

**The Leadership Factor in Church Planting  
Movements:  
An Examination of the Leader Traits and Transformational  
Leadership Competencies of Pioneer Leaders Effective in  
Catalyzing a Church Planting Movement among a Muslim  
People Group**

by

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## Table of Contents

<b>1. Introduction.....</b>	<b>6</b>
1.1. Pioneer Leadership in its Context — Church Planting Movements among Muslims .....	6
1.2. The Relevance Of This Research .....	10
1.3. The Context of this Research .....	13
1.4. The General Research Problem.....	15
1.5. Research Objects .....	18
1.6. Limitations of this Research.....	20
1.7. Biblical and Theological Foundations.....	23
1.8. Assumptions and Presuppositions .....	26
1.9. Knowledge-Constituting Interests .....	28
1.10. Research Methods .....	29
1.11. Definitions .....	33
1.12. Limitations of this Research.....	37
1.13. Summary and Perspective .....	39
<b>2. Literature Review .....</b>	<b>40</b>
2.1. Leadership Research .....	40
2.2. Trait Theory .....	41
2.3. Transformational Leadership.....	52
2.4. Pioneer Leadership .....	59
2.5. Church Planting Movements .....	63
2.6. Synthesis of the Literature on Pioneer Leadership and Church Planting Movements.....	68
2.7. Summary and Perspective.....	74
<b>3. Research Design .....</b>	<b>75</b>
3.1. The Overall Research Design.....	75
3.2. Design of the Delphi Technique.....	77
3.3. Rival Explanations .....	78
3.4 Selection of Expert Panel .....	80

3.5. Survey Round 1: Questions on Sample, Backgrounds and Church Planting Movements.....	83
3.6. Survey Round 1: Origin of Questions on Leader Traits.....	83
3.7. The Process of the Synthesis of Leader Traits .....	85
3.8. Development of Questions on Leader Traits.....	91
3.9. Survey Round 1 Data Analysis Systematic .....	93
3.10. Survey Round 2 .....	94
3.11. Survey Round 3 .....	96
3.12. Research Ethics .....	96
3.13. Summary .....	97
<b>4. Research Report.....</b>	<b>98</b>
4.1. Round 1 Data Presentation and Analysis of Sections 1-3 .....	98
4.1.1. Scope of the Study and Sample Size .....	98
4.1.2. Description of Sample .....	100
4.1.3. Description of Backgrounds .....	102
4.1.4. Description of Church Planting Movements .....	106
4.2. Round 1 Data Presentation and Analysis of Leader Traits and Competencies .....	114
4.2.1. Construct Validity of Trait Variables .....	114
4.2.2. Means and Standard Deviation of Frequency Variables .....	114
4.2.3. Means and Standard Deviation of Self-assessed Significance Variables .....	117
4.2.4. Comparison of Frequency and Self-assessed Significance .....	120
4.2.5. Principal Component Analysis of Frequency Variables.....	121
4.3. Round 2 Data Presentation and Analysis .....	124
4.3.1. Discussion of Variable “Miraculous Gifts” with Strong Variability in Round 1 .....	124
4.3.2. Discussion of Variable “Fluency of Speech” with Strong Variability in Round 1 .....	126
4.3.3. Means and Standard Deviations of Frequency Variables.....	129
4.3.4. Means and Standard Deviation of Self-assessed Significance Variables .....	130
4.3.5. Comparison of Frequency and Self-assessed Significance .....	131
4.3.6. Best Practices of Variables with Consensus among Participants in Round 1 .....	133

4.4. Round 3 Data Presentation and Analysis .....	143
4.4.1. Additional Description of Ministry Approaches: Team Members .....	143
4.4.2. Verification of all Variables with Strong Correlation .....	144
4.4.3. Best Practices of Variables with Consensus among Participants in Round 2 .....	146
4.5. Outcomes Towards a Profile of an Effective Pioneer Leader .....	156
4.6. Summary .....	158
<b>5. Conclusions and Discussion .....</b>	<b>159</b>
5.1. Findings Relating to Trait Theory .....	159
5.2. Findings Relating to Transformational Leadership.....	161
5.3. Findings Relating to Pioneer Leadership .....	162
5.4. Findings Relating to Church Planting Movements .....	163
5.5. Missiological Findings Relating to Ministry Approaches of Pioneer Leaders and to their People Groups.....	169
5.5.1. The Requirement of Extended Previous Gospel Proclamation .....	169
5.5.2. The Requirement of the Receptivity of the Target People Group .....	170
5.5.3. The Roles of International Missionaries and Local Christians in World Missions in the 21 <sup>st</sup> Century.....	172
5.6. Toward a Pioneer Leadership Model .....	174
5.7. Implications for Selection, Training, and Development of Pioneer Leaders ..	176
5.8. Desiderata for Further Research.....	178
5.9. Summary .....	180
<b>6. Appendices .....</b>	<b>181</b>
Appendix A: Leader Traits by Publication in Chronological Order .....	181
Appendix B: Leader Traits Grouped by Big Five Personality Dimensions .....	185
Appendix C: Leader Traits Synthesis Grouped by Big Five Personality Dimensions .....	190
Appendix D: Rationale for Pairing of Synthesized Leader Traits .....	193
Appendix E: Revised MLQ Questionnaire Statements Adapted to Pioneer Leadership Context .....	194
Appendix F: Survey Questionnaire Round 1 .....	195
Appendix G: Survey Questionnaire Round 2.....	208
Appendix H: Survey Questionnaire Round 3.....	215

Appendix I: Round 1 Frequency Variables Pearson Correlation Coefficient and Significance .....	223
Appendix J: Conversions Absent Human Involvement .....	224
Appendix K: Round 1 Frequency Principal Component Analysis of Items .....	225
Appendix L: Round 1 Frequency Principal Component Analysis of Variables ....	229
<b>7. Bibliography .....</b>	<b>230</b>

## Tables

Table 1: <i>Comparison of Traits of Pioneer Leaders Identified in Publications</i> .....	69
Table 2: <i>Comparison of Competencies of Pioneer Leaders Identified in Publications</i> .....	71
Table 3: <i>Comparison of Leader Traits Synthesized under Big Five Dimensions</i> .....	90
Table 4: <i>Frequency Variables Mean and Standard Deviation</i> .....	115
Table 5: <i>Self-Assessed Significance Variables Mean and Standard Deviation</i> .....	118
Table 6: <i>Comparison of Frequency and Self-Assessed Significance</i> .....	121
Table 7: <i>Frequency Variables Mean and Standard Deviation</i> .....	129
Table 8: <i>Self-Assessed Significance Variables Mean and Standard Deviation</i> .....	130
Table 9: <i>Comparison of Frequency and Self-Assessed Significance</i> .....	132
Table 10: <i>Leader Traits Verified to Fit 100% of all Catalysts</i> .....	146
Table 11: <i>Leader Traits Verified to Fit <math>\geq 80\%</math> of all Catalysts</i> .....	156
Table 12: <i>Personality Profile of Pioneer Leader</i> .....	176
Table 13: <i>Competency Model of Pioneer Leader</i> .....	177
Table 14: <i>Comparison of Leader Traits by Publication</i> .....	181
Table 15: <i>Comparison of Leader Traits Grouped under Big Five Dimensions</i> .....	185
Table 16: <i>Comparison of Leader Traits Synthesized under Big Five Dimensions</i> ....	190
Table 17: <i>Round 1 Frequency Variables Pearson Correlation Coefficient and Significance</i> .....	223
Table 18: <i>Frequency Variables for Catalysts of CPMs with Conversions Absent Human Involvement Contributing Very Significantly and Not Very Significantly</i> .....	224
Table 19: <i>Round 1 Frequency Principal Component Analysis of Items</i> .....	225
Table 20: <i>Round 1 Frequency Principal Component Analysis of Variables</i> .....	229

## Figures

Figure 1: <i>Delphi Technique Flowchart</i> .....	31
Figure 2: <i>Definition of Leadership as Relational Influence Process</i> .....	34
Figure 3: <i>Definition of Leadership as Leader Traits</i> .....	34
Figure 4: <i>Development of Leadership Research Foci</i> .....	40
Figure 5: <i>Research Design</i> .....	75
Figure 6: <i>Leader Trait Research Design</i> .....	76
Figure 7: <i>Transformational Leadership Competencies Research Design</i> .....	77
Figure 8: <i>Delphi Technique Detailed Flowchart</i> .....	78
Figure 9: <i>Time of Pioneer Leader's Ministry Prior to Movement Breakthrough</i> .....	103
Figure 10: <i>Year of Witness Prior to Arrival of Pioneer Leader</i> .....	104
Figure 11: <i>Receptivity of People Groups Toward the Gospel</i> .....	106
Figure 12: <i>Ministry Approaches</i> .....	108
Figure 13: <i>Contextualization Approaches</i> .....	110
Figure 14: <i>A Pioneer Leadership Model</i> .....	175

## **1. Introduction**

This study examines the leader traits and competencies of Christian pioneer leaders in the context of the ministry of catalyzing Christian church planting movements among Muslim people groups. Based on a literature review, the Delphi technique is applied to empirically identify the leader traits and competencies that associate with the effective catalyzing of church planting movements.

### **1.1. Pioneer Leadership in its Context — Church Planting Movements among Muslims**

Global Christianity has expanded, at the start of the 21st century, into virtually every country of the world. Increasing numbers of societies continue to be influenced by the Christian message, the Good News of salvation in Jesus Christ. It is the Muslim world that is considered by many to be the final frontier in the spread of the Christian movement (Parshall 2000). But even there, among Muslim people groups, there has been an unprecedented expansion and growth of the kingdom of God in recent years.<sup>1</sup> This growth has occurred in a number of dimensions. Since the inception of a global prayer movement in 1993, Christians worldwide have dramatically increased the depth and breadth of their prayer to bless Muslims (What is it and why? 2014). There has been an increase in the number of cross-cultural Christian workers sent into previously unengaged Muslim people groups, following Jesus Christ's Great Commission to "make disciples of all peoples" (Matthew 28:18). Today over 10,000 cross-cultural Christian workers are estimated to reside in majority

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<sup>1</sup> The theological axioms underlying this study are presented and thoroughly expounded in section 1.7.

Muslim lands with the intention to spread the Good News of Jesus Christ (Livingstone 2014). The past few decades have also witnessed unprecedented growth in the number of Muslims deciding to become followers of the teachings of Jesus Christ (Miller & Johnstone 2015). It is estimated that more Muslims have decided to follow Christ in the last 50 years than throughout the entire previous history of Islam (Trousdale 2012; Garrison 2014). Another phenomenon in some areas is the outbreak of Christian Church Planting Movements, often abbreviated to CPMs. These church planting movements are defined as rapid movements of self-reproducing, indigenous Christian churches (Garrison 2004). It is estimated that more than 86% of all such movements among Muslims have occurred from 2001 to 2014, meaning more church planting movements have been established in the last 15 years than throughout the more than 14 century-long history of Islam (Garrison 2014).

Another reality, however, is that many Christian efforts to reach Muslims with the Good News of the kingdom of God in many contexts have seen very little or no positive response from Muslims. How do we attempt to explain this disparity, that in some situations Christian ministry among Muslims has yielded no clear results, yet in others the results are abundant? What factors have contributed to effective church planting among some Muslim peoples? These are questions with which many Christian scholars and practitioners alike have been wrestling.

In the ecumenical paradigm, as suggested by missiologist David Bosch, the integral nature of the proclamation of the Christian message in mission is affirmed. Bosch defines “mission as evangelism” (1991: 409) and “as witness to people of other living faiths” (1991: 474). Christian mission, insists Bosch, is to be manifested in “the *local* (emphasis his) church everywhere in the world” (Bosch 1991: 378). The World Council of Churches identified the planting of new churches, by churches or



parachurch movements, as a trend within the global church in the context of mission (WCC Conference on World Mission and Evangelism 2005:6). Within evangelical missiology, where this study is situated, two main streams of research on ministry to Muslims have emerged in the past decade. One is the *Fruitful Practice* research project (Woodberry [2008] 2011; Allen et al. 2009). This research project examined successful ministries among Muslims, with the objective of distilling what its researchers called “Fruitful Practices.” These principles are comparable to “best practices” in the corporate world. The other stream is comprised of mission researcher David Garrison’s work on church planting movements (Garrison 1999; 2004; 2014). According to Garrison, a church planting movement occurs when “a rapid multiplication of indigenous churches planting churches sweeps through a people group or population segment” (Garrison 2004:21). This body of research attempts to identify factors that most or all church planting movements have in common during their genesis.

Both streams of research affirm the role of the pioneer leader<sup>2</sup> — the person who enters a society as an outside change agent — as essential in order to see church planting movements catalyzed among Muslims. In fact, the element of leadership is acknowledged to be a critical element. “Identifying the right leadership for the team” is reported to be a fruitful practice (Chard & Chard 2008:174). A survey of 280 successful church planting practitioners revealed that leadership is considered important by 99% of the participants. Only six other of the 42 Fruitful Practices received such unanimous affirmation of importance (Woodberry 2011:104,174,176,178,180,181,183). However, what “the right leadership” looks like is not addressed in the *Fruitful Practice* research.

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<sup>2</sup> When referring to the pioneer leader, although in practice most of them are male, the term is always meant to be gender inclusive and includes both male and female pioneer leaders.

Daniel Sinclair, a seasoned overseer of pioneer ministries among Muslims, devotes the first chapter of his book on pioneer church planting to pioneer leadership. Tellingly, he entitles the chapter “Apostleship: The Great Neglected Subject” (Sinclair 2005:1). Linking the Biblical term of apostleship to pioneer church planting work, Sinclair identifies apostleship as a neglected subject. Sinclair attempts to begin addressing this neglect, yet what he presents on apostolic or pioneer gifting he carefully qualifies with these remarks: “of those I’ve observed who seem to truly have the gifting, I can offer some tentative traits (being very non-dogmatic here!)” (Sinclair 2005:6). Listing fourteen traits and competencies of pioneer leaders, Sinclair concludes: “More could be added to this list. And no doubt some needs to be subtracted from this bit of speculation” (Sinclair 2005:7). Such tentative statements in a volume that is considered a standard reference work for pioneer ministry point to the great need for further research into the leadership factor in church planting movements. A rough idea of what an effective pioneer leader looks like exists, but is rather vague.

Research on this “leadership factor,” the traits and competencies of the pioneer leader, prior to this study has been based merely on anecdotal and intuitive evidence. Previously, no systematic, empirical research into the leadership factor in pioneer church planting movements has ever been conducted. The present study closes this gap. The need for this study, from an academic perspective, is obvious. This need, however, far exceeds the academic.

My own ministry involvement, as an academically “reflective practitioner” (Schön 1984), is within the context of a large international Christian ministry organization that serves Muslims in more than 50 Muslim countries worldwide, holistically and lovingly through projects addressing felt needs of society and by way

of sharing the Good News of Jesus Christ with them. The focus is on unengaged Muslim people groups which, so far, have not had a Christian outreach among them. Engaging these groups requires a residential church planting team with long-term commitment, and with a commitment to work in the local language and culture, reaching out with the goal of seeing a church planting movement emerge (Liverman 2008:23).

Part of my organizational responsibility includes overseeing and developing leaders of such church planting teams. For years, I have wrestled with many questions concerning this topic. How can oversight be most effectively implemented and where should it focus? Likewise I have worked in leadership development, and have wrestled with the question of where such efforts should be aimed. What are the key areas in which we should we equip church planters? Toward what should we train them?

Finding better answers to these questions enables me to fulfill my task in leadership and improve the training I offer. Knowing that many colleagues, both within my own organization as well as in like-minded partner organizations, wrestle with the same questions, it is my sincere hope that the findings of this research provide some answers to enable them to also do their work more effectively.

## **1.2. The Relevance Of This Research**

The desired outcome of this study was to gain further insight into the ways and means by which effective church planting movements in pioneer contexts among Muslim people groups are catalyzed, and in particular, to better understand the leadership factor. In this way, the research makes a contribution to the wider research

on church planting movements and those studies, such as the *Fruitful Practice* research, that identify best practices in Christian ministry among Muslims.

Specifically, the objective was to distill the leader traits (Judge et al. 2002) and the transformational leadership competencies that contribute to the catalyzing of church planting movements, and to find a more complete answer to the question “What traits are possessed by leaders who have been instrumental in catalyzing a church planting movement?” This study focuses on the person of the pioneer leader and his characteristics, known within the leadership theory literature as leader traits (Stogdill 1948; Zaccaro 2007; Bass 2008), as well as on the pioneer leader’s transformational leadership competencies, identified by the school of *Transformational Leadership* as those competencies which bring about transformation. Transformational leadership was selected as one school of leadership theory that describes how the aspirations and behaviors of followers are changed by leadership (Burns 1978; Bass & Riggio 2006). The goal of this study was to clarify which transformational leadership competencies have contributed to the effective catalyzing of a church planting movement and to find an answer to the question “What are the competencies of such a leader?”

The insights of this present research are beneficial in a number of ways. The leader traits identified will help in the identification, selection and appointment of leaders responsible in pioneer contexts, and those working in mobilization and personnel departments of Christian ministries will benefit from the insights. The transformational leadership competencies identified will enable personnel working in training and in staff development to improve leadership development and training. Findings on traits and competencies combined will give overseers and spiritual leaders a clearer picture of how they should focus their attention. Such benefits have

been suggested by leadership researchers Bernhard Bass and Bruce Avolio (1990; 1994), who demonstrate that the insights of transformational leadership (one of the two approaches used in this study and presented below) can be useful in the recruitment, selection, promotion, training and development of leaders. Due to the strict empirical nature of this research, academics in leadership studies and in Christian missiology will also benefit from its findings.

Based on these findings, a competency model for pioneer leadership can be developed. Such a competency model will be an extremely helpful tool in the hands of those involved in pioneer ministry. My hope is to be able to come up with simple concepts and reproducible tools that may be used in various ministry settings among Muslim peoples.

For my own ministry, I intend, based on the insights of this research, to develop a training program for team leaders of church planting teams within our organization. With the desired traits and competencies established, learning objectives can be formulated more precisely. On the basis of clearer learning objectives, better training measures can be chosen and higher quality training curricula can be developed. Using such a training curriculum, I plan to develop training modules in pioneer leadership for our organization and beyond, both for onsite training events, as well as for online learning formats.

In summary, this study has produced new knowledge that moves the academic discourse forward and is beneficial for practitioners in pioneer church planting ministry. These new insights are also useful for leaders who oversee these practitioners and for trainers preparing and equipping such pioneers.

### 1.3. The Context of this Research

This research presents an interdisciplinary pilot study at the intersection of leadership theory and Christian missiology. The starting point of this study is general leadership theory, as the empirical research builds on the insights of such theory. The research was applied empirically to the particular field of Christian pioneer leadership in the context of the Muslim world. This research takes place where *Trait Theory* and *Transformational Leadership* theory, in the field of leadership studies, and the study of church planting movements, in the field of Christian missiology, overlap. In other words, it applies trait and transformational leadership theories to the context of pioneer church planting.

Within the field of leadership research, the areas of transformational leadership and spiritual leadership are the two most closely related to pioneer leadership. Transformational leadership is similar to pioneer leadership in that it focuses on the transformation of aspirations, attitudes, and behaviors of individuals, groups, and even entire cultures (Burns 1978; Bass & Riggio 2006). It is dissimilar, however, in that its context is typically the secular market place. Spiritual leadership focuses on the ministry aspects of leadership; however, it revolves around leadership within the context of established churches, and not in pioneer ministry, where the Christian Church is not yet a reality. This area of overlap between leadership studies and Christian missiology, Christian pioneer leadership, has yet to be established as a field of systematic research.

Within Christian missiology, one specialization is *Frontier Mission Missiology*, which deals with Christian pioneer work. Pioneer work is defined as the work among unreached and unengaged people groups at the frontiers of the Kingdom of God (Winter 1984; Fraser 1987; Johnson 2001b; Liverman 2008). In frontier

mission missiology, one central theme over the past decade has been the theme of church planting movements (Sundell 2014; Garrison 2014). Frontier mission missiologists have focused research on the question, “What lessons can be learned from the successful examples?” The aforementioned *Fruitful Practice* research project (Woodberry [2008] 2011) is the greatest systematic research undertaken so far in pioneer ministry. A four-year study surveyed effective teams from 13 organizations, representing more than 5,800 cross-cultural Christian workers (Allen 2008a:100; Greenlee & Wilson 2008:113). Surveys from approximately 1,200 cross-cultural workers were gathered and carefully analyzed in the process (Allen 2008b). The project involved empirical researchers, scholars in Christian theology, leading frontier mission missiologists, as well as 280 successful reflective practitioners. It examined successful ministries among Muslims with the objective of distilling these Fruitful Practices.

The other major research in the field of pioneer mission is the research on *Church Planting Movements* (Garrison 1999; 2004; 2014; Watson 2011; Trousdale 2012). This research has examined church planting movements from across the globe, in an attempt to identify elements that occur in the genesis of all or most of these movements. Teams of onsite researchers have surveyed these movements and conducted different types of analyses. In recent years both streams of research — that of church planting movements and the *Fruitful Practice* research — have intersected and begun to influence one another (Garrison & Garrison 2008).

This present study contributes also to the fields of trait theory and transformational leadership. Leading theorists Robert House and Ram Aditya identified as need for further research that “the specific emic leader behaviors by which the neocharismatic leadership functions are enacted have not yet been

identified” (House & Aditya 1997:464). This current study sheds more light on how transformational leadership is enacted in Islamic-oriental cultures, rather than in Western organizational cultures. Furthermore, this study’s outcomes, although most explicitly aimed at pioneer church planting leadership, hopefully contribute to the discussion of church planting leadership and spiritual leadership in general.

#### **1.4. The General Research Problem**

Both the *Fruitful Practice* research and the research on church planting movements affirm that leadership is critical in the catalyzing of church planting movements. The contribution of these two bodies of research has been to highlight to pioneer leaders which practices are associated with breakthroughs. Pioneer leaders have been directed to Fruitful Practices and to important elements occurring in most church planting movements, and encouraged to implement these findings in their own work. Beyond these practices and elements, however, the leadership factor as such has not been treated explicitly.

“Identifying the right leadership for the team” has been highlighted as a fruitful practice (Chard & Chard 2008:174), and 99% of the research participants considered the “right” leadership as “important” (:174). What this “right leadership” looks like has not been addressed in the *Fruitful Practice* research in a systematic way. The contribution made by the *Fruitful Practice* research was to survey “the qualities practitioners said they wanted in a leader” (:175); and, as a result, to list the following compilation of traits and competencies: “an evangelistic heart; vision; faith; prayerfulness; ability to recognize gifts in others; praiseworthy character; experience; passion; ability to delegate; servanthood; love of people; availability” (:175).



These findings suggest the existence of a vague understanding of the traits and competencies of a pioneer leader. But this list of traits and competencies is based merely on anecdotal evidence and intuition. Empirical verification was needed. Therefore the general research problem was summarized in the following Empiric Unknown:

The Empiric Unknown: The traits and competencies of pioneer leaders instrumental in the catalyzing of a church planting movement.

The intuitive understanding of the traits and competencies of a pioneer leader as described above was not used as the exclusive basis of this present research, nor were other main representations thereof (such as Miley 2003; Sinclair 2005; Johnson 2009; Allen et al. 2009; Dent 2011; Travis & Travis 2014; Smith 2014), although I considered them in the literature review below. Using these understandings as the primary basis of the quantitative research of this study would most likely have led to what is known as confirmation bias. Confirmation bias is when participants, having been pointed to what is already believed to be known “true,” only confirm existing knowledge. The approach of this study, however, was to break such biases open where they existed. The starting point for this research, therefore, was the findings of secular empirical leadership research. These findings differ from the common understanding of pioneer leadership in terms of what effective leadership constitutes. The results from empirical research in a secular context were expected to complement, expand, revise, and even challenge some of the traditional beliefs about Christian pioneer leadership.

Leadership theory has researched the question “What are the traits of effective leaders?” for more than 100 years (Terman 1904; Stogdill 1948; Bass 2008).

Increasingly, consensus has been reached within trait theory that there are a number of traits that effective leaders universally have in common. The understanding of what these traits are has become increasingly clear (Judge et al. 2002). The present research builds on this understanding, puts it to the test, and verifies these traits in the context of pioneer leadership.

*Transformational Leadership* has been a prominent school of leadership theory since the late 1970s (Burns 1978). It has been established that the competencies required to execute transformational leadership can be learned (Bass & Avolio 1990; 1994). There is growing consensus concerning the competencies a leader needs to exhibit, in order to exercise transformational leadership. The present study builds on these insights, and verifies them in the context of pioneer leadership.

At the convergence of these four streams of research — *Fruitful Practice*, church planting movements, trait theory, and transformational leadership — the main research question of this study was:

The Research Question: What are consistently exhibited and cited leader traits and transformational leadership competencies of pioneer leaders who were instrumental in the catalyzing of a church planting movement among a Muslim people group?

In order to find out which of the universal leader traits are associated with effective pioneer leadership, I needed to find out how frequently such traits are exhibited by pioneer leaders and how significantly such traits have contributed to the

catalyzing of church planting movements. Likewise, in order to find out which of the universal transformational leadership competencies are associated with effective pioneer leadership, I needed to find out how frequently such competencies are exhibited by pioneer leaders and how significantly such competencies have contributed to the catalyzing of church planting movements. The approach of investigation was to analyze what effective pioneer leaders self-report to have contributed to their effective catalyzing of a church planting movement. This led to the following subsidiary research questions:

Research Question 1: Which leader traits do pioneer leaders report to exhibit, and which to have contributed to their catalyzing of a church planting movement and to what extent?

Research Question 2: Which leadership competencies derived from the Transformational Leadership model do pioneer leaders report to exhibit, and which to have contributed to their catalyzing a church planting movement and to what extent?

### **1.5. Research Objects**

The person of the pioneer leader instrumental in catalyzing a church planting movement is the object of this research. The pioneer leader is an outside change agent; he is from a people group and culture other than the people group where he catalyzed the church planting movement. He was the first Christian to engage the people group with the Good News, which led to the catalyzing of the movement. He is not from the same people group in which the church planting movement occurs; he is not the insider-innovator from within the society, nor is he the man of peace

(Matthew 10:11ff; Luke 10:5ff) who is the first from within the people group to be open to the outside Christian worker, opening up his social network for the Good News. The research object is, in many cases, an expatriate, but may also be a citizen of the country in which the church planting movement happens, though from a different ethnic background than the target group. In the latter case, he may share the same language as the people group, and he may be from a geographically close area. In some cases, it may not be an individual catalyst but a pair of two individuals (following Luke 10:1).

The pioneer leaders were surveyed through a communication structure that employed several rounds of questionnaires and feedback, described in detail in section 1.10. In order to rule out rival factors as much as possible, a wide diversity was desirable in the selection of the leaders examined. Individuals were selected for research with consideration for maintaining diversity among the following factors: country of origin, country of service, strategy for ministry, approach to contextualization, and utilization of national coworkers.

All participants in the study have been effective in catalyzing a church planting movement in a Muslim people group. For the purpose of this study, a church planting movement is defined as having occurred when more than 1,000 individuals have chosen to become followers of Jesus Christ or more than 100 churches have been planted in the third generation, meaning that one church planted a second church that in turn planted a third (Garrison 2014).

The research focused on the person of the pioneer leader, which leadership theory labels as leader traits (Stogdill 1948; Zaccaro 2007; Bass 2008), as well as on their transformational leadership competencies, which are understood in the school of transformational leadership as competencies which bring about transformation (Burns

1978; Bass & Riggio 2006). I examined which traits and competencies the surveyed pioneer leaders have in common, in order to establish an association between traits, competencies, and the effective catalyzing of a church planting movement.

### **1.6. Limitations of this Research**

The present research constrained itself to the schools of trait theory and transformational leadership. It did not consider other leadership theories such as *Leadership Styles*, *Contingency* approaches, *Transactional*, *Charismatic*, *Servant*, or *Authentic Leadership*, to name the main schools of thought (Bass 2008; Northouse 2010).

Leadership style theory has been largely eclipsed by contingency or situational approaches. Surveys have shown that leaders do not normally rely on one predominant style, but they apply different styles contingent on each situation (Bass 2008:466). The accepted conclusion of research on contingency or situational approaches is that there is no single approach that produces effective leadership. Per definition, the conviction is that each situation, each assignment, and each individual or group working with a leader is unique and therefore requires a unique leadership style, contingent on the situation. Therefore, leadership style or contingency approaches were unlikely to yield any conclusive findings explaining the leadership effectiveness of pioneers.

The transactional leadership model was not relevant because pioneer leadership transcends the merely transactional aspects of leadership. Transactional leadership may be effective in the context of clearly defined transactions between a titular leader and a subordinate, where the leader has positional power with contingent rewards and punishments as part of the transaction, and the subordinate in exchange

renders his compliance and effort (Burns 1978; Avolio & Bass 1991). The setting of pioneer leadership, however, is a non-organizational one, with no rewards involved.

*Servant Leadership* (Greenleaf 1970) is too specific a theory, as it only highlights the servant nature of leadership, and so not likely to answer the research questions of this study. The emergence of *Authentic Leadership* theory (Gardner, Avolio, Walumbwa & Summit 2005) is relatively recent, and has not yet developed into a fully-fledged leadership theory. Highlighting only one aspect of leadership, its authenticity, it is also too limited an approach to analyze pioneer leadership. In any case, authenticity appears as one trait within the trait approach, and thus has been considered, at least as a subcategory.

Transformational leadership and charismatic leadership (Conger 1999; Hunt & Conger 1999) share much in common. Charismatic leadership is understood as the leadership of people who exhibit dominance, self-confidence, possession of strong moral values, and a desire to influence. For this present research, transformational leadership presented itself more useful, since transformational leadership is a more comprehensive theory than charismatic leadership (Yammarino, Spangler & Bass 1993). Pioneer leadership is transformational in nature, as leaders set out to transform the worldview, aspirations, attitudes, and lifestyle of individuals and entire communities. Transformational leadership has a moral element (Avolio 1999): It is “morally uplifting” (Northouse 2010:187), which sets it apart from almost all other leadership approaches. Additionally, it may be applied in settings where the outcomes for the individuals influenced by it may not be positive in terms of personal gain (Northouse 2010:175), which is often the case for Muslims who surrenders to the transforming power of Jesus Christ and his claims. Finally, substantial evidence has already been accumulated to show that transformational leadership is an effective

approach to leadership (Yukl 1999; Bass 2008). These reasons led to the choice of transformational leadership as the most suitable framework for this research.

Transformational leadership is presented in its entirety in chapter two.

There is one caveat that should be mentioned concerning the choice of transformational leadership as a framework to examine pioneer leadership.

Transformational leadership was developed in the context of organizational leadership, and presumes that the leader is in charge of something that already exists and that he already has followers. This is not true for a pioneer leader. However, the model is still applicable because the dynamic of leadership is not understood in terms of position and power, but in terms of influence, as defined later in more detail (see below under section 1.10). Transformational leadership emphasizes that leaders do not lead by way of positional or titular leadership, but through influence. This is illustrated by this exemplary statement:

“Positional leadership is based on the rights granted by the position and title. Nothing is wrong with having a leadership position. Everything is wrong with using position to get people to follow you” (Maxwell 2013:5).

Although neither titular leadership nor followership can be assumed at the outset, transformational leadership can be applied to the context of pioneer work because in both the essence of leadership is influence in a relational process.

Therefore, in summary, trait theory and transformational leadership were chosen as the frameworks that seemed most promising in terms of the likelihood of revealing insights into effective pioneer leadership. Within these frameworks, this study makes a contribution to uncovering the relevance of universally effective leader traits in the particular context of pioneer ministry. Likewise, it brings further clarification to the competencies of transformational leadership in this specific

context. And, from the angle of frontier missiology, this research sheds more light into the leadership factor in church planting movements.

### **1.7. Biblical and Theological Foundations**

There were several theological convictions underlying this research. In summary, there are three factors believed to influence the emergence of church planting movements, or the impediment thereof: the person of God, the Muslim recipients of the Good News, and the person of the pioneer leader (Packer 1961; 2008; Clark 2006; Snyder 2010). Three elements serve to predict the success of attempts to catalyze a church planting movement: the sovereignty of God, the receptivity of the Muslim society, and the person (traits) and ministry (competencies) of the pioneer leader.

The first predictor is the sovereignty of God. In one way, this predictor eludes all human investigation (Luther [1516] 1937; Calvin [1536] 1994; Grudem 1994). This elusiveness reflects the conviction of the Apostle Paul when he writes: “How unsearchable are his judgments and how inscrutable his ways!” (Romans 11:33) A theological foundation underlying this study is that both of these statements are true: God is sovereign, and man is responsible.

God is sovereign. He determines all events (“all things”; Ephesians 1:11) according to his perfect, eternal will and plan. At the same time, man is responsible for his every action, and mankind’s decisions are genuine decisions, in that they have a real impact on the outcome of events (Grudem 1994:315-337). This set of convictions is a Calvinistic view of the doctrines of God and of soteriology (Calvin 1536). Combined, these convictions mean that the following propositions are equally true (Packer 1961; 2008; Clark 2007):



- Wherever Muslims come to faith in Christ Jesus, it is ultimately because of God's sovereign election and predestination. Wherever a church planting movement emerges, it is because God sovereignly willed for it to happen.
- Each Muslim makes a genuine, willful decision in rejecting or accepting Jesus Christ, a decision for which he will be held responsible. Wherever the message of Jesus Christ has been proclaimed and a church planting movement has not happened, it is because Muslims have willfully rejected the gospel.
- Each pioneer leader makes genuine decisions in how to live his life and carry out his ministry among a Muslim society. These decisions can be conducive to the catalyzing of a church planting movement or they can impede it (Goldmann 2006).

The second predictor to the effective catalyzing of a church planting movement, accordingly, is the receptivity of the Muslim people among which the Good News is spread. The Bible teaches that the amount of fruit may not lie in the effort of the sower, but in the fertility of the soil (see Matthew 13:23). A rough survey of the Muslim world today confirms this. There are people groups and regions with great receptivity, where almost every church planting team is fruitful. Examples include the Albanians or the Kabyle Berbers in North Africa (Mandryk 2010:95.98; Blanc 2006). Among other people groups, receptivity is so low that church planting teams have seen hardly any fruit at all, even as they have implanted the gospel into communities, for example among the Malay or Bruneians (Mandryk 2010:557.172).

The third predictor to the effective catalyzing of a church planting movement is the person of the pioneer leader. Whilst holding the above theological convictions to be true, it still means that, on a practical level, the pioneer leader is a critical factor in whether or not a church planting movement emerges. It has been said that we teach

what we know, but we reproduce who we are. Modeling is absolutely essential in Christian discipleship (2 Timothy 3:10). Thus, it is assumed that the traits of a pioneer leader will influence his effectiveness. It is also assumed that in the same way the pioneer leader's transformational leadership competencies influence his effectiveness.

Theologically, since God has chosen to use human agents to take the Good News of his kingdom to mankind, the presupposition that the person of the disciple maker determines the results applies to pioneer church planting as well. Biblically, the sequential chain of the Apostle Paul in Romans 10 seems to indicate the critical factor of the pioneering gospel messenger. In Romans 10:14-15, Paul outlines the chain that must occur before a person comes to faith in the gospel:

1. God sends a "sent one" (the meaning of *apostle* or *missionary*)
2. The sent one preaches
3. The unbeliever hears
4. The unbeliever believes
5. The unbeliever, now a believer, calls on the name of the Lord
6. The believer is saved

This chain of elements can be summarized in the rhetorical question: "How can they call on the Lord without the sent one — the pioneer leader?" They cannot! The person and ministry of the pioneer leader is an essential element.

The Apostle Paul, the ultimate model for all pioneer leaders, describes the diligence of his own efforts, stating, "Like a skilled master builder I laid a foundation." (1 Corinthians 3:10). Paul likens himself to a "skilled master," referring explicitly to his skills. Hence, skills do determine the outcome, which includes transformational leadership skills: "The fire will test *what sort* of work each one has done" (1 Corinthians 3:13). The work will either be burned up or survive. Paul's

ministry can be considered the same in nature as that of the leader of a modern-day church planting team. Accordingly, “what sort of work” a pioneer leader does determines whether it is going to produce lasting fruit or not.

The confluence of the divine and the human factor is succinctly formulated by the Apostle Paul and he summarizes the theological foundation underlying this study, when referring to those who build God’s church as “God’s fellow workers” (1 Corinthians 3:9). The Greek word Paul uses for fellow workers, also translated as coworkers, is *συνεργοί*, the root from which our contemporary word “synergy” is derived. It is the conviction underlying this study that the effective catalyzing of a church planting movement is the synergy of the human element with the divine, or “a divine-human cooperative” (Garrison 2014:255).

Based on these Biblical and theological foundations, there are three main predictors that determine whether a pioneer church planting effort among Muslims is going to be effective or not: the sovereignty of God, the receptivity of the Muslim people group to the Good News, and, finally, the person of the pioneer leader (Packer 1961; 2008; Clark 2006; Snyder 2010). The person of the pioneer leader is the focus of this research.

### **1.8. Assumptions and Presuppositions**

Since the pioneer leader is a critical factor in whether a church planting movement emerges, the effectiveness of his life and ministry can and must be examined and analyzed to find which traits and competencies impact his ministry (Livingstone 1993:15-16.18). The assumption here is that the messenger is the message, as communication theory holds (Hesselgrave 1991; Müller 2006). Thus, it is

assumed that the traits of a pioneer leader influence his effectiveness. The same is assumed to be true for transformational leadership competencies.

