being those who are closest to them theologically.

The Church must break out of its isolation, cease to worry about esoteric details of eschatology and ecclesiology, and speak into what is going on in this world. But first, Christians must rediscover and reformulate the message and concepts which were

entrusted to the Church for the teaching of the nations.

Perhaps even more than government and industry, the Church has been guilty of separating off the *thinkers* from the *doers*. Theologians have too often had little to do with the local church, and even less to do with entrepreneurial mission leaders. Evangelists are the most isolated of all, often dangerously so.

Obedience to the Word found in Ephesians 4.11-16 would be a beginning step toward a solution. Verse 11 states that five ministries were given to the Church for her edification unto maturity; any time the Church, or a part of it, relies on only one or two of these ministries, then by the consequences spelled out in the following verses, the Christians will be unequipped, disunified, immature, carried along by every new current of thought, and easily deceived.

As a matter of fact, those adjectives do a good job of describing the church today. Instead of the theologians staying off by themselves in the seminary, pastors jealously guarding their flocks, evangelists and missionaries doing their own thing, and prophets holding conferences by themselves, perhaps new encounters, dialogues and even structures could be imagined in which all work together for the building up of the Church.

Learning and the joy of learning is so fundamental to humans because we were created to learn. When our ancestors were placed in the Garden, their job was to name the animals (make sense of Creation), while listening daily to the Father who would come and walk with them in the cool of the evening.

Science, the present way we make sense of Creation, is so fascinating precisely because it rediscovers part of the original job description of the human race. Even those who

function at a much more modest level, such as gardeners, mechanics, pet owners, and teachers, or just about any other profession, are really doing the same thing.

Despite the fallenness of Creation, and of our thinking about it, the luminous joy of discovery comes because when we discover truth, or even the tiny broken shards of it we call facts, we are in a small way set free. Truth makes humans free (John 8:32); truth liberates. True learning is a liberating process. Some have tried to make it into a politically-liberating process, others economic, others theological; but truth goes deeper than that. Humans were created to know the Truth, at every level and in every dimension.

Discovering truth is the basis of learning. God created truth, gives truth, is truth. The wonder is that He showers it like the rain on all humans, the just and the unjust. He wants us to learn; because He created us to grow.

God wants all humans to learn, so He told His people to teach the nations (Matt 28.18-20). The Church has never done this perfectly. Sometimes it does it very badly. Yet in certain times and places, such as in Calvin's Geneva, Wesley's England, and Kuyper's Holland, glimpses were given of how the Church could teach the nations to live. Much more theological work needs to be done to rescue the Church from the lie that God's truth is just for believers, to learn the lessons of past successes and failures in this area, and to discover how to communicate the unchanging principles of the Word to the broken peoples of our era.

The nations are searching for teachers and for teaching, they would know how to live in peace and prosperity. If the Church steps back from the God-given mandate to teach them, false teachers will come once again, and Truth will lie fallen in the streets for another season.

Truth is from God; it sets us free. If Truth is not freely published, half-truths look extremely attractive. The Church must not continue to blame outside forces for the state of society. The Church's leaders must look in the same place as YWAM's leaders for the source of its problems and the hope for its transformation: at themselves, in the light of God's requirements and of His enabling grace to do what is right.

Finally, the best reason for true learning, facilitated by servant teachers and leaders, is that fundamentally, learning is worship. We are commanded to "love God with our minds" (Matt 22:37). Part of the pure joy of true learning, in addition to the liberating dimension mentioned above, is that it rekindles the spark of worship within us. Unfortunately, most people stop at the worship of Creation rather than of the Creator (see Rom 1:25).

The Creation is infinitely fascinating and *wonderful* (literally, full of wonder). Science has just begun to learn how certain parts of it works. The frontiers of scientific knowledge beckon and fascinate. Yet the Creation in all its complexity and glory pales beside the Being of the One who made it.

If true learning, all types of learning, could be recast as love and worship of Him who above all else is worthy, then motivation is assured, creation takes its proper place in our care, and our ultimate transformation is our predestination (Rom 8:29-30). And the Lord God receives the love and worship that is His due.

Suggestions for Further Study

Suggestions for further study have emerged from the findings, as common themes were elicited from the formative experiences of the leaders involved. The implications

of the findings for interdisciplinary research will be highlighted in these concluding remarks.