The notion that “everything rises and falls on leadership” (Maxwell 2001:37) may not be as absolutely and comprehensively true as claimed, but it has become a universal conviction that leadership is a critical factor in any human endeavor. Neill Mims and Bill Smith, veteran CPM trainers with almost 20 years of research in church planting movements, state: “At the end of the day, it is the man and woman of God and not the method that God blesses” (Mims & Smith 2011:8). The person of the pioneer leader is the key element determining whether or not a church planting movement is launched. Drawing upon his many years of experience, Greg Livingstone (1993:26) formulated the same in his groundbreaking doctoral study: “The human factor will be the variable between effective and ineffective church planting efforts.”

The underlying hypothesis of this study was that there is, indeed, an association between certain leader traits, as well as certain transformational leadership competencies, and the effective catalysis of a church planting movement. Among reflective practitioners there has been a vague, intuitive understanding that this is the case and even, to some extent, what these traits and competencies are, yet these have not been verified by empirical research.

In summary, the analysis of the leadership factor of church planting movements helps to explain which traits and competencies are associated with the effective catalyzing of such movements. At the same time, it needs to be remembered that the investigation of the pioneer leader is only one of the three crucial puzzle pieces.

### **1.9. Knowledge-Constituting Interests**

This research had very obvious knowledge-constituting interests, which need to be acknowledged. The motivation for this research went far beyond academic curiosity. The role in which I conducted this research was that of a “reflective practitioner” (Schön 1984) with a technical research interest. I am a senior leader in an international Christian ministry, with a vision that includes the entire Muslim world. This organization’s mission statement spells out its ambition to plant churches that lead to movements among all Muslim peoples. The organization is the largest evangelical ministry in the Muslim world and considered by some Christian leaders as among the most influential. As such, the weight of this work is nothing less but a felt responsibility for the Christian ministry to 1.6 billion Muslims worldwide. I have oversight responsibility for a large number of leaders serving Muslims. My passion is to see pioneer leaders equipped for a fruitful ministry among thousands of Muslim people groups, within my own agency and, beyond that, in like-minded partner agencies.

My ambition has been to distill and generate a functional and pragmatic theory, to understand the leadership factor of church planting movements better, so that practitioners will better know how to catalyze them wherever they serve. My vision is that movements will not only happen in certain parts of the Muslim world, but among every single Muslim people group on the planet.

Within these knowledge-constituting interests I recognize my strong desire to find results — results that will help leaders and trainers better equip these thousands of pioneers and make them more effective than before. Being aware of this desire, I have exerted great caution in interpreting the data and to refrain from premature

conclusions. The research method of choice, consisting of iterative rounds of surveys, is designed to counter such inclinations.

Into this research I brought the personal experience of attempts to catalyze a church planting movement among Muslims, both successfully and unsuccessfully. I am aware that I may have been inclined to “recognize” myself or my own competencies in the data. My commitment to counter this was to look at such findings with extra scrutiny.

### **1.10. Research Methods**

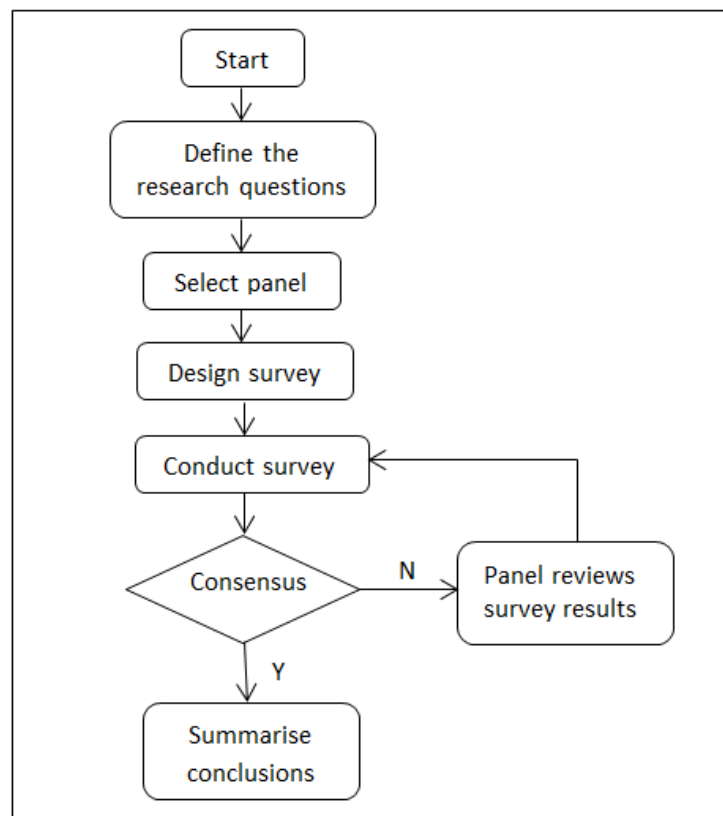
The objects of this research are pioneer leaders, in particular their leader traits and transformational leadership competencies, and how these are associated with catalyzing a church planting movement. The research used a mixed-methods approach, combining quantitative and qualitative data analysis. The primary approach for this study, for a number of reasons, is a quantitative method, following the suggestions of Creswell for selecting a quantitative approach (2008): The purpose of this research is to explain relationships between factors; these are relationships that exist as relationships within the context of social interactions; these realities of social interactions are intended to be measured; the study builds on the existing theories of the body of research on leader traits as well as transformational leadership; and categories for these theories already exist, and they are applied to the new field of pioneer leadership. This means the approach is deductive, the results are descriptive, and finally, a generalization, as much as is possible, to the field of pioneer leadership is intended (Creswell 2008).

The research method selected as the most appropriate for the purposes of this research is the *Delphi Technique*. The general usefulness of the Delphi technique is in

fields where little certain or confirmed knowledge exists. It is an acknowledged method to explore future or new terrain (Borg & Gall 1983).

The Delphi technique is a structured research method that facilitates systematic communication among a panel of experts. The underlying rationale is that “two heads are better than one, or ... n [sic] heads are better than one” (Dalkey 1972:15). The Delphi technique is useful “to develop a full range of alternatives, explore or expose underlying assumptions, as well as [to] correlate judgments on a topic spanning a wide range of disciplines” (Hsu 2007:1).

The Delphi process can be broken down into the following stages: The researcher designs the research question, and then selects a panel of subject experts who are knowledgeable about the area of research, often from various disciplines. He then designs the survey, and conducts the survey by asking the experts to fill out a survey questionnaire. This happens in several rounds, normally two to three. After each round, the researcher calculates the mean or median of all answers given, collates any additional input, and then feeds it back anonymously to the participants. In feeding the results of the previous survey round back to the panel, he points out incongruences and unexpected results, and invites further comments from the experts. This process continues until a measure of convergence among the panel is reached. The basic structure of the process is summarized by the following diagram (McCoy, Thabet & Badinelli 2009):

Figure 1: *Delphi Technique Flowchart*

The Delphi technique was first developed in 1944 as a means to forecast the impact of future technological developments on warfare. Scientists Olaf Helmer and Norman Dalkey developed the process of iterative rounds of surveys which steer toward consensus building (Helmer & Dalkey 1963). Originally named after the Greek oracle ‘Delphi’ (Grisham 2009), this technique has been mainly used in future forecasting within science and technology. Since the 1970s, it has frequently been used in policy-making in various countries (Nelson 2006).

Educators George Piskurich and Ethan Saunders (1998) modified the Delphi technique to develop a competency model, in their case for learning technology designers. Since then, the technique has been used in various fields of study such as program planning, needs assessment, policy determination, and resource utilization (Skulmoski, Hartman & Krahn 2007), and has become popular across many scientific disciplines (Kennedy 2004). More than 100 educational studies have been conducted



using the Delphi technique (Cook 2004) and it also has been the research method for many PhD studies in various disciplines (Grisham 2009).

In studying the breadth of the Delphi technique, research theorists Harold Linstone and Murray Turoff (2002) identified several indicators which show the usefulness of the technique in any given research situation. Linstone and Turoff proposed that where one or more of the indicators are present, the usefulness of the Delphi technique would be evidenced. Building on Linstone and Turoff's indicators (Linstone & Turoff 2002), the topic of pioneer leadership suggests the employment of the Delphi technique for several reasons. It is the method of choice for this study because:

1. Pioneer leadership is a mostly unexplored field.
2. The topic is so complex that it does not lend itself to precise analytical techniques, but benefits from subjective judgments of a collective.
3. It correlates informed judgments on a complex topic.
4. Using such an open approach does not narrow the potential findings too early; yet, because of the iterative nature of the process, it does allow for increasing focusing during the process.
5. The contributors are among the few experts in the area of effective church planting movements, yet represent very diverse backgrounds.
6. The likely heterogeneity of participants is preserved.

Based on the findings of the literature review, the Delphi technique was selected for use in this present research. This study tested the findings of general leadership research against the experiences of effective pioneer leaders. This adapted Delphi approach of building onto a synthesis of a literature review was popularized by

human resource researcher and consultant Patricia McLagan (1980) in the development of competency models and has since been used in much research into competencies (Thach 1994; Rothwell 1996; Williams 2000; Nelson 2006). It has been used, in particular, in research into competency models for leadership roles, for example in leadership for distributed learning, and has been shown to deliver reliable results (Nelson 2006).

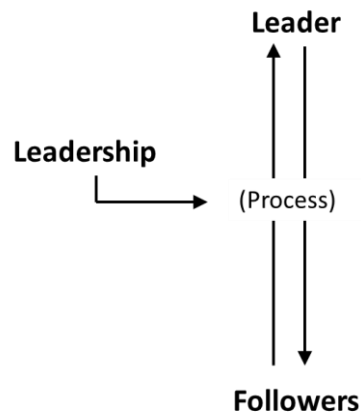
The purist Delphi technique builds on no previous knowledge and begins by asking open-ended questions. In this research I applied an adapted Delphi technique, because there was no need to begin at square one, as has been documented for similar research situations (Custer, Scarella & Steward 1999). The empirical leadership research had uncovered universal leader traits and transformational competencies which could be built on. This is why in chapter 2 I conducted a comprehensive literature review of the fields of trait theory and transformational leadership and synthesized the findings of this literature review, in order to distill the most significant outcomes.

### **1.11. Definitions**

The following concepts are central to this study, and require definition.

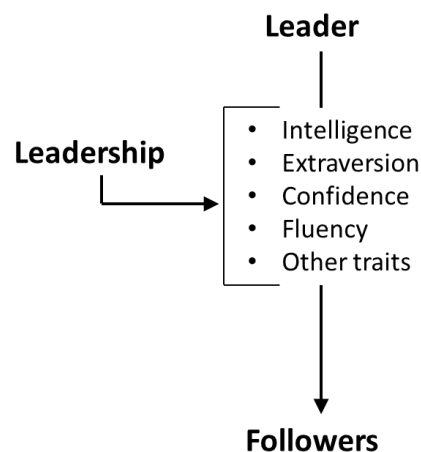
*Leadership:* A one-word definition of leadership is “influence.” Leadership is defined here as the relational process through which a person influences the beliefs, attitudes, and behaviors of others. Leadership, in this understanding, is influence towards change. It is not defined by certain positions, nor restricted to certain functions, nor limited to a particular set of activities (Northouse 2010:2-4). This understanding of leadership can be made visible in the following way (Northouse 2010:5):

Figure 2: *Definition of Leadership as Relational Influence Process*



The definition becomes even clearer, when contrasted to another common understanding of leadership, the understanding of trait theory, where leadership rests in the person of the leader (Northouse 2010:5). This more restricted definition, depicted in the following figure, is not the understanding of this study.

Figure 3: *Definition of Leadership as Leader Traits*



*Leader traits:* Leader traits are understood here as trait theorist Stephen Zaccaro defines them, as “patterns of personal characteristics [...] that foster consistent leadership effectiveness” (Zaccaro 2007:7). Zaccaro defines leader traits more broadly than some of the traditional definitions which restrict leader traits to personality attributes. This definition used in the present study includes any “qualities that

differentiate leaders from non-leaders” and includes “motives, values, cognitive abilities, social and problem-solving skills, and expertise” (Zaccaro 2007:8).

Competence expert Richard Boyatzis’ definition of a leadership trait is along the same lines: “an underlying characteristic of an individual that is causally related to effective or superior performance in a job” (Boyatzis 1982:21).

*Transformational leadership:* Transformational leadership is one of the main schools of leadership theory. The main concept is that transformational leadership – in one word – transforms. It transforms perceptions, attitudes, motivations, and, ultimately, behaviors of individuals and groups (Bass 2008:618). Transformational leadership is best understood when contrasted with transactional leadership. Transactional leadership is a *do ut des* kind of transaction. It can be described as a carrot and stick approach, where the leader rewards or sanctions the follower for meeting or not meeting agreements. Transformational leadership transcends such interactions and brings about transformation of the follower, the leader-follower transaction, and even the leader himself. When used here, transformational leadership refers to the leadership school by that name and describes leadership that transforms individuals and groups.

*Transformational leadership competencies:* McLagan defines a competency as “an area of knowledge or skill that is critical for producing the outputs” (McLagan 1989a:77). Following this general definition for a competency, a transformational leadership competency is an area of knowledge or skill that is critical for leadership to be transformational. In this context, it is helpful for the relationship between traits and competencies to be clarified. Robert Katz, an influential skills theorist, distinguishes the two: “Traits are who leaders *are*, competencies are what leaders *can accomplish*” [both emphases his] (Katz 1955:34; Northhouse 2010:40). Bass draws an insightful

contrast in his definition of competency: “When traits are requirements for doing something, they are called ‘competencies’” (Bass 2008:103). Within this definition, a trait is viewed by itself, whereas a competency may be that same trait set in relation to an activity.

*Pioneer leader:* A pioneer is defined as someone who takes the Good News to a previously unreached people group. It is the modern equivalent of the Biblical term *apostle* (ἀπόστολος; Brown 1980), someone who is sent by the Church cross-culturally to take the Good News where it is not yet (Johnson 2009:69). Among frontier missiologists in recent years, a return to the usage of the Biblical term *apostle* or *apostolic leader* has occurred (Murphy 1976; Greene 1984; Griffiths 1985; Fraser 1987; Caldwell 1992; Miley 2003; Sinclair 2005; Johnson 2009; Dent 2011). These terms are equivalent with what is described here as a pioneer leader. In order to communicate to a wider audience I have chosen to use the term *pioneer leader*.

*Effective in catalyzing:* The term “catalyzing” is common among missiologists (Johnson 2001b), to describe that the life, leadership, and ministry of a pioneer leader can have a catalytic effect such that a church planting movement is initiated. It does not mean that they were the only independent variable; rival explanations were identified under section 3.3. The person of the pioneer leader is simply the central factor examined in this study.

*Church planting movements:* I follow the standard definition of one of the leading thinkers, David Garrison, who defines a church planting movement (CPM) as “a rapid multiplication of indigenous churches planting churches that sweeps through a people group or population segment” (Garrison 2004:21). Garrison defines the size of church planting movements as “at least 1,000 baptized believers over the past one or two decades or 100 new church starts over the same time frame within a given

people group or ethnic Muslim community” (Garrison 2014:39). Since this definition is standard among frontier missiologists, I use it in this study.

*People group:* A people group is defined here as an ethno-linguistic unit. This is an ethnological definition, on the basis of Biblical theology (Piper 1993; 2010; Showalter 1996).

*Muslim:* A people group is considered Muslim when the majority of the population adhere to the religion of Islam. Their expression of Islam may be orthodox or folk Islamic in nature, they may be devout or nominal in allegiance to it. This is an emic definition: Members of this people group consider themselves Muslim. Thirty-one of the 35 church planting movements examined in this study were catalyzed among a majority Muslim people group and are made up of believers from Muslim background. One CPM examined comprises the majority from Animistic and Catholic background; two from Hindu background; and one from Buddhist background, but they were included because they include significant numbers of believers from Muslim background.

### **1.12. Limitations of this Research**

The research design of choice has brought certain limitations to the research, as any choice would. In terms of the leader traits analyzed, the research did not go into as much depth as the application of psychometric instruments would have, which would have delivered a more in-depth psychological analysis. The application of such an in-depth psychological analysis however would have detrimentally narrowed the potential findings in a certain direction, depending on how the particular instrument is constructed. Traits theorists have argued that in research “frameworks cannot be limited in their elucidation of central leader attributes” (Zaccaro 2007:1).

Furthermore, because of this study being a pilot study, it was not only preferable, but necessary for it to have a rather broad approach.

The Delphi technique has certain general limitations in its reliability. It has been pointed out that the consensus of a panel, even if they are experts, does not guarantee reliable results. If the experts all have flawed subject knowledge, no dissonance will surface in the process. If all the experts have blind spots in their understanding, or have limited knowledge in certain aspects, the technique is not able to produce new insights into these aspects. As has been aptly commented, the Delphi technique may “add only confidence to their ignorance” (Green, Armstrong & Graefe 2007:3).

Because participants were identified through the personal networks of the author, it is possible that proportionally more Westerners than catalysts from the Global South were included in the study. A certain extent of selection bias needs to be acknowledged. The only way to counter such potential sampling bias would have been to extend the participant identification process beyond correspondence to on-site interviewing in all Muslim countries, which was unfeasible, given the scope of this study.

A further limitation, related to the above, is that the Delphi technique only surveys the self-perception of the pioneer leaders. The reality of blind spots, as depicted in the Johari Window (Luft & Ingham 1955), needs to be acknowledged. A 360-degree assessment, adding the perspective of a supervisor, a peer, and a member under the leader, would give a more comprehensive picture of reality than self-perception alone. Colbert et al. (2012) have pointed out that this limitation applies to almost all trait studies. To compensate for this limitation, the participating pioneer leaders were not only surveyed on the self-reported perceived significance of the

leader traits and transformational leadership competencies, but also on the frequency with which they actually exhibit them.

### **1.13. Summary and Perspective**

In this first chapter the context of this study was described, which is pioneer church planting among Muslims, as well as its relevance to the context of the academic fields of leadership theory and Christian frontier mission missiology. The research problem was identified, with the empiric unknown of the traits and competencies of pioneer leaders. Based on this unknown the research question was formulated as: “What are the leader traits and transformational leadership competencies of pioneer leaders who were instrumental in the catalyzing of a church planting movement among Muslims?” The research object, the person of the pioneer leader, was outlined, and the limitations of this study were acknowledged. Underlying assumptions and presuppositions, including theological convictions, were identified, which led to the conclusion that the traits and competencies of a pioneer leader are indeed a factor that determines whether a church planting movement is effectively catalyzed or not. My own personal knowledge-constituting interests were acknowledged. The Delphi technique as the research method of choice was introduced and a rationale for its choice presented. The key terminology used in this study was defined. Finally, the limitations of the study, inherent in the choice of the Delphi technique, were acknowledged.





In recent decades, trait theory, long considered the most established and mature school of thought regarding leadership, has sparked renewed interest in recent decades. Yet, transformational leadership, which along with charismatic leadership falls under New Leadership approaches, is the field that has experienced the strongest interest among researchers since it was first introduced in 1978. It would not be possible — or even helpful — to consider every one of the leadership theories in a literature review; a selection needs to be made. Based on the criteria of overall prominence, longevity, consolidation, and current weight in leadership theory, trait theory and transformational leadership become the logical choices as two of today's main schools of leadership on which to focus (Bass 2008; Northouse 2010).

## **2.2. Trait Theory**

In the following review of the literature I address the field of trait theory from its first known publication in 1904 (Terman) to the present day. Due to the wealth of more than 500 empirical studies on leader traits, it is impossible to consider each individual publication within the scope of this research. Instead, this literature review focuses on the meta-analyses and qualitative reviews of these trait studies. Special consideration is owed to the two meta-analyses of the trait literature, conducted by Lord, De Vader, and Alliger (1986) and by Judge, Bono, Ilies, and Gerhardt (2002). They are the only two meta-analyses produced on leader traits, and they provide a statistical analysis of a large number of empirical studies on effective leader traits. In addition, all major qualitative reviews are analyzed, which include those by Stogdill (1948; 1974), Mann (1959), Kirkpatrick and Locke (1991), Yukl (Yukl & Van Fleet 1992; Yukl 1998), Hogan, Curphy, and Hogan (1994), House and Aditya (1997),

Zaccaro and colleagues (Zaccaro 2001; Zaccaro, Kemp & Bader 2004), and Northouse (2010).

In comparing and synthesizing the findings of these studies, it became clear that, due to a lack of a uniform nomenclature across the different studies, it is not entirely possible to compare each trait identified in the different studies. However, a number of universally valid leader traits that are associated with leadership effectiveness have emerged over time, and consensus has been reached on these traits. These traits, presented below, became the foundation of the empirical research of this study.

Trait theory is as old as leadership itself. The predominant leadership theory of the past can be labeled as *Great Man* theory (Conger 1992; Northouse 2010:15). For millennia, the universal notion of leadership was that a leader was the person with innate charisma and capabilities and that such a person would simply emerge and rise to leadership, as “the cream rises to the top.” In other words, it was believed that certain traits determined leadership success — what we today would label as trait theory. What distinguishes the earlier *Great Man* theory from trait theory is that the former proposed such leader traits to be innate, whereas today’s trait theory allows for the idea that some traits are innate, others may have a genetic disposition, and yet other traits can be acquired and taught.

Leader traits were first formally studied in the first decade of the 19<sup>th</sup> century (Terman 1904; most likely the very first article that was published). The most significant shaper of trait theory for almost an entire century was leadership theorist Ralph Stogdill, with his direction-pointing qualitative reviews and own research contribution (1948; 1974). Other most widely received qualitative reviews of publications on leader traits have been Lord et al. (1986), Judge and associates (Judge,

Bono, Ilies & Gerhardt 2001; Judge et al. 2002), and in most recent years Zaccaro (Zaccaro, Foti & Kenny 1991; Zaccaro 2001; Zaccaro, Kemp & Bader 2004; Zaccaro 2007; Day & Zaccaro 2007). A number of other authors have studied effective leader traits and published their own trait lists. These include, in order of publication: Kirkpatrick & Locke (1991), Yukl & Van Fleet (1992), Hogan et al. (1994), House & Aditya (1997), Yukl (1998), Daft (1999), Bass (1990; 2008), and Northouse (2010).

Stogdill (1948) was the first researcher to conduct a comprehensive review of trait studies, considering all such studies on traits published up until 1948 and identifying 128 studies in total. His review identifies the following traits “with the highest overall correlation with leadership [...] in approximate order of magnitude of average correlation coefficient” (Stogdill 1948:63): originality; popularity; sociability; judgment; aggressiveness; desire to excel; humor; cooperativeness; liveliness; and athletic ability. Additional traits correlated with leadership found in more than 10 of the studies included (Stogdill 1948:63-64): intelligence; scholarship; dependability; activity and social participation; socio-economic position; initiative; persistence; knowledge; self-confidence; alertness; adaptability; and verbal facility.

In conclusion Stogdill summarized his review with the following statement which, because of its history of reception and impact, I will quote verbatim:

“The total weight of the evidence in this group of studies suggests that if there were general traits that characterized leaders, nonetheless the patterns of such traits were likely to vary with the leadership requirements of different situations” (Stogdill 1948:61).

Stogdill then goes on to quote two other reviews (Jennings 1943; Newcomb 1943) to say that their “authors concluded that these findings provided ‘devastating evidence’ against the concept of the operation of measurable traits” (Stogdill 1948:65). Stogdill’s conclusion is that both individual traits and the right situational

approach of leadership contribute to effective leadership, as does the interaction between the two. This finding means that a set of particular traits is required for any particular situation for a person to exercise effective leadership.

Stogdill's article changed the history of leadership research. After its publication, researchers began to disregard leader traits in leadership theory, resulting in the consequential demise of trait theory in favor of other leadership theories for a few decades. Stogdill's above summary was misinterpreted by some authors to mean that leader traits were to be considered a relatively insignificant factor in effective leadership (Judge et al. 2002; Zaccaro 2007; Bass 2008). Zaccaro et al. describe that henceforth "trait explanations of leader emergence are generally regarded with little esteem by leadership theorists" (Zaccaro, Foti & Kenny 1991:308). It was not until the 1980s that the significance of leader traits was rediscovered and recognized due to a re-examination of the data of Stogdill's (1948) review by Robert Lord and colleagues (Lord, De Vader, Alliger 1986), which led to the resurgence of publications on traits between the mid-1980s and today (Judge et al. 2002; Bass 2008:81).

As researchers moved away from trait theory, little progress was made in the decades following Stogdill's review. One of the few reviews produced during that time was by Richard Mann (1959), who analyzed all studies on the relationship between certain personality characteristics of individuals and their leadership effectiveness, as well as their popularity, task activity, social-emotional activity, and conformity, particularly in small groups. Identifying over 500 different measures of personality in the various studies, Mann, as the first leader trait researcher, grouped these measures into different dimensions of personality. Leaning on the psychological personality dimension common at that time, the seven dimensions Mann developed

were: intelligence; adjustment; extroversion-introversion; dominance; masculinity-femininity; conservatism; and interpersonal sensitivity. Mann found the following traits were positively correlated with leadership performance in a high percentage of studies examined: Intelligence (in 88% of all studies); adjustment (80%); interpersonal sensitivity (74%); dominance (73%); extroversion (72%); and masculinity (71%). While reporting these high percentages of studies showing positive correlations, Mann stressed in his summary evaluation that he considered the overall correlation between these leader traits and leadership performance to be relatively low: “In no case is the median correlation between an aspect of personality covered here and performance higher than .25 and most of the median correlations are closer to .15” (Mann 1959:266). Mann disregarded the correlation between those leader traits identified in the empirical studies and leadership performance.

In 1974 Stogdill conducted another qualitative review of 163 trait studies that had been published since his 1948 review (Stogdill 1974). His later review identifies characteristics that meet any of these three qualifications: they “differentiate (1) leaders from followers, (2) effective leaders from ineffective leaders, and (3) higher echelon from lower echelon leaders” (Stogdill 1974:81). Of those characteristics, the following are supported by 10 or more studies: Physical activity/energy; education; social status; intelligence; knowledge; fluency of speech; adjustment; assertiveness/aggressiveness; dominance; emotional balance/control; nonconformity; originality/creativity; self-confidence; achievement drive/desire to excel; drive for responsibility; enterprise/initiative; task orientation; administrative ability; and sociability/interpersonal skills. In summary, Stogdill confirms the outcomes of his earlier (1948) review and upholds that “personality is a factor in leadership differentiation” (Stogdill 1974:82), although situational factors play a mediating role.

In the first meta-analysis on leader traits, Robert Lord, Christy De Vader, and George Alliger (1986) re-examine the reviews by Stogdill (1948) and Mann (1959), consistently applying validity generalization procedures to the same data reviewed by Stogdill and Mann. Rather than building conclusions heavily on the low medians, as Mann did, Lord et al. reach different conclusions in their analysis. Lord et al. suggest that trait literature has too uncritically absorbed Mann's interpretation and conclusions. In addition, Lord et al. review 12 trait studies published between Mann's study in 1959 and 1977, which confirm their findings: "In short, personality traits are associated with leadership perceptions to a higher degree and more consistently than the popular literature indicates" (Lord et al. 1986:407). Lord et al. confirm the traits of intelligence, extroversion, dominance, and masculinity as "significantly related to leadership" (Lord et al. 1986:402), even to the extent "indicating that contingency theories of leadership perceptions may not be needed" (Ibid). With such a conclusion Lord et al. suggest that the four leader traits identified tend to transcend the particularity of situations and enable effective leadership regardless of context.

Robert House and Mary Baetz likewise re-analyzed Stogdill's 1948 review, ignoring the data from those studies involving non-adults (House & Baetz 1979). With this approach, they identified the following leader traits: intelligence; prosocial assertiveness (or dominance); self-confidence; physical energy; task-relevant knowledge; and adjustment. House and Ram Aditya (1997) report on these six traits again, with prosocial assertiveness (or dominance) now named prosocial influence motivation. House and Aditya's review adds four more traits: achievement motivation as a trait verified by research into achievement motivation theory (McClelland 1985), as well as power social influence motivation (measured as power motivation) from the research into Leader Motivation Profile theory (McClelland 1975), and finally,

flexibility and social sensitivity, from the research body of Kenny and associates (Kenny & Zaccaro 1983; Zaccaro, Foti & Kenny 1991).

Gary Yukl and David Van Fleet (1992) jointly published a review that listed emotional maturity, self-confidence, high energy level, stress tolerance, and integrity as leader traits. Yukl (1998) later updated and enlarged this review, basing it on studies published between 1965 and 1992, with a special focus on findings for traits “that contribute to managerial effectiveness and advancement, rather than on traits that predict who will emerge as leader in an informal group” (Yukl 1998:234). In other words, Yukl’s focus is on leadership effectiveness, not leadership emergence, which had been Mann’s (1959) emphasis. In his synthesis, Yukl lists the following traits as “predicting leadership effectiveness” (Yukl 1998:244): high energy level and stress tolerance; self-confidence; internal locus of control; emotional maturity; integrity; socialized power motivation; achievement orientation; and a low need for affiliation.

Organizational behavior scholars Shelley Kirkpatrick and Edwin Locke (1991) provide a qualitative review, which they summarize as follows:

“Key leadership traits include: drive (a broad term which includes achievement, motivation, ambition, energy, tenacity, and initiative); leadership motivation [...]; honesty and integrity; self-confidence (which is associated with emotional stability; cognitive ability; and knowledge of the business” (:48).

Robert Hogan and colleagues (Hogan, Curphy & Hogan 1994) conducted a general review of leadership theory, in which they specifically examined the correlation of personality and leadership effectiveness. They contend that the Stogdill (1948) studies, which Mann (1959) merely replicated with his qualitative review, as well as the findings of Stogdill’s 1974 follow-up review, all “easily map onto the big-five model of personality structure” (Hogan, Curphy & Hogan 1994:496). The *Big*



*Five* model of personality had summarized all personality traits into five personality dimensions, which include: openness to experience (or intellectance), conscientiousness, extraversion (or surgency), agreeableness, and neuroticism (or emotional instability). The model has received widespread acceptance among personality researchers (Goldberg 1981; Costa 1985). According to the review of Hogan et al., more recent studies reach similar conclusions (Hogan et al. 1994:497), that the traits of the Big Five personality model, “measures of surgency, agreeableness, conscientiousness, and emotional stability can be used to predict the leadership potential” (:497). The fifth measure of the Big Five model — intellectance, or openness to experience — also correlates with leadership effectiveness, according to Hogan et al. The personality dimension of intellectance includes the traits of being cultured and openness to experience (Hogan et al. 1994:503-504). Under the personality dimension of surgency or extraversion, the traits identified in the studies reviewed by Hogan et al. include need for dominance; capacity for status; social presence; need for power; sociability; and assertiveness. Agreeableness includes likeability; friendly compliance; need for affiliation; and love. The dimension of conscientiousness consists of the traits of prudence; ambition; will to achieve; need for achievement; dependability; constraint; and hard-working. Under the dimension of emotional stability are: neuroticism; negative affectivity; and affect.

Business management researcher Timothy Judge and colleagues (Judge et al. 2002) conducted the most comprehensive meta-analysis of trait studies, using the Big Five personality model as an organizing framework. They found that three personality dimensions are positively correlated with leadership: extraversion (correlation of 0.31), conscientiousness (0.28), and openness to experience (0.24). Agreeableness shows no correlation, whereas the dimension of neuroticism is negatively related to

leadership (-0.24). The trait opposite to neuroticism is emotional stability, which includes the aspects of self-esteem and self-confidence; good emotional adjustment; and little experience of insecurity, anxiety and hostility (Judge et al. 2002:767).

Emotional stability is thus positively correlated with leadership.

A third meta-analysis (Bono & Judge 2004), at the intersection of trait theory and transformational leadership, examined studies on the correlation between personality and transformational leadership, using the Big Five personality model as a framework. The Big Five personality dimension of extraversion was the strongest correlate of effective transformational leadership, while the other four dimensions showed only modest correlation. Due to the breadth of trait categories, Bono and Judge's conclusion was that the "results suggest that a continued use of the Big Five traits may not be fruitful in revealing the dispositional bases of transformational and transactional leadership" (Bono & Judge 2004:907). Although

"a broad personality taxonomy, such as the Big Five, can be a useful framework for accumulating research results, it appears that more narrow or specific traits may be relevant in predicting and understanding transformational and transactional leadership (:908)."

Key findings of the study were that extraversion was the only trait verified as relating to transformational leadership, and a recommendation to use less broadly defined traits for effective trait research.

In most recent years, Stephen Zaccaro has become the most influential researcher in the field of leader traits (Zaccaro 2001; Zaccaro et al. 2004; Zaccaro 2007). Insisting that studies need to "consider how the joint combinations of particular leader characteristics influence leadership behavior" (Zaccaro 2007:6), he argues against applying limited frameworks such as the Big Five model. In his leader trait model he considers situational factors and distinguishes between permanent

“traitlike individual differences” and temporary “statelike individual differences” that may change with circumstances (Zaccaro 2007:6) of leaders. Zaccaro has proposed the use of a broader definition of leader traits, going beyond some of the traditional definitions which restrict leader traits to personality attributes, to include any “qualities that differentiate leaders from non-leaders” and include “motives, values, cognitive abilities, social and problem-solving skills, and expertise” (Zaccaro 2007:8). Zaccaro groups the leader traits in his reviews into six categories. Personality attributes include the traits of adaptability; extraversion; risk propensity; and openness. Motives and values include the need for socialized power; the need for achievement; and motivation to lead. Cognitive abilities include intelligence; cognitive complexity; and creativity. Social appraisal skills include social and emotional intelligence; persuasion skills; and negotiation skills. The last two categories of leader traits, as defined by Zaccaro, are problem solving skills and relevant expertise/tacit knowledge (Zaccaro et al. 2004).

Peter Northouse, author of *Leadership* ([1997] 2012), a standard text in leadership education at many universities, presents the traits of self-confidence, determination, integrity, and sociability as the core leader traits.

The No. 1 reference work on leadership, *The Bass Handbook of Leadership* (Bass [1990] 2008), successor of *Stogdill's Handbook of Leadership* (Stogdill [1974] 1981), still contains the complete original Stogdill studies (1948; 1974), but does not provide its own updated review. Bass (1990) counted 43 traits that have emerged in various qualitative reviews of the studies on the correlation of leader traits and leadership emergence or effectiveness.

In summary, trait theory today is at a point where the reviews of empirical studies, as presented above, have produced lists of leader traits that differ mostly in

breadth and length, yet do overlap in content. Consensus has been reached that a number of universal traits exist that contribute to effective leadership. Furthermore, partial consensus has been also reached concerning what some of these traits are, as a synthesis in section 3.7. shows. For other traits, the evidence of various studies is contradictory.

It has also been established that the effect of any traits on leadership behavior depends on the situation (Stogdill 1974:82; Yukl & Van Fleet 1992; Hughes, Ginnett & Curphy 1996). Bass summarizes the evidence, stating that the reason a leader “is successful and effective is due to traits of consequence to the situation; some is due to situational effects; and some is due to the interaction of traits and situation” (Bass 2008:101). In other words, effective leadership is to be attributed to the traits of the leader, to the situation including followers, and to the process of how the leader deals with the contingencies of the situation. Kirkpatrick and Locke in their review of the literature (1991:49) reach the same conclusion:

“Traits *alone* [emphasis theirs], however, are not sufficient for successful [...] leadership – they are only a precondition. Leaders who possess the requisite traits must take certain *actions* [emphasis theirs] to be successful.”

One of the major criticisms of trait theory has been that traits must convey stability over time and across a variety of different situational contexts (House & Aditya 1997:411).

In order to further validate the findings, a number of suggestions have been made to propose a way forward for further research in the discipline. Judge and associates (2002:776) have suggested that “future research relating leader personality to objective measures” of leadership effectiveness is needed. A methodical change they propose is to use ratings of supervisors, subordinates and peers to gain more

clarity in assessing effective leaders (Judge et al. 2002:775). Judge et al. (2002) further lament that the main issue with the different publications is that each one of them uses a different basic nomenclature for the traits they study, which makes it difficult to compare and cross-analyze findings. During most decades of trait research, there was little empirically validated personality theory in place to guide the search for traits correlated with effective leadership. Consequentially, the various studies differed not insignificantly in the psychometric properties of the traits studied (House & Aditya 1997:410-411). Judge et al. (2002) have argued for trait research to use the Big Five personality model as an organizing framework, in order to achieve common and consistent categories and to make studies and outcomes comparable. However, Zaccaro (2007:6) has proposed that less broad trait categories be used in trait research.

### **2.3. Transformational Leadership**

In this section the field of transformational leadership since its first publication in 1973 (Downton 1973) is presented. The focus is on three streams of research that, according to Northouse (2010) have contributed most significantly to the field of transformational leadership: the work of Bass and his associates, especially Avolio (Bass 1985; 1990; Bass & Avolio 1990; 1993, 1994; Avolio & Bass 1991; 1999); the research of business administration and management professors Bennis and Nanus ([1985; 1997] 2007); and the ongoing work of leadership researchers Kouzes and Posner ([1987] 2012). A strong correlation between the findings of these streams of research exists. They can be boiled down to a number of key competencies that contribute to transformational leadership. From these three bodies of research, three assessment instruments have been developed. Since there is much overlap between the three instruments, the selection of one instrument was sufficient for this study, and

the choice of instrument was determined by the one criterion of relevance to the context of pioneer leadership.

The term “transformational leadership” was first coined in 1973 by sociologist James Downton, who contrasted it with transactional leadership (Downton 1973). Downton introduced the term without putting forward a detailed definition or a comprehensive concept. It was leader biographer James McGregor Burns in 1978, who in his seminal work *Leadership*, popularized the term and set research in motion to contrast transformational and transactional leadership (Burns 1978). Burns defined a transforming leader as someone who (1) raises followers’ consciousness about certain changes and ways to make these changes; (2) motivates followers to transcend their personal self-interests for the sake of the good of the greater whole; and (3) moves followers in Maslow’s (1954) hierarchy of needs from a lower level of needs to higher levels such as esteem and self-actualization (Burns 1978).

At about the same time Robert House (1977) published a theory of what he called “charismatic leadership.” House used the term “charismatic” in the sociological Weberian sense, as opposed to the way it is used in a Christian context to refer to the use of spiritual gifts. Charismatic leadership has since developed into a separate school of thought, different from transformational leadership. Charismatic leadership is often described in terms similar to transformational leadership, and mutual influence has been identified (Northouse 2010:173). A charismatic leader is described by House as a person who exhibits being dominant, self-confident, with a desire to influence, and possessing strong moral values. House identifies the main behaviors of charismatic leadership as establishing a strong role model; showing competence; articulating goals; communicating high expectations; expressing

confidence; and arousing motives (House 1977). Charismatic leadership studies are relevant, since they have contributed to the genesis of transformational leadership.

Bass (1985) took the next significant step by demonstrating empirically that transformational and transactional leadership, while fundamentally different, were positively correlated. Transactional leadership is a *do ut des* kind of transaction, where the leader rewards or sanctions the follower for meeting or not meeting agreements. Avolio and Bass (1991) undertook further empirical research, which led them to formulate a comprehensive theory combining transformational and transactional research. They considered transformational and transactional leadership as continua in terms of leadership activities and effectiveness, and they added the dimension of laissez faire leadership (or non-leadership) at the passive and least effective end of the continuum (Avolio & Bass 1991). This led eventually to the development of the *Model of the Full Range of Leadership* by Avolio and Bass (1999).

Bass and colleagues' empirical studies led them to distill 73 factors describing the attitudes and behaviors of leaders who are both transformational and transactional (Bass 1985). Jointly with Avolio, Bass developed the most prominent and comprehensive model of transformational leadership, summarizing the 73 factors across four main categories: Idealized Influence; Inspirational Motivation; Intellectual Stimulation; and Individualized Consideration (Bass & Avolio 1990). Idealized influence, initially called charisma, is exerted by the transformational leader because she has very high standards of moral and ethical conduct and therefore acts as strong role model for followers, which makes them respect her, trust her, and identify with her so strongly that they will want to emulate her and join in her vision. Inspirational motivation, also simply called inspiration, results when the transformational leader

communicates high expectations and motivates his followers to commit to a shared vision and achieve more than they would in their personal self-interest. Intellectual stimulation occurs when a transformational leader challenges the beliefs and values of others and stimulates them to think on their own, to come up with new ways forward and to be creative and innovative in problem-solving. Individualized consideration is expressed by the transformational leader when he listens to the individual needs of followers and provides them with whatever support they individually need.

The study of Bennis and Nanus ([1985; 1997] 2007) is another substantial and frequently cited volume. Bennis and Nanus interviewed 90 senior-level leaders, using semi-structured questionnaires, and asked them to self-assess their transformational leadership. Based on these self-assessments, Bennis and Nanus synthesized four common strategies used by these leaders to execute transformational leadership. First, these leaders created a clear vision of an attractive and believable future that releases energy. The vision grows out of the current needs, is developed by both leaders and followers jointly, and is thus owned by everyone. Second, these leaders acted as social architects and created a new shared meaning. They transformed the values and norms of the organization, sometimes even its identity, and along the way persuaded people to embrace these values. Third, these leaders created trust. They communicated a direction and their positions very clearly and then stood by them. This made their leadership reliable and predictable, resulting in trust among followers, even amidst uncertainty. Fourth, transformational leaders exhibited and created a positive self-regard. They had an awareness of their strengths and emphasized them, rather than their weaknesses. Bennis and Nanus found that the positive self-regard of the leaders had a reciprocal effect on followers, so that the followers gained the same kind of positive self-regard for themselves, resulting in increased confidence.



Bennis's and Nanus's findings, although having attained wide reception, will not be further considered in this study, because their research was limited to 90 leaders, and thus is a comparably limited base on which to build wide generalizations.

The research of Kouzes and Posner ([1987] 2012), by comparison, has had a far wider scope. Their original study (Kouzes & Posner 1987) involved interviews with 1,300 leaders, and since then they have expanded their research continuously, to date including 75,000 leaders (Kouzes & Posner 2012). For their initial study they interviewed 1,300 middle and senior-level leaders, with an open-ended question approach, asking them to describe their "personal best" experiences as leaders. They identified the practices of these transformational leaders and developed them into a model with five core practices, with two commitments corresponding to each practice. The first core practice is to model the way. Second, transformational leaders inspire a shared vision. Third, leaders challenge the process. Fourth, leaders enable others to act. Fifth and last, transformational leaders encourage the heart of followers.

The Kouzes and Posner model emphasizes observable leadership behaviors (Northouse 2010:185), and the researchers stress that these leadership behaviors are learnable and thus accessible for everyone, and not reserved for some exclusive few (Kouzes & Posner 2012). This model, therefore, is particularly appealing, because the leadership skills can be taught and trained.

More than 500 doctoral dissertations have been written about the Kouzes and Posner model and its application (Leadership challenge 2014). Their book *The Leadership Challenge* describing this model is the No. 1 bestselling leadership resource of all time, used, along with supplementing resources built on the model, by numerous corporations worldwide for leadership training. An assessment tool, the Leadership Practices Inventory (LPI) has been developed from the Kouzes and Posner

model and repeatedly fine-tuned over 20 years, and has proven to be reliable (Kouzes & Posner 2003a). The Kouzes and Posner model has been embraced by Christian leadership experts, who reflect on it from a Christian perspective (Kouzes & Posner 2006).

In summary, transformational leadership has a number of strengths to offer. This approach defines leadership as a process occurring between leader and followers. This broad view does not explain outcomes exclusively by the person of the leader, not even by his actions, but it includes the leader-follower exchanges as well as the followers' attributions (Northouse 2010:187). With that, it offers a more comprehensive view of leadership than other leadership models. By comparison, trait theory focuses exclusively on the person of the leader; situational and contingency approaches focus on the interaction between leader and follower; and transactional approaches focus on certain aspects of the interaction between leader and followers (Northouse 2010:187). Transformational leadership considers all of these aspects of leadership, and, beyond that, includes the followers: their person, needs, expectations and attributions. Having in view the followers, their needs, values, aspirations, and morals, transformational leadership includes a moral dimension (Avolio 1999). Northouse contends that this "sets the transformational approach apart from all other approaches to leadership because it suggests that leadership has a moral dimension" (Northouse 2010:187).

Transformational leadership has been widely researched and consensus has been established on a number of issues (Northouse 2010:186). The models of Bass and Avolio (1990; 1993; 1994) and of Kouzes and Posner ([1987] 2012) have emerged as the standard, with the Bass model having had the widest reception in leadership studies (Conger & Kanungo 1993:442).

A large body of evidence has shown that transformational leadership is an effective approach to leadership (Yukl 1999). Organizational leadership researcher Gary Yukl (1999) reported that in several studies, transformational leadership was positively correlated to subordinate satisfaction and motivation as well as performance. Özaralli (2003) confirmed these findings and demonstrated the positive effect on the overall effectiveness of subordinates working under transformational leaders, including in particular high levels of innovation, efficient in-group communication, and a high level of goal-attainment. Pundt, Böhme and Schyns (2006) reported the positive impact of transformational leadership on affective commitment.

Bass (1997) claimed, based on several studies, that the effectiveness of transformational leadership is not contingent on situational or cultural factors. There is sufficient evidence, according to House and Aditya, that the generic leadership functions of transformational leadership “may be universal, or near universal” (House & Aditya 1997:464). Such evidence is supported philosophically. Since the focus of transformational leadership is on predictions of follower outcomes, and not on specific leadership behavior, its concepts can be made applicable super-culturally (Conger & Kanungo 1993:442). Already Bass and Avolio (1990; 1994) established that transformational leadership can be learned and taught. Furthermore, they saw its usefulness in recruitment, selection and promotion. Thus, the insights of transformational leadership can be used in the selection, training, and development of leaders.

One of the criticisms of transformational leadership is the limitation that it “does not provide a clearly defined set of assumptions about how leaders should act in a particular situation to be successful” (Northouse 2010:190). Instead it provides a

framework for a general concept of leadership, which may inform how a leader should act in a particular situation.

Transformational leadership has been challenged as a paradigm in its entirety, and the main proponents have answered such challenges (Bass & Avolio 1993; Bass & Steidlmeier 1999). The main reservations brought forward are the preoccupation with leader agency, power accumulation with the leader, such power accumulation leading to passivity on the side of those not labeled transformational leaders, and such power evidently corrupting leaders' ethics as well as encouraging authoritarian leadership (Price 2003; Tourish 2013).

In summary, it can be said about transformational leadership that it “represented a seminal shift in the field of leadership” (Bass 2008:619). Over time it transformed the entire field of leadership studies (Hunt 1990).

## **2.4. Pioneer Leadership**

The field of pioneer leadership is not very developed, at least not in terms of empirical research. A few publications address the subject, but their insights are intuitive in nature and based on anecdotal evidence, rather than empirical results. Mission leader Don Dent (2011) in his dissertation on the subject of pioneers in missions identified four major publications, which have all been included in this study.

One of the few publications that attempts to draw up a profile of an effective pioneer leader is by mission mobilizer George Miley (2003). Miley describes traits of apostolic leaders (his term for pioneer leaders), which include the following: Pioneer leaders

- “see the big picture” (:101)

- “have the gift of faith” (:102)
- “have strong personalities that enable them to overcome huge obstacles” (:106)
- “carry a keen awareness of personal weakness” (:108)
- “want to take on new initiatives” (:111)
- “have their own ideas of what they want to do” (:111)
- “influence people easily and gain a following” (:111)
- “do not fit the mold, [instead] color ‘outside the lines’” (:111)
- “thrive on doing things that are challenging and risky” (:111)
- “seem critical and impatient” (:111)
- “tend to become overextended in their commitments” (:111)

All the above descriptors could have been gleaned from secular trait theory. They do not involve a spiritual element. The following characteristics of pioneer leaders which Miley lists do reflect a spiritual element. According to Miley, pioneer leaders also:

- “have a genuine hunger for a deeper relationship with God” (Miley 2003:111)
- “show impressive spiritual insight” (:111)
- “are broad in their horizons and think beyond ‘our’ church” (:111)

Mission leader Daniel Sinclair has offered an alternative profile of a pioneer leader. His profile may perhaps be given more weight than Miley’s, because Sinclair has overseen a few hundred pioneer leaders over the past two decades, and many insights have contributed to his description (Sinclair 2005). Despite his wide experience, Sinclair is aware of the tentativeness of his understanding, introducing his description of an apostle or pioneer leader: “[O]f those I’ve observed who seem to truly have the gifting, I can offer some tentative traits (being very non-dogmatic here!)” (Sinclair 2005:6). After his description, Sinclair qualifies his findings: “More

could be added to this list. And no doubt some needs to be subtracted from this bit of speculation” (Sinclair 2005:7). Interestingly, Sinclair builds strongly on Miley. Out of Sinclair’s 14 descriptors of pioneer leaders, six are quoted from Miley. The remaining eight I quote in excerpts:

- “They are the kind who tend to make things happen. Oftentimes they are good at making something out of nothing, ministry-wise.” (Sinclair 2005:6)
- “People readily catch their vision and feel led to join in.” (:6)
- “They have gifts of Bible teaching and leadership.” (:6)
- “They can be quirky and sometimes hard to get along with.” (:6)
- “They tend not to back down very easily – on anything!” (:6)
- “Areas of the flesh can include self-confidence, over-assertiveness, and independence.” (:6)
- “They want to have a good handle on everything.” (:6)

Having described a profile of some of the traits of pioneer leaders, Sinclair observes a wide variety in their general personality types: “They can be extroverted or introverted, glittery or non-showy. Apostolic gifting doesn’t just come with a particular personality type” (Sinclair 2005:7).

Miley (2003) and Sinclair (2005) are the most widely referenced resources on the profile of pioneer leaders (Dent 2011:83-85). The first, and so far only, description of a pioneer leader based on systematic research arises from the *Fruitful Practice* research (Woodberry [2008] 2011; Allen et al. 2009). This ongoing research project on pioneer ministry among Muslims aims to distill “Fruitful Practices,” which are parallel to the “best practices” of the business world.

The contribution the *Fruitful Practice* research makes to the understanding of pioneer leadership is that it surveyed “the qualities practitioners said they wanted in a

leader” (Chard & Chard 2008:175). In other words, the angle is what team members wanted to see in a pioneer leader. The research report lists the following compilation of traits and competencies:

“An evangelistic heart, vision, faith, prayerfulness, ability to recognize gifts in others, praiseworthy character, experience, passion, ability to delegate, servanthood, love of people, availability” (Chard & Chard 2008:175).

A later publication of the same research adds another aspect of pioneer leadership. Under the heading “Fruitful teams have effective leadership,” effective pioneer leadership is described: “Teams with healthy leadership dynamics are teams in which the leaders catalyse (sic) the varied gifts of the members so that they are able to work together toward the team’s goals” (Allen et al. 2009:119). The conclusion here is that effective leadership is understood as effective gift employment and enablement toward goal achievement.

A study initiated and designed by the author of this present study (Nelson 2009; Fish 2009) attempted to verify an assumed correlation, based on Allen et al. (2009) and Love and Livingstone (2005), between six practices of pioneer leaders and their effectiveness. The leaders and members of 95 church planting teams participated in the research. These six practices include their prayer life; an attitude of seeking upgrading and coaching; vision; serving; utilization of female leadership; and evaluation of progress. The most significant outcome of this study is that those pioneer leaders with the highest numbers of believers reported to spend at least a four-hour block of time each week in prayerful evaluative reflection on their progress (Fish 2009:15). Effective pioneer leaders were practiced and skilled in contemplative prayer as well as reflection and evaluation of their life and ministry. Hunger for depth with God is also evidenced in this practice of regular and extended times of prayer and

reflection. A surprising finding of this study is that the median of how much time these pioneer leaders spend in prayer on a daily basis was exactly the same – 45 minutes – for both successful as well as unsuccessful leaders. Though asserted by both Chard and Chard (2008) in the *Fruitful Practice* research, as well as Travis and Travis (2014), that pioneer leaders are distinguished by prayerfulness, the data of this study did not confirm that assertion.

In a summary of his 2011 dissertation, Dent (2012) provides several traits of today's apostles. The character traits which he lists are: holiness, faith, sacrifice, and focus (Dent 2012: 363-366).

## **2.5. Church Planting Movements**

The term *Church Planting Movements* was first coined by Garrison (1999). The CPM approach builds on the phenomenon described in the past initially as mass movements (Pickett 1933), and then as people movements (McGavran 1955; 1970; Tippett 1971). The most influential thinkers to date in the field of church planting movements are Garrison himself (1999; 2004; 2014); David Watson and associates, who are the developers of a comprehensive CPM methodology (Watson 2011; 2014; Trousdale 2012); and, most recently, CPM practitioner Steve Smith (Smith & Kai 2011; Smith 2012a; 2012b; 2014).

In his research on church planting movements, Garrison ascribes a crucial role to the pioneer leader (Garrison 2004:255), stating that “God has given Christians vital roles to play in the success or failure of these movements” (Garrison 2004:26).

Garrison does not look at the traits or competencies of the pioneer leaders who have helped catalyze these churches. Instead he distills 10 elements that he has observed to occur in every church planting movement, plus another 10 observed to occur in most



church planting movements. From these elements, conclusions can be made concerning the competencies necessary for a pioneer leader to be effective in catalyzing a church planting movement. Garrison reports the following elements to occur in every church planting movement studied: prayer; quantitative and qualitative evangelism; intentionality; teaching God's word in reproducible ways; producing local leadership; producing lay leadership; house church planting; churches multiplying; churches in reproducible forms; and churches being healthy (Garrison 2004:171-198). Elements that occur in most church planting movements include: a willingness to suffer; bold, fearless faith; using family-based conversion patterns; signs and wonders; and giving on-the-job training of new believers (Garrison 2004:212-238). These elements all point to the competencies a pioneer leader needs to possess if he wants to catalyze a church planting movement.

Along similar lines, the research of Trousdale, Watson, and associates (Trousdale 2012; Watson 2011; 2014) uncovers principles of church planting movements all over the Muslim world. They use the name *Disciple-Making Movements* for church planting movements, but refer essentially to the same phenomenon. Watson regards the role of the external leader as critical, since he is the one who sparks the process of a church planting movement (Watson 2011:114). For Watson, the marks of an effective leader are his good character and his ability to produce new leaders (Watson 2011:153-154). Watson breaks down the ability to develop other leaders into being a perpetual learner, the ability to identify leadership potential, the ability to develop potential beyond boundaries, the ability to delegate, the ability to build teams (Watson 2011:148-150), and listening skills (Watson 2011:155-156).

In a more recent publication Watson and Watson list in greater detail “what separates great leaders from good leaders” (Watson & Watson 2013: 202) in the context of Disciple-Making Movements:

- “an obedience to God;
- a striving toward excellence;
- humility in service;
- commitment to a vision;
- a determination to succeed;
- a willingness to risk;
- the ability to forgive;
- courage to change;
- a desire to learn; [...]
- the determination to never quit.” (Ibid.)

All of the above qualities are leader traits. The competencies which Watson and Watson highlight in addition include:

- “the ability to recruit teams to our weaknesses;
- a capacity to strategize and implement plans;
- the ability to make more leaders.” (Ibid.)

Trousdale refers to the catalysts of such movements as “heroes and heroines of faith” (Trousdale 2012:141) and points to courage, boldness in proclaiming the Bible, and being prepared to suffer. At the same time he emphasizes that these catalysts are “ordinary people” (Trousdale 2012:167), contending that anybody may be used by God for something that is impossible to be achieved in human terms anyway.

Trousdale does not offer a systematic depiction of an effective church planting movement catalyst, but suggests that if the church planting movement principles are

understood and the methodology is followed, a pioneer leader may be used by God to catalyze a church planting movement.

In an unpublished document, a group of church planting movement trainers at the *Multi-Region Trainers Forum* put together lessons learned and described what strategy coordinators who attempt to catalyze church planting movements “are like, what they do, and who they related to” (Stevens 2008:2). The group of CPM trainers distilled common elements from a number of case studies they gathered and summarized those that stood out the most. The traits identified by this group include: intentional spiritual growth; singular focus; being a model; strong work ethic; perseverance; unflinching evaluation; holy discontent; Bible-driven; and listening for God’s voice and following it. The competencies identified include: vision casting; training; empowering; relationship building; resource brokering; and identifying of (national) partners. Other common elements included pertain to certain ministry practices, including following a clear plan toward CPM, finding proven ministry tools and morphing them, mutual accountability, and a strong emphasis on language and culture (Stevens 2008:2).

In a recent publication, Travis and Travis (2014) present the outcomes of their studies on the catalysts of insider movements, that is, church planting movements that occur within the socio-religious fabric of Islamic societies. Travis and Travis describe a special type of catalyst, which they call an “Alongsider.” They identified the roles and corresponding competencies an alongsider takes on in the catalyzing of an insider movement. They describe the source of their findings as “personal observations of alongsiders we have known as well as our own ministry experience” (Travis & Travis 2014:163). These seven roles include (1) intercessor; (2) learner, with the competency of some form of ethnographic interviewing; (3) friend, with cross-cultural

interpersonal competencies; (4) worker of miracles, with “gifts of healing, discernment of spirits, prophecy, and/or other gifts”; (5) proclaimer, with the gift of evangelism; (6) equipper, with a variety of competencies, including mentoring, counseling, training, translation, media production, and project management; and, finally, (7) interface, with liaison competencies (Travis & Travis 2014:164-166).

Bringing this discussion up to date, the very first publication addressing exactly the topic of this present research was published in the spring of 2014, under the title *A Profile of a Movement Catalyst* (Smith 2014). This compilation of traits common to CPM catalysts, according to author Steve Smith, has been “observed in CPM case studies as studied by dozens of CPM practitioners over the course of several years” (Smith 2014:38). Smith qualifies his findings:

“Personalities and temperaments of these co-laborers cover the whole spectrum, yet each of them possesses a healthy combination of a set of characteristics. [...] Though none of the CPM catalysts have all of these characteristics, most have a large portion of them” (:38).

Smith groups these traits into four categories. The first is “Head or Knowing,” which entails knowledge of reproduction principles, of movements and what catalyzes them, and of the Bible. The second category is “Heart or Being,” which stands for traits. These traits of personhood include passionate urgency, single-mindedness, tenacity, life-long learning, perseverance, and spiritual authenticity. Spiritual authenticity in turn is elaborated as loving God, being led by God, having vision from God, integrity, and exercising faith. Smith’s third category is “Hands or Doing,” which lists competencies. These include expectant prayer, bold discipling, training, developing leaders, and ruthless self-evaluation. And finally, his fourth category is “House or Relating,” which includes relational competencies. They include vision casting, mentoring, and exercising accountability.

In addition to his own description, Smith includes a synthesis of traits of movement catalysts identified by a colleague of his whose expertise Smith describes as “probably acquainted personally with more CPMs than any other person on this earth” (Smith 2014:38). In addition to the traits already described in the above four categories this synthesis adds the following: Action-focused, results-oriented, and cognitive ability to oversee complex multi-dimensional processes (Smith 2014:40).

In a forthcoming treatise on what he calls “apostolic agents,” CPM practitioner and mentor Trevor Larsen lays out what he has observed in the national “catalysts of multiplication,” who have catalyzed a number of CPMs in one country in Southeast Asia and who he has mentored over years (Larsen 2016:1). The traits these apostolic agents have in common include: “aggressiveness,” understood as bold, dogged determination; a broad vision from God; boldness, including being a bold doer, bold in proclamation, and in suffering; and being a model, in disciple-making, total commitment, generosity, watchful shepherding, and brotherhood bonds. Besides the broad categories of establishing believer groups and strengthening believer groups, their competencies include: miracles; working cross-culturally; team building (“developing apostolic bands”); and empowering locals (Larsen 2016:1-17).

## **2.6. Synthesis of the Literature on Pioneer Leadership and Church Planting Movements**

Publications relating to Christian ministry concerning pioneer leadership and church planting movement research have been carefully reviewed, using the paradigms of traits and competencies from leadership theory. The following table presents all traits mentioned in the literature, and references which traits are listed by which author.

Table 1: Comparison of Traits of Pioneer Leaders Identified in Publications

Traits	Publications by Author									
	Miley	Sinclair	Stevens	Chard	Nelson	Dent	Watson	Travis	Smith	Larsen
Big picture thinking	x									
Strong personality	x									
Self-awareness	x									
Desire to initiate	x									
Independent	x	x								
Nonconformist	x									
Thrive on challenge	x	x								
Critical	x									
Impatience	x									
Tendency to overextend	x	x								
Hunger for depth with God	x	x			x				x	
Broad in their horizons	x	x								
Tenacity/not backing down	x	x					x		x	x
Want good handle on things		x								
Quirky/hard to get along		x								
Self-confidence		x								
Over-assertiveness		x								
Evangelistic heart				x				x	x	
Vision				x			x		x	x
Praiseworthy character/integrity				x		x	x		x	
Obedience to God							x			
Humility							x			
Determination to succeed							x			
Willingness to risk							x			
Ability to forgive							x			
Courage to change							x			
Passion				x						
Servanthood				x						
Love of people				x						
Availability				x						
Perpetual learner					x		x	x	x	
Reflective					x					
Sacrifice						x				
Focus						x				

Traits	Publications by Author									
	Miley	Sinclair	Stevens	Chard	Nelson	Dent	Watson	Travis	Smith	Larsen
Passionate urgency									x	
Single-mindedness								x	x	
Love for God									x	
Led by God									x	
Action-focus									x	
Results-orientation									x	
Perseverance								x	x	
Intentional spiritual growth			x							
Being a model			x							x
Strong work ethic			x				x			
Holy discontent			x							
Bible-driven			x							
Listening for God's voice			x							
Aggressiveness										x
Boldness										x

In considering the traits of pioneer leaders, interestingly, there is very little overlap between different publications. The nine publications list a total of 41 traits of effective pioneer leaders, and there is little consensus among them. Of the 41 traits, 28 are referenced only in one single publication. Only 13 of the 41 traits are mentioned by more than one author, seven of them by two different authors, three of them by three authors, and only three by four different authors. The traits agreed on in three publications are: evangelistic heart, vision, and integrity. The traits agreed on by four authors are: hunger for depth with God, tenacity, and being a perpetual learner. These three highest-cited traits, however, are mentioned in fewer than half of the publications (4 out of 9), which means the discussion is far from a reaching a consensus.

An exception is the relatively strong overlap of six traits between Miley (2003) and Sinclair (2005), which can be easily explained by the fact that Sinclair in his

publication simply quotes Miley. In summary, therefore, no consensus has been reached among researchers on the traits that distinguish effective pioneer leaders.

Turning now to summarize the competencies of pioneer leaders, the following table presents all competencies mentioned in the literature, and references which competencies are listed by which author.

Table 2: *Comparison of Competencies of Pioneer Leaders Identified in Publications*

Competencies	Publications by Author										
	Miley	Sinclair	Stevens	Chard	Allen	Nelson	Dent	Watson	Travis	Smith	Larsen
Gift of faith	x	x		x			X			x	
Influence	x										
Gain following	x	x						x			
Initiate		x									
Make things happen		x									
Vision casting		x	x							x	
Bible teaching		x									
Leadership		x								x	
Prayerfulness/ Intercession				x		x			x	x	
Experience in ministry				x							
Delegation/ equipping			x	x	x			x	x	x	x
Recognize & catalyze gifts			x		x			x	x		
Evaluation of progress						x				x	
Leader development								x		x	
Perpetual learning								x			
Team building								x			x
Listening skills								x			
Knowledge of movements								x		x	
Strategize & implement plans								x			
Ethnographic learning									x		
Cross-cultural befriending			x						x		x
Miraculous gifts									x	x	x
Gift of evangelism									x		



Competencies	Publications by Author										
	Miley	Sinclair	Stevens	Chard	Allen	Nelson	Dent	Watson	Travis	Smith	Larsen
Advocacy									x		
Discipling										x	
Mentoring										x	
Exercise accountability										x	
Cognitive ability										x	
Training			x								
Resource brokering			x								
Identify partners			x								

In analyzing competencies, similarly, there is again very little overlap between different authors. Out of a total of 30 competencies mentioned in 10 different studies, only 13 are referenced in more than one publication. Six competencies are listed twice, three competencies are listed in three publications, three competencies in four publications, and there is only one competency that gains a near consensus: delegation/equipping is agreed upon by seven of the 10 different authors. The competencies listed by four different publications are: gift of faith, intercession, and recognize & catalyze gifts. Those listed by three publications are: miraculous gifts, vision casting, and cross-cultural befriending.

A total of 17 of the 30 competencies listed are only mentioned by a single publication. It is evident that so far relatively little consensus has been reached among the research community on what the competencies are that distinguish effective pioneer leaders. This means the overall outcome of the comparison of competencies of pioneer leaders identified by the various authors is similar to the outcome when comparing the traits of effective pioneer leaders.

In attempting to analyze the lists of competencies, some observations shall be made. In explaining the incongruence between Miley (2003) and Sinclair (2005) on one side, and Chard and Chard (2007) on the other side, one possibility is that experienced practitioners and overseers may have a different understanding of what constitutes effective leadership, compared to what team members desire to see in their leader. In other words, leadership in terms of effectiveness is different from leadership in terms of likeability as perceived by followers. How do we deal with the seeming incompatibility of data? Since good leadership is understood as including both the task-dimension (goals reached) as well as the people-dimension (follower satisfaction), the two sets of competencies should be seen as complimentary for a well-rounded and balanced pioneer leader.

Chard and Chard (2008) and Allen et al. (2009) have two competencies in common, the recognizing and catalyzing of gifts as well as delegation/enablement. This can probably be explained by the simple fact that Chard and Chard and Allen et al. did their research within the same stream, the *Fruitful Practice* research, and they interpreted the same set of data. The fact that Allen et al. highlight these two competencies may be attributed to their framework of interpretation in leadership philosophy, seeing the team effort central to effective ministry, rather than the person of the leader.

A noticeable additional observation is that Travis & Travis (2014) have only five of their eight competencies in common with any other author. It can be assumed that the different nature of insider movements may indeed require a different competency profile of a pioneer leader.

Another reason why there is so little overlap can be found in that the different publications use incongruent terminology. Some of the publications may be referring

to the same or similar competencies but they use a different nomenclature, and hence no formal commonality can be identified.

In summary, the overall outcome is that relatively little consensus has been achieved in the publications that treat the traits and competencies of pioneer leaders. Those traits and competencies which have the comparatively largest amount of agreement among authors were included in the empirical part of this study and examined further.

## **2.7. Summary and Perspective**

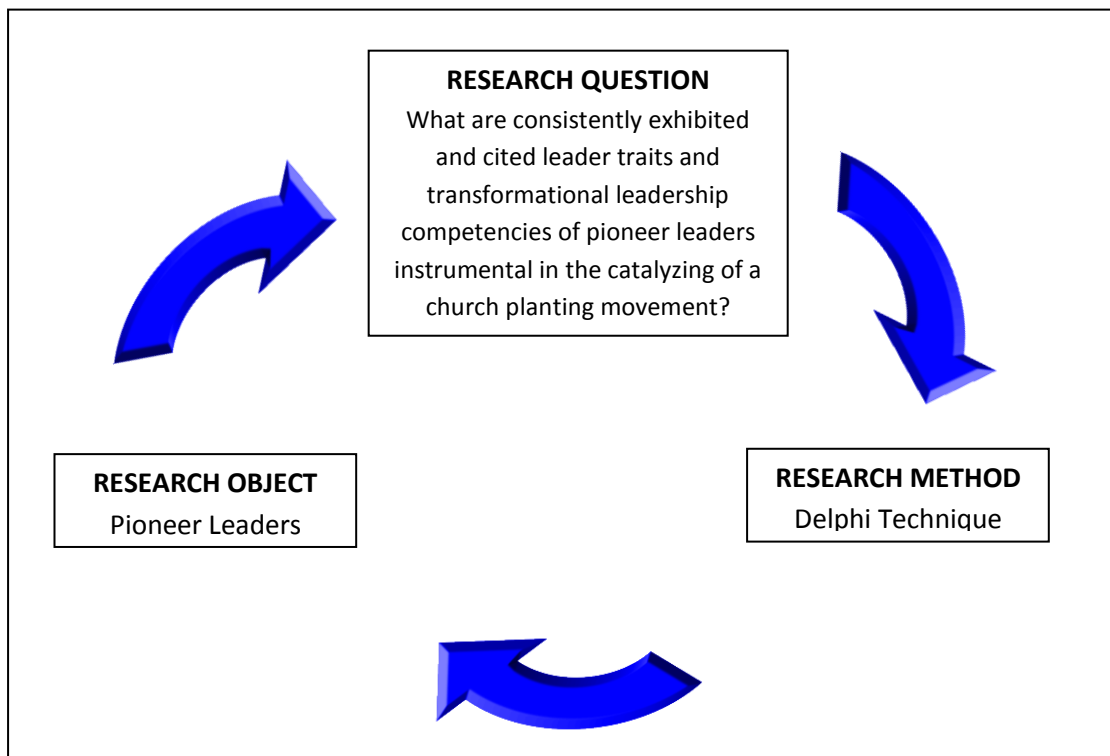
This chapter reviewed the literature on the main disciplines that intersect with this study, including trait theory, transformational leadership, pioneer leadership, and church planting movement research. The findings of the most significant studies were presented and compared. A synthesis of the relevant findings of these different streams of research was presented. The following chapter describes the research design of the Delphi technique in detail.

### 3. Research Design

#### 3.1. The Overall Research Design

Starting with the research question, as stated in section 1.4., the overall research design is summarized in the following figure. The research object, the person of the pioneer leader, was introduced in detail in section 1.5. The research question applied to the research object determines the choice of the most appropriate research method, the Delphi technique, which was presented in section 1.10.

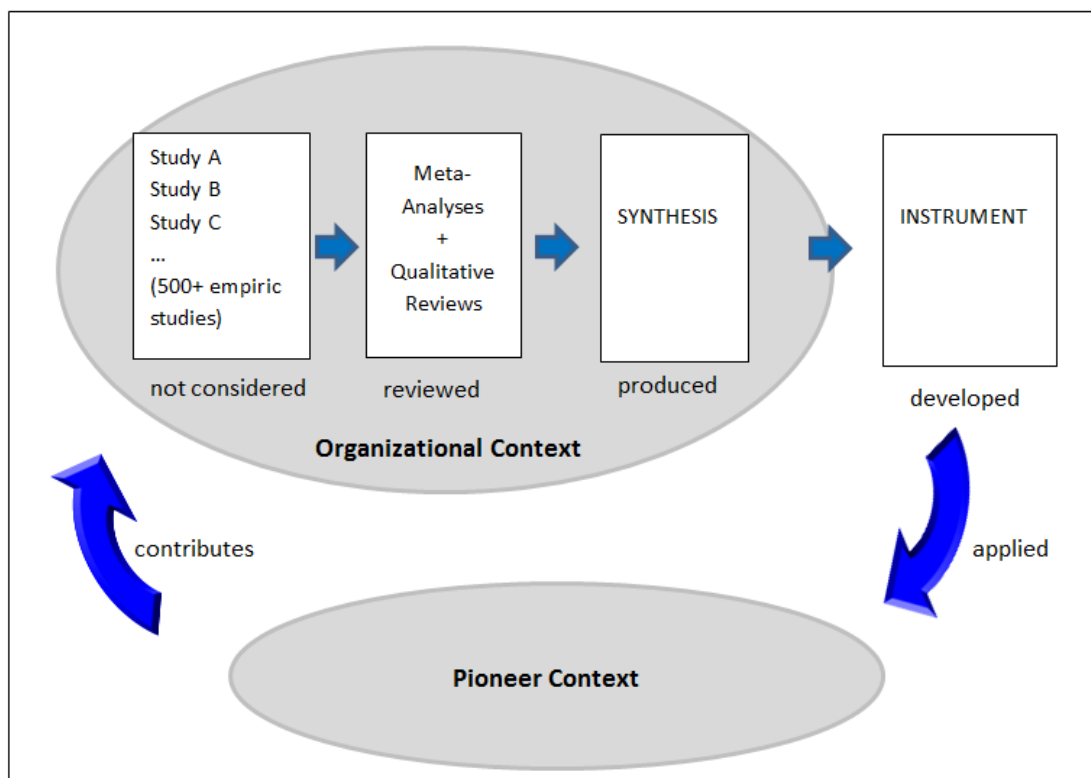
Figure 5: *Research Design*



This research design was applied to leader traits and transformational leadership competencies, suggesting largely similar approaches, with slight variations.