Crosscultural and inter-organizational comparative studies would be extremely profitable for understanding which types of organizations are most affected by these emerging trends. Integrating the research with findings concerning generational, worldview and maze-way differences could further pinpoint potential educational problems and opportunities.

Organizational behavior could be profitably studied from the different perspectives of learning theory. The recent emphasis on the “learning organization” is a good beginning in this area, but approaches from nonformal education and experiential learning could prove to be extremely profitable.

As suggested in the previous section, an integration of solid, non-polemical theological thinking is needed. The business world, for example, has immensely profited from its learning about just one Biblical concept, the *servant leader*. Many more concepts remain to be rediscovered and applied; these foundational truths were not given just to help churches and missions run better programs, but to help all people learn how to live.

New kinds of structural articulations between learning and doing must be explored. Computers and the Internet are certainly part of the answer, as exponentially-increasing processing power allows not just access to data but theoretically, the sorting, classification and relating of that data.

Ivan Illich prophetically posited the ideal educational structure as being a networking of the four most influential educational factors: things, models, peers and elders (Illich 1971, 38). Curiously, for someone who did quite a bit of writing, Illich left *propositional and informational content* off this list; but following his example, the addition

of *content* to the list may be forgiven.

Illich wrote in the pre-computer age, trying to imagine how this network could happen without the technology to realize it. But at the present computers and real-time videoconferencing furnish the potential to network not just education, but knowledge, people and images. The knowledge of the human race is now available to anyone with a computer and a modem; and the computing power is there to process it and interrelate it.

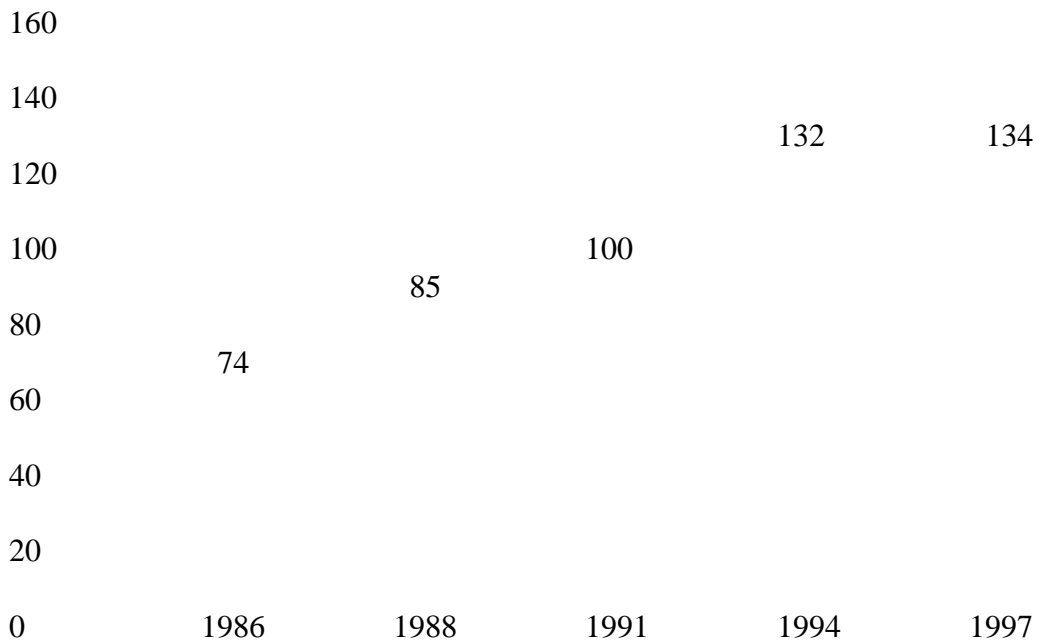
But who can make sense of it? More than the hardware and even the software, new ideas are needed. Certain thinkers in education, business, leadership development, organizational theory, the sociology of postmodernity, and parts of the Church all seem to be groping toward a hazy new paradigm.

These new ways of working and organizing, buying and selling, teaching and learning, leading and following, relating and even worshiping, have actually been glimpsed in many times and places and cultures. Elements central to it include a much deeper respect for the individual; a new valuing of relationships, even in commercial transactions; new levels of transparency and accountability, in organizations and institutions as well as in interpersonal relationships; and an emphasis on experience, with measurable results.