As for leader traits, the following steps were taken. In the literature review empirical studies on leader traits were not considered, because they are too numerous for this study (more than 500 individual studies). However, since their findings are encapsulated in the meta-analyses and qualitative reviews that were all reviewed, they are represented in this study. Drawing on the findings of the meta-analyses and qualitative reviews, a synthesis was produced and a survey questionnaire developed based on that synthesis. This instrument was applied to the context of pioneer leadership, using the iterative research method of the Delphi technique. The outcomes of this research on leader traits of effective pioneer leaders contribute to the wider body of research. The process can be depicted as follows:

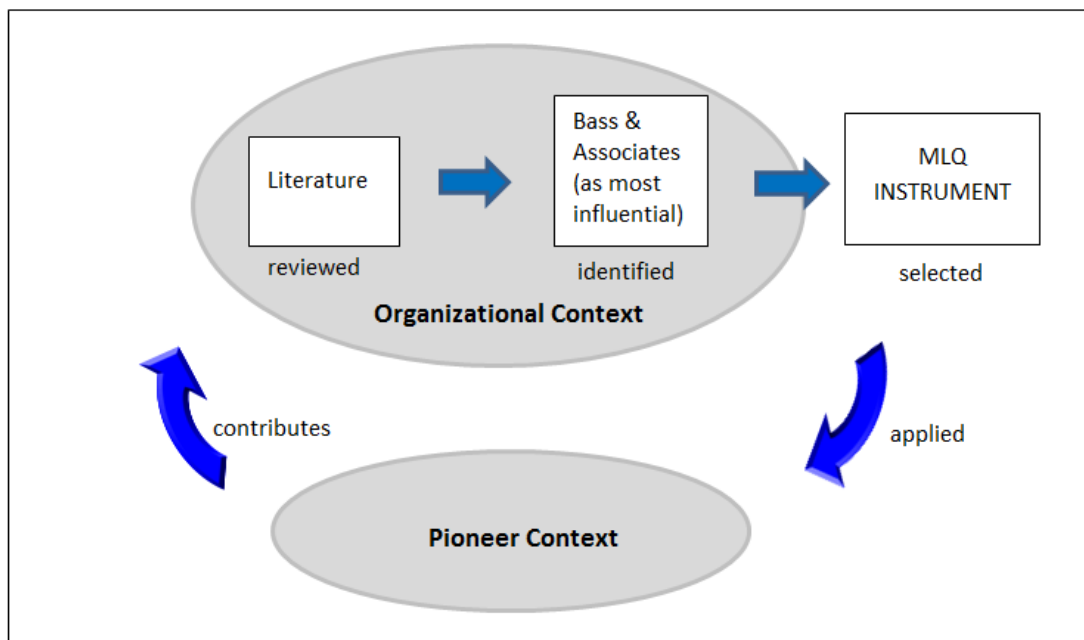
Figure 6: *Leader Trait Research Design*



The flow of research on transformational leadership competencies occurred along the same lines, yet with slight differences. Here, the entire literature on

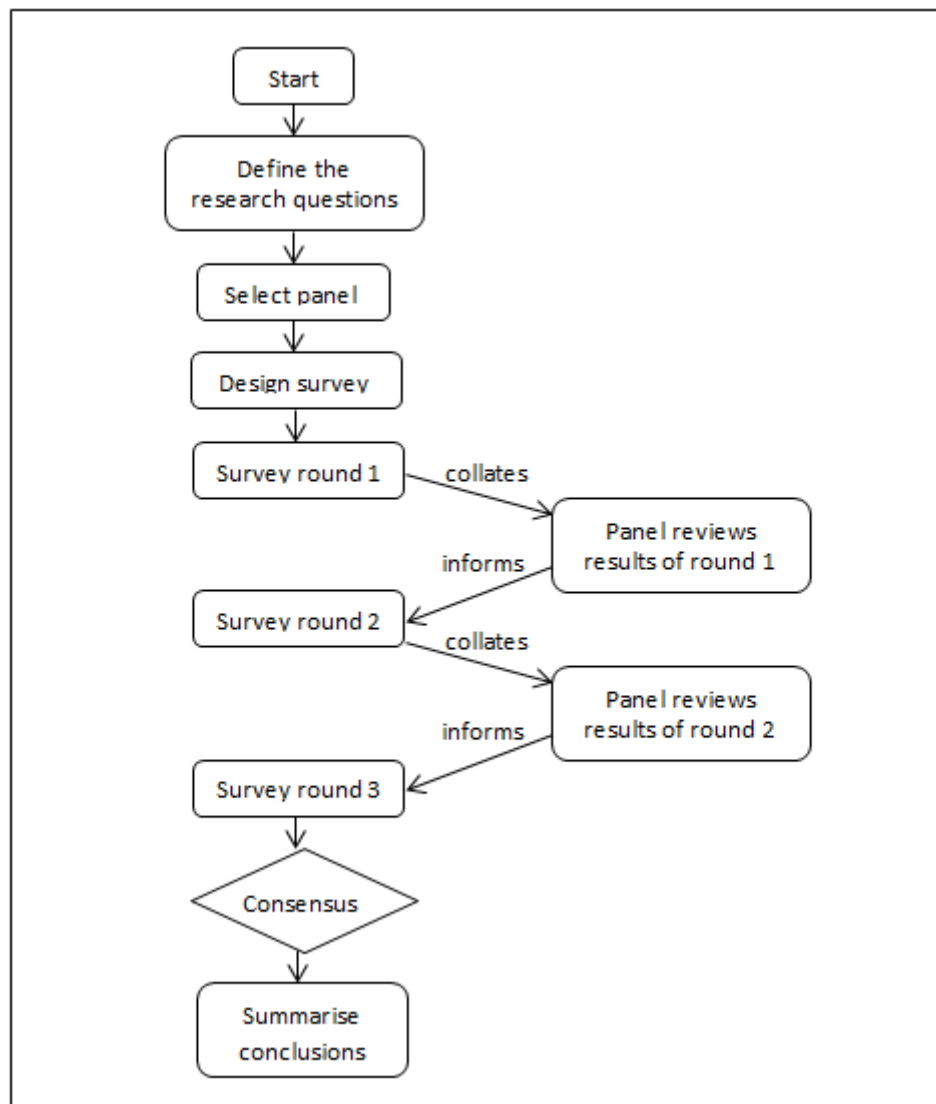
transformational leadership was reviewed, and the research body of Bass and associates was identified as the most influential within the field. Based on that research, Bass developed the Multifactor Leadership Questionnaire (MLQ), which was selected as the most appropriate instrument for this research (for a rationale see section 3.3). This instrument was merged with the instrument created to measure leader traits, and the combined instrument applied to the person of the pioneer leader. The outcomes help further inform the field of transformational leadership.

Figure 7: *Transformational Leadership Competencies Research Design*



### 3.2. Design of the Delphi Technique

The basic structure of the iterative process of the Delphi technique was described in section 1.10. For this study three survey rounds were conducted, until a consensus was reached. A flow chart of the research design is depicted in the following figure (based on McCoy, Thabet & Badinelli 2009). Each round is explained in detail in the next sections.

Figure 8: *Delphi Technique Detailed Flowchart*

### 3.3. Rival Explanations

It was critical for the success of this study to rule out rival explanations. There are a number of other variables often referred to in order to explain fruitful ministries, which are considered within three categories: 1) rival explanations examined; 2) rival explanations treated as mediators; and 3) one rival explanation that was deliberately not examined in this study.

There are three kinds of potential rival explanations that needed to be examined. The first potential rival explanation is the context of the ministry of the pioneer leader, specifically the receptivity of the target people for the Christian gospel. Next, any previous proclamation of the gospel done prior to the pioneer leader's arrival also needs to be considered. Extensive proclamation of the gospel by other pioneers may have preceded the pioneer leader examined in this research. If another team had shared the Good News with the Muslim community in an area very effectively and prepared the ground for a church planting movement to emerge, without reaching the point of actually catalyzing a church planting movement, then that is a scenario quite different from an area in which the pioneer leader under examination is the first to proclaim Christ. If the pioneer leader participating in this research arrived in a Muslim community and built on the previous ministry of others and was indeed effective in catalyzing a church planting movement, then he should not receive full, but only partial credit for the effective catalyzing of that church planting movement. A third potential rival explanation for why a church planting movement takes off is conversions to faith without human involvement. Not infrequently Jesus appears to Muslims in dreams or visions. He may also speak to them, grant some supernatural healing, or they may get hold of a Bible, which leads them to a conversion to the Christian faith entirely outside of the influence of a pioneer leader or any other human for that matter. Experience suggests this doesn't happen very often, but the possibility could not be overlooked. Therefore, questions addressing these three potential rival explanations were included in the survey questionnaire for Round 1.

A number of other potential rival explanations were treated as mediators in this study, for carefully considered reasons. They are listed below with a brief



explanation as to why they were not to be considered predictors in their own right, but rather factors mediated by the leadership of the team leader.

- Team contributions: It is because of the pioneer team leader that the team was recruited, or that team members were attracted to the leader, and it is because of his leadership that they are enabled to make contributions.
- Partners' contributions: The same is true for partners. It is because of the pioneer leader's effort that partnerships are formed and maintained.
- Good tools: Tools do not evolve; they are either developed through the initiative of the pioneer leader, or at least identified and chosen by him.
- Good media: What is true for good tools applies here also.
- Right strategy: The formation of the strategy can be traced back to the actions of the pioneer leader.
- Prayer: It must be assumed that prayer was somehow mobilized, or at least, informed by the pioneer leader.
- Depth of proclamation: The depth and frequency of team members sharing the gospel cannot be explained without the motivation, equipping and guidance that come from the pioneer leader.

A final rival explanation, the sovereignty of God, which was not examined in this empirical study, was treated above, under section 2.2. God sovereignly uses people and their actions to accomplish his will, and as shown, this factor eludes human examination and explanation.

### **3.4 Selection of Expert Panel**

To select the panel of experts in church planting movements to serve as the subjects of this study, it was first necessary to define the inclusion criteria. The main

research question of this study is about the leader traits and transformational competencies of pioneer leaders *who have effectively catalyzed a church planting movement*. Based on the definition for a church planting movement (Garrison 2004:21; 2014), pioneer leaders were chosen who have catalyzed “a rapid multiplication of indigenous churches planting churches” in a Muslim people group with either more than 1,000 believers or more than 100 fellowships in the third generation. Since more than one individual often contributes to the catalyzing of a CPM, a second set of inclusion criteria were defined to identify which pioneer leader should be selected for the study. That person needed to be:

- From a people group other than the people group where the CPM was catalyzed (the outside change agent)
- The first to engage the people group with the gospel, which led to the catalyzing of the CPM (not necessarily the first ever to share the gospel)
- May be a foreigner or may be a citizen of the same country
- May be from the same language as the people group
- May be from a geographically close area
- May be 1 or 2 individuals
- Not a member of the same people group (not the insider-innovator, not the person of peace)

The above inclusion criteria were communicated to a number of mission researchers, mission leaders, and pioneer leaders in the personal network of the author. Those within this network were then asked to participate in the study if they fit the criteria. They were also asked to extend the invitation to others in their networks who they suspected might fit the criteria. The most prominent authors and influencers

on church planting movements identified in the literature review in section 2.5 contributed to the identification of potential participants.

In the introductory section of the first questionnaire participants were presented with the above inclusion criteria once again, and asked to confirm that they fully met these criteria. If they did not, they were asked to abstain from filling out the questionnaire, to ensure the reinforcement of the criteria. In this way, a number of potential participants who were eager to participate were excluded. In Round 1, a total of 30 participants filled out the questionnaire. Twenty-three of them completed the online questionnaire individually, while one participant facilitated a face-to-face focus group discussion for a group of seven Indonesian participants, to facilitate their cultural preferences of processing and data collection. This intermediary, being the only one among the group who was computer savvy, inputted the data on behalf of the other participants in the focus group. Individual differences between the members of this group were considered in the process.

In addition, a French translation of the questionnaire for Round 1 was generated. Because only two participants completed the French version, for reasons of feasibility, the French translation was discontinued in the further rounds. In Round 2, 22 participants filled out the questionnaire, and in Round 3, 19 participants completed the survey. Such a dropout rate is to be expected with multiple rounds of surveys and is acceptable. Even the number of panel members in Round 3 exceeded the recommendation of 10 to 15 participants to be sufficient for a successful application of the Delphi technique (Delbecq, Van de Ven & Gustafson 1975; Hsu & Sandford 2007).

### **3.5. Survey Round 1: Questions on Sample, Backgrounds and Church Planting Movements**

Section 1 of the questionnaire assessed the various backgrounds of the survey participants. This section included questions about: gender; age; home country; people group and country where the CPM was catalyzed; number of years of ministry among the people group; and number of years of ministry among the people group before the CPM was catalyzed. Section 2 of the questionnaire addressed the backgrounds of the people groups the participants were serving. It included questions about the following: number of years of previous gospel proclamation; number of different other pioneer efforts among the people group previous to the pioneer leader's arrival; and receptivity of the people group toward the gospel. Section 3 included questions about the nature of the church planting movements: approach to ministry; contextualization approach; whether the pioneer leaders themselves are near-culture nationals or they had such individuals on their team; number of fellowships started; number of Muslims who have become followers of Jesus; and the contribution of conversions without human involvement to the catalyzing of the CPM.

### **3.6. Survey Round 1: Origin of Questions on Leader Traits**

As suggested by Grisham (2009), the survey was developed on the basis of literature from various disciplines, which included leader trait theory, transformational leadership, and Christian pioneer leadership. Based on the above literature review, a survey questionnaire was developed, consisting of three parts: leader traits, transformational leadership competencies, and, thirdly, the "spiritual" traits and competencies as derived from pioneer leadership, church planting movements and *Fruitful Practice* research. The parts of the questionnaire addressing leader traits and spiritual traits and competencies needed to be developed from scratch, since no tools

previously existed that comprehensively reflected the findings of the major studies. The questionnaire developed was based on the synthesis of the literature review on trait theory and on pioneer leadership literature, and is attached in Appendix F.

From the literature review on transformational leadership it became clear that an appropriate tool already existed to measure transformational leadership competencies, the Multifactor Leadership Questionnaire (MLQ; Bass 1985; Avolio & Bass 1995; [2000] 2004). A viable alternative would have been to use the Leadership Practices Inventory (LPI), developed by Kouzes and Posner (2003; [1996] 2012). Carless (1998) demonstrated that the MLQ scales and the LPI scales are highly correlated, meaning both options are valid and reliable instruments for transformational leadership surveys. A comparison of both questionnaires showed that in the LPI, more of the questions about transformational competencies are geared specifically towards an organizational context, whereas in the MLQ, questions are worded more generically and thus could be better applied to a variety of contexts. Because the context of this research was a non-organizational one, the MLQ was determined to be better suited for the purposes of this study.

Thus, section 4, the core of the questionnaire for research Round 1, consisted of three parts. The first part on leader traits was developed as part of this study, as was the second part on spiritual traits and competencies. The third part was the MLQ survey on transformational leadership competencies.

In the part on spiritual traits and competencies, the selection of questions did not consider the findings of very recent research, as such research was not available at the time when the questionnaire was being developed, due to them either being unpublished (Stevens 2008) or not yet published (Smith 2014; Watson & Watson 2014; Larsen 2016).

### 3.7. The Process of the Synthesis of Leader Traits

The compilation of all leader traits reported in the 10 different reviews examined included a total of 103 different leader traits (listed in Appendix A). Such compilation is too complex to grasp or to use as the basis for an empirical study. Therefore a systematic synthesis was conducted to determine which traits would be included in the survey questionnaire.

First, all leader traits were collected and collated one by one, in the order as presented by the different authors. The various publications were ordered by the date of their publication. In cases where more than a single publication of an author is referred to, the year of the author's first publication was used. The results of this step are found in Appendix A. Secondly, the traits were reorganized, this time not by chronological order but by how they fell into six groups: the five dimensions of the Big Five personality structure, plus a sixth category of traits that did not fit into any of the Big Five categories. To present leader traits in the categories of the Big Five is something that has already been done by Hogan et al. (1994) and was argued for as the soundest approach by Judge et al. (2002). This step of the process is recorded in the table in Appendix B.

In a third step, traits referred to in different publications that bear a slightly different name, but appear to be congruent or quasi-congruent, were synthesized. This was done using the following approach: Where the nomenclature suggested that the different authors are referring to the same concept, the description of the concept of each author was checked to ensure congruence. The choice of the nomenclature attempts to be as inclusive as possible of the description of the traits in the various publications. It also considers contemporariness; those descriptors that are in common use today are chosen over those that may have become out-of-date. The rationale for

the synthesis of each trait is described below. This stage is documented in Appendix C.

Finally, several traits of the original collation were cut and not considered for this empiric research. All traits that appear only in one publication were cut, as well as those that were combined with other traits into a single trait. The rationale for the synthesis or exclusion, respectively, of each individual trait is presented in Appendix D. As the first step, the trait descriptors covering overlapping concepts were carefully synthesized. The following criteria were applied to ensure consistency. In each instance the trait description of the publication was checked, in order to determine how the author filled the descriptor's meaning. Only when the description found in the review fitted another descriptor, the descriptors were merged into one. Next, the description of the Big Five framework was consulted. When the descriptor matched the description under the relevant category where another trait was listed and described as well, this was taken as further confirmation that the both descriptors denote the same concept, and they were merged into one descriptor. To ensure that nothing of the content of any descriptor merged was lost, and to ensure full validity, in the wording of the relevant questions in the questionnaire loading onto the trait, the wording of each descriptor that had been merged was rendered and determined how the survey questions were formulated. Of the various descriptors merged, the name was chosen which is commonly used in the Big Five model, in order to ensure good communicability.

This process resulted in the following synthesized leader traits:

- **Confidence:** “Self-confidence” is shortened to just “confidence,” because Christian leaders may be put off by a word suggesting to them that their confidence is in themselves in a way that is autarkic of God.

- **Social influence drive:** “Dominance” used to be the category that is nowadays rather described as (pro)social influence. That is why “dominance,” “ascendance/dominance,” and “prosocial assertiveness / prosocial influence motivation” are synthesized to “social influence drive.” The motivation and the trait en actu are rendered as “drive.”
- **Drive for responsibility:** “Drive for responsibility” and “leadership motivation” capture both the essence of a desire to assume responsibility and leadership. Leadership is understood as the assumption of responsibility. Kirkpatrick & Locke link the two in their description of leadership motivation: “The willingness to assume responsibility, which seems to coincide with leadership motivation, is frequently found in leaders” (1991:52). That is why the two are summarized to “drive for responsibility.”
- **Social participation:** “Activity / social participation” and “social presence” are summarized to “social participation.”
- **Initiative:** “Initiative” and “enterprise / initiative” are summarized to simply “initiative.”
- **Persistence:** “Persistence” and “tenacity” are summarized to one trait. Both publications describe the trait as having to do with overcoming obstacles and the “capacity to work with distant objects in view” (Stogdill 1948:51; Kirkpatrick & Locke 1991:51). In fact, Kirkpatrick and Locke refer to Stogdill’s review. Since these exact words are used in the dictionary description for “persistence” (Collins dictionary 2014), the term “persistence” is selected.
- **Adaptability:** “Adaptability,” “flexibility,” and “adjustment” can be summarized as one trait. Of the three descriptors, “adaptability” is more comprehensive than “flexibility,” as it connects the concept of change-ability with a purpose, “in order



to deal with the new situation successfully” (Collins dictionary 2014), and a check of the definitive dictionaries (Collins dictionary 2014; Merriam Webster 2014), reveals that “adaptability” is a more appropriate term for a personality trait than “adjustment.”

- **Relevant knowledge:** “Education,” “scholarship,” “knowledge,” “expertise / tacit knowledge,” and “task-relevant knowledge” are summarized to “relevant knowledge.”
- **Assertiveness:** “Assertiveness / aggressiveness,” “aggressiveness” and “assertiveness” are summarized to “assertiveness.” Earlier in the past century aggressiveness was used as the quasi-equivalent of assertiveness. However, since the term “aggressiveness” has taken on a slightly negative connotation, the term “assertiveness” is preferred here.
- **Creativity:** “Originality / creativity,” “originality,” and “creativity” are summarized to “creativity.”
- **Emotional stability:** “Emotional stability” is a main category of the Big Five personality profile, and therefore chosen to subsume “emotional maturity” and “emotional balance/control,” which are both aspects of the larger category. The personality dimension of “emotional stability” appears in five publications. Kirkpatrick and Locke (1991) and Hogan et al. (1994) reference in addition as sub-traits of emotional stability the aspects of the dimension of “neuroticism,” “negative affectivity,” and “affect.” Since five publications present the summary dimension of emotional stability, it is most appropriate to deal with it at this level in this study, and to include emotional stability as a trait, but not the sub-traits.
- **Cognitive ability:** “Cognitive ability,” “cognitive complexity,” “cognitive ability & complexity,” and “judgment” are summarized to “cognitive ability.”

- **Power motivation:** “Need for power,” “need for socialized power” and “power motivation” were summarized to “power motivation,” since the need and the motivation are two different sides of the same coin.
- **Achievement motivation:** All traits relating to achievement are synthesized into one; they include: achievement, achievement drive, will to achieve, need for achievement, achievement motivation, and achievement orientation. All six traits address the same phenomenon, just from slightly different angles. The need to achieve generates an achievement motivation, and that motivation translates into the will to achieve, which in turn materializes as a drive to achievement, summarized as achievement orientation or simply achievement. Also subsumed under this category is “ambition.”
- **Physical activity/energy:** “Physical energy-activity,” “high energy level,” and “physical activity/energy” are summarized to the latter.
- **Openness to experience:** “Openness,” “openness to experience” and “intellectance/openness to experience” are summarized to “openness to experience.”

Table 3: Comparison of Leader Traits Synthesized under Big Five Dimensions

Traits	Publications by Author									
	Stogdill '48	Mann	Stogdill '74	Lord	Kirkpatrick	Hogan	House	Yukl	Judge	Zaccaro
<b><u>Surgency</u></b>		x		x		x			x	x
Extraversion		x		x					x	x
Self-confidence	x		x		x		x	x		
Social influence drive	x	x	x	x		x	x			x
Drive for responsibility	x		x		x					x
Social presence & participation	x					x				
Assertiveness	x		x			x				
<b><u>Emotional stability</u></b>	x		x		x	x		x	x	
<b><u>Conscientiousness</u></b>						x			x	x
Initiative	x		x		x					
Achievement drive					x	x	x	x		x
Desire to excel	x		x							
Dependability	x					x				
Persistence	x				x					
<b><u>Agreeableness</u></b>						x				x
Sociability / interpersonal skills	x		x			x				
Adaptability	x	x	x		x		x			x
<b><u>Intellectance / openness to experience</u></b>						x			x	x
Intelligence	x	x	x	x			x			x
Openness to experience						x			x	x
Relevant knowledge	x	x	x				x			x
Cognitive ability & complexity	x				x					x
<b><u>Other</u></b>	x									
Creativity	x		x		x					x
Verbal facility / fluency of speech	x		x							

Once the leader traits were selected and synthesized, a definition for each trait was crafted, drawing upon the definitions as presented in the various publications. A list of all definitions of leader traits can be found in sections 4.4.2. and 4.5.

### **3.8. Development of Questions on Leader Traits**

The core part of the questionnaire for Round 1 (section 4) was then developed, based on the variables identified in the literature review. These 30 variables included 21 leader traits from the research into trait theory, five “spiritual” traits and competencies derived from a review of the literature on pioneer leadership and the *Fruitful Practice* research, and four transformational leadership competencies derived from the transformational leadership instrument, the MLQ. Two questions were formulated to address each of the 21 leader traits and the five spiritual traits and competencies.

The wording of the questions was developed after first consulting all publications that presented the particular trait or competency. Descriptions of each trait or competency were compiled to formulate a single description, and questions were established based on this single description, drawing upon the original wording used in previous studies as much as possible.

Ideally, four questions would have been developed for each variable to allow for a complete Likert Scale, but that was determined to be beyond the scope of this research. As a pilot study, it was determined that for the purpose of this present research two questions per variable would be sufficient.

The MLQ is designed with five questions to measure each competency, resulting in a total of 20 questions for the four competencies considered in this study. The full 36-question version of the MLQ was not used, as the questionnaire assesses

transactional leadership and laissez-faire or non-leadership in addition to transformational leadership, and only the questions related to transformational leadership were pertinent to this study. So the 16 questions addressing transactional and laissez-faire leadership were eliminated, leaving only the 20 questions addressing transformational leadership.

A few questions from the MLQ were reworded minimally to be more applicable to the non-organizational context of pioneer leadership, though care was taken to ensure that the original meaning of the question was maintained. Changes were double-checked by a few select pioneer leaders with expertise in empirical research, to ensure validity. The MLQ authors do not give permission to reprint the original questionnaire in its complete form. The minimally revised version used in this research is attached in Appendix E.

Finally, the survey asked participants the following two open-ended questions: “Which other competencies or skills of yours do you assess to have significantly contributed to catalyzing the CPM?” and “Which other traits or attributes of yours do you assess to have significantly contributed to catalyzing the CPM?” Adding these open-ended questions created space for the participants to include insights that might extend beyond what has been shown through existing research into trait theory and transformational leadership, and possibly insights that may be unique to the context of pioneer leadership.

A draft of the questionnaire was pretested with 25 individuals, to verify construct validity. Participants were specifically asked to fill out Section 4 of the questionnaire, in order to establish the correlation between the sets of two questions per each variable. The Cronbach Alpha method was applied to test the Alpha levels: the correlation between the two questions loading onto one variable. An analysis of

the bivariate correlations showed that a number of them were not as high as expected. The main reasons can be found in the low variability of the answers, combined with, for purely quantitative research, a relatively low  $N$  of 25 participants.

The final version of the full questionnaire presented to participants in Round 1 can be found in an Appendix F. Participants completed the questionnaire online, using software developed by SurveyMonkey ([www.surveymonkey.com](http://www.surveymonkey.com) 2014).

### **3.9. Survey Round 1 Data Analysis Systematic**

In analyzing the data for Round 1, once more the Cronbach Alpha method was first applied. Again, as in the pretest, the analysis of the bivariate correlations showed that a number scored lower than desirable. The reasons were the same: the low variability of answers and a relatively (by quantitative research standards) low  $N = 31$ . These comparably low bivariate correlations are offset by the very nature of the Delphi technique, with its iterative rounds of verification.

A second step of analysis considered the distribution among participants for each variable. All results were checked for even distribution and outliers. The median was calculated. If the variability was insignificant, the participants were informed that consensus was established about how significantly that variable contributes to the catalyzing of a church planting movement. If the variability was significant, this information was fed back to participants in the questionnaire for Round 2, pointing out the inconclusiveness of the answers of the expert panel and inviting the participants to state in which ways the trait has contributed to the catalyzing their CPM, or, if they indicated that they did not practice the trait frequently, to indicate the reasons they did not find this trait significant.

Finally, a principle component analysis was conducted, both for all items, as well as for each variable. These results were not integrated into the design of the following survey rounds, because their reliability is limited due to the comparably small sample size. A secondary reason was to ensure consistency of terminology with participants.

### **3.10. Survey Round 2**

In the questionnaire of Round 2 (see Appendix G), the answers provided in Round 1 were fed back to participants. This happened at various levels. First, the traits exhibiting a wide variability (standard deviation  $>1$ ) in the frequency of practice were reported back to participants. Participants who practiced the trait frequently were asked in which way the trait contributed significantly to the catalyzing of their CPM. Participants who did not practice the trait frequently were asked to state the reasons why this trait was not significant in the catalyzing of their CPM, in the hopes of shedding light on the incongruence between those who practiced the trait frequently and those who did not.

Second, the participants' responses to the open-ended questions at the end of the Round 1 questionnaire about additional traits and competencies that have contributed significantly to the catalyzing of their CPM were reported back to the entire panel of participants. The definition of each additional trait and competency named in these open responses was developed through personal correspondence with the participant who named them, to ensure precise mutual understanding. As in Round 1, the trait or competency was listed and the definition presented, and the participants were asked to rate how frequently the definition fit them, as well as how significantly

in their assessment the trait or competency has contributed to the catalyzing of their CPM.

Third, the traits from Round 1 that showed both a strong correlation ( $\geq 3$ ) with the catalyzing of a CPM and a low standard deviation ( $< 1$ ), were reported back to participants. Participants were then asked to describe their best practice of the trait, in an attempt to gain a better understanding of how the trait is actually practiced and applied in ministry. It was hoped that the answers would shed further light on how a universal leadership behavior takes shape in the particular context of pioneer leadership. It was expected that different pioneer leaders would share different practices, due to the unique context of their leadership. However, by obtaining a sum of practices, perhaps an overall idea of the practice could be developed that transcends a specific culture. Bass's (1997) claim, based on several studies, is that the effectiveness of transformational leadership is not contingent on cultural factors. The generic leadership functions of transformational leadership "may be universal, or near universal" (House & Aditya 1997:464). It is the expression of these universal functions, in different leadership behaviors and practices, where variability due to culture would be expected. Even if an overall idea of leadership behaviors transcending cultures could not be developed, a collection of practices in different cultures would broaden the understanding of the various leadership behaviors.

For reasons of feasibility and length of questionnaire, only nine of the 24 traits exhibiting a strong correlation and low variation were selected for Round 2. The criterion for selection was how promising the question on the trait might be to yield new results, not discussed in previous publications.



### **3.11. Survey Round 3**

In Round 3 (see questionnaire in Appendix H), participants were asked two additional questions about their backgrounds: how many expatriate and how many national members did the participants have on their team, on average, in the period between the first team member taking residence and the initial breakthrough of the CPM. In the course of the analysis of the previous rounds it became apparent that the role of a pioneer leader's team members and whether they complimented the leader were significant to examine. The second section of the Round 3 questionnaire was designed to verify the results from rounds 1 and 2. The 12 traits and competencies that were reported to be exhibited by all participants "fairly often" or "frequently, if not always" were fed back to them. Participants were then given the opportunity to either verify that they fit the description of the trait, or to indicate where they did not fit the description. In a third section of the Round 3 questionnaire, the same 12 traits from section two were listed, and participants were asked to share their "best practice": how they have practiced the trait frequently in their own life and a way that it has contributed to the catalyzing of their church planting movement.

After analyzing the insights developed in Round 3, these insights were reported back to all participants for their mutual benefit.

### **3.12. Research Ethics**

This study complies with the guidelines of the Columbia International University, Columbia (SC), USA, and the European School of Culture and Theology / Akademie für Weltmission, Korntal, Germany. Furthermore, this study follows the guidelines of *Research on Human Subjects*.

### **3.13. Summary**

The Delphi technique was the main research method for this study. In three survey rounds an expert panel of participants assessed the frequency of occurrence as well as the self-assessed significance of leader traits and transformational leadership competencies in their catalyzing of a church planting movement. The following chapter will present the findings of this study.

## **4. Research Report**

### **4.1. Round 1 Data Presentation and Analysis of Sections 1-3**

#### **4.1.1. Scope of the Study and Sample Size**

The expert panel of participants was comprised of 31 pioneer leaders who had been effective in catalyzing a total of 35 church planting movements. One couple had jointly catalyzed a movement and one pioneer leader on the panel had been effective in launching five different independent movements. Therefore, this present study surveys 31 catalysts, representing 35 different church planting movements among 28 people groups in 15 different countries.

The current pool of potential participants globally who meet the criteria to take part in this study is likely to be in the region of 70 catalysts. To date, 69 church planting movements have been reported in the Muslim world, according to the most current survey (Garrison 2014). A few more have likely occurred between the publication of Garrison's study in 2014 and this present research. The number of church planting movements and the number of movements catalyzed are not exactly the same, since in some cases pioneer leaders have catalyzed more than a single movement, and in others, pioneer leaders have worked in pairs. Therefore the precise number of living pioneer leader catalysts worldwide today who meet the inclusion criteria can only be estimated, but that number is likely around 70. It is relatively unlikely that a large number of church planting movements underway today have been overlooked. This is first because Garrison's (2014) study was quite inclusive,

consulting mission leaders in all Muslim countries. This study followed up on any and all leads from Garrison's study and, in addition, consulted the networks of all the most influential and best-connected CPM thinkers, whose publications were presented in the literature review. Thus, the expert panel likely represents more than 40% of the potential survey pool, of all living persons who meet the inclusion criteria. Such percentage constitutes a significant representation and gives the findings a high validity. From a historical perspective, it must be noted that at this point in time only a relatively small number of church planting movements exist, which leads to obvious challenges in attempting to draw conclusions of general validity. The findings of this study will need to be verified further in the future, when there will be a significantly larger number of church planting movements, allowing for a larger amount of data upon which to draw. However, given the amount of data that is available globally at present, the sample size as such is very representative. The research approach of the Delphi technique and an expert panel building consensus allowed the validity of data in this present study to be maximized and considered reliable.

The largest research project on church planting movements among Muslims to date has been the Garrison study (2014). The scope of Garrison's work included a total of 45 movements among 33 different people groups in 14 countries (Garrison 2014:231). Building on Garrison's key research, this present study becomes the second-widest in scope, based on the number of church planting movements among Muslims surveyed, and it is the first one to provide empirical research into the person of the pioneer leader who has successfully catalyzed one or more church planting movements.

The description below of the sample and its background generally follows the order of the questions within the questionnaire for Round 1. In a few cases, however,

for reasons of clarity the data is presented in a diachronic way. Though some of the aspects do not directly pertain to the main research questions, the data was analyzed and the findings have been reported in light of their potential value to those who study church planting movements.

#### **4.1.2. Description of Sample**

In the first step of filling out the questionnaire, each of the participants confirmed that they met the inclusion criteria, as defined above in section 3.4. A few potential participants who had indicated their readiness to participate in the study communicated that they did not fully meet the inclusion criteria, and thus were left out of the study.

Security is a very high concern for most participants. More than half of them (17 of 30) indicated (Question 3) that they would prefer for their name to not be associated with this study or with future publications. The protection of the ongoing CPMs and of young local believers against authorities hostile to Christian activities is paramount to their concerns. This caution proved to be the main challenge to encourage CPM catalysts to participate in the study. Guidelines of anonymity that protect the identity of the participants as well as their location and people group of service were introduced, and a commitment to honor those guidelines was communicated to participants.

Participants indicated their gender (Question 4), and all but one participant were male. The one female participant is the wife of another participant. This couple has ministered together and collaborated to make significant contributions to catalyzing their movement. Hence it was appropriate for the data of both husband and wife to be considered in this study. The likely explanation for effective catalysts of church planting movements being almost exclusively male is the male dominance of

Muslim societies in matters of religion and most other aspects of life. This apparently makes it very unlikely for a female outside change agent to gain influence to the extent that she would be in a position to catalyze a church planting movement.

The age of participants (Question 5) ranges from 32 to 71 years. The average age was 49.7 years, and the median 48 years. Six participants were from 32 to 39 years old, 12 were between 40 and 49, five were in their 50s, six between ages 60 and 69, and one participant was more than 70 years old.

Participants came from a total of eight different home countries (Question 6). The majority were from the USA (17); other home countries included Indonesia (7) and Ethiopia (2); and there was one participant each from Burkina Faso, Cote d'Ivoire, Kenya, Australia, and New Zealand. CPM catalysts came from all continents, except from Europe. Because participants were identified through the personal networks of the author, it is possible that proportionally more Westerners were included in the study. If this was the case, a certain extent of sampling bias needs to be acknowledged.

Still, this distribution of catalysts points to the strong contribution that the American Church continues to make in world missions. However, it is to be noted that 12 of the 31 catalysts come from countries of the Global South, which reflects the growing contribution of sending from the Church of the Global South.

Of all participants, 11 were Christian background believers (CBBs) and one a Muslim background believer (MBB) from a people group in the same country as the people group where they do their church planting ministry (Question 16a), which together amounts to 39%. Eighteen participants, or 61%, are foreigners in their country of service.

Such a high proportion of foreigners among effective CPM catalysts highlights the continued validity of cross-cultural ministry of international Christian workers. At the same time it points to the effectiveness of near-culture sending.

#### **4.1.3. Description of Backgrounds**

The 35 church planting movements represented by the surveyed participants occur in a total of 15 different countries (Question 8). Most of those in this study are in Indonesia (18). Other countries with several church planting movements included in this study are India (3), Jordan (2), Ethiopia (2), and Bangladesh (2). One church planting movement is underway in each of the countries of Burkina Faso, Cote d'Ivoire, Mozambique, Sudan, Pakistan, China, and Myanmar. One movement has grown from Kenya across the borders into Somalia and Tanzania.

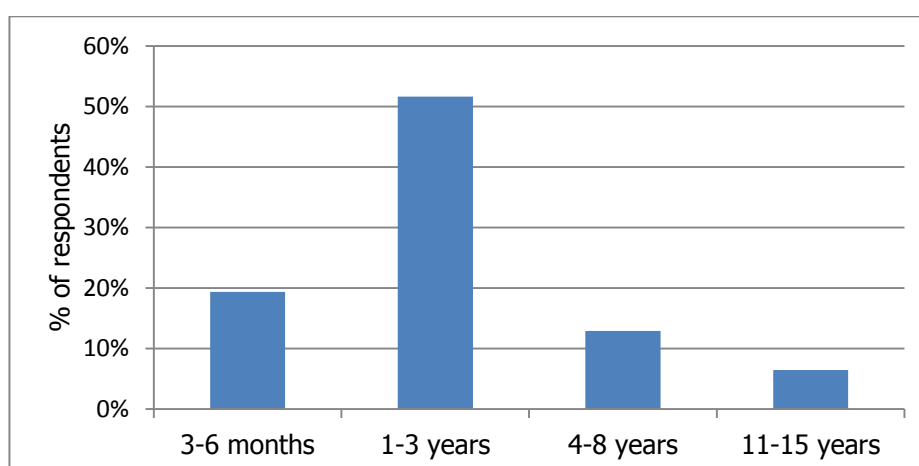
This variety means the movements examined in this study represent the major regions of the Muslim world, including West Africa, East Africa, the Arab World, Turkestan, South Asia, and Southeast Asia (also referred to as Indo-Malaysia). Of the nine regions of the Muslim world Garrison describes as the different *Rooms in the House of Islam* (2014), only North Africa and the Persian world are not represented in this study. The reason is that the two CPMs in these two regions, one among the Kabyle-Berber of Algeria, and one among the Persians of Iran, were catalyzed already in the 1970s and 1980s respectively (Marsh 1997; Blanc 2006; Garrison 2014:90-94.130-141), and the initial pioneer leaders are no longer living.

At the time of their participation in this study, the pioneer leaders and their teams had been ministering between 2 and 24 years since taking up residence among the people group (Question 9). One participant had an itinerant non-residential ministry approach, in which he does not live among his people group. Of those

participants living among their target people group, the average length of ministry was 8.4 years.

The time of ministering among the people group before the first fellowship of Jesus followers started a daughter fellowship (Question 10) ranges from a minimum of three months up to a maximum of 15 years. The birthing of the first fellowship in the second generation is considered the tipping point, where reproduction begins happening and a movement is catalyzed. For six church planting movements it took between only three and six months of ministry for that to occur. For 16 CPMs it took between one and three years. For four CPMs it took between four and eight years. In only two movements that process happened between 11 and 15 years. Three survey participants were not able to answer this question precisely. The median is one year, while the average 2.6 years. Thus, the average time between arriving on the ground and the birthing of the first fellowship in the second generation, meaning a CPM has begun, is only two years and seven months.