Vaporizing the walls that have been erected between learning and doing, theory and experience, thinkers and practitioners, old and new, classroom and reality, school and the world, government and people, nations and peoples, church and society, may well be the real challenge of the twenty-first century. How to do that in a way that respects the profound value and diversity of each individual, employing the universals of human experience to unite people and not alienate them further, is a project worthy of further research.

APPENDIX 1

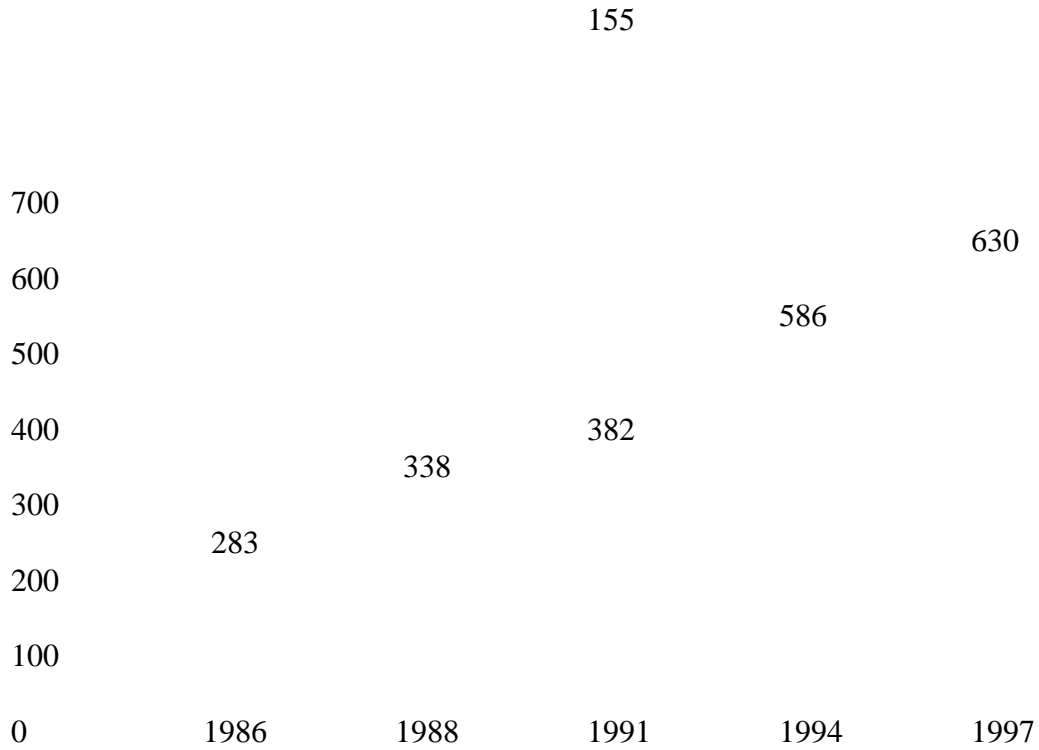
RECENT YWAM GROWTH BY CATEGORY



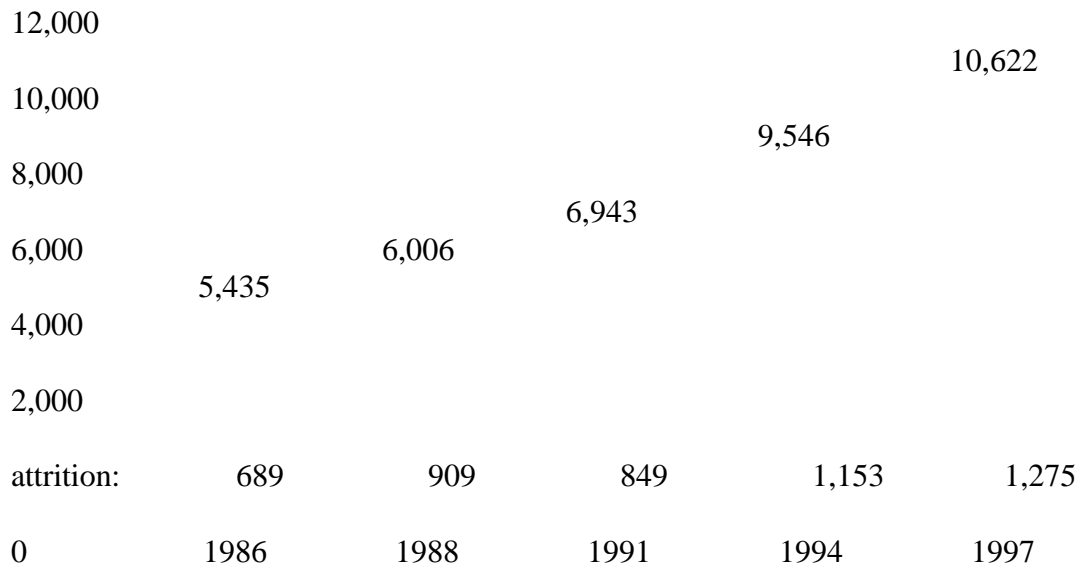
Total number of countries with a YWAM presence.

(Note: the YWAM survey is not done each year, so figures used are those which are available.)

All figures courtesy of YWAM Research and Information. Used by permission.



Total number of YWAM operating locations.



Staff growth (higher figure) compared with attrition (lower figure)



Total number of students in YWAM schools

All figures courtesy of YWAM Research and Information. Used by permission.

APPENDIX 2

PERCEIVED HINDRANCES TO LEADERSHIP EMERGENCE IN YWAM

by category and with number of subjects citing each
 (subjects gave more than one response, and all responses are tabulated)
 (responses are sentences, partial sentences, or phrases, as they were given)

Problems of vision:

loss of vision	1
lack of contact with visionary leaders, such as the Cunninghams	1
management supersedes visionary leadership	1

Problems of gifting:

young leaders are [only] released by pioneers: releasing is a gift	2
we don't have enough pioneers	1

Focusing on means and not ends:

we focus on means (seminars, schools, evangelism, etc.) and not the ends	4
younger leaders just copy programs, without thinking why they are important	1
in our insecurity, we try to emulate older leaders	1

Problems with releasing young people:

wanting a young person to help with my project, instead of fulfilling their dream, leading to manipulating them to stay on with us	5
we think they're here to serve us, instead of us realizing we're here to serve them	1
we don't make room for young leaders to emerge, so they have to go elsewhere to get released	1
we want people to go out and do things, but we're not concerned for their own development	1
we don't put them out in the field to learn to trust God	1
lack of real desire to make room for younger leaders	1
sometimes they aren't even given the hope of being released	1
not enough opportunity, not enough room	1
emphasis on quantifiable results, leading to insensitivity to people	1

Problems of age and size:

there are fewer frontiers now	4
young leaders don't have the opportunity to shape the ethos of YWAM	1
we're too big, some people will go unnoticed	1
in a large organization, people tend to build on what exists, instead of trying to pioneer new things	2
we haven't passed our values on to the younger generations	1
staff and students used to be all friends, the staff would attend evening teaching sessions; now there's a chasm between staff and students	1
there's too much specialization now, there's no room for the young kid who doesn't know yet what his ministry is . . . like me when I started	1

Problems of preparation:

we don't prepare them enough	2
not enough pastoral care	2
not enough encouragement	1
we release them too soon	1
leaders don't take the time and effort to mentor and release younger ones	1
we try to release them at present levels of ministry, but we forget what we were like at their age	1
we work on the basis of the survival of the fittest	1

Problems of organizational rigidity:

rigidity, inflexibility	2
having a [local] structure that's too small and rigid	1
too institutionalized	1
too centralized	1
too comfortable and confident	2
some bases think they can't afford the risk of losing their reputation	4
we're so structured we don't want to do anything new	4
too much red tape, too many hoops	3
too much formalizing of requirements	4
the base council micromanages every ministry	1

Problems of accountability:

lack of follow up, of accountability	2
nobody seems to know who's responsible for certain situations	1
we're not really functioning as a family of ministries, everyone is just doing their thing; it's too bad, because it's at the interfaces where the breakthroughs come. God blesses unity with creativity and synergy	1