Figure 9: *Time of Pioneer Leader's Ministry Prior to Movement Breakthrough*

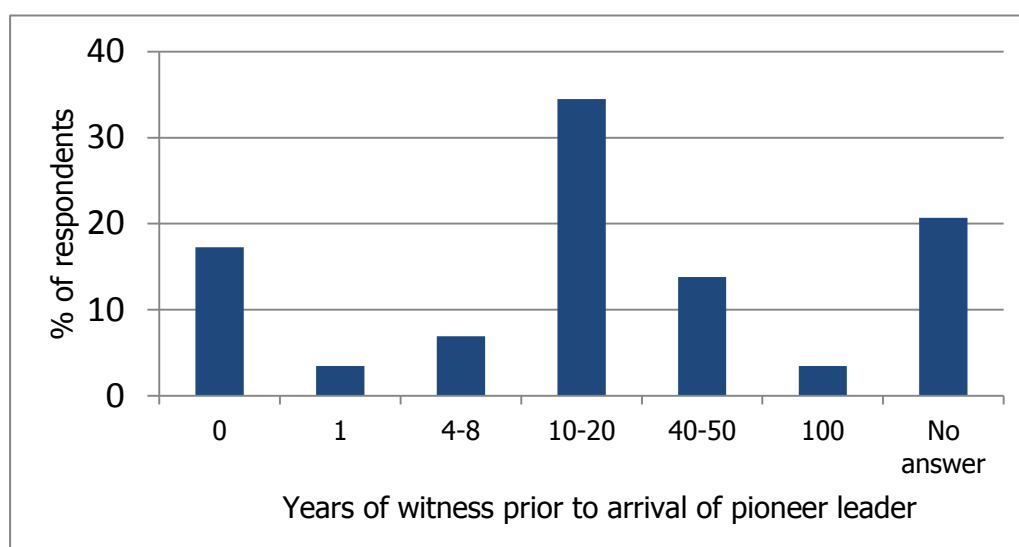


The number of years in which there had been any proclamation of the Good News, prior to the arrival and start of ministry of the pioneer leader and his or her team (Question 11), ranged from zero to 100 years. Five participants answered zero,



denoting that there had been no gospel proclamation at all prior to their arrival in the people group. For one CPM it had been one year. For two movements it was four to eight years. The largest portion of participants, representing 10 CPMs, answered between 10 and “20+” years. In four CPMs there had been from 40 to 50 years of previous gospel proclamation, and in one CPM even 100 years. Eight participants were not able to answer the question precisely, one of whom noted it was simply “many” years. The median of those who answered the question is 15 years.

Figure 10: *Year of Witness Prior to Arrival of Pioneer Leader*



This data is surprising in light of commonly held assumptions. It has been widely held that CPMs can only be catalyzed among people groups where there had been many years of previous Christian work sharing the gospel. The above figures of this study indicate that such a notion needs to be reconsidered. For some CPMs there was up to 100 years of previous sowing of the Christian message, but for others it was only a few years, and for still others, there was no previous sowing at all. This means that only a small proportion of the CPMs among Muslims have built on a significant history of Christian work, whereas others have occurred without building at all on any

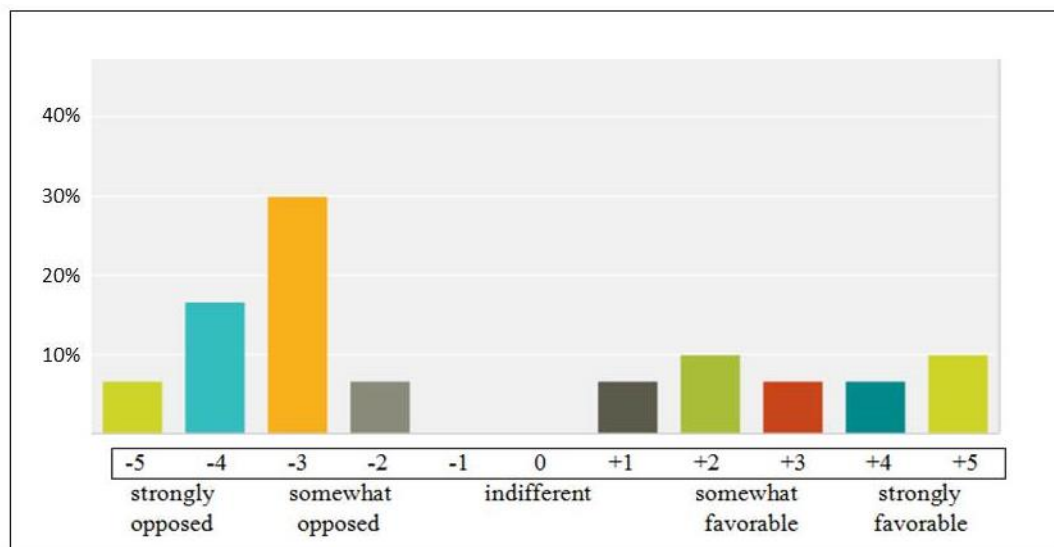
foundation of previous work and have been catalyzed by the very first pioneer among the people group.

The amount of other pioneering efforts (e.g. other church planting teams, ministries, or churches) active in the proclamation of the Good News among the people group before the pioneer leader and his or her team started ministry in residence (Question 12) differs greatly. In five ministry situations it was none, in two there was only one other effort, and in three situations each there had been three other efforts. Three participants answered 9 or 10, and two answered 20 or “20+.” Among one people group there were 50 other efforts, among another it was 85, and one participant simply indicated “many.” Nine participants indicated they didn’t know how many, which may be interpreted to mean a higher number of efforts. There appears to be a bimodal distribution, with slightly more cases citing fewer other ministry efforts prior to the arrival and start of ministry of the pioneer leader among the people group.

The receptivity of the people groups toward the Good News at the time when the pioneer leaders first took residence among them (Question 13) varied significantly. Participants used the *Dayton Scale* (Dayton & Fraser 2003), which ranges from -5 (strongly opposed) to +5 (strongly favorable) to measure the receptivity of societies and people groups toward the Gospel. Among the people groups surveyed in this study, seven were assessed to have been strongly opposed (-5 and -4) to the gospel at the time when the pioneer leader first took up residence among the people group. In 11 people groups, receptivity was assessed as somewhat opposed (-3 and -2). Two people groups were described as indifferent to the gospel (rated -1 to +1), while five were assessed as somewhat favorable to the gospel (+2 and +3). Only five people groups were considered strongly favorable to the gospel when

the pioneer leaders began their work among them. The following chart shows the nearly even distribution.

Figure 11: *Receptivity of People Groups Toward the Gospel*



The data shows no correlation between gospel receptivity of a people group and the effective catalyzing of a church planting movement among them. Church planting movements are apparently unrelated to the overall receptivity of the people group.

#### 4.1.4. Description of Church Planting Movements

##### 4.1.4.1. Ministry Approaches

Participants were asked to describe their approach to ministry, by choosing from the four main approaches to ministry that have been most common in recent years (Question 14). They reported that they use a variety of ministry approaches.

A relatively significant portion of participants (27%) skipped this question, which points to their likely hesitation to put their approach “into a box.” This resistance to fit a certain model is underscored by the fact that more than half (12 of 22) of those who answered the question used the “Other” option to describe their

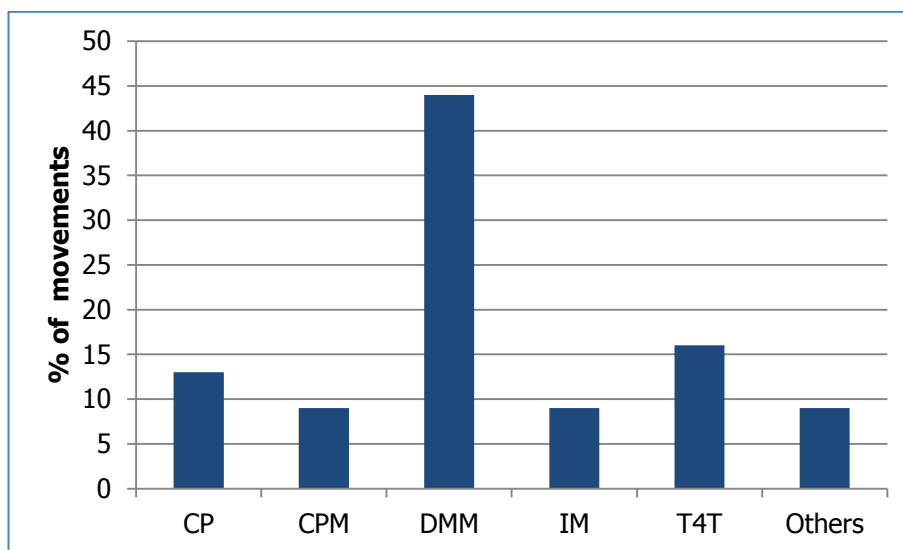
ministry approach in their own words. Often the description is a hybrid of two or more of the other approaches.

None of the effective CPM catalysts surveyed attempts to add Muslims to existing Christian background believer (CBB) churches. Of those who answered this question, the largest portion, 44%, employ the *DMM* (Disciple-Making Movements) approach as described by practitioner David Watson (2011). The DMM approach focuses on the process of making disciples in groups in reproducible ways, emphasizing discovery and obedience. A further 16% employ the *T4T* (Training for Trainers) approach as described by movement practitioner Steve Smith (2011). T4T emphasizes the training of trainers in reproducible discipleship approaches, leading to new generations of multiplying churches. Another 13% employ the traditional approach of planting a new church comprised exclusively of Muslim background believers (MBBs), and in which, although the initial focus was the planting of a single church, an entire movement of churches planting churches emerged. Nine percent employ the *CPM* approach as described by researcher David Garrison (2004), which highlights certain characteristics and practices manifest in all or most church planting movements in order for them to be self-reproducing. Another 9% employ the approach of *Insider Movements*, which encourages believers in Christ to remain within the socio-religious fabric of Islam so that their relational networks remain intact and their new-found faith can be passed on through these networks. The 9% for Insider Movements needs to be qualified, as the following section will show that 45% of survey participants use a C5 contextualization approach, which is considered an Insider Movement approach. This data discrepancy is likely explained in that some participants, when given the choice to select one main ministry approach, considered the Insider approach as secondary to another approach they indicated as their primary

one. Thus it can be concluded that indeed a total 45% employ an Insider Movement approach as either their primary or secondary approach.

Among the answers that fell under the “Other” category, there were additional references to DMM (2) and T4T (1); if included with the participants who selected it as their main approach, the percentage for DMM increases to 53%, and for T4T to 18%. In addition, the following approaches were referenced under “Other”: Muslim contextualization pioneer Phil Parshall (1980); reproductive church planting teacher George Patterson (Patterson & Scoggins 1993); house church proponent Wolfgang Simson (2001); Rapidly Advancing Disciples (Garrison 2012); Lifestory (Lifestory 2012); Salvation First; and finally, Build on Living Stone.

Figure 12: *Ministry Approaches*



In summary, there was no positive correlation between the approach of adding Muslim Background Believers to existing Christian Background Believer churches and the catalyzing of church planting movements. Approximately half of all effective CPM catalysts employ the DMM approach. Yet, because church planting movements are catalyzed through a variety of approaches, it can be concluded that not one particular methodology is associated with success. In most situations one main

approach was selected as the most appropriate one for the given context, but was either mixed with elements from other approaches or applied and modified to the particularities of the context.

#### ***4.1.4.2. Contextualization Approaches***

Participants indicated their approach to contextualization (Question 15), and it appears that church planting movements occur on the entire spectrum of the *C-Scale* of Christ-centered communities (Travis 1998). The C-Scale describes various approaches to contextualization of Christ-centered communities of Muslim believers in Christ. It must be emphasized that this scale is a description of the community of Christ-followers, not of the ministry style of the pioneer leaders. The different C-categories are defined as follows:

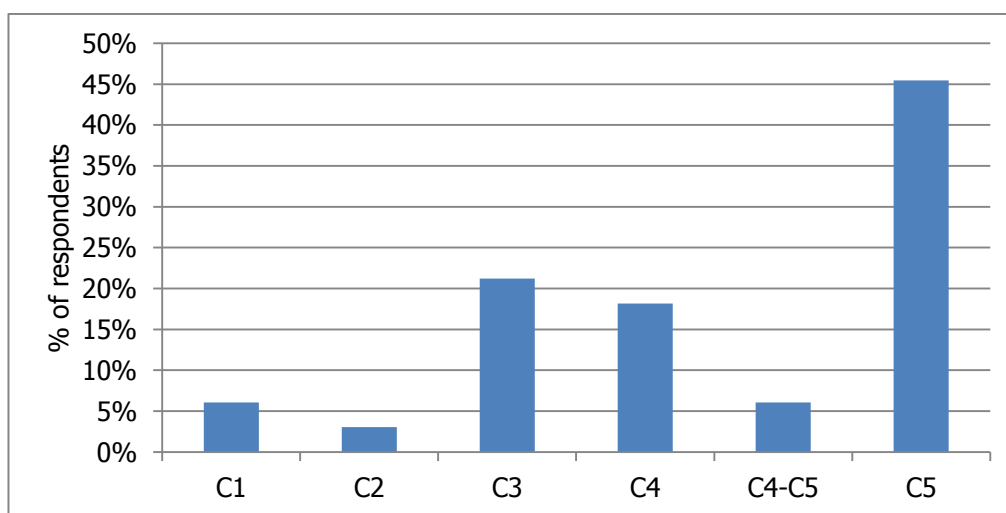
- C1: The community is a traditional church that does not use the daily language of the surrounding Muslim population. In some aspects of culture and lifestyle (e.g. diet, clothing, religious language, worship forms), the believers are quite different from the surrounding Muslim community.
- C2: The same as C1 except they do use the daily language (although not necessarily the religious language) of the surrounding Muslim population.
- C3: The community is seen as Christian by the surrounding Muslim community, yet it retains many local cultural forms used by the Muslims. Any cultural form which feels religiously Islamic, however, is rejected or modified.
- C4: The community retains both Muslim cultural forms and Biblically acceptable Islamic religious forms (e.g. perhaps praying with hands raised, using Islamic religious terminology, not eating pork or drinking alcohol, etc.). They would not, however, refer to themselves as being 'Muslims.' They would likely call

themselves ‘followers of Isa’ rather than ‘Christian.’ Though highly contextualized, believers are not seen as Muslims by the Muslim community.

C5: The community remains legally and socially within the Islamic community. In some contexts, this may mean active participation in Muslim religious life and practice. In other contexts, this may entail little participation in Muslim religious practices. In either case, the identity is clearly ‘Muslim.’ Parts of Islam that do not fit with the Bible are rejected or if possible, reinterpreted. Believers regularly meet in distinctively ‘Jesus Muslim’ groups.

Two survey participants described their CPMs as C1, while one is described as C2. Seven movements are described as C3, which is the second-largest portion. Six movements are described as C4, and two additional ones as “between C4 and C5.” Fifteen of the church planting movements are C5, which is also described as Insider Movements. This constitutes the largest proportion of the church planting movements surveyed.

Figure 13: *Contextualization Approaches*



In summary, the number of church planting movements that are either C1 or C2 is comparatively small (9%), although they do occur. Believers in a third (11 of

33) of the church planting movements consider themselves Christian (C1-3).

Believers in 18% of movements see their identity as both outside Christianity and outside Islam (C4). They call themselves followers of Jesus or similar, and are viewed by Muslims as a strange kind of Muslim. In 45% of the church planting movements believers retain their Muslim identity.

#### ***4.1.4.3. Role of Nationals in Ministry***

Of all CPM catalyts, 11 are themselves Christian background believers (CBBs) and one is a Muslim background believer (MBB) from a people group in the same country as the people group where they do their church planting ministry (Questions 16a & b). Combined, this accounts for 39% of the survey participants. Eighteen CPM catalyts, or 61%, are foreigners in their country of service. Of those 19 who are foreigners in the country where the CPM was catalyzed, 15, or 79%, have included Christian Background Believers from a proximate people group in the same country on their team.

In conclusion, the vast majority of 87% (27 of 31) of survey participants are either near-culture workers themselves or they have added such individuals to their teams. Only 13% (4 of 31) of the CPM catalyts have no such near-culture element as part of their pioneering team.

#### ***4.1.4.4. Sizes of Church Planting Movements***

Survey participants' answers on how large their CPMs have grown varied widely. Of the 31 survey participants, 25 track the number of fellowships that have started among the people group (Question 17), which means numbers are available for 29 of the 35 movements represented in the study. The number of fellowships reported to have been established in the different CPMs ranges from 46 fellowships to 23,000 (sic!) fellowships, with a median of 430 fellowships. In three movements there are



reported to be between 46 and 70 fellowships; in 20 movements between 100 and 1,000 fellowships; in eight movements between more than 1,000 and 4,000 fellowships; and in one movement there is reported to be 23,000 fellowships.

Likewise, the number of Muslims who have become followers of Jesus through the church planting movements (Question 18) differs. Of the 31 survey participants, 22 track the number of believers and were able to indicate a figure for 26 of the 35 CPMs represented. Of these, 14 are exact figures and 12 are estimated figures. In addition to the 22 participants who track the numbers, four more survey participants were able to report rough estimates. Five survey participants were not able to answer the question at all. The survey question asked, “How many Muslims have become followers of Jesus in this CPM?” One respondent made it explicit in his answer that the figure he indicates represents baptized believers. Because many church planting practitioners count baptized believers, but others count the number of those who have professed faith in Jesus, whether they have been baptized yet or not, it needs to be acknowledged that this difference may have affected the answers to this question and in interpretation may account for a level of data inaccuracy.

The size of the movements surveyed ranges from 777 believers (for a CPM with 146 fellowships, thus still qualifying) to more than 100,000 believers. The median is 2,500 believers. One CPM is smaller than 1,000 believers; 12 range from 1,000 to 1,999 believers; seven range from 2000 to 9000 believers; seven range from than 10,000 to 25,000 believers; and two CPMs account for more than 100,000 believers.

#### ***4.1.4.5. Conversions absent Human Involvement***

Conversions without human involvement, cases in which, for example, Jesus appears directly to Muslims in dreams or visions, or Muslims come to faith by reading

the Bible without the involvement of any human agent, have contributed to various extents in the different CPMs surveyed (Question 19). In 31% of the church planting movements, conversions without human involvement have contributed not at all significantly to the catalyzing of the CPM, and in 21% they have contributed not very significantly. For 17% of the CPMs, the pioneer leaders assessed the contribution of such events as neutral. Conversions without human involvement contributed somewhat significantly to the catalyzing of 17% of the church planting movements, and very significantly to only 14% of them. In summary, the contribution of conversion without human involvement has been somewhat or very significant in 31% of the church planting movements, but not significant in 69% of CPMs.

The implication for analysis is that, in those church planting movements with very significant contribution from conversions without human involvement, the role of the pioneer leader needed to be cross-checked with the variables of the leader traits and competencies of the catalysts. The comments of participants clarify the role of such conversions without human involvement, as well as the role of miracles. In Round 2 participants were asked to state in which ways miraculous gifts and experiences of people with the supernatural power of God have contributed to the catalyzing of their CPM, which is discussed in section 4.3.1.

Henceforth, the research objects will be referred to as “leader traits and competencies,” as they include leader traits, transformational leadership competencies, but also other leadership competencies originating from pioneer leadership literature.

## **4.2. Round 1 Data Presentation and Analysis of Leader Traits and Competencies**

### **4.2.1. Construct Validity of Trait Variables**

In the development of the survey questionnaire for Round 1 two questions were formulated for each variable, as described in detail in section 3.8. In order to ensure construct validity, the correlations between the two questions representing each variable were examined. The reliability of those questions taken from the MLQ and integrated into the questionnaire had already been established (Avolio & Bass 1995), and super-cultural universal validity had been suggested (House & Aditya 1997:464). For all other traits and competencies, the correlation between the two questions that had been formulated for each variable was checked with a test group of 25 participants. The result was that certain bivariate correlations were lower than expected, with only eight of the 30 items showing a Pearson correlation  $>0.5$ . The main reasons for this can be seen in the low variability of the answer given, combined with the relatively small sample size ( $N = 30$ ;  $N = 22$  for some answers). Although the statistical validity for the other items was not very strong, the weight of the similarity of content between the two items was strong enough to justify the forming of new variables by averaging the scores of the two items. The small sample size is made up for with the approach of the Delphi Technique. All bivariate correlations are depicted in detail in Appendix I.

### **4.2.2. Means and Standard Deviation of Frequency Variables**

The frequency with which pioneer leaders effective in catalyzing a church planting movement actually exhibited the leader traits and competencies was examined. The means of almost all the variables are very high, indicating that almost all of the leader traits and competencies identified in the literature review indeed show

a strong association with the catalyzing of CPMs. On the Likert item ranging from 0 to 4, 27 of the 30 variables' means were in the range between 3 (denoting: fairly often) and 4 (frequently, if not always). The detailed definition of all variables follows in sections 4.4.2. and 4.5. Even the three variables with a mean <3 were not particularly low, still closer to 3 (fairly often) than to 2 (sometimes). Assertiveness had a mean of 2.93, miraculous gifts a mean of 2.75, and fluency of speech a mean of 2.66.

The standard deviation of all variables is very low, being <1 for 28 of the 30 variables. The only two variables with a standard deviation >1 were miraculous gifts (1.14) and fluency of speech (1.47). In the table below the variables are ordered by mean, descending from the highest to the lowest.

Table 4: *Frequency Variables Mean and Standard Deviation*

Variable	Mean	Standard Deviation
Hunger for depth with God	3.77	(0.34)
Faith	3.65	(0.42)
Self confidence	3.65	(0.42)
Persistence	3.63	(0.49)
Individualized consideration	3.62	(0.44)
Inspirational motivation	3.61	(0.40)
Relevant knowledge	3.58	(0.64)
Achievement motivation	3.53	(0.73)
Idealized influence behavior	3.52	(0.46)
Emotional stability	3.50	(0.56)
Adaptability	3.47	(0.78)
Idealized influence attribute	3.47	(0.54)
Intercession	3.47	(0.68)
Dependability	3.45	(0.53)
Initiative	3.40	(0.62)
Evangelistic heart	3.38	(0.69)
Desire to excel	3.38	(0.52)
Creativity	3.33	(0.83)
Drive for responsibility	3.33	(0.58)
Openness to experience	3.30	(0.67)
Sociability	3.25	(0.49)
Cognitive ability	3.18	(0.70)
Intelligence	3.18	(0.59)

Variable	Mean	Standard Deviation
Social influence drive	3.15	(0.68)
Social participation	3.12	(0.70)
Intellectual stimulation	3.06	(0.59)
Extroversion	3.05	(0.75)
Assertiveness	2.93	(0.58)
Miraculous gifts	2.75	(1.14)
Fluency of speech	2.66	(1.47)

The three variables with a comparatively lower mean and those with a higher standard variation were examined further to understand the variability. As for assertiveness, its mean is close to 3 and its standard deviation is low (0.58). Considerate of culture differences in different countries of service, the mean for all pioneer leaders working in Asian cultures (including Jordan) and those in Africa was examined. For those working in Asia it was 2.825, while for those working in Africa it was 3.312. Thus, assertiveness needs to be considered as a trait with a strong association with effective catalysts in Africa, but not in Asia. For the other two variables with a mean <3, miraculous gifts and fluency of speech, since their standard deviation is >1, their correlation is not considered strong. Both traits were included in Round 2 of the Delphi technique for further clarification. All other variables are considered to have a very strong association with the catalyzing of a CPM.

This set of data was checked against the rival factor of conversions without human involvement, to make sure that the catalyzing of a CPM was not wrongly associated with the leader traits and competencies of the pioneer leader. Conversions without human involvement have, as a rival factor, contributed very significantly to the catalyzing of four CPMs, according to the assessment of their pioneer leaders (see section 4.1.4.5.), whereas conversions without human involvement did not contribute very significantly, according to the other 27 CPM catalysts' reports. When comparing both sets of data, only one variable (fluency of speech) showed a difference of >1.

The variable with the second-largest difference was miraculous gifts. Those catalysts of CPMs where supernatural conversions without human involvement played a very significant role had a 0.73 higher mean for miraculous gifts than those where they did not, a result that should not be surprising. For all other variables the variability was even less significant. All data comparing the variables of both groups can be found in Appendix J.

For the four church planting movements at stake this means that a strong association with both variables can be established — both the divine factor of supernatural intervention (conversions without human involvement), and the human factor (the leader traits and competencies of the pioneer leader). Thus, the data of the pioneer leaders who catalyzed a CPM with a very significant contribution of conversions without human involvement can be considered further without apprehension.

The overall high means and low standard deviation point to the reliability of the underlying literature review and synthesis of all relevant empirical studies. The findings of the literature review are strongly confirmed by the findings of Round 1 of this study, with the exception of two traits (and a third one for pioneer leaders working in Asia).

#### **4.2.3. Means and Standard Deviation of Self-assessed Significance Variables**

Besides the frequency with which effective pioneer leaders exhibited the leader traits and competencies examined, the questionnaire sought to assess how significantly these traits and competencies have contributed to the catalyzing of their CPM, based on the participants' perception. Similar to the results in how frequently a trait or competency was exhibited, the overall means for self-assessed significance of these variables, on a Likert item ranging 0 to 4, was high and the standard deviation

was low. The mean was  $\geq 3$  for all but four variables. These four were relevant knowledge, social participation, extroversion, and assertiveness. The standard deviation was as low as between 0.83 and 0.31 for all but one variable. The only one  $>1$  (1.09) was miraculous gifts. The variability in the self-assessed significance of miraculous gifts reflects the variability already established in the frequency of practice. The following table presents the data in detail, again in order of the highest means.

Table 5: *Self-Assessed Significance Variables Mean and Standard Deviation*

Variable	Mean	Standard Deviation
Faith	3.78	(0.31)
Social influence drive	3.72	(0.43)
Adaptability	3.58	(0.54)
Evangelistic heart	3.53	(0.67)
Fluency of speech	3.45	(0.69)
Idealized influence behavior	3.41	(0.67)
Hunger for depth with God	3.40	(0.67)
Achievement motivation	3.40	(0.76)
Self confidence	3.38	(0.75)
Individualized consideration	3.37	(0.70)
Idealized influence attribute	3.36	(0.71)
Cognitive ability	3.35	(0.70)
Creativity	3.30	(0.68)
Intelligence	3.30	(0.45)
Intellectual stimulation	3.22	(0.62)
Emotional stability	3.20	(0.64)
Persistence	3.18	(0.80)
Sociability	3.18	(0.69)
Drive for responsibility	3.17	(0.62)
Dependability	3.16	(0.56)
Inspirational motivation	3.15	(0.70)
Initiative	3.13	(0.81)
Intercession	3.11	(0.72)
Desire to excel	3.10	(0.76)
Miraculous gifts	3.02	(1.09)
Openness to experience	3.00	(0.83)
Relevant knowledge	2.93	(0.76)
Social participation	2.90	(0.75)
Extroversion	2.75	(0.77)
Assertiveness	2.43	(0.95)

The self-assessed significance of certain leader traits and competencies in the catalyzing of a CPM is a subjective judgment, and therefore its value is limited. Most publications on pioneer leadership and church planting movements do not exceed the subjective assessment of an individual author, even though in many cases they are based on the author's extensive exposure to multiple church planting movements. The above assessment represents the combined judgment of an expert panel of 22 to 30 effective CPM catalysts.

This data is a partial answer to the second part of research question 1, which considers the leader traits that pioneer leaders report to have contributed to their catalyzing a church planting movement and to what extent. According to the assessment of the expert panel, all leader traits apart from the four on the bottom of Table 5 above have contributed somewhat significantly or very significantly. Research question 1 is answered in full in Round 2, with the additional answers presented in Table 8 below.

In addition, this data answers in full the second part of research question 2, which considers the competencies derived from the Transformational Leadership model that pioneer leaders report to have contributed to their catalyzing of a church planting movement and to what extent. According to the assessment of the expert panel of survey participants, all five competencies derived from Transformational Leadership have contributed somewhat significantly or very significantly to the catalyzing of their church planting movements.

The first part of research questions 1 and 2 (which leader traits and which transformational leadership competencies pioneer leaders report to exhibit) will find answers in Round 3, which are presented below in Tables 10 and 11.



#### 4.2.4. Comparison of Frequency and Self-assessed Significance

The means of frequency, and of significance as assessed by the survey participants, were compared using dependent samples t-tests. The differences between frequency and self-assessed significance are displayed in Table 6, as are the results of conducted t-tests. For three variables the self-assessed significance was significantly higher than the mean of frequency of their actual occurrence in the ministries of the CPM catalysts. These were fluency of speech (difference of means of 0.79 in the 0-4 scale;  $p < 0.117$ ); social influence drive (0.57;  $p = 0.0$ ); and miraculous gifts (0.27;  $p < 0.005$ ). For social influence drive and miraculous gifts the Sig. (2-tailed) is  $p < 0.05$ , which confirms that the difference between the frequency with which the traits are exhibited and the self-assessed significance of their contribution to the catalyzing of a CPM is significant. Social influence drive and miraculous gifts were considered by the CPM catalysts to have greater significance than they actually did. Simply put, these two traits are overestimated in their significance in contributing to the catalyzing of a church planting movement. For fluency of speech the t-test did not confirm a significant difference.

Conversely, for six variables the self-assessed significance in their contribution to catalyzing a CPM was significantly lower than the mean of frequency. These include: relevant knowledge (means difference -0.65;  $p < 0.063$ ); assertiveness (-0.5;  $p < 0.001$ ); inspirational motivation (-0.47;  $p = 0.0$ ); persistence (-0.46;  $p < 0.001$ ); hunger for depth with God (-0.37;  $p < 0.005$ ); and intercession (-0.36;  $p < 0.398$ ). In the t-test the Sig. (2-tailed) is  $p < 0.05$  for assertiveness, inspirational motivation, persistence, and hunger for depth with God (but not for relevant knowledge and intercession). This means that these traits and competency were not assessed as being

as significant as they actually were practiced in terms of frequency in the catalyzing of CPMs. The following table displays all variabilities.

Table 6: *Comparison of Frequency and Self-Assessed Significance*

Variable	Frequency mean	Significance mean	Difference between means	T-Test Sig (2-tailed)
Hunger for depth with God	3.77	3.40	-0.37	0.005
Faith	3.65	3.78	0.13	0.030
Self confidence	3.65	3.38	-0.27	0.030
Persistence	3.63	3.18	-0.45	0.001
Individual consideration	3.62	3.37	-0.25	0.004
Inspirational motivation	3.61	3.15	-0.46	0.000
Relevant knowledge	3.58	2.93	-0.65	0.063
Achievement motivation	3.53	3.40	-0.13	0.133
Idealized influence behavior	3.52	3.41	-0.11	0.225
Emotional stability	3.50	3.20	-0.30	0.001
Adaptability	3.47	3.58	0.11	0.326
Idealized influence attribute	3.47	3.36	-0.11	0.246
Intercession	3.47	3.11	-0.36	0.398
Dependability	3.45	3.16	-0.29	0.073
Initiative	3.40	3.13	-0.27	0.018
Evangelistic heart	3.38	3.53	0.15	0.107
Desire to excel	3.38	3.10	-0.28	0.019
Creativity	3.33	3.30	-0.03	0.810
Drive for responsibility	3.33	3.17	-0.16	0.048
Openness to experience	3.30	3.00	-0.30	0.097
Sociability	3.25	3.18	-0.07	0.555
Cognitive ability	3.18	3.35	0.17	0.258
Intelligence	3.18	3.30	0.12	0.424
Social influence drive	3.15	3.72	0.57	0.000
Social participation	3.12	2.90	-0.22	0.157
Intellectual stimulation	3.06	3.22	0.16	0.350
Extroversion	3.05	2.75	-0.30	0.034
Assertiveness	2.93	2.43	-0.50	0.001
Miraculous gifts	2.75	3.02	0.27	0.005
Fluency of speech	2.66	3.45	0.79	0.117

#### 4.2.5. Principal Component Analysis of Frequency Variables

A principal component analysis was conducted, both for all 72 questions loading onto 31 variables, as well as for the 31 variables themselves. The principal component analysis of the 72 questions yields a result of nine components. When taking into

consideration the highest value and the values  $>\pm 0.5$ , the following components were extracted, in order of correlation:

1. **Creativity in speech, adaptable to influence others:** the competency to communicate creatively, geared towards the audience, in order to influence them socially, continually growing toward excellence in this competency.
2. **Prayerful evangelistic zeal that stimulates others to reconsider their personal convictions:** the trait of an influencer combined with the cognitive ability to develop an appealing message, fueled by an evangelistic heart and intercession, stimulating others to reconsider their convictions.
3. **Fluency of speech:** the competency to express oneself articulately and to communicate effectively.
4. **Full commitment to see miracles:** the strong motivation to see miracles and God's power touch people.
5. **Extroverted influence drive:** a motivation to see change, leading to extroverted behavior, and social influence.
6. **Confident evangelistic zeal:** the trait of an evangelistic heart that reaches out with great confidence.
7. **Faith that causes others to reconsider their convictions:** the trait of an expectant faith that stimulates others to reconsider their personal convictions, considering what their convictions are and influencing from there.
8. **Drive for responsibility because of ideals:** the motivation by a feeling of responsibility and taking on this responsibility because of belief in high ideals.

9. **Social influence toward a CPM:** the knowledge of CPM principles and methods that flows into know-how as well as behavior that in social settings influences people toward the catalyzing of a CPM.

A summary description of these components, considering only the highest and most recurring figures, is that of a zealous influencer who knows how to communicate effectively to make others reconsider their convictions. All data of the principal component analysis can be found in Appendix K.

The principal component analysis of the 31 variables yields a result of just four components. When taking into consideration the highest value and the values  $>\pm 0.5$ , the following components were extracted, in order of correlation:

1. **Creativity and adaptability in use of miraculous gifts:** the spiritual gift of God's power flowing through the catalyst to others in a way that is sensitive to the situation.
2. **Fluency of speech:** the competency to express oneself articulately and to communicate effectively.
3. **Sensible and prayerful evangelistic zeal:** an evangelistic heart and mind that knows what and how to share, fueled by intercession.
4. **Drive to see miracles:** a motivation and full commitment to see miracles and God's power touch people.

All data of the principal component analysis of all variables can be found in Appendix L.

The results of both principal component analyses were not investigated further and were not integrated into the design of the following research rounds of the Delphi technique. The main reason was their limited reliability due to the comparably small

sample size; a secondary reason was to ensure consistency of terminology with participants.

### **4.3. Round 2 Data Presentation and Analysis**

#### **4.3.1. Discussion of Variable “Miraculous Gifts” with Strong Variability in Round 1**

In section 1 of the Round 2 questionnaire the two variables with a strong variability, miraculous gifts and fluency of speech, were fed back to participants to achieve stronger consensus. After being presented with the definitions, participants were asked if they practiced the trait frequently and to describe in which way the trait contributed significantly to the catalyzing of the CPM. If they did not practice the trait frequently, they were asked to provide their rationale as to the reasons why this trait did not contribute significantly to the catalyzing of their CPM. All answers were systematically codified, and are rendered close to the original wording, in organic order.

As for miraculous gifts, their exercise has contributed significantly to the catalyzing of some church planting movements in the following ways:

- Prophecy reveals ministry strategy to the catalyst. It reveals how to pray specifically and it reveals ministry problems before they become obvious, so they can be addressed early and effectively.
- Miracles in answer to prayer in the name of Jesus evidence to Muslims the authority in the name of Jesus, and they demonstrate that spiritual power in Jesus is greater than theirs, which makes them want to join the CPM.
- Dreams about the Bible, or Jesus, or the exhortation to meet a pioneer leader or local believer lead to Muslims being convinced of the gospel.

- Miracles initiate personal prayer to God, and even encourage Muslims to meet for prayer, which leads to house churches.
- Fulfilled prophecies stimulate faith and boldness among believers.
- The catalyst modeling (even with few miracles) leads to local believers walking in miraculous gifting (often with more miracles).

The following example illustrates a number of the above factors: The pioneer leader received a prophetic word from God to pray specifically for a miracle to happen that would bring a particular family to faith in Jesus within 12 hours. The catalyst devoted himself to prophetic intercession. The next night someone in the family received a prophetic dream, which led the entire family to faith the next morning. In this family a house church was started, and from this house church a church planting movement began.

In some of the church planting movements miraculous gifts play a very significant role. One example from Southeast Asia illustrates the significance:

“In our group of now 11 movements, from 7 key nationals and myself, [...] this phenomena (sic) widely starts new clusters of groups. Last week at our quarterly retreat, we took a 2 hour session, to hear stories of miracles, and each of about 10 people contributed stories, trying to limit themselves to 2 miracle stories each, while some slipped into 3 stories. In almost all of the stories, there was the commonality that at least 7 believer groups in 3 generations were spurred from one miracle.”

The fact that a single miracle leads to a minimum of seven new house churches established, as a consistent pattern among 10 different pioneer leaders, points to the significant role of this variable in the catalyzing of some of the church planting movements. Simultaneously however, there are church planting movements where miraculous gifts play no role, and where not a single miracle has been reported.

The main reasons synthesized as to why some pioneer leaders did not practice any miraculous gifts frequently at all, and yet effectively catalyzed a church planting movement, are in order of cited frequency:

- Local believers practice a miraculous gift (45% of those who answered the question). Two rationales were given: it promotes the health of the churches and demotes the foreigner; it demonstrates to Muslims that following Jesus is not the religion of the foreigner.
- Leads to the faith of believers resting on Scripture, and focus on sin, repentance, and forgiveness, rather than miracles (27% of those who answered the question).
- Not a significant part of personal tradition and theology (18% of those who answered the question).
- Miracles were necessary for the initial breakthrough, but not in later stages of the church planting movement.
- Pioneer leaders other than the primary catalyst practice a miraculous gift among the people group, which contributes to the church planting movement, even though the variable is not specifically expressed by the primary catalyst.