Cross-cultural problems:

mistrust of some groups, especially Third-worlders	1
there is resistance to those from non-Western cultures	1
the structures need to change so that non-Westerners feel more comfortable	1
travel costs and other financial needs plus lack of English cuts people off from the international scene	1
lack of community; in my culture, what counts is depth of relationship. Young people are looking for a family they can join, and they don't always see it	1
not knowing how to release people, especially those from another culture	1
sometimes, Caucasian males feel that there's no room for them in leadership	1

Problems with existing leaders:

insecurity of top leaders	2
leaders withhold information	1
some leaders are directive and authoritarian	3
over-control has stifled leadership	3
they won't share their authority	1
leaders hold on too tightly to their domains	1
senior leaders stay in the same roles for too long, they should step aside	1
there are not enough line functions available for younger leaders to step into	1
with age, the temptation comes to get jaded and cynical; we have to keep our trust and faith in people fresh	1
if the young ones see competition or bickering among older leaders	1
we senior leaders have overwhelming administrative responsibilities that keep us at home, instead of out with the younger leaders	1

Miscellaneous problems:

some younger leaders don't release older people into the levels of responsibility that they're already used to	1
some young couples get over-committed, then the wife withdraws from the ministry, and the husband won't accept any more responsibility	1

n = 35

APPENDIX 3

THE FOUNDATIONAL VALUES OF YOUTH WITH A MISSION

Since the beginning of Youth With A Mission (YWAM) in 1960, God has emphasized certain Biblical values which serve as spiritual foundations for the mission. The combined strength of these values has strongly influenced the nature and character of YWAM around the world. These shared values are the guiding principles for both the past and future growth of our mission. They are beliefs we hold in high regard which determine how we live and make decisions.

God's Word is the final authority for conduct and faith in Youth With A Mission. Our foundational values are not a list of rules to be adhered to; they were not even written down until YWAM was 25 years old. Rather, these values are recorded here in an attempt to pass on to successive generations that which God has emphasized to us as a mission.

The following list has been reviewed by the YWAM International Executive Committee and approved by the International Council.

1. YWAM is committed to *know God, His character and His ways*. We affirm the vital importance of hearing God's voice, seeking His counsel and obeying his instructions (Num 23:19-20; Deut 32:3-4; Isa 6:8; John 5:30; 10:1-4; Acts 16:6-10).
2. YWAM is called to *make God known*, through Evangelism, Training and Mercy Ministries. All our activities should contribute toward the goal of discipling the nations (Gen 12:1-3; Matt 28:19-20; Mark 16:15; Acts 1:8; 13:2-3; Rom 10:9-18; 15:18-21).
3. YWAM the *Bible to be God's inspired and authoritative Word* and relies upon the Holy Scriptures as the standard for life and ministry. Obedience to the Word of God is an evidence of our commitment to Jesus' Lordship (John 8:31-2; Heb 4:12; 2 Tim 2:15; 3:16).
4. YWAM is *visionary*, doing new things in new ways where new initiatives are required to accomplish the Great Commission (Prov 29:18; Isa 42:8-9; Hab 2:2; Matt 10:1-10; John 4:35; Heb 11:1-3).