#### **4.3.2. Discussion of Variable “Fluency of Speech” with Strong Variability in Round 1**

Fluency of speech was defined to participants as the ability to express oneself articulately and with ease, and to communicate effectively in the language of the people one works with. In their answers, participants responded primarily to the aspect of communication in the language of the people, and to their ability to communicate effectively in the local language. The knowledge of the local language has contributed significantly to the catalyzing of a number of church planting movements, and 36% of participants assessed doing ministry in the local language as

indispensable, expressing their conviction that without it their church planting movement would not have been catalyzed. The ability has contributed to the catalyzing of church planting movements in the following ways:

- **Relationship building:** It makes the pioneer leader as an outsider more acceptable and it makes people in society feel he is one of them; this creates trust and enables him to build relationships.
- **Needs relevance:** It enables the pioneer leader to listen to the issues recipients have, to meet them where they are, and to address these issues; this ability to be relevant includes personal counseling and strategizing with believers.
- **World-view relevance:** It enables pioneer leaders to tell local parables; in general, it enables them to communicate to the heart of recipients.
- **Reproducibility:** As a result of effective communication and the catalyst modeling to young believers, the gospel was passed on faster from initial recipients to others.

For 27% of participants, the acquisition of a local language was a non-issue. Although working cross-culturally, these pioneer leaders and the people groups among whom they ministered shared the same native tongue.

The main reasons that emerged as to why some pioneer leaders were not fluent in the local language, and, in their assessment, still effective in catalyzing a church planting movement, are in order of their cited frequency:

- **Dependency-impediment:** The fact that the catalyst does not speak the local language makes it clear to the first young believers that the emerging movement is theirs, and not the outsider's, and they are responsible.



- Interpretation leading to reproduction: Teaching through one or several interpreters has the side effect of the interpreters understanding, owning, retaining and passing on the teachings.
- “Shadow ministry” approach: The disadvantages of not knowing the local language are minimalized in a ministry approach where the catalyst’s involvement in the catalyzing is very limited, and he restricts himself to discipling one or a few locals, without appearing in public at all.
- Communication exceeds speech: Some catalyze a movement, in spite of limited fluency, yet they communicate effectively, because communication includes the ability to read nonverbal cues, and to express a smiling face, compassion, and a heart of fatherhood, inarticulately or non-verbally.

Because it became apparent that a number of participants did not do their ministry in the local language, which was part of the definition of fluency of speech, this issue was clarified in Round 3. Participants were also asked to indicate in which language they did their ministry primarily in the phase leading up to the movement breakthrough. Of those who answered the question, 37% did their ministry primarily in the local language, 26% ministered primarily in a trade language, and another 37% worked through an interpreter. This explains the bimodal distribution of this competency. Those who ministered in the local language indicated a high rating for the frequency of the competency. Those participants who did not, indicated a low rating for the competency. Although theoretically it may be possible that those indicating a low rating did not fit other aspects of the competency either, since those who do minister in the local language indicated a high rating, the more likely explanation is that those with a low rating rated themselves low, because of not

speaking the local language, but likely fit the other aspects of the competency of fluency of speech.

#### 4.3.3. Means and Standard Deviations of Frequency Variables

Along with those leader traits and competencies surveyed in Round 1, the 17 additional leader traits and competencies that individual participants reported to have significantly contributed to the catalyzing of their CPM, as reflected in their open-ended responses, were fed back to the entire panel in Round 2. In the same way as in Round 1, the frequency with which pioneer leaders actually lived or practiced the leader traits and competencies was examined.

The means of 13 of the 17 variables were confirmed by the expert panel to have significantly contributed to the catalyzing of their CPMs. On the Likert item ranging from 0 to 4, the means of 13 variables were in the range between 3 (denoting: fairly often) and 4 (frequently, if not always). Only four variables had a mean <3: group mentoring (2.86), confident evangelism (2.5), discerning gifts (2.43), and community development (1.89).

The standard deviation of all variables is very low, being  $\leq 1$  for 13 of the 17 variables. The four variables with a standard deviation  $> 1$  were only slightly above 1, with the highest being 1.16. This means an additional 13 leader traits and competencies show a strong association with the catalyzing of a church planting movement. In the table below the variables are ordered by mean, descending from the highest to the lowest.

Table 7: *Frequency Variables Mean and Standard Deviation*

Variable	Mean	Standard Deviation
Confidence in Bible	3.84	(0.32)
Confidence in Spirit	3.70	(0.53)
Empowering	3.66	(0.45)
Confidence in nationals	3.61	(0.62)

Variable	Mean	Standard Deviation
Love	3.61	(0.53)
Boldness	3.36	(0.54)
Discipling	3.32	(0.65)
Partnering	3.25	(0.70)
Perseverance	3.23	(1.07)
Bible teaching	3.14	(0.90)
Coaching	3.09	(0.73)
Hearing from God	3.00	(1.13)
Humility	3.00	(0.95)
Group mentoring	2.86	(1.00)
Confident evangelism	2.50	(1.16)
Discerning gifts	2.43	(1.03)
Community development	1.89	(1.14)

#### 4.3.4. Means and Standard Deviation of Self-assessed Significance Variables

Parallel to Round 1, for all leader traits and competencies suggested by participants to have significantly contributed to the catalyzing of church planting movements, it was also surveyed how significantly these traits and competencies have contributed to the catalyzing of their CPM, in the perception of the catalysts. On a Likert item ranging 0-4, the mean was  $\geq 3$  for 13 of the 17 variables. The four competencies with a mean  $< 3$  were community development, discerning gifts, confident evangelism, and coaching (with 2.98 just below 3). The standard deviation was  $< 1$  for all but three variables, which were the same three that exhibited a comparatively lower mean (community development, discerning gifts, confident evangelism). The deviation in the self-assessed significance of these three aligns with their also comparatively low means in the frequency of practice. The following table presents the data in detail, again in order of the highest means.

Table 8: *Self-Assessed Significance Variables Mean and Standard Deviation*

Variable	Mean	Standard Deviation
Confidence in nationals	3.84	(0.32)
Empowering	3.84	(0.32)
Confidence in Bible	3.77	(0.34)
Confidence in Spirit	3.66	(0.50)
Love	3.64	(0.58)
Discipling	3.52	(0.65)
Boldness	3.39	(0.58)
Hearing from God	3.36	(0.95)
Perseverance	3.32	(1.02)
Partnering	3.32	(0.73)
Bible teaching	3.20	(0.97)
Coaching	2.98	(0.92)
Confident evangelism	2.84	(1.29)
Discerning gifts	2.52	(1.15)
Community development	2.11	(1.36)

This data answers the second part of research question 1 (which leader traits pioneer leaders report to have contributed to their catalyzing a church planting movement) in full. It is the first 11 of the 15 leader traits in Table 8, in addition to those from Round 1 already presented in Table 5 above.

#### **4.3.5. Comparison of Frequency and Self-assessed Significance**

The means of frequency, and of significance as assessed by the catalysts, were compared using dependent samples t-tests. For most variables the difference between both means was insignificant. Only for two variables the self-assessed significance was higher by a factor of  $>0.3$  than that of the mean of frequency of their actual occurrence in the ministries of the catalysts. These were hearing from God (difference of 0.36 in the 0-4 scale;  $p < 0.26$ ), and confident evangelism (0.34;  $p < 0.315$ ). Since for both variables the Sig. (2-tailed) is  $>0.05$ , a significant difference could not be confirmed.

The self-assessed significance was not considerably lower than the mean of frequency for any of the variables, with the maximum difference being as low as -0.11. This means that no leader traits or competencies were underestimated in their significance. Overall, for those leader traits and competencies that participants had suggested in Round 1 to contribute to the catalyzing of a church planting movement, the self-assessed significance matched closely with their rating of frequency; in essence, effective CPM catalysts assessed these leader traits and competencies to be as significant as they actually exhibited them in their own praxis. From a different angle it can be said that the expert panel assessed the significance of their leader traits and competencies quite accurately. The following table displays all variabilities.

Table 9: *Comparison of Frequency and Self-Assessed Significance*

Variable	Frequency mean	Significance mean	Difference between means
Confidence in Bible	3.84	3.77	-0.07
Confidence in Spirit	3.70	3.66	-0.04
Empowering	3.66	3.84	0.18
Confidence in nationals	3.61	3.84	0.23
Love	3.61	3.64	0.03
Boldness	3.36	3.39	0.03
Discipling	3.32	3.52	0.20
Partnering	3.25	3.32	0.07
Perseverance	3.23	3.32	0.09
Bible teaching	3.14	3.20	0.06
Coaching	3.09	2.98	-0.11
Hearing from God	3.00	3.36	0.36
Humility	3.00	3.05	0.05
Group mentoring	2.86	3.05	0.19
Confident evangelism	2.50	2.84	0.34
Discerning gifts	2.43	2.52	0.09
Community development	1.89	2.11	0.22

### **4.3.6. Best Practices of Variables with Consensus among Participants in Round 1**

#### ***4.3.6.1. Grounded Theory Methodology for Best Practices Development***

Of the 24 leader traits and competencies for which a strong association with the catalyzing of a church planting movement was established in Round 1, nine were selected and fed back to the expert panel of participants in Round 2. After being presented with the definition, participants were asked to share their personal “Best Practice” of that particular trait or competency. A Best Practice is defined as how they utilized this trait frequently in their ministry in a way that contributed to the catalyzing of the CPM. The traits and competencies presented in Round 2 were selected based on their potential to elicit new results not discussed in previous publications.

The initial definitions (see below for each variable) allowed for each participant to gain a general understanding of the nature of each leader trait and competency. For the analysis of the Best Practices reported, a Grounded Theory approach was used (Glaser & Strauss 1967; Strauss & Corbin 1990; Klein 2005). This approach did not begin open-ended, but with the previously developed definitions, some of them developed in the literature review and some in a dialogue with the participants who proposed the particular leader trait or competency to be added to those contributing significantly to the catalyzing of a church planting movement. These definitions became a starting point for understanding, and further examination of the nature and application of the leader traits and competencies. Each response item was codified, and the codes were analyzed. Initial hypotheses were built and formulated, but with room for different and varying data. The concept of Best Practices suggests that more than one theory may be verified. It was hoped that the data could be bundled into one predominant, overarching theory, while at the same

time allowing for the possibility that the data might result in several Best Practices, which indeed was the outcome for most leader traits and competencies. Best Practices identified are illustrated with firsthand quotes from the participants' surveys, to depict the practices as graphically as possible and convey a "feel" for them. The original formulations and orthography are retained intentionally, even if crude at times and faulty, with a portion of participants not being native English speakers.

#### ***4.3.6.2. Best Practices for Attributed Idealized Influence Trait***

Definition: Catalysts display a sense of authority and confidence, act selflessly in ways that build other people's respect for them, and instill a sense of honor in others for being associated with them and other Jesus followers.

The sense of authority and confidence that catalysts radiate is rooted in their deep conviction that they are commissioned by God, "because God has spoken and I am doing what God has said," which leads to a strong sense of destiny and direction, and with that, confidence. Because catalysts have such confidence as a personality trait, they speak and exert influence with confidence. A catalyst relates this experience:

"I struggled relentlessly on hours on end with a sufi sheikh that had become a Christian.. (sic) I challenged him to return to his people.. (sic) I countered every argument for hours and end.. (sic) [...] I prophesied to that if he makes the sacrifice of once again living under sharia for the sake of the gospel just as Timothy did. Some of the most important people in the nation will also follow Jesus and then we will see as massive turning to Christ in his nation.. (sic) He has nearly committed to do so....it will probably though take several months..."

Acting in selfless ways that build other people's respect for catalysts, begins with the attitude of love and adding value to others and wanting them to be a success. Best Practice is to express love in practical ways, often in times of need, without fanfare. Catalysts model life in Christ and ministry in ways that command the respect

of others, which is another Best Practice. They model their dependence on Christ as well as doing ministry for Christ, sharing the gospel with anyone they meet. In doing so, they model making sacrifices, which gains the allegiance and respect of those who see it. Another Best Practice that wins people's respect for expatriate pioneer leaders is to share in the lives and in the lifestyle of local believers and ministry partners:

“I don't do ministry with them in their fields, I get to know their families well, praying for them, sleeping in their homes (no hotels for me), living as they live. I've had many brothers tell me and others that they respect me because I've slept on their floor.”

For pioneer leaders who minister in Asia, the system prevalent in many of Asia's honor and shame societies is to honor protégés by talking positively about them in public and in ways that boost their social legitimacy, while the protégés in turn talk positively about their mentor, and each party increases the social capital of the other. To work within this system and excel in it is a Best Practice for ministry in Asia.

#### ***4.3.6.3. Best Practices for Faith Trait***

Definition: Catalysts are expectant that God will grow a movement among their people group and save many soon, and they have great faith that God will show his power through their lives.

A recurring theme among the responses (59%) and a Best Practice is the revelation of God to the pioneer leader in prayer as the source of the faith exercised. God reveals his intentions for the people group, either on a broader scale, or some specific aspects of God's plan that are relevant for the ministry of the pioneer leaders. Such revelation is given either directly to the pioneer leader or to colleagues who share them as prophetic words. In many cases one revelation is the starting point, which leads to more prayer, mostly corporately, and more ongoing revelation received



during prayer times. Another faith-building source is in the reading and meditation of the Gospels and the Book of Acts. The interweaving of the trait of faith with the trait of hunger for God is apparent. At the intersection of the development of this trait and the outflow of this trait lies the second Best Practice of regular reviews of ministry progress, using a combined empirical-statistical and prayerful team approach. Many answers point to the building of faith and taking of steps of faith, creating a cycle of progressive mutual influence, a third Best Practice. Faith leads to the taking of faith steps, with the expectation of God's intervention, and a positive experience after having taken the initial faith steps further builds the faith. This emboldens the catalyst to take the next faith step, and so on. Examples of faith steps include living in a high-security risk context, going where crowds gather in order to share the Gospel with many, facing risks when sharing it, and yet sharing it often and boldly, with the faith-inspired expectation that people will respond positively. The example of a catalyst illustrates this expectation: "I began to expect that God would save people whenever we went out with the intention of sharing the gospel. Sometimes this meant that I didn't (sic) return home until someone believed." The quality of faith takes on the form of a clear expectation, a mindset of expectancy that God will intervene, that people will follow the Gospel call, and that miracles will happen to accredit the pioneer leader and his message. For some, it leads to the setting of specific numerical faith goals for certain periods of time, including numbers of conversions, house churches, or new people groups engaged. Another common outflow, and a fourth Best Practice, of having faith is that the level of a pioneer leader's own faith is communicated to young believers and national partners. In consequence, as one response exemplifies, these nationals:

"take action and expect God to show up – and He (sic) does. They share the gospel and expect people to respond – and they do. They put

themselves in positions where God has to show up and He (sic) always does.”

Such a cycle builds faith in the pioneer leader and nationals over time.

#### ***4.3.6.4. Best Practices for Social Influence Drive Trait***

Definition: Catalysts are motivated by influencing others through personal interactions, and they influence situations even to the extent of dominating.

Catalysts restrain their social influence drive. One Best Practice is to restrain it to certain themes of movement ministry. These themes are typically around character development, equipping to interpret the Bible, and the envisioning of local believers toward a movement fully owned by them. In other areas, catalysts restrain themselves to exert direct influence, so that national believers find answers in the Bible for themselves that are culturally sensitive. The other way catalysts restrain their influence is in a phased approach, taking different approaches in the different phases of the movement. In the beginning they initiate the movement by way of exerting social influence, but with each phase catalysts influence more from behind, taking on a mentoring approach, scaling back their influence further and further the more the movement and its leaders mature.

A general Best Practice, relevant for any phase, is the balancing of the social influence trait with humility. Humility is to be simultaneously evident, with the fine line being that locals need to sense that the catalyst has only their best interest in mind and must not feel controlled. Another Best Practice is the social intelligence of knowing how to work within existing social networks. Catalysts do not exert social influence omnidirectionally but, being sensitive to social networks and power structures, toward those who are influencers within society, due to their power, lineage, and status within society. The experience of one catalyst represents this:

“I have found that for a movement to really go viral it needs to go through existing social networks. Further it needs to be lead by (sic) existing movers and shakers within that network or at least people with the right to do so due to their right blood line. These people bring the kingdom of God into their existing social networks naturally, gradually and in a progressive way.. (sic) Which eventually hits a point of explosion.”

#### ***4.3.6.5. Best Practices for Openness to Experience Trait***

Definition: Catalysts actively engage in experiences, expecting that in every situation there will be something new to learn.

The general Best Practice is an open outlook to life, a personality trait that is lived. One catalyst describes how this cannot be separated from who he is:

“I love to be in homes, trying new foods, meeting new people, learning new cultural tips. Regardless of how long I’ve lived somewhere, the desire to explore, learn, and grow is part of who I am.”

With this comes a constant desire to examine, analyze, evaluate, and improve, as permanent practices.

“The essence of this practice is encapsulated in this example: “We lived with a somewhat critical eye to what was happening in the movement. We lived with a complete contradiction...encouraged with what was going on around us and skeptical that it was near as good as it seemed.”

A second Best Practice is regular after-action reviews after ministry, after discipleship meetings, outreach, or trainings. In such reviews the group responsible for the event debriefs with one another about how it went and what could be learned from it. A third Best Practice is experimentation. Often catalysts innovate something new, trying it out for a certain predefined time frame, and then evaluate. Depending on the evaluation they either abandon the experiment or further modify it, until it works. Lastly, catalysts are in the constant process of discerning Best Practices together with their ministry partners. This section of this present study is a reflection

thereof, as well as a collection of those Best Practices relevant to the topic of this study.

#### ***4.3.6.6. Best Practices for Creativity Trait***

Definition: Catalysts use their imagination to come up with creative ideas, and with innovative approaches and solutions.

The creativity trait ties in with the previous trait of openness to experience. Survey participants' answers point less to Best Practices, and primarily to a certain mindset. Such a mindset can be described as a general suspicion of inherited forms, programs, and resources. This mindset encompasses a willingness to break the rules of what is considered good and right, as well as fearlessness to try out new things. Two Best Practices can be discerned. Catalysts emphasize that in order to be creative in ways that further their CPM they must first be tuned to the Holy Spirit who, in their experience, inspires creativity and ideas that take the movement forward. A second Best Practice mentioned is the testing of new ideas, already mentioned in the previous section.

#### ***4.3.6.7 Best Practices for Sociability Trait***

Definition: Catalysts demonstrate culturally appropriate interpersonal skills, and are characterized by pleasant conversation and companionship.

Other than the previously verified trait as defined above, it was difficult to discern specific super-cultural best practices from the responses of participants. Friendship and spending lots of time together were consistent references, with one example formulating it succinctly: "Relationship, relationship, relationship. Everything in this culture is about relationships." How friendship and relationship is built and lived, translates differently in different cultural contexts.

#### ***4.3.6.8. Best Practices for Persistence Trait***

Definition: Catalysts are tenacious in spite of challenges and amidst difficulties and don't give up.

Most catalysts report having experienced frequent and manifold challenges and difficulties. Their hardships include traveling long distances on foot because of lack of resources, living through war, public slander and libel, persecution, expulsion or threat thereof, martyrdom of close colleagues, just to name a few. One origin of such persistence for many catalysts is in the assignment given from God: "God has given us a clear direction, we need to keep going even when [...] the needs are insurmountable." Another source is in confidence in God's providence, which leads to an outlook that "(c)hallenges and difficulties are respected, but they are not negative. They (sic) are things that our God has trusted us to overcome," combined with the conviction that "God always provides the way." A further source can be described as positive thinking. Such practice is not necessarily rooted in faith in divine providence, but in a positive attitude:

"In our local trade language, "there is no way" this can be done is a constantly used expression. We have turned it around and constantly declare "there IS (sic) a way" ... and we must find it."

Looking for and finding ways forward, even when it appears there is none, is a frequently cited Best Practice. A further Best Practice is alluded to in the quote: frequently declaring persistence and finding ways forward as a motto. The community of like-minded, prayer, and a fixation on the long-term goal are additional Best Practices to strengthen persistence.

At the very base of it all appears to be an iron resolve to never quit: "We have set our faces like flint to finishing the task God has given us and finishing it well." "It

was our motto. We never give up. We lived it out in sticking out after living through war, persecution, accusation, death of partners, etc.” “I refused to quit or leave.”

#### ***4.3.6.9. Best Practices for Idealized Influence Behavior Competency***

Definition: Catalysts talk often about their most important values and beliefs, consider the moral consequences of decisions with people, and emphasize the importance of living toward the purpose one is created for.

Effective catalysts talk about their most important values and beliefs concisely, consistently, and constantly. Being concise means for a number of catalysts that they have developed short and memorable phrases that they are ready to fire off at any and every opportune or inopportune moment. For others being concise means that they have developed more elaborate versions of their key message that they are equally ready to share in detail at any given time. Such a crafted message provides consistency, as they repeat the same message wherever they go, or even with the same people who have heard it already. The frequency is illustrated by how one catalyst responded: “I laughed when I read this characteristic because I have been accused of not talking about other things.”

In emphasizing the importance of living toward the purpose one is created for, catalysts communicate from the frame of reference of one’s place and role in the kingdom of God, one’s contribution and obedience to the Great Commission, and one’s personal life call from God. They talk to others about their purpose in life, they ask others questions about it, and they challenge others to align their current life purpose with God’s purpose for them.

#### ***4.3.6.10. Best Practices for Intellectual Stimulation Competency***

Definition: Catalysts question people’s assumptions to re-examine whether the assumptions are appropriate, they get others to look at realities from different angles,

seek differing perspectives when addressing problems and suggest new ways of looking at things.

The Best Practice in challenging people's assumptions that catalysts refer to most frequently is to pull out the Bible and ask people the question: What does the Bible say? A further Best Practice is the asking of questions in general. The purpose of asking questions is to make people think, and to cause them to re-examine their own assumptions. Related, but certainly a separate Best Practice, is the practice of probing. One catalyst describes it well:

“We had a practice to always ask a second and third question about anything that our locals brought up. We tried to never be satisfied with the first response...(sic) and found that we understood things very well because we did.”

In the work with believers the development of learning resources is a Best Practice. These resources include study guides for spiritual and ministerial formation and simple sets of questions around a certain area of life and ministry. Interacting with these resources gives people space and potentially saves face in shame cultures, allowing them to have their assumptions challenged by the resources, rather than by a person with whom they are face to face. A final Best Practice primarily in the context of evangelism is to address voids where Muslims do not have assumptions or convictions, particularly with rituals or other external forms without meaning to the devout Muslim who carries them out. Examples for these would be the Islamic ritual washing before ritual *Salat* prayers or the *Eid ul-Adha*, the Feast of the Great Sacrifice.

## **4.4. Round 3 Data Presentation and Analysis**

### **4.4.1. Additional Description of Ministry Approaches: Team Members**

During the course of the research it became clear the significance of team members should be clarified. Team members are, like partners, treated as mediators in this study. A team member is defined as someone who lived locally and regularly contributed to the efforts of catalyzing a movement. Participants were asked how many team members they had on average in the period between the first team member taking residence and the initial CPM breakthrough. A distinction was made between expatriate and national team members.

Of the 19 participants who completed Round 3, 37% had no expatriate team members, while 32% had only one single expatriate team member, 11% had two, 5% had three, 5% had seven, and 11% had eight. The median is one team member, while the mean is 1.9. This means a large portion of pioneer leaders had none or only one expatriate team member working alongside them, which could include a spouse, but this was not verified. Only 16% had an expatriate team of significant size, comprised of seven or eight members.

For national team members the picture was different. Of all catalysts who answered the question, everyone reported that they had national team members. (Of all 30 participants in this study who completed Round 1, four indicated they had no national teammates, which means some CPM catalysts do not have any national team members.) In this current round, 16% indicated that they had one national team member, and 47% had two, meaning that, similar to expatriate team members, almost two-thirds of the catalysts had one or two national team members. Another 11% of the catalysts had four national team members, and 5% each had 6, 8, 30, and 40 national team members. The median is two national team members, while the mean is seven.



Different from expatriate teams, 21% of the catalysts had a national team of significant size.

In summary this means that all catalysts worked with team members. Those who had no expatriate team members had at least one national team member. About a third had an overall team of six or more, both expatriates and nationals combined, but only 16% had an overall team of 13 or more. The vast majority, however, catalyzed their movement with a very small team of only one or two members.

In this section of the questionnaire participants were also asked to indicate in which language they conducted their ministry primarily in the phase leading up to the movement breakthrough. The answers were already considered under section 4.3.2. Thirty-seven percent of those who answered the question primarily did their ministry in the local language, while 26% ministered primarily in a trade language, and another 37% worked through an interpreter.

#### **4.4.2. Verification of all Variables with Strong Correlation**

The main purpose of Round 3 was to verify the results from survey Rounds 1 and 2. The 12 leader traits and competencies that were reported to have the strongest association with the catalyzing of church planting movements were identified. The first benchmarks for strong association in the data analysis of Rounds 1 and 2 were a mean  $\geq 3$  and a standard deviation  $< 1$ . A third criterion was added to denote universality, which is that every single participating effective movement catalyst rated the frequency of the variable in his CPM ministry with between 3 (fairly often) and 4 (frequently, if not always). These three criteria identified the answer to the main research question of this study: What are the consistently exhibited and cited leader traits and transformational leadership competencies of pioneer leaders instrumental in catalyzing church planting movements among Muslim people groups? It was decided

to forgo a discussion of those variables in Round 2 with strong variability for reasons of feasibility. Building in an extra verification loop was more significant to answer the main research questions of this study and to reach consensus among the expert panel of participants on those variables highly associated with the effective catalyzing of church planting movements.

Participants were presented with the definitions for each leader trait and competency shown in Table 10 below, and then given the opportunity to either verify that they fit the description of the trait, or to indicate where they did not fit the description. A few individual comments on the definitions were made that reveal a minimally different understanding or a different emphasis on the meaning of the trait, but do not take away from the meaning of the definition as such.

The only one of the 12 leader traits and competencies that was not verified to be true for all effective catalysts was individualized consideration, which was verified by 79% of all participants. Of the 21% who indicated that this leader competency did not fit them fairly often, or frequently if not always, 15% commented that the aspect of “spending time teaching and coaching to help develop strengths” did not describe them. The remaining 6% admitted that although they exhibited this leader trait fully, they did not exercise this trait as regularly as their own standards suggested they should.

This means that in summary 11 of the 12 leader traits were indeed verified for all effective catalysts, answering research question 1 (which leader traits do pioneer leaders report to exhibit). The first nine items in Table 10 below are reported to be exhibited by all participating pioneer leaders. The last two items in Table 10, idealized influence behavior and inspirational motivation, comprise the answer to research

question 2 (which leadership competencies derived from the Transformational Leadership do model pioneer leaders report to exhibit).

Table 10: *Leader Traits Verified to Fit 100% of all Catalysts*

<b>Hunger for God</b>	Catalysts are hungry for depth with God, yearn to love Him more deeply; they seek to hear God's voice and be obedient.
<b>Faith</b>	Catalysts are expectant that God will grow a movement among their people group and save many soon, and they have great faith that God will show his power through their lives.
<b>Confidence</b>	Catalysts feel confident in their spiritual gifts and skills and exhibit a sense of confidence.
<b>Drive for responsibility</b>	Catalysts feel responsible for the people they serve and for engaging them with the Good News, and they are motivated by a sense of responsibility.
<b>Dependability</b>	Catalysts are reliable and trustworthy, so that others can depend on them.
<b>Persistence</b>	Catalysts are tenacious in spite of challenges and amidst difficulties and they don't give up.
<b>Empowering</b>	Catalysts empower and enable locals to be the key players by putting responsibility and authority in their hands from the beginning and by developing their gifts.
<b>Confidence in the Holy Spirit</b>	Catalysts are confident in the Holy Spirit and have faith in him to accomplish his intended work in the life of all God's children, as they are enabled to obey his commands.
<b>Confidence in the Bible</b>	Catalysts have a deep confidence in the Bible to be their CPM guidebook, and a deep assurance in its power to accomplish what God desires.
<b>Idealized Influence Behavior</b>	Catalysts talk often about their most important values and beliefs, consider the moral consequences of decisions with people, and emphasize the importance of living toward the purpose one is created for.
<b>Inspirational Motivation</b>	Catalysts articulate a compelling vision of the future, talk enthusiastically about what needs to be accomplished to see a growing movement, and express confidence that goals will be achieved.

#### **4.4.3. Best Practices of Variables with Consensus among Participants in Round 2**

##### **4.4.3.1. Grounded Theory Methodology for Best Practices Development**

The same Grounded Theory methodology as in Round 2, described in section 4.3.6.1, was employed again to develop Best Practices for each leader trait and competency.

#### ***4.4.3.2. Best Practices for Hunger for God Trait***

Definition: Catalysts are hungry for depth with God, yearn to love Him more deeply; they seek to hear God's voice and be obedient.

Catalysts consistently refer to the classic spiritual disciplines, including reading, studying, and meditating on the Bible, prayer, worship, fasting, listening prayer to receive prophetic revelation, purification of the heart, and journaling. Many respondents emphasize the regularity of these disciplines, in daily or weekly habits, for example daily devotions, weekly fasting, monthly retreat days, quarterly retreat weekends. One somewhat unusual practice mentioned is the sharing of the gospel with unbelievers and leading them to faith in Christ, as a practice that further develops the hunger for God. A significant portion of catalysts takes extensive amounts of time for their spiritual disciplines: "sometimes I would pray for hours," "I usually daily go to the forest or other somewhat isolated places." Thus, the Best Practice here is the extended, regular, and habitual practice of spiritual disciplines of choice.

Another Best Practice is the catalysts imparting their own hunger for God to their teammates and to the national believers in the movement. Catalysts do this by being contagious in their hunger for God, by modeling their spiritual disciplines visibly so others emulate them, by regularly sharing about what God teaches them, and by intentionally building the development of a hunger for God as a central aspect into their discipling and training. One exemplary quote points out the centrality: "We seek to build up new TMs [team members] and ground them in seeking God first and foremost." Another example illustrates the intentionality:

"We always take extensive time to worship, pray, and listen to God as the launching pad and foundation for any and all ministry. Our weekly training includes extensive time for this... (sic) about one-third of the total time. We are always intentionally building this into the lives of new leaders."

#### ***4.4.3.3. Best Practices for Confidence Trait***

Definition: Catalysts feel confident in their spiritual gifts and skills and exhibit a sense of confidence.

Different catalysts' confidence has been built, maintained and expressed in different ways. Four recurring Best Practices can be discerned. The first is the development of a deep conviction of the Biblical truth of the new creation and the identity of the believer in the new creation, and with that God's provision of "everything i (sic) need to do what I am called to do," as a catalyst describes his conviction. Another catalyst describes it as "God made it so that dead people are raised to be fruitful and multiply." Grounding one's identity in the new creation leads to confidence. How deep such conviction runs for some of the catalysts and how strong their confidence has become is illustrated by the perhaps extreme example of one survey participant, who states: "Everyone born again can lead anyone to Christ." This may not be theologically sound, but radiates the depth of the effectively tangible confidence. A second Best Practice is the conviction to act in direct obedience to God's revealed will. This practice is well illustrated with the following example:

"Because we regularly tested our actual practice against Scriptural methodology (examples and methods clearly seen or directly given by Christ or other Apostles [sic]), we felt confident that were doing exactly what the Lord desired of us. This gave us boldness and confidence."

A third Best Practice is the awareness of one's own strengths and spiritual gifts. Growth in the awareness of one's gifts includes both discernment and affirmation of one's gifts in community with colleagues, and the practice of focusing one's ministry activities in the area of gifting. Fourth, catalysts grew in confidence because of the ministry success they experienced. This includes sick people being healed in response to their prayer and demons cast out because of their deliverance

ministry, as well as large number of people responding to confident and expectant invitations and coming to faith in Christ. Other practices referred to that build and maintain confidence include: the ignoring of feelings of lack of confidence, praying in tongues, the ability to discern the future and the next step to be taken and then taking that step with confidence.

#### ***4.4.3.4. Best Practices for Drive for Responsibility Trait***

Definition: Catalysts feel responsible for the people they serve and for engaging them with the Good News, and they are motivated by a sense of responsibility.

Drive for responsibility is a motivational trait, which means that personal convictions and values inform the trait. Still, a couple of overall Best Practices can be discerned. An apparent tension occurs among different catalysts as to what informs and feeds their sense of responsibility, but three different sources can be distinguished. Some sense a clear assignment from God to their people group and they feel personally responsible for the eternal fate of the people to whom they are called. Others focus on what is within their reach, and limit their perceived responsibility to their main contribution, for example the development of leaders in the emerging movement. The third group's take is entirely different. They even state: "I do not feel responsible for the people group I have been assigned to," but see their only responsibility in following God, and leaving the rest up to God. This group feeds their sense of responsibility through their relationship with God; they are "motivated by allegiance to God and his revealed will for me in each season." Out of this comes a joyful embracing of the responsibility from God. One catalyst states: "I love the responsibility because He trusts me and believes in me." Other catalysts feel the weight of responsibility to see their people groups saved for eternity, because they

care for them. One catalyst graphically describes how he deepened a sense of responsibility for himself and his coworkers:

“We constantly used the brutal facts for our area or PGs [people groups] as a means of motivation. In our geography, we were responsible for the 180 million lost people who lived there. There were 14000 births per day and 5000 deaths per day. Of those 5000, 4950 died and went to hell daily. This is unacceptable. The growth rate of 9000 per day motivated others to share the burden as well. If a single individual thought they could work alone, they could if they shared the gospel 5 times a week for 52 weeks a year for 40 years share with a total of 10,400 people. This meant that 40 years of effort could be engulfed by a little over 24 hours of growth rate.”

Other catalysts keep “maps on the walls, always reminding me and others of our territory.” Translating this general drive for responsibility down into daily and weekly responsible action is a Best Practice, regardless of the primary source for the sense of responsibility. Applying it to an average day, one catalyst describes this Best Practice as follows:

“I take the lostness of our people personally. When we first came to the field, I was haunted by the question “How many of your people have heard the gospel today. (sic)” I couldn’t (sic) give a good answer to this question. It might have been 1 (sic), it was probably 0 (sic).”

Such daily awareness leads to a clear goal orientation, which is another Best Practice. This practice includes the setting of specific goals, which for many are weekly, the tracking of these goals, and then conducting regular ruthless reviews.

#### ***4.4.3.5. Best Practices for Dependability Trait***

Definition: Catalysts are reliable and trustworthy, so that others can depend on them.

Participants live out their character trait of dependability in different ways, but in ways that enhance credibility and trust. This includes: keeping promises made, consistency in life and ministry, combined with transparency; modeling and being an

example; making oneself accountable; covenanting with local partners and believers; and for some a life commitment to the people group.

Most catalysts echo this description of their dependability:

“My coworkers as well as those people catalyzed have seen in me a man modeling the love of God, integrity, commitment to seeking out the lost, faith and obedience to God’s Word (sic). This has led them to trust me and to start adhering to the CPM model I presented to them.”

Such words echo the apostolic standard of the apostle Paul’s own description of himself in 2. Timothy 3:10-11.

The high ethical standard of the dependability of catalysts is captured in the following formulations: “I never ask anything of anyone (expat team or local partners) that I would not be at least willing to try myself.” “I am pretty ruthlessly obsessed about follow through.”

The one Best Practice that is synthesized from these diverse expressions of dependability is that the trait is lived at a very high standard, visibly and as a model to others. The messenger then really becomes the message of testimony:

“The culture and govt admin [sic – government administration] is a litany of lies and broken promises and that is what people expect. So when I – and then our local leaders – keep their promises, it is a huge testimony. People often say that our faith community is different from other communities because we really love people.”

Love is expressed in dependability lived, and that trait becomes the testimony that contributes to the catalyzing of a church planting movement.

#### ***4.4.3.6. Best Practices for Confidence in the Spirit Trait***

Definition: Catalysts are confident in the Holy Spirit and have faith in him to accomplish his intended work in the life of all God’s children, as they are enabled to obey his commands.



Confidence in the Holy Spirit manifests itself in the lives of catalysts at the various stages of a church planting movement. Catalysts are confident that the Spirit guides them to relevant passages in Scripture and that he interprets these passages to them. Then catalysts are confident that the Spirit gives them wisdom to develop the right strategy. Catalysts wait on the Spirit habitually to receive specific guidance in their day-to-day ministry. When proclaiming Christ, catalysts are confident that the Holy Spirit comes on their listeners. When problems or conflicts occur, or they experience spiritual attacks, catalysts are confident that the Spirit will resolve the issue. Catalysts are confident in the Spirit's ability to transform national believers, which makes this related to the trait of confidence in nationals. Further, catalysts express confidence in the Spirit when they give young believers the freedom to enculturate the gospel and kingdom communities under the Spirit's guidance, abstaining from directing this process themselves. Such confidence is built through experience: "The Spirit of Christ comes upon those we tell the story to." "It is easy to empower people when you see the Holy Spirit working in their lives. [...] I trusted the Holy Spirit to do the same thing again." Previous experiences with the Holy Spirit touching and transforming people further builds up the confidence. The Best Practice here is the taking of risks, putting oneself or other believers into situations where one is forced to rely on the Spirit:

"I can say that "empowering" and "confidence in the Holy Spirit" are conscious values that we apply all the time. We take risks and send out potential leaders in small teams and give them freedom to open up new areas."

#### ***4.4.3.7. Best Practices for Confidence in the Bible Trait***

Definition: Catalysts have a deep confidence in the Bible to be their CPM guidebook, and a deep assurance in its power to accomplish what God desires.

The primary way catalysts exhibit this trait, and the first Best Practice, is by insisting that the Bible is their only CPM “guidebook or “method book.” They don’t merely pay lip service to this, but demonstrate this conviction by turning to the Bible for answers whenever they have questions in their ministry. Second, catalysts use the Bible as the main, and many as the only, “teaching tool” and “discipleship material.” They teach seekers, new believers, and ministry partners straight from the Bible. In other words, they refuse to use discipleship courses, or any other topical or deductive materials. If they use any materials at all, they are lessons containing a Bible passage along with inductive questions. A third Best Practice is that catalysts teach new believers inductive interpretation skills and let them discover truth in the Bible and its application to their lives and cultural context for themselves. In their discipling, they emphasize obedience to the word of God. Finally, a clear Best Practice is that this interaction with Scripture almost exclusively happens within the context of community. This practice is in stark contrast to the individual approach of “personal devotions” in the individualistic societies of the Western Church.

#### ***4.4.3.8. Best Practices for Inspirational Motivation Competency***

Definition: Catalysts articulate a compelling vision of the future, talk enthusiastically about what needs to be accomplished to see a growing movement, and express confidence that goals will be achieved.

What has been said about idealized influence behavior in the section above can be repeated here: Effective catalysts talk about vision, what needs to be done, and express confidence concisely, consistently, and constantly. Examples for a concise formulation of big and bold visions include: “100 million Muslims,” “the whole nation for Christ,” “reach everyone,” “no place left” (without church), “fourth generation churches by 2020,” and “in 10 3” (every 10 minutes 3 of our people die

lost). The frequency is illustrated by this response: “We repeat this until people say it in their dreams!” When talking enthusiastically about what needs to be accomplished, catalysts emphasize personal responsibility before God and time-framed execution. The personal responsibility of local partners is enhanced by pronouncing their calling or reminding them of a calling God had spoken over their lives previously. An example of time-framing the executing of what needs to be accomplished is the practice of asking national partners regularly what their plan is for the next two or three months. A Best Practice for articulating vision is showing people through the Bible God’s grand global story and God’s vision for the world, and how their people group and their personal lives fit in with that. Best Practices for expressing confidence that goals will be achieved are pointing to the momentum already underway in the movement, sharing testimonies of what God has done, and the positive reinforcement of the good things coworkers already do in their ministry.

#### ***4.4.3.9. Best Practices for Individualized Consideration Competency***

Definition: Catalysts consider an individual as having different needs, abilities, and aspirations from others in a group, and they spend time teaching and coaching to help them develop their strengths.

Catalysts report two Best Practices, which are abundance of time spent one-to-one, and restriction to a few potential leaders. Catalysts report they spend an abundance of time with individuals, as the primary avenue for expressing individualized consideration. As one puts it, “there is no substitute for spending time together.” Catalysts do this with a certain regularity, often weekly or more frequently. One catalyst tellingly calls his one-year discipleship intensive “come and be with me.” The second Best Practice is the deliberate restriction to focus on only a few individuals at a time, in most cases between five and 12, and sometimes even only

one or two. One catalyst describes the consistency of such focus: “I have never been seen in ministry outside a core group of seven people. I mainly work with two.”

Another catalyst who focused on 12 promising potential leaders elaborates on the rationale behind the Best Practice:

“Christ’s methodology of going deep to go wide or put it another way (sic) to think small to go big, mean pouring that zeal and passion into the 12 mean radical transformation and multiplication.”

This Best Practice is to focus on fewer individuals, with the aim for deep transformation of their lives in the hope that it will lead to multiplication.

#### ***4.4.3.10. Best Practices for Empowering Competency***

Definition: Catalysts empower and enable locals to be the key players by putting responsibility and authority in their hands from the beginning and by developing their gifts.

The process of empowering others, in particular nationals, has some recurring key elements and Best Practices. The starting point, before the activities of empowering begin, is the theological conviction that the power should actually rest in the hands of the local church and her local leaders: “We regard that ALL (sic) authority is given to the local gathering.” Such conviction is then passed on to, and taught to, emerging local leaders: “I made sure that the national CPM leader understand that i (sic) was not the leader. I assured him that he owned the movement.” The teaching often includes participatory inductive Bible studies on topics such as the priesthood of all believers, the keys of the kingdom, and spiritual authority. The third Best Practice is to begin empowering locals from the very first hour of the movement: “[T]he outsider should immediately equip new believers to do all the works of ministry. There is no handoff because the outsider has never owned the new work.” A fourth Best Practice is to create physical space for national believers. This is done in

various ways, through the catalyst intentionally being absent or by sending out groups of believers in ministry teams to new areas. Related to this is the fifth Best Practice of creating space to initiate and to act. The principle applied is: “We did not do anything ourselves that the locals could do. We kept this as a principle to a fault. We put them in charge of everything.” A sixth Best Practice is to ask questions, instead of giving answers. Asking insightful questions facilitates self-discovery and empowerment. How one catalyst describes it is typical: “My most common question is “What do YOU (sic) think about this...” I think sometimes emerging leaders may conclude that KH [the catalyst’s initials] doesn’t (sic) actually know very much.”

#### **4.5. Outcomes Towards a Profile of an Effective Pioneer Leader**

To summarize the discussion on leader traits and competencies and their association with the effective catalyzing of church planting movements as cited by participants, 11 leader traits and competencies have been identified that are self-reported to be exhibited consistently by all pioneer leaders effective in catalyzing such movements. These 11 leader traits and competencies were listed under section 4.4.2. In addition to these 11, another 22 leader traits and competencies are self-reported to be exhibited fairly often, or frequently if not always, by most pioneer leaders effective in catalyzing a church planting movement. Most is defined as  $\geq 80\%$  of all participants, considering one outlier (defined as:  $< (\text{mean} - 2 \text{ standard deviations})$ ).

Table 11: *Leader Traits Verified to Fit  $\geq 80\%$  of all Catalysts*

<b>Emotional stability</b>	Successful movement catalysts are emotionally mature and stable, and are able to master their emotions in ways helpful for interactions with others.
<b>Initiative</b>	Catalysts make the first move when something needs to be done and initiate new enterprises.
<b>Adaptability</b>	Catalysts adjust their behaviors to changing situations and adapt their approaches as situations change.
<b>Love</b>	Catalysts genuinely care for the people they reach out to; they express love and genuine interest in their lives and welfare, because they truly love them.

<b>Achievement motivation</b>	Catalysts are motivated by achieving goals and have a strong drive to get things done and attain results.
<b>Desire to excel</b>	Catalysts give their very best effort to any work they do and work on excelling in gifts and talents.
<b>Intercession</b>	Catalysts pray regularly and for extended times on behalf of their target people for many to be saved in a growing movement.
<b>Evangelistic heart</b>	A passionate urgency drives catalysts to see the Good News shared with all the lost in their people group.
<b>Confidence in nationals</b>	Catalysts fully believe in the national worker(s) who lead the movement and have a strong sense of trust in them.
<b>Openness to experience</b>	Catalysts actively engage in experiences, expecting that in every situation there will be something new to learn.
<b>Intelligence</b>	Catalysts skillfully use intellect and reason, in order to understand situations and solve problems.
<b>Cognitive ability</b>	Catalysts use their mental capability and judgement to make sense of complex and ambiguous situations, in order to steer complex processes.
<b>Creativity</b>	Catalysts use their imagination to come up with creative ideas, innovative approaches and solutions.
<b>Relevant knowledge</b>	Catalysts are familiar with CPM theory and methods as well as other areas of knowledge relevant to the catalyzing of a CPM, and know how to apply them.
<b>Sociability</b>	Catalysts demonstrate culturally appropriate inter-personal skills, and are characterized by pleasant conversation and companionship.
<b>Boldness</b>	Catalysts are bold and brave to advance the gospel, even in the face of danger and threat, and they are courageous to hold on to their convictions in spite of difficulty and resistance
<b>Discipling</b>	Catalysts are intentional in disciple-making in the context of a relationship that leads to heart obedience, where believers actually grow in character and spiritual disciplines.
<b>Coaching</b>	Catalysts skillfully ask insightful and powerful questions which draw from other people's experience and learning, in order to facilitate their discovery of things for themselves.
<b>Partnering</b>	Catalysts initiate, build, and maintain trust relationships with partners, on the basis of which they foster cooperation to accomplish more together.
<b>Idealized Influence (Attributed)</b>	Catalysts display a sense of authority and confidence, act selflessly in ways that build other people's respect for them, and they instil a sense of honor in others for being associated with them and other Jesus followers.
<b>Intellectual Stimulation</b>	Catalysts question people's assumptions to re-examine whether the assumptions are appropriate; they get others to look at realities from different angles, seek differing perspectives when addressing problems and suggest new ways of looking at things
<b>Individualized Consideration</b>	Catalysts consider an individual as having different needs, abilities, and aspirations from others in a group.

At this point research question 1 (which leader traits do pioneer leaders report to exhibit) is answered in full. The first 19 items in Table 11 above are reported to be exhibited by most participating pioneer leaders, in addition to those that are reported by all participants as presented in Table 10. The last three items in Table 11, attributed

idealized influence, intellectual stimulation, and individualized consideration, answer research question 2 (which leadership competencies derived from the Transformational Leadership model pioneer leaders report to exhibit) in full, in addition to the other two transformational leadership competencies exhibited by all participating pioneer leaders as presented in Table 10.

#### **4.6. Summary**

The three survey rounds of the Delphi technique identified a total of 11 leader traits and competencies that are self-reported to be exhibited by all participating pioneer leaders effective in catalyzing a church planting movement, and another 22 leader traits and competencies that are self-reported to be exhibited by most participating pioneer leaders effective in catalyzing such movements. For three leader traits with a bimodal distribution a rationale for the variability was discussed. Best Practices were identified for 18 leader traits and competencies, and a clearer understanding of the leader traits and competencies was gained. The main research question of this present study — what are the consistently exhibited and cited leader traits and competencies of pioneer leaders instrumental in the catalyzing of a church planting movement among a Muslim people group — is answered with some conclusiveness.

## **5. Conclusions and Discussion**

### **5.1. Findings Relating to Trait Theory**

This study has addressed the research question of what are the consistently exhibited and cited leader traits and transformational leadership competencies of pioneer leaders who were instrumental in the catalyzing of a church planting movement among a Muslim people group. It is the first empirical research conducted that examines the leader traits and competencies of Christian pioneer leaders.

Comparing the findings of this study with the findings of trait theory, most of the leader traits identified empirically in trait theory were verified to also be effective leader traits for pioneer leaders. Of the 20 leader traits synthesized in the literature review, 15 were verified to have a strong correlation with effective pioneer leaders.

Those leader traits strongly exhibited by all effective pioneer leaders were: confidence, drive for responsibility, dependability, and persistence. The leader traits exhibited by most pioneer leaders include: cognitive ability, creativity, drive to achieve, desire to excel, emotional stability, intelligence, openness to experience, relevant knowledge, initiative, sociability, and adaptability.

An established conclusion in trait theory is that the effect of any traits on leadership behavior depends on the situation (Stogdill 1974:82; Yukl & Van Fleet 1992; Hughes, Ginnett & Curphy 1996). Based on Bass's premise that the reason a leader "is successful and effective is due to traits of consequence to the situation" (Bass, 2008:101), it must be concluded that the above verified traits are those of consequence to the situation. Of less consequence to the situation are the other seven



leader traits not verified in this study, even though they may be significant traits of effective leaders in other contexts.

The reasons why certain leader traits are of less consequence in the context of pioneer leadership shall be briefly discussed. For social influence drive as well as for social participation, the main reason for a lower correlation is found in the ministry approach of a number of pioneer leaders who prefer a “shadow pastoring” approach (Sinclair 2005:192; Garrison 2010), where they influence more from the background than directly in social gatherings. Such an approach makes traits of social influence drive and social participation less relevant. The trait of assertiveness may depend on the context. It was established above that pioneer leaders ministering in Asian societies exhibit a relatively low correlation with assertiveness, because Asian cultures are by nature very indirect and non-assertive. However, pioneer leaders ministering in African societies indeed correlate strongly with assertiveness. Fluency of speech had a bimodal distribution, because a number of participants were not fluent in the local language or trade language, but worked through an interpreter. Finally, extroversion had a slightly bimodal distribution, and apparently the inclination has less weight for pioneer leaders than whether they actually exert influence. Here the framework of Kirkpatrick and Locke (1991:49) can be applied:

“Traits *alone* [emphasis theirs], however, are not sufficient for successful ... leadership – they are only a precondition. Leaders who possess the requisite traits must take certain *actions* [emphasis theirs] to be successful.”

Thus, for some pioneer leaders, a not-so-strong expression of the trait of extraversion is made up for by taking certain actions that compensate for the lack of expression of that particular trait.

## 5.2. Findings Relating to Transformational Leadership

The core leadership competencies identified by the Transformational Leadership research are confirmed to have a strong correlation with effective pioneer leaders ministering among Muslim people groups. The five transformational leadership competencies, as derived by Bass and Avolio (Bass & Avolio 1990; Avolio & Bass 1991; 1999) — Attributed Idealized Influence, Idealized Influence Behavior, Inspirational Motivation, Intellectual Stimulation, and Individualized Consideration — were verified to be strongly exhibited by leaders working in the context of pioneer leadership, effective in the ministry of catalyzing church planting movements among Muslims. All five transformational leadership competencies had high ratings in the frequency with which pioneer leaders practiced them as well as the significance with which they were assessed to have contributed to the catalyzing of church planting movements. Among all leader traits and competencies identified to correlate strongly with the catalyzing of church planting movements, the Transformational Leadership competencies ranked particularly high, with means from 3.62 to 3.47, and with four of the five ranking among the 11 with the highest correlation. Only individualized consideration correlated a little less strongly (3.06). This can be explained by the cultural context of the participating pioneer leaders, who have worked in collectivistic societies where individualized consideration is much less a value than in individualistic Western societies.

These findings give further evidence to the claim of the universal nature of Transformational Leadership, as well as the competencies identified (Bass 1997; House & Aditya 1997:464). In particular, it adds to the so-far limited evidence that transformational leadership is effective within the context of Oriental-Islamic societies in African, Asian, and Middle Eastern countries.

The data of this study provide the first empirical evidence that Transformational Leadership is indeed an effective approach in the context of Christian pioneer leadership.

### **5.3. Findings Relating to Pioneer Leadership**

This study verifies most traits and competencies that have been proposed repeatedly in the pioneer leadership literature. The literature review identified a number of leader traits and competencies that have a certain degree of consensus among publications. All but one of these have a strong correlation with effective pioneer leadership. The traits of hunger for God and faith were strongly exhibited by all participating pioneer leaders. Having an evangelistic heart and intercession were traits strongly exhibited by most participating pioneer leaders. Miraculous gifting, which showed a bimodal distribution, was the only variable that was not verified to correlate with effective pioneer leadership. In addition, of all 33 total traits suggested by previous publications, all but eight were verified by the empirical data of this research, either as one of the traits of an effective pioneer leader, or as an aspect of a trait, and possibly with a slightly different trait nomenclature. The same is true for all but three of the 30 competencies suggested in the various pioneer leadership publications.

The Fruitful Practice research emphasized, as the name indicates, effective practices. The implicit claim is that these practices are how God works and are, once applied, going to lead to fruit.

“Fruitful Practices enlighten us as we endeavor to do our part. They show us how God works through certain principles, practices, and innovations to accomplish His purposes. *They point us in a direction that has great potential to bear fruit* (emphasis his)” (Allen 2007: 83).

Although the findings highlight “identifying the right leadership” (Chard & Chard 2008:174) as a crucial fruitful practice, the only reference to the nature of right leadership in the Fruitful Practice publications is a survey of the qualities that team members desired to see in a leader. The present research verifies most of these qualities, which include an evangelistic heart, faith, prayerfulness (intercession), and love of people. Others are encompassed in traits identified in this study, including: vision (in inspirational motivation), praiseworthy character (in attributed idealized influence), servanthood (in attributed inspirational influence), and ability to delegate (in empowering). Others were not verified, including the ability to recognize gifts, experience, passion, and availability.

In summary, it can be said that the empirical findings of this study affirm a large portion of the intuitive understanding of the leader traits and competencies of pioneer leaders, as shown in previous publications. Such understanding has been based on intuition, exposure to multiple church planting movements, and case studies, but not proven through rigorous empirical research. The present study fills this gap and consolidates a large portion of the intuitive understanding; however, it adds several traits and competencies as being of significance that have not received any attention in the previous literature. These traits include: emotional stability, dependability, adaptability, desire to excel, intelligence, and sociability. The competencies that this study highlights as the first treatise include: intellectual stimulation, coaching, and partnering.

#### **5.4. Findings Relating to Church Planting Movements**

The emphasis in Christian pioneer leadership and church planting movement literature has been on spiritual traits of the pioneer leader combined with the right

methodology. Garrison emphasizes characteristics of church planting movements as well as methodology. The subtitles of his main publications are telling, as both refer to the methods in the word “how”: “How God is redeeming a lost world” and “How God is drawing Muslims around the world to faith in Jesus Christ.” Garrison makes his approach sound very comprehensive and quite absolute when insisting, “If one of these components is missing, you won’t get the results you desire” (Garrison 2004:292). He ascribes a crucial role to the pioneer leader (Garrison 2004:255), stating that “God has given Christians vital roles to play in the success or failure of these movements” (Garrison 2004:26); however, he does not look into their traits or competencies.

Watson (2011; Watson & Watson 2014) and Trousdale (2012) emphasize right methodology as well. Watson qualifies the significance of the methodological elements of the DMM approach (Watson & Watson 2014:61; cp. :177.190):

“This book focuses on the strategic elements you need to get a movement started. If you remove any of these elements, you won’t (sic) have a movement, period. You may have some growth, but you won’t (sic) experience a movement”.

It is once more telling that the subtitle of Trousdale’s book is “How hundreds of thousands of Muslims are falling in love with Jesus.” Watson regards the role of the external leader as critical, since he is the one who sparks the process of a church planting movement (Watson 2011:114). The main trait Watson highlights, a good character, is not verified as such by this present research, but it intersects strongly with attributed idealized influence, a trait that is verified in this research. Attributed idealized influence is defined as the attribute to “display a sense of authority and confidence, act selflessly in ways that build other people’s respect for them” (see section 4.4.3). Most of Watson’s competencies are either verified directly in this

research (perpetual learner) or appear under competencies identified by this research, including the ability to develop potential beyond boundaries, the ability to delegate (empowering), and listening skills (individualized consideration). Another competency identified by Watson, the ability to build teams, is very broad but encompasses a number of competencies identified by this research.

Smith (2011) likewise emphasizes methodology; he presents a comprehensive, branded package by the name T4T. Smith makes no explicit claim that his comprehensive methodology is the guarantee for a church planting movement. The comprehensiveness of the approach, however, easily leaves the reader with that impression. For example, in a case study of an emerging movement, Smith describes how he counselled the catalyst:

“It wasn’t a CPM yet, but was getting close. As we listened, it was apparent that some elements of the T4T process were missing. We counselled him to incorporate the lessons from the next chapter” (Smith 2011:119).

In a separate publication, the only publication so far addressing exactly the topic of this study, Smith also considers the person of the pioneer leader (Smith 2014). Based on multiple case studies of dozens of practitioners, Smith’s summary of the traits and competencies of effective catalysts is that “each of them possesses a healthy combination of a set of characteristics” (Smith 2014:38). Most of those characteristics were verified by the empirical data of this present research. Among the traits and competencies verified fully are: knowledge of reproduction principles, knowledge of movements, knowledge of what catalyzes movement (all under relevant knowledge), lifelong learning, faith, expectant prayer (faith and intercession), and mentoring. Several other traits and competencies suggested by Smith are included within traits verified by this present research, such as knowledge of the Bible (under

Bible teaching), tenacity and perseverance (persistence), integrity and spiritual authenticity (attributed idealized influence), loving God (hunger for God), being led by God, having vision from God, and exercising faith (faith), bold discipling (discipling), ruthless self-evaluation (openness to experience and perpetual learning), training (Bible teaching, discipling, and mentoring), developing leaders (confidence in nationals, and mentoring), and vision casting (inspirational motivation). Only a few traits suggested by Smith are not directly verified to be strongly exhibited by CPM catalysts: passionate urgency, single-mindedness, and exercising accountability.

The data of this research further suggest that the effective catalyzing of church planting movements is not tied to any particular methodology. Different effective catalysts employ different ministry approaches, both in terms of their CPM methodology and in their approach to contextualization. A quarter of the catalysts participating in this study skipped the question about their ministry approach, which points to likely hesitation on their side to put their approach “into a box.” In addition, more than half of those who answered the question used the “Other” option to describe their ministry approach in their own words. Often the description is a hybrid of two or more of the other approaches. This means that the approach of most effective catalysts in this study is a hybrid of more than one ministry approach, which they have adapted to the uniqueness of their context. Even if they do not always make explicit exclusive claims, many publications imply through their emphasis that a certain ministry approach leads to a CPM.

With the exception of the approach to add Muslim Background Believers (MBBs) to existing Christian Background Believer (CBB) churches, it appears that the particularity of the methodology is not correlated to success in catalyzing a church planting movement. By definition, the traditional approach to plant a single church is

not an approach conducive to catalyzing a movement. This could explain why the approach to add MBBs to existing CBB churches is not utilized by any of the effective CPM catalysts. At the same time, 13% of the catalysts have employed the approach to plant a new church comprised of MBBs. This single church has then reproduced itself and grown into a church planting movement. The difference in these two approaches is not methodological, but primarily sociocultural. The adding of MBBs to CBB churches involves the bridging of divides, whether these are sociological, cultural, ethnic, or linguistic. These barriers explain why adding MBBs to existing CBB churches is not an effective approach to catalyze a church planting movement, whereas the planting of a new MBB church may be.

Still, only 13% of all church planting movements have been catalyzed with such an approach. The overwhelming majority of CPMs was catalyzed with one of the various movement approaches. Although the approaches used by effective catalysts differ in certain aspects, it is important to observe that all the approaches are reproductive movement approaches. These approaches have certain principles in common, which include cultural contextualization, obedience-oriented discipleship, house churches, reproduction, training of multipliers, and reproducible resources (Betts 2014).

The overall emphasis in Christian pioneer leadership and church planting movement literature has been on the right methodology, with some attention to leader traits and competencies of the pioneer leader, particularly traits of a spiritual nature. However, the findings of this research go beyond the commonly established insights of Christian pioneer leadership. The data clearly point to the idea that a particular methodology is far less significant in the catalyzing of church planting movements than it may have been assumed or publicized to be. What the data of this study clearly



establish is that certain pioneer leader traits and competencies are strongly associated with the effective catalyzing of church planting movements. This perspective has been voiced by only a few, most notably Neill Mims and Bill Smith, who formulated what are considered to be among the most significant insights of almost 20 years of research into church planting movements: “At the end of the day, it is the man and woman of God and not the method that God blesses” (Mims & Smith 2011:8).

Another of the few voices who have expressed this perspective is movement thinker Dave Ferguson who concluded that “the greater the missional impact, the more obvious the pioneering apostolic leadership becomes” (Addison 2015: 12).

The person of the pioneer leader is the key element that determines whether or not a church planting movement is launched, not the method he or she employs. Again it is Bill Smith who is among the few who formulated the conclusion that is warranted: “If someone says to me, give me the method or give me the curriculum, I know that they have not understood that this [the catalyzing of a movement] is accomplished through persons rather than methods” (Addison 2015: 19). Simply put, the right leader will develop the right methodology. A pioneer leader with traits such as openness to experience, intelligence, cognitive complexity, creativity, and initiative, who then possesses the necessary socio-influential and transformational competencies, is a leader who is competent to develop as well as implement the most effective methodology for the context in which he or she is operating. A person, however, who is handed a certain methodology, but who lacks the leader traits and competencies identified in this study, will not be capable to apply this methodology and will be highly unlikely to be effective. This is in stark contrast to the conclusions of the vast majority of publications on church planting movements that center around

methods and principles — and not on the person of the catalyst. The overwhelmingly clear data of this present research should jolt a paradigm shift in the field.

### **5.5. Missiological Findings Relating to Ministry Approaches of Pioneer Leaders and to their People Groups**

Two findings of this study are surprising in light of two commonly held assumptions. They are the length of previous gospel proclamation among the people group where a church planting movement was catalyzed and the receptivity of that people group to the gospel. The data of this research also suggest a new way forward in the cooperation between international missionaries and national Christians.

#### **5.5.1. The Requirement of Extended Previous Gospel Proclamation**

It has been a widely held notion that movements can only be catalyzed among people groups where there had been many years of previous Christian work sharing the Gospel (Livingstone 1993:18). The underlying Biblical principle referenced in this assumption is that where there is “little sowing, there is little reaping” (2 Corinthians 9:6). The often-cited prime examples are the movement among the Kabyle-Berber in Algeria and the mass movement to Christ in Indonesia. The movement among the Kabyle-Berber occurred in the 1970s after several generations of Christian witness with hardly any response at all, starting with the pioneer Charles Marsh nearly 50 years earlier in 1925 (Marsh 1970; Marsh & Verwer 1997). When in between 1965 and 1971 two million Muslims in Indonesia turned to Christ (Willis 1977), it was only after the country had experienced more than three centuries of Christian missionary work, beginning with the first Dutch Calvinist missionaries who started actively seeking to convert and plant churches in the area of Ambon, in what is today the far eastern islands of Indonesia (Kraemer 1958:11-12).

The data of this study indicate that this notion needs to be reconsidered. A long period of sowing is not necessarily required. For some of the church planting movements examined in this study, there were indeed up to 100 years of previous sowing of the Christian message; however, for some there had been only a few years of work, and for others there had been no previous gospel proclamation at all. This means that only a small portion of the church planting movements among Muslims have built on a significant history of Christian work, whereas others have indeed been catalyzed by the initial pioneers, who did not build on any foundation of previous work.

This finding is new in the sense that it is verified by specific data for the first time. However, it has been formulated tentatively before. In 2008, an expert panel of CPM trainers from multiple regions globally reached this conclusion. Their observation was that:

“there seemed to be no difference in the [...] CPMs in terms of how long there had been gospel exposure in the area previously. For example, in both large and small CPMs, there were examples of longer and shorter histories of Christian work” (Stevens 2008:3).

The data of this present study substantiate these initial observations.

### **5.5.2. The Requirement of the Receptivity of the Target People Group**

The data of this research further suggest that there is no association between gospel receptivity of a people group and the effective catalyzing of a church planting movement among them. Church planting movements are apparently unrelated to the overall receptivity of the people group.

A possible explanation is that apparently no matter how receptive the overall society is, there are always receptive pockets among them. Smith’s research into church planting movements affirms this conclusion: “There may be hardened people

groups, but in every one there are harvestable individuals” (Smith 2011:83).

Trousdale’s research comes to the same conclusion, that often “the hardest people yield the greatest results” (Trousdale 2012:155). This observation in many church planting movements does not refer to the receptivity to the gospel of the entire people groups, but to individuals in society. These individuals are referred to as “persons of peace,” based on the instructions of Jesus in Matthew 10 and Luke 10 (Trousdale 2012:190; Garrison & Garrison 2014:123-139). The other principle observed is that in consequence “sometimes the most difficult person to reach with the gospel will become the most dedicated follower of Christ” (Trousdale 2012:161).

In section 1.7, we laid the theological foundation that any church planting movement needs to be explained through three factors. These include the sovereignty of God, which eludes human analysis and understanding; the pioneer leader who is responsible to share the gospel wisely; and the receptivity of the Muslims who hear the gospel and are responsible to respond. A partial explanation is in the sovereignty of God. As the Apostle Paul experienced in the city of Corinth, there may be situations where there is significant opposition to the gospel (Acts 18:6), yet from the perspective of God’s eternal election there are “many in this city who are my [God’s] people” (Acts 18:10).

Another possible explanation is that the factor of the receptivity of the Muslims who have the responsibility to respond to the gospel may not be very significant. Church planting movements happen, it appears, irrespective of the receptivity of the Muslim population. If this is the case, this finding points to the significance of the responsibility of the pioneer leader. It underscores the role of the pioneer leader, and adds weight to the part he or she is to play in the catalyzing of a church planting movement. A tentative hypothesis from this data is that certain

pioneer leaders are simply effective in catalyzing a church planting movement, irrespective of the receptivity of the Muslims in that area.

One obvious observation is that is that the explanation of the human side of church planting movements shifts strongly to the factor of the pioneer leader. Taking the divine factor into consideration, Garrison's interpretation is confirmed that church planting movements "are a divine-human cooperative" (Garrison 2014:255). Since the divine element eludes human investigation, the premise Livingstone formulated in his doctoral study is confirmed: "The human factor will be the variable between effective and ineffective church planting efforts" (Livingstone 1993:26). This conviction is verified by the main findings of this research. There is a strong association between certain leader traits and competencies and the effective catalyzing of church planting movements.

### **5.5.3. The Roles of International Missionaries and National Christians in World Missions in the 21<sup>st</sup> Century**

Christian world mission has been dominated in the past decades by a polarized paradigm of sending international missionaries. Most cross-cultural missionaries today work within and for the Christian church in their country of service. Frequent roles are Bible school, TEE, or seminary teaching roles, or training in specialty services, including media work, resource development, or holistic development work (Schipper 1988; Smith 1999). At the other end of the spectrum, many missionaries continue to insist that pioneering is their role, taking the gospel cross-culturally to unengaged or unreached people groups (Brant 1991; Johnson 1991; Winter & Koch 2002). Such missionaries are directly involved in pioneer evangelism and church planting, often bypassing proximal churches (Livingstone 1993).

The data of this research suggest a third alternative. Many church planting movements are catalyzed through expatriate cross-cultural missionaries working in team with near-culture proxemic Christians who also minister cross-culturally amongst an unengaged or unreached people group in their own or in a neighboring country. A vast majority (87%) of all effective catalysts have added near-culture workers to their teams, or they are near-culture Christians themselves, mobilized directly or indirectly through international missions work. The data of this present research confirms the data of Steve Smith's studies from Southeast Asia. In a survey of nine church planting movements, the majority of the people coming to faith in Christ (up to 95 % in some places), were led to this faith in Christ through believers whom the expatriate catalysts had mobilized and trained, rather than through the expatriate catalysts directly (Smith 2011:189). In another study, more than 100 teams with a focus on catalyzing church planting movements in Southeast Asia were surveyed: "Teams that had a working partnership with existing national believers were 90% more likely to be effective in baptisms, starting new groups and starting new churches than teams that did not" (Smith 2011:189-190). This data from Southeast Asia is confirmed at a more global level, with evidence from 15 different countries, through the data of this research.

For the global Church to complete the Great Commission (Mathew 28:18-20), and to disciple πάντα τὰ ἔθνη, all people groups of the earth currently still unengaged, the data of this study suggests a new paradigm of cooperation between international missionaries and local Christians, whereby international missionaries partner with local churches in the Global South, and the missionaries assist the churches and equip them, but they do this not merely with the intention that the church matures and grows

where it is, but with the focus of joint pioneering efforts of where the Church is not, of taking the gospel to unengaged peoples groups.

### **5.6. Toward a Pioneer Leadership Model**

Based on the results of this study, a comprehensive pioneer leadership model can be developed, a simplified description of the leadership process a pioneer leader initiates. This model takes into consideration all aspects analyzed in this study, including the context and situational factors, mediators and, most centrally, the person of the pioneer leader, i.e. their leader traits and competencies. The data from this research have made it abundantly clear that the pioneer leader is the central factor in the catalyzing of church planting movements. Certain leader traits and competencies are associated with the effective catalyzing of church planting movements, and mark the person of the pioneer leader.

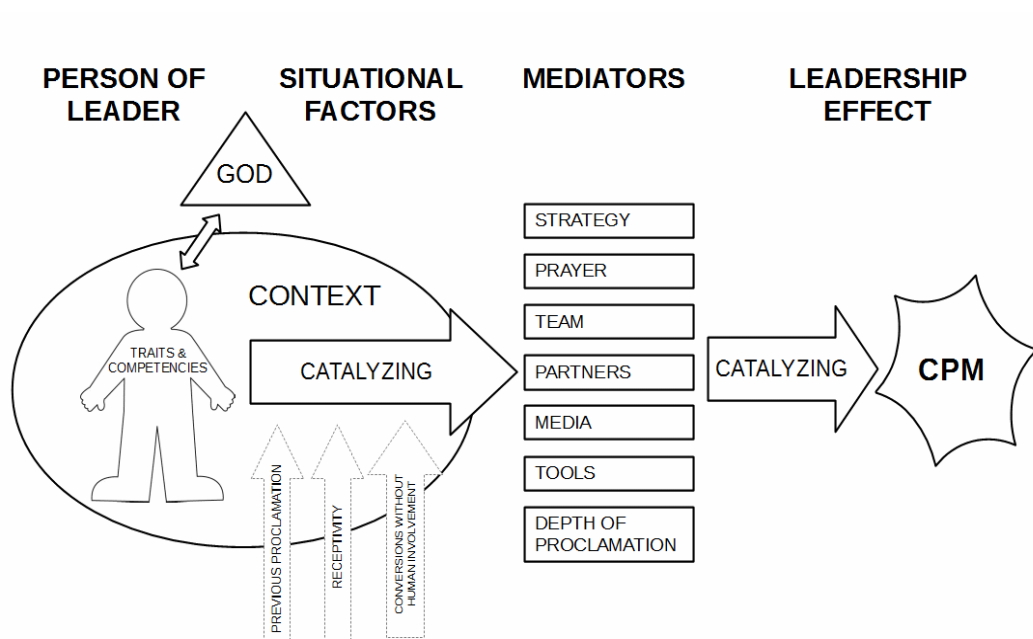
The pioneer leader cannot be separated from his or her relationship with God. It must be emphasized that the role of the sovereign God is be considered, but it eludes empirical investigation, as laid out in the theological foundations in section 1.7. The “God factor” can be grasped indirectly in some traits of the pioneer leaders. These traits include the pioneer leader’s hunger for God, expectant faith, intercession, and his or her confidence in the Holy Spirit.

The unique context and situational factors of pioneer leaders were examined; the three most relevant ones being previous gospel proclamation, the receptivity of the people group for the gospel, and conversions without human involvement. All three of them show no significant association with the catalyzing of church planting movements, and they are not factors that determine whether or not church planting movements are catalyzed.

Several other factors play a mediating role in the catalyzing of a church planting movement. These factors are initiated, created, facilitated or, at the very least, embraced by the pioneer leader, and that is why they need to be seen as mediators, not as independent variables. These mediators include, among potential others: right strategy, prayer, team contributions, partners' contributions, good media, good tools, and depth of proclamation.

In summary, the person of the pioneer leader, being in relationship with God, with only very insignificant impact of situational factors, and through the effect of mediators, causes the leadership effect of a church planting movement being catalyzed. The following figure depicts the pioneer leadership model:

Figure 14: *A Pioneer Leadership Model*





### 5.7. Implications for Selection, Training, and Development of Pioneer Leaders

Based on the findings of this study as presented in Tables 10 and 11, a personality profile and a competency model for aspiring pioneer leaders emerges. The personality profile is obviously only a partial profile, as it only includes the traits with a strong correlation with the effective catalyzing of church planting movements. A full personality profile needs to consider other factors significant for Christian pioneers that inform their long-term thriving and the organizational roles they play; these are not considered here. The personality profile of a pioneer leader can be depicted as follows, leaning on the categories of Zaccaro (2007:6):

Table 12: *Personality Profile of Pioneer Leader*

<b>PERSONALITY</b>	Emotional Stability
	Confidence
	Initiative
	Dependability
	Adaptability
	Persistence
<b>MOTIVATIONAL</b>	Love
	Drive for Responsibility
	Drive to Achieve
	Desire to Excel
<b>MENTAL</b>	Openness to Experience
	Intelligence
<b>SPIRITUAL</b>	Hunger for God
	Expectant Faith
	Fervent Intercession
	Evangelistic Heart
<b>SPIRITUAL CONVICTIONS</b>	Confidence in Bible
	Confidence in Spirit
	Confidence in Nationals
<b>SOCIO-INFLUENTIAL</b>	Idealized Influence Attribute
	Sociability
	Boldness

A competency model can be derived from the same findings. Similarly, this competency model is only partial in nature, as it only includes the competencies correlated with the effective catalyzing of church planting movements. This is the first competency model developed for Christian pioneer leaders that is based strictly on empirical data, and it should be considered by Christian ministries. Most Christian ministries, if they have a competency model, develop it mostly from the process angle, rather than from an outcomes angle. This competency model identifies competencies that are correlated with the outcome of church planting movements catalyzed. Usually in Christian ministry organizations, the process angle is taken, and competencies are identified that are significant for pioneer leaders to fulfill their organizational role and to lead their teams well. Such an angle is significant, but it must be complemented by the outcomes angle, which yields the results presented in the following table:

Table 13: *Competency Model of Pioneer Leader*

<b>MENTAL</b>	Cognitive Complexity
	Creativity
	CPM Knowledge
<b>TRANSFORMATIONAL</b>	Idealized Influence Behavior
	Inspirational Motivation
	Intellectual Stimulation
	Individualized Consideration
<b>DEVELOPMENTAL</b>	Discipling
	Coaching
	Empowering
	Partnering

In the selection of aspiring pioneer leaders it must be considered that candidates may only partially exhibit the traits of the personality profile and the

competencies of the competence model at the time of their screening, as they may not yet be fully developed. But if there is evidence of predisposition, idiosyncrasy and aptitude, such potential can be realized, as has been shown.

### **5.8. Desiderata for Further Research**

This present study is the first empirical research into leader traits and competencies of effective Christian pioneer leaders. This research was undertaken with the intention to stimulate more research into the person of the pioneer leader. Several kinds of studies are desirable to further corroborate, compliment, and render more precisely the findings of this study, and to shed additional light on the catalyzing of church planting movements.