5. YWAM is *international and interdenominational* in its scope and constituency. We believe that cultural, racial and theological diversity are positive factors that contribute to the health and growth of the mission (Matt 24:14; Eph 4:1-16; Rev 7:9).
6. YWAM affirms the *importance of the local church* and seeks to promote unity among all God's people. We endeavor to work in partnership with other believers, building bridges among Christian leaders, churches and missions for the fulfillment of the Great Commission (Eph 3:8-10; Phil 1:3-5; 1 Thess 1:2-10).
7. YWAM is *broad structured and decentralized*, with operating locations linked together by relationship, shared values, accountability to international leadership and a commitment to world evangelization (Exod 18:17-26; Mark 10:42-3; John 8:36; 1 Cor 3:4-9; Heb 13:7, 17).
8. YWAM is called to *praise and worship of the Lamb of God, intercessory prayer and spiritual warfare*. We endeavor to resist the devil by moving in the opposite spirit, which is the Spirit of Christ. In all things, we desire to keep Jesus central to our lives and ministry (Pss 32:6; 100:1-5; 150:1-6; Matt 12:23-9; Mark 11:24; John 17:15-21; Acts 1:14; 2 Cor 10:3-6; Eph 5:19-20; 6:10-18; Col 4:2-3; 1 Thess 5:16-18; 1 Tim 2:1; Jas 4:7).
9. YWAM affirms the importance of living *holy and righteous lives*. We believe that holiness is a fruit of God's grace, transforming the motives of the heart, and affecting our words, conduct, business dealings and relationships (1 Sam 15:10-28; Pss 32:1-5; 51:6-17; Matt 5:8; 2 Cor 7:1; 1 Thess 4:7; Heb 12:14).
10. YWAM is committed to *doing, then teaching*, according to Jesus' example. We affirm the importance of living a concept, theory or belief in personal experience as essential to passing it on to others. We believe that *godly character and the fruit of the Spirit* are more important than in individual's gifts, abilities and expertise (Ezra 7:10; Mic 6:8; Acts 1:1; Phil 4:8-9; Col 3:1-17; 2 Pet 1:5-10).
11. YWAM is dedicated to being *relationship oriented* in our living and working together. We desire to minimize the need for structures and rules by leading lives of transparency, humility and open communication (Gal 5:1; 1 John 1:7).
12. YWAM is called to *value each individual*. We believe all races, ages, cultures and individuals — male and female — have distinctive contributions and callings (Gen 1:27; Ps 139:13-16; Acts 13:1-3; 1 Cor 12:4-31; Gal 3:28; Eph 2:19-22; 4:4-7).

13. YWAM recognizes the *value of the family*. We affirm the importance of fathers, mothers and children all sharing a call to missions and contributing in unique, complementary and vital ways. We support the necessity for each individual's family to be a strong and healthy unit (Deut 4:9-10, 40; 6:6-7; 32:46; Prov 31; 1 Tim 3:4).
14. YWAM is called to *champion young people*. We believe in their leadership and potential to change the world and are dedicated to equip them with the tools to do so (1 Sam 2:18-19; 17:33-7; Jer 1:5-10; Dan 1:4, 8-9; Joel 2:28; Acts 2:17; 1 Tim 4:12).
15. YWAM is committed to *team ministry*. We recognize that functioning in teams at all levels of the organization provides an opportunity for balance of spiritual gifts and insights (Prov 15:22; Eccl 4:9-12; Mark 6:7; Acts 10:25-6; 15:22; Eph 5:21).
16. YWAM affirms *personal responsibility and volunteerism*, encouraging individuals to seek God for guidance and direction regarding ministry roles and methods of performing their work. We encourage personal initiative in these areas, making decisions together with their leaders, both YWAM and others (Exod 3:4; 1 Sam 3:10; Isa 6:8; Matt 9:9; Mark 1:17-18; Acts 26:12-20).
17. YWAM is called to *servant leadership*. A servant leader is one who honors the calling of his/her followers and guards their rights and privileges. Just as Jesus served His disciples, we stress the importance of those with leadership responsibilities in our mission serving those whom they lead (Mark 10:42-5; Luke 17:7-10; John 13:12-17).
18. YWAM makes *no distinction between the sacred and the secular*. We seek to honor all functions equally within the Kingdom of God. No roles or ministries are more important or spiritual than others. We seek to equip and mobilize men and women of God to take roles of service and influence in every sphere of society (Zech 14:20-21; Acts 11:9; Rom 12:3-8; 13:1-10; 1 Cor 6:19; Col 4:14; Phlm 1-2; Titus 3:13; 1 Pet 4:11; Heb 13:16).
19. YWAM is called to practice a life of *dependence upon God and His people for financial provision*, both corporately and individually (Matt 6:25-33; Phil 4:6-7, 10-20; 3 John 5-8).
20. YWAM is dedicated to *hospitality*. We believe it is important to serve and honor all fellow YWAMers, guests and the poor and needy through this ministry (Rom 12:13; 1 Tim 3:2; Titus 1:8; Heb 13:2; 1 Pet 4:9; 3 John 8).
21. YWAM is called to practice *generosity* and to model and teach the spirit of generosity in all we do (Ps 112:5; Luke 6:38; Acts 20:35; Rom 12:8-13; Phil 4:17-18; 1 Tim 5:17; 6:18).

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