One desideratum is to conduct similar research with a 360-degree assessment. This study relied on the self-assessments of participants, as almost all leader trait studies have done (Colbert et al. 2012). **The limitation of such a study** is that self-perceptions obviously do not reveal blind spots. A 360-degree assessment would add the perspective of a supervisor, a peer, and a member under the leader, which would give a more accurate picture of the pioneer leader.

To corroborate further the leader traits identified in this study, the administration of psychometric instruments would deliver a more in-depth psychological analysis of the personality profile of effective pioneer leaders.

Another suggestion is to build on this present study and its data, but to enlarge the sample. With more effort, including travel to ministry locations of other pioneer leaders in Africa and Asia, more effective movement catalysts could likely be identified. The enlarged sample would consolidate the findings of this study.

The universality of the findings of this study should be verified further by conducting similar studies outside the Muslim world, such as in animistic, Hindu, Buddhist, secular, or other societies.

Another possible vein of research would be to conduct historical studies of Christian pioneer leaders. These studies would depend on the data yielded by the relevant biographies and other historical documents about the person of these pioneer leaders.

Related to this is a desideratum that can only be fulfilled over time and in the future. Though the expert panel of this study represents likely more than 40% of the potential survey pool of living effective church planting movement catalysts, from a historical perspective it must be added that at this point in time only a relatively small number of church planting movements among Muslims exists. Thus, the findings of this study will need to be further verified in the future, when there will be a significantly larger number of church planting movements and a correspondingly larger amount of data from which to draw.

The final desideratum is a control group study. The present study examined the association of certain leader traits and competencies with the effective catalyzing of church planting movements. A control group study, comparing the data of effective pioneer leaders of this study with non-effective pioneer leaders, could clarify which of the leader traits and competencies identified in this study differentiate effective and non-effective pioneer leaders. A better understanding of the leader traits and competencies that make the difference between effective and non-effective leaders would shed more light on the factors that catalyze church planting movements. The author of the present study is committed to conduct such a control group study and publish those results in the near future.

## **5.9. Summary**

The main findings of this study, the identification of the leader traits and competencies associated with the catalyzing of church planting movements, were discussed in context with the wider body of publications from various streams, including trait theory, Transformational Leadership, pioneer leadership, and church planting movements. Other missiological findings that are new, and which contradict the overall state of research and discussions, were presented and discussed. A model for pioneer leadership was proposed and implications for the selection, training, and development of pioneer leaders were suggested. Finally, desiderata for further research, complimenting this study, were formulated.

## Appendix A: Leader Traits by Publication in Chronological Order

Table 14: *Comparison of Leader Traits by Publication*

Traits	Publications by Author									
	<u>Stogdill '48</u>	<u>Mann</u>	<u>Stogdill '74</u>	<u>Lord</u>	<u>Kirkpatrick</u>	<u>Hogan</u>	<u>House</u>	<u>Yukl</u>	<u>Judge</u>	<u>Zaccaro</u>
Originality	x									
Popularity	x									
Sociability / interpersonal skills	x		x			x				
Judgement	x									
Aggressiveness	x									
Desire to excel	x									
Humor	x									
Cooperativeness	x									
Liveliness	x									
Athletic ability	x									
Intelligence	x	x	x	x			x			x
Scholarship	x									
Dependability	x					x				
Activity / social participation	x									
Socio-economic position / status	x		x							
Initiative	x				x					
Persistence	x									
Knowledge	x		x							
Self-confidence	x		x		x		x	x		
Alertness	x									
Adaptability	x									

*Table 14 (cont.): Comparison of Leader Traits by Publication*

Traits	Publications by Author									
	<u>Stogdill '48</u>	<u>Mann</u>	<u>Stogdill '74</u>	<u>Lord</u>	<u>Kirkpatrick</u>	<u>Hogan</u>	<u>House</u>	<u>Yukl</u>	<u>Judge</u>	<u>Zaccaro</u>
Verbal facility / fluency of speech	x		x							
Ascendance / dominance	x		x							
Emotional balance / control	x		x							
Drive for responsibility	x		x							
Adjustment		x	x				x			
Interpersonal sensitivity		x								
Dominance		x		x			x			
Extraversion		x		x					x	x
Masculinity		x		x						
Education		x	x							
Physical activity / energy			x		x					
Assertiveness / aggressiveness			x							
Independence / nonconformity			x							
Originality / creativity			x		x					
Achievement drive / desire to excel			x							
Enterprise / initiative			x							
Task orientation			x							
Administrative ability			x							
Drive					x					
Achievement					x					
Motivation					x					
Ambition					x	x				
Tenacity					x					
Leadership motivation					x					x

*Table 14 (cont.): Comparison of Leader Traits by Publication*

Traits	Publications by Author									
	<u>Stogdill '48</u>	<u>Mann</u>	<u>Stogdill '74</u>	<u>Lord</u>	<u>Kirkpatrick</u>	<u>Hogan</u>	<u>House</u>	<u>Yukl</u>	<u>Judge</u>	<u>Zaccaro</u>
Honesty / integrity					x					
Emotional stability					x	x			x	
Cognitive ability					x					
Knowledge of the business					x					
Flexibility					x		x			x
Charisma					x					
Surgency						x				
Need for dominance						x				
Capacity for status						x				
Social presence						x				
Need for power						x				
Sociability						x				
Assertiveness						x				
Neuroticism						x				
Negative affectivity						x				
Affect						x				
Conscientiousness						x			x	x
Prudence						x				
Will to achieve						x				x
Need for achievement						x				
Constraint						x				
Work						x				
Agreeableness						x				x
Likeability						x				



*Table 14 (cont.): Comparison of Leader Traits by Publication*

Traits	Publications by Author									
	<u>Stogdill '48</u>	<u>Mann</u>	<u>Stogdill '74</u>	<u>Lord</u>	<u>Kirkpatrick</u>	<u>Hogan</u>	<u>House</u>	<u>Yukl</u>	<u>Judge</u>	<u>Zaccaro</u>
Friendly compliance						x				
Need for affiliation						x				
Love						x				
Intellectance / openness to experience						x			x	
Culture / cultured						x				
Openness to experience						x			x	x
Prosocial / assertiveness / influence motivation							x			
Physical energy-activity							x			
Task-relevant knowledge							x			
Achievement motivation							x			
Social sensitivity							x			
Emotional maturity								x		
High energy level								x		
Stress tolerance								x		
Integrity								x		
Internal locus of control								x		
Power motivation								x		
Achievement orientation								x		
Low need for affiliation								x		x
Creative problem solving skills										x
Social problem solving skills										x
Cognitive complexity										x
Intuition-preference										x
Thinking- preference										x

<i>Table 14 (cont.): Comparison of Leader Traits by Publication</i>										
Traits	Publications by Author									
	<u>Stogdill '48</u>	<u>Mann</u>	<u>Stogdill '74</u>	<u>Lord</u>	<u>Kirkpatrick</u>	<u>Hogan</u>	<u>House</u>	<u>Yukl</u>	<u>Judge</u>	<u>Zaccaro</u>
Judging- preference										x
Risk propensity										x
Need for power/dominance										x
Need for responsibility										x
Creativity										x
Social intelligence										x
Self-monitoring skills										x
Emotional intelligence										x
Persuasion skills										x
Negotiation skills										x
Expertise / tacit knowledge										x

## Appendix B: Leader Traits Grouped by Big Five Personality Dimensions

Table 15: Comparison of Leader Traits Grouped under Big Five Dimensions

Traits	Publications by Author									
	<u>Stogdill '48</u>	<u>Mann</u>	<u>Stogdill '74</u>	<u>Lord</u>	<u>Kirkpatrick</u>	<u>Hogan</u>	<u>House</u>	<u>Yukl</u>	<u>Judge</u>	<u>Zaccaro</u>
<b><u>Surgency</u></b>		x		x		x			x	
Extraversion		x		x					x	x
Self-confidence	x		x		x		x	x		
Drive					x					
Need for power						x				
Need for power/dominance					x					x

*Table 15 (cont.): Comparison of Leader Traits Grouped under Big Five Dimensions*

Traits	Publications by Author									
	<u>Stogdill '48</u>	<u>Mann</u>	<u>Stogdill '74</u>	<u>Lord</u>	<u>Kirkpatrick</u>	<u>Hogan</u>	<u>House</u>	<u>Yukl</u>	<u>Judge</u>	<u>Zaccaro</u>
Power motivation								x		
Capacity for status						x				
Need for dominance						x				
Dominance		x		x			x			
Ascendance / dominance	x		x							
Prosocial / assertiveness / influence motivation							x			
Leadership motivation					x					x
Drive for responsibility	x		x							x
Activity / social participation	x									
Social presence						x				
Assertiveness / aggressiveness			x							
Aggressiveness	x									
Assertiveness						x				
<b><u>Emotional stability</u></b>					x	x			x	
Emotional maturity								x		
Emotional balance / control	x		x							
Neuroticism						x				
Negative affectivity						x				
Affect						x				
<b><u>Conscientiousness</u></b>						x			x	x
Enterprise / initiative			x							
Initiative	x				x					
Ambition					x	x				
Motivation					x					

*Table 15 (cont.): Comparison of Leader Traits Grouped under Big Five Dimensions*

Traits	Publications by Author									
	<u>Stogdill '48</u>	<u>Mann</u>	<u>Stogdill '74</u>	<u>Lord</u>	<u>Kirkpatrick</u>	<u>Hogan</u>	<u>House</u>	<u>Yukl</u>	<u>Judge</u>	<u>Zaccaro</u>
Achievement					x					
Achievement drive / desire to excel			x							
Need for achievement						x				
Achievement motivation							x			
Achievement orientation								x		
Will to achieve						x				x
Desire to excel	x									
Work						x				
Constraint						x				
Prudence						x				
Dependability	x					x				
Persistence	x									
Tenacity					x					
<b><u>Agreeableness</u></b>							x			x
Need for affiliation							x			
Likeability							x			
Social intelligence										x
Emotional intelligence										x
Sociability / interpersonal skills	x		x				x			
Social sensitivity								x		
Interpersonal sensitivity		x								
Friendly compliance							x			
Flexibility					x			x		x
Adaptability	x									

Table 15 (cont.): Comparison of Leader Traits Grouped under Big Five Dimensions

Traits	Publications by Author									
	<u>Stogdill '48</u>	<u>Mann</u>	<u>Stogdill '74</u>	<u>Lord</u>	<u>Kirkpatrick</u>	<u>Hogan</u>	<u>House</u>	<u>Yukl</u>	<u>Judge</u>	<u>Zaccaro</u>
Adjustment		x	x				x			
Cooperativeness	x									
Love						x				
Popularity	x									
<b><u>Intellectance / openness to experience</u></b>										
Intelligence	x	x	x	x			x			x
Openness										x
Openness to experience						x			x	
Education		x	x							
Scholarship	x									
Knowledge	x		x							
Expertise / tacit knowledge										x
Task-relevant knowledge							x			
Cognitive ability					x					
Cognitive complexity										x
Judgement	x									
Culture / cultured						x				
<b><u>Other</u></b>										
Originality	x									
Creativity					x					x
Originality / creativity			x							
Liveliness	x									
Physical activity / energy			x		x					
Physical energy-activity							x			

*Table 15 (cont.): Comparison of Leader Traits Grouped under Big Five Dimensions*

Traits	Publications by Author									
	<u>Stogdill '48</u>	<u>Mann</u>	<u>Stogdill '74</u>	<u>Lord</u>	<u>Kirkpatrick</u>	<u>Hogan</u>	<u>House</u>	<u>Yukl</u>	<u>Judge</u>	<u>Zaccaro</u>
High energy level								x		
Athletic ability	x									
Humor	x									
Socio-economic position / status	x		x							
Alertness	x									
Verbal facility / fluency of speech	x		x							
Masculinity		x		x						
Independence / nonconformity			x							
Task orientation			x							
Administrative ability			x							
Honesty / integrity					x					
Integrity								x		
Charisma					x					
Stress tolerance								x		
Internal locus of control								x		
Low need for affiliation								x		x
Intuition-preference										x
Thinking- preference										x
Judging- preference										x
Risk propensity										x
Persuasion skills										x
Negotiation skills										x
Creative problem solving skills										x
Social problem solving skills										x

## Appendix C: Leader Traits Synthesis Grouped by Big Five Personality Dimensions

Table 16: *Comparison of Leader Traits Synthesized under Big Five Dimensions*

Traits	Publications by Author									
	<u>Stogdill '48</u>	<u>Mann</u>	<u>Stogdill '74</u>	<u>Lord</u>	<u>Kirkpatrick</u>	<u>Hogan</u>	<u>House</u>	<u>Yukl</u>	<u>Judge</u>	<u>Zaccaro</u>
<b><u>Surgency</u></b>		x		x		x			x	x
Extraversion		x		x					x	x
Self-confidence	x		x		x		x	x		
Drive					x					
Power motivation						x		x		x
Capacity for status						x				
Social influence drive	x	x	x	x		x	x			
Drive for responsibility	x		x		x					x
Social presence & participation	x					x				
Assertiveness	x		x			x				
<b><u>Emotional stability</u></b>	x		x		x	x		x	x	
Neuroticism						x				
Negative affectivity						x				
Affect						x				
<b><u>Conscientiousness</u></b>						x			x	x
Initiative	x		x		x					
Motivation					x					
Achievement drive					x	x	x	x		x
Desire to excel	x		x							
Work						x				
Constraint						x				
Prudence						x				

*Table 16 (cont.): Comparison of Leader Traits Synthesized under Big Five Dimensions*

Traits	Publications by Author									
	<u>Stogdill '48</u>	<u>Mann</u>	<u>Stogdill '74</u>	<u>Lord</u>	<u>Kirkpatrick</u>	<u>Hogan</u>	<u>House</u>	<u>Yukl</u>	<u>Judge</u>	<u>Zaccaro</u>
Dependability	x					x				
Persistence	x				x					
<b><u>Agreeableness</u></b>						x				x
Need for affiliation						x				
Likeability						x				
Social intelligence										x
Emotional intelligence										x
Sociability / interpersonal skills	x		x			x				
Friendly compliance						x				
Adaptability	x	x	x		x		x			x
Cooperativeness	x									
Love						x				
Popularity	x									
<b><u>Intellectance / openness to experience</u></b>						x			x	x
Intelligence	x	x	x	x			x			x
Openness to experience						x			x	x
Relevant knowledge	x	x	x				x			x
Cognitive ability & complexity	x					x				x
Culture / cultured						x				
<b><u>Other</u></b>	x									
Creativity	x		x		x					x
Liveliness	x									
Physical activity / energy			x		x		x	x		
Athletic ability	x									



*Table 16 (cont.): Comparison of Leader Traits Synthesized under Big Five Dimensions*

Traits	Publications by Author									
	<u>Stogdill '48</u>	<u>Mann</u>	<u>Stogdill '74</u>	<u>Lord</u>	<u>Kirkpatrick</u>	<u>Hogan</u>	<u>House</u>	<u>Yukl</u>	<u>Judge</u>	<u>Zaccaro</u>
Humor	x									
Socio-economic position / status	x		x							
Alertness	x									
Verbal facility / fluency of speech	x		x							
Masculinity		x		x						
Independence / nonconformity			x							
Task orientation			x							
Administrative ability			x							
Honesty / integrity					x					
Integrity								x		
Charisma					x					
Stress tolerance								x		
Internal locus of control								x		
Low need for affiliation								x		x
Intuition-preference										x
Thinking- preference										x
Judging- preference										x
Risk propensity										x
Persuasion skills										x
Negotiation skills										x
Creative problem solving skills										x
Social problem solving skills										x

## **Appendix D: Rationale for Pairing of Synthesized Leader Traits**

Leader traits that appear only in one single publication were not included. The main reason is that for a leader trait to be considered universal, stronger evidence should exist than one appearance in a single review. This cut was made also with the feasibility of this empiric research in mind, as a secondary reason. The following traits were not considered because they only appear in one publication, listed by the categories of the Big Five personality dimensions:

Extraversion/surgency: “drive” is cut, because it appears in only one review, where it is presented as a summary category, “a broad term which includes achievement, motivation, ambition, energy, tenacity, and initiative” (Kirkpatrick & Locke 1991:48), all traits which are included in this study.

Conscientiousness: The following leader traits were cut, because they are reported only in one single review: hard working, prudence, and constraint. “Ambition” is cut, although it appears in two reviews (Kirkpatrick & Locke 1991; Hogan et al. 1994), because it denotes a level of motivation without specification of the quality of the motivation. Several traits related to motivation, including the specification of its quality, are included, which are drive for responsibility, achievement motivation, and desire for excellence.

Agreeableness: The following traits were cut because only one review reports on them: cooperativeness, popularity, likeability, friendly compliance, need for affiliation, and love.

Intellectance: The following traits were cut because only one review reports on them: scholarship, education, judgement, and cultured.

Others: Under this category listing those traits that do not fit under the Big Five dimensions the following were cut:

“Masculinity,” although mentioned by Mann (1959) and Lord (1986), is not considered in this study. It was defined as “the extent to which an individual’s interests or preferences resemble those common to his own or the opposite sex” (Mann 1959:243). While this trait used to be in common use as a personality descriptor, among others in the MMPI, Guilford-Zimmerman, and Goodenough Speed of Association Test, its prevalence has waned.

The trait “power motivation” or “need for power” is not considered, because the publications mentioning it deal with an organizational context where organizational power is in mind. This cannot be transferred to the context of pioneer leadership, where the movement catalysts exert influence not on the basis of any positional power, but merely on the basis of prosocial influence skills.

### **Appendix E: Revised MLQ Questionnaire Statements Adapted to Pioneer Leadership Context**

I question people’s assumptions to re-examine whether they are appropriate.

I talk about my most important values and beliefs.

I seek differing perspectives when addressing problems.

I express a positive outlook about the future.

I instill pride in others for being associated with me and other Jesus followers.

I talk enthusiastically about what needs to be accomplished to see a growing movement.

I communicate the importance of having a strong sense of purpose.

I spend time teaching and coaching.

I go beyond self-interest for the good of the group or movement.

I treat others as individuals rather than just as a member of a group.

I act in ways that build other peoples' respect for me.

I consider the moral and ethical consequences of decisions with people.

I display a sense of authority and confidence.

I articulate a compelling vision of the future.

I consider an individual as having different needs, abilities, and aspirations to others.

I get others to look at problems from many different angles.

I help others to develop their strengths.

I suggest new ways of looking at how to get things done.

I emphasize the importance of having a collective sense of mission.

I express confidence that goals will be achieved.

## **Appendix F: Survey Questionnaire Round 1**

Dear colleague in the harvest,

Thank you for your willingness to participate in this research on the profile of effective Church Planting Movement (CPM) catalysts. Your contribution will help ministries around the Muslim world understand better how God is working through His people to extend His kingdom.

This questionnaire consists of 93 questions in total, which will take you probably 50-60 minutes to complete. It is best if you can complete it at one sitting.

Your first, quick impression is usually the best answer to questions. If none of the response options exactly describes your situation, choose the one that you think comes the closest.

Before you begin, we need to ensure that the inclusion criteria for a CPM catalyst participating in this research fit you. Please read these statements carefully and check if they fit you.

- From a people group other than the people group where the CPM was catalyzed (the outside change agent)
- The first to engage the people group with the gospel which led to the catalyzing the CPM (not necessarily the first ever to share the gospel)
- MAY be a foreigner OR may be citizen of the same country
- MAY be from the same language as the people group
- MAY be from a geographically close area
- MAY be 1 OR 2 individuals
- NOT a member of the same people group (not the insider-innovator, not the person of peace)

Do you fit these criteria? (please tick)

- Yes, this description fits me fully.
- No, this description does not fit me fully (if this was the case, please contact Immanuel through email first, before filling out the following pages)

Please indicate your answers clearly. Once completed, return it to the person who gave it to you, or write to [prince@fimltd.org](mailto:prince@fimltd.org) for further information.

Thank you again for contributing to this study!

Yours for the extension of God's kingdom,  
Immanuel Prince

### **SECTION 1: Please tell us about yourself.**

**Please note: All the information you fill in in this survey will be treated with the strictest level of confidentiality.** We don't ask for your name, but only for your initials, so that we can match up future surveys with your first survey. The main researcher leading this study will be the only one who will see the information about your country of service and the name of your people group. In all correspondence about your answers with the fellow-participants of this study as well as in the dissertation and any future publication, codes will be used, for example: "Participant 1 in country A in South Asia." Beyond this, **no specifics will be revealed to anyone without your expressed written permission.**

1. Today's date is: (day/month/year; for example 27 Nov 2014) \_\_\_\_\_
2. The initials of my name are: (for example "JS" for "John Smith") \_\_\_\_\_
3. I am happy for my name to be associated with this study in possible future publications:  
Yes  No

4. My gender is:  
 Female  Male
5. My age today is: (please enter a whole number) \_\_\_\_\_
6. My home country is: \_\_\_\_\_
7. The name of the people group where I helped catalyze a CPM is: \_\_\_\_\_
8. The country where the CPM was catalyzed is: \_\_\_\_\_
9. The number of years that our team has been ministering among the people group since taking residence: (please enter a whole number) \_\_\_\_\_
10. The number of years that our team was ministering among the people group before the first fellowship of Jesus followers started a daughter fellowship: (please enter a whole number) \_\_\_\_\_

**SECTION 2: Please tell us about those you serve.**

11. Before you and your team started ministry in residence among your people group where the CPM was started, **for how many years previously** had there been any proclamation of the Good News by a ministry team in residence among the people group? (please enter a whole number. If you were the first apostolic effort in residence among the people group, and there had been none before you, write “0”)

\_\_\_\_\_

12. Before you and your team started ministry in residence among your people group, **how many different apostolic efforts** (teams, ministries, or churches) in residence among the people group had been active in the proclamation of the Good News? (please enter a whole number. If you were the first apostolic effort in residence among the people group, and there had been none before you, write “0”)

\_\_\_\_\_

13. On the receptivity scale below – called the Dayton Scale – how would you rate the overall receptivity of your people group toward the Good News at the time when you first took residence among them? (please circle the relevant number)

-5	-4	-3	-2	-1	0	+1	+2	+3	+4	+5
strongly opposed		somewhat opposed		indifferent		somewhat favorable		strongly favorable		

**SECTION 3: Please tell us about the CPM you helped catalyze**

14. Which of the following best describes your approach to ministry? (please tick)

- Adding of Muslim Background Believers (MBBs) to existing Christian Background Believer (CBB) churches
- Planting of new church comprising MBBs
- CPM as described by David Garrison
- DMM as described by David Watson
- T4T as described by Steve Smith
- Other (please describe briefly) \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

15. What is your approach to contextualization in the CPM you helped to catalyze? (please tick. Explanations given below)

- C1
- C2
- C3
- C4
- Between C4 and C5
- C5

If you are not familiar with the “C-Scale”, it is a method that has been developed to describe how Christ Centred Communities (‘C’) relate to the surrounding Muslim population. Note well, this is a description of the *community*, and *not* of the style of your ministry.

C1: The community is a traditional church which does not use the daily language of the surrounding Muslim population. In some aspects of culture and lifestyle (e.g. diet, clothing, religious language, worship forms), the believers are quite different from the surrounding Muslim community.

C2: The same as C1 except they do use the daily language (although not necessarily the religious language) of the surrounding Muslim population.

C3: The community is seen as Christian by the surrounding Muslim community, yet it retains many local cultural forms used by the Muslims. Any cultural form which feels religiously Islamic, however, is rejected or modified.

C4: The community retains both Muslim cultural forms and Biblically acceptable Islamic religious forms (e.g. perhaps praying with hands raised, using Islamic religious terminology, not eating pork or drinking alcohol, etc.). They would not, however, refer to themselves as being ‘Muslims.’ They would likely call themselves, ‘followers of Isa’ rather than ‘Christian.’ Though highly contextualized, believers are not seen as Muslims by the Muslim community.

C5: The community remains legally and socially within the Islamic community. In some contexts, this may mean active participation in Muslim religious life and practice. In other contexts, this may entail little participation in Muslim religious practices. In either case, the identity is clearly ‘Muslim.’ Parts of Islam that do not fit with the Bible are rejected or if possible, reinterpreted. Believers regularly meet in distinctively ‘Jesus Muslim’ groups.

16a. Are you yourself a Christian Background Believer (CBB) from a people group in the same country proximate to the people group where you do your CPM ministry?

Yes  No

16b. If not, have you included such CBBs on your team, who are from a people group in the same country proximate to the people group where you do your CPM ministry?

Yes  No

17. How many fellowships of Jesus followers have been started among this people where you catalyzed a CPM? (please enter a whole number) \_\_\_\_\_

18. How many Muslims have become followers of Jesus in this CPM? (please enter a whole number, being as specific as you can) \_\_\_\_\_

19. To what extent have conversions without human involvement contributed to the catalyzing of the CPM, for example Jesus appearing to Muslims in dreams or visions, or Muslim coming to faith by reading the Bible without any human agent involved? (Please circle a number in the box below)

<b>Not at all significantly</b>	<b>Not very significantly</b>	<b>Neutral</b>	<b>Somewhat significantly</b>	<b>Very significantly</b>
0	1	2	3	4

**SECTION 4: Please tell us about you and your practice**

For the remainder of the survey, you will read 74 statements. If you wonder about the relevancy and application to CPM with a few of them, don't be surprised, this research examines some correlations which are not typical for CPM studies. Just choose the answer that comes the closest.

First, please rate each statement for how frequently the statement **fits you**, using the following scale:

<b>Not at all</b>	<b>Once in a while</b>	<b>Sometimes</b>	<b>Fairly often</b>	<b>Frequently, if not always</b>
0	1	2	3	4

Second, please rate each statement for how significantly in your assessment it has **contributed to the catalyzing** of your CPM, using the following scale:

<b>Not at all significantly</b>	<b>Not very significantly</b>	<b>Neutral</b>	<b>Somewhat significantly</b>	<b>Very significantly</b>
0	1	2	3	4

Your first, quick impression is usually the best answer to questions. Please circle the number you choose for each statement.

1. I am hungry for depth with God and yearn to love him more deeply.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4



Scale for how frequently the statement **fits you**:

<b>Not at all</b>	<b>Once in a while</b>	<b>Sometimes</b>	<b>Fairly often</b>	<b>Frequently, if not always</b>
0	1	2	3	4

Scale for how significantly each statement has **contributed to the catalyzing of your CPM**:

<b>Not at all significantly</b>	<b>Not very significantly</b>	<b>Neutral</b>	<b>Somewhat significantly</b>	<b>Very significantly</b>
0	1	2	3	4

2. I am passionate to share the Good News with everyone I can.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

3. I exercise the gift of faith so that God will show his power through my life.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

4. I adapt my approaches to changing circumstances.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

5. I consider the moral and ethical consequences of decisions with people.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

6. I practice a miraculous gift such as physical or inner healing, deliverance, or prophecy.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

7. I act in ways that build other peoples' respect for me.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

8. I appear to be extroverted when with other people.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

9. A passionate urgency drives me to see the Good News shared with all the lost in my people group.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

10. I emphasize the importance of having a collective sense of mission.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

Scale for how frequently the statement **fits you**:

<b>Not at all</b>	<b>Once in a while</b>	<b>Sometimes</b>	<b>Fairly often</b>	<b>Frequently, if not always</b>
0	1	2	3	4

Scale for how significantly each statement has **contributed to the catalyzing of your CPM**:

<b>Not at all significantly</b>	<b>Not very significantly</b>	<b>Neutral</b>	<b>Somewhat significantly</b>	<b>Very significantly</b>
0	1	2	3	4

11. I feel confident in my spiritual gifts.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

12. I am motivated by influencing others through my personal interactions.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

13. I make sense of complex situations, at least to the extent that I know the next step to take.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

14. I create new innovative approaches.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

15. I work on excelling in my gifts.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

16. In group settings, people's attention tends to be drawn to me.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

17. I share my beliefs assertively, even when facing opposition.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

18. I initiate conversations when I am with other people.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

19. I am able to master my emotions in ways helpful for my interactions with others.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

Scale for how frequently the statement **fits you**:

<b>Not at all</b>	<b>Once in a while</b>	<b>Sometimes</b>	<b>Fairly often</b>	<b>Frequently, if not always</b>
0	1	2	3	4

Scale for how significantly each statement has **contributed to the catalyzing of your CPM**:

<b>Not at all significantly</b>	<b>Not very significantly</b>	<b>Neutral</b>	<b>Somewhat significantly</b>	<b>Very significantly</b>
0	1	2	3	4

20. I make the first move when something needs to be done.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

21. I exhibit a sense of confidence.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

22. I give my very best effort to any work I do.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

23. I have great faith that God will grow a movement among our people group and save many soon.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

24. I share my convictions clearly, so that people take notice.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

25. I experience that God's power supernaturally touches locals through me.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

26. I feel responsible for the people I serve and for engaging them with the Good News.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

27. I am emotionally mature and stable.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

28. I am tenacious and don't give up amidst difficulties.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

Scale for how frequently the statement **fits you**:

<b>Not at all</b>	<b>Once in a while</b>	<b>Sometimes</b>	<b>Fairly often</b>	<b>Frequently, if not always</b>
0	1	2	3	4

Scale for how significantly each statement has **contributed to the catalyzing of your CPM**:

<b>Not at all significantly</b>	<b>Not very significantly</b>	<b>Neutral</b>	<b>Somewhat significantly</b>	<b>Very significantly</b>
0	1	2	3	4

29. I am characterized by pleasant conversation and companionship.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

30. I have a strong drive to get things done and attain results.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

31. I demonstrate culturally appropriate inter-personal skills.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

32. I am sensitive to how people react during personal interactions.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

33. I participate actively and engage people relationally when with others.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

34. I am motivated by achieving goals.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

35. I pray regularly for many to be saved in a growing movement.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

36. I express myself in the language of the people I work with articulately and with ease.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

37. I seek to hear God's voice and be obedient.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

Scale for how frequently the statement **fits you**:

<b>Not at all</b>	<b>Once in a while</b>	<b>Sometimes</b>	<b>Fairly often</b>	<b>Frequently, if not always</b>
0	1	2	3	4

Scale for how significantly each statement has **contributed to the catalyzing of your CPM**:

<b>Not at all significantly</b>	<b>Not very significantly</b>	<b>Neutral</b>	<b>Somewhat significantly</b>	<b>Very significantly</b>
0	1	2	3	4

38. I influence situations even to the extent of dominating.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

39. I am persistent in spite of challenges.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

40. I skillfully use intellect and reason, in order to understand situations and solve problems.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

41. I actively engage in experiences, in order to learn from them.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

42. I am familiar with CPM theory and methods and know how to apply them.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

43. I talk about my most important values and beliefs.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

44. I use my mental capability and judgement to understand and steer complex processes.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

45. I am perceptive to the verbal and non-verbal responses of those I talk with.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

46. I take the first step and initiate new enterprises.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

Scale for how frequently the statement **fits you**:

<b>Not at all</b>	<b>Once in a while</b>	<b>Sometimes</b>	<b>Fairly often</b>	<b>Frequently, if not always</b>
0	1	2	3	4

Scale for how significantly each statement has **contributed to the catalyzing of your CPM**:

<b>Not at all significantly</b>	<b>Not very significantly</b>	<b>Neutral</b>	<b>Somewhat significantly</b>	<b>Very significantly</b>
0	1	2	3	4

47. I question people's assumptions to re-examine whether they are appropriate.

How frequently does this statement fit you? ..... 0 1 2 3 4

How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

48. I seek differing perspectives when addressing problems.

How frequently does this statement fit you? ..... 0 1 2 3 4

How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

49. I have thorough knowledge of the areas relevant to the catalyzing of CPMs cross-culturally.

How frequently does this statement fit you? ..... 0 1 2 3 4

How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

50. Others feel that they can depend on me.

How frequently does this statement fit you? ..... 0 1 2 3 4

How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

51. I express a positive outlook about the future.

How frequently does this statement fit you? ..... 0 1 2 3 4

How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

52. I instill a sense of honor in others for being associated with me and other Jesus followers.

How frequently does this statement fit you? ..... 0 1 2 3 4

How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

53. When I go into new situations, I am open-minded, expecting that there will be something new to learn.

How frequently does this statement fit you? ..... 0 1 2 3 4

How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

54. I talk enthusiastically about what needs to be accomplished to see a growing movement.

How frequently does this statement fit you? ..... 0 1 2 3 4

How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

Scale for how frequently the statement **fits you**:

<b>Not at all</b>	<b>Once in a while</b>	<b>Sometimes</b>	<b>Fairly often</b>	<b>Frequently, if not always</b>
0	1	2	3	4

Scale for how significantly each statement has **contributed to the catalyzing of your CPM**:

<b>Not at all significantly</b>	<b>Not very significantly</b>	<b>Neutral</b>	<b>Somewhat significantly</b>	<b>Very significantly</b>
0	1	2	3	4

55. I am motivated by a sense of responsibility.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

56. I communicate the importance of having a strong sense of purpose.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

57. I spend time teaching and coaching.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

58. I go beyond self-interest for the good of the group or movement.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

59. I treat others as individuals rather than just as a member of a group.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

60. I am reliable and trustworthy, so that others can depend on me.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

61. I communicate effectively in the language of the people I work with.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

62. I display a sense of authority and confidence.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

63. I articulate a compelling vision of the future.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

Scale for how frequently the statement **fits you**:

<b>Not at all</b>	<b>Once in a while</b>	<b>Sometimes</b>	<b>Fairly often</b>	<b>Frequently, if not always</b>
0	1	2	3	4

Scale for how significantly each statement has **contributed to the catalyzing of your CPM**:

<b>Not at all significantly</b>	<b>Not very significantly</b>	<b>Neutral</b>	<b>Somewhat significantly</b>	<b>Very significantly</b>
0	1	2	3	4

64. I consider an individual as having different needs, abilities, and aspirations to others.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

65. I get others to look at problems from many different angles.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

66. I help others to develop their strengths.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

67. I use my imagination to come up with creative new ideas.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

68. Others would describe me as an intelligent person.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

69. I suggest new ways of looking at how to get things done.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

70. I express confidence that goals will be achieved.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

71. I intercede for extended times on behalf of our target people.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

72. I am flexible and adjust my behaviors to changing situations.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4



73. Which other competencies or skills of yours do you assess to have significantly contributed to catalyzing the CPM?

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74. Which other traits or attributes of yours do you assess to have significantly contributed to catalyzing the CPM?

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Thank you for taking your precious time to contribute to this research!

You will hear from us again in a about a couple of months again when we will share with you some of the key outcomes from this first round of the survey. In Round 2 we will invite you to comment on some of the overall ratings of the group of CPM experts who participate with you in this research.

The Round 2 survey will be significantly shorter than this one.

Yours for His kingdom,

Immanuel Prince

## **Appendix G: Survey Questionnaire Round 2**

Dear colleague in the harvest,

Thank you for taking part in this exciting study on successful CPM catalysts!

Since you filled out the questionnaire of Round 1, the scope of this research project has grown to be probably the largest after David Garrison's CPM study. We have 30 people, including yourself, who form the expert panel of successful catalysts for the study. Such wide scope means that the outcomes will have universal validity, and will hopefully be useful for CPM practitioners around the globe.

Your participation in Round 1 has made a valuable contribution to this!

Today, for Round 2, I am feeding back some of the findings of Round 1 from more than 30 other successful CPM catalysts, and I ask for your contribution to a short survey to investigate this area more fully.

In the first section, I feed back to you the two traits where no consensus was yet accomplished among the expert panel. You will be asked to provide your rationale as to why you believe the trait is significant or not.

Next, I'll share with you the additional new traits that other successful CPM catalysts reported to have contributed significantly to the catalyzing of their CPM. As in Round 1, you will be asked to rate these new traits.

In the third and last section you will find some of the traits that are consistently exhibited by successful CPM catalysts. To gain further clarity on these traits I'll ask you to share your "best practice" how you live out this trait in your CPM ministry.

This questionnaire consists of 45 questions in total, which will take you probably **20-40** minutes to complete. It is best if you can complete it at one sitting.

Should you have further questions, be free to write to me directly at [iprince@fimltd.org](mailto:iprince@fimltd.org)  
Thank you again for contributing to this study!

Yours for the extension of God's kingdom,  
Immanuel Prince

### **Section 1: More consensus needed among CPM expert panel**

In this brief section you find two traits that have been rated differently by the participants of this study. Some catalysts have reported to practice them frequently if not always, other catalysts do not practice them frequently.

**1. Miraculous gifting:** People experience God's supernatural power flowing through me and touching them, through a miraculous gift such as physical or inner healing, deliverance, or prophecy.

Please answer one of the questions (a or b) below, depending on whether you practice this trait frequently or not frequently.

- a) If you practice the trait frequently, in which ways has the trait contributed significantly to the catalyzing your CPM? Please describe:
  
- b) If you do not practice the trait frequently, what are the reasons that you think this trait has not been significant for the catalyzing your CPM? Please provide your rationale:

**2. Fluency of speech:** the ability to express myself articulately and with ease, and to communicate effectively in the language of the people I work with.

Please answer one of the questions (a or b) below, depending on whether you practice this trait frequently or not frequently.

- a) If you practice the trait frequently, in which ways has the trait contributed significantly to the catalyzing your CPM? Please describe:
  
- b) If you do not practice the trait frequently, what are the reasons that you think this trait has not been significant for the catalyzing your CPM? Please provide your rationale:

**SECTION 2: Additional factors significant for catalyzing a CPM, as suggested by expert panel**

In this section you find a number of traits and competencies that other CPM catalysts suggest to have contributed significantly to the catalyzing their CPMs. There are 34 statements written below.

First, please rate each statement for how frequently the statement fits you, using the following scale:

<b>Not at all</b>	<b>Once in a while</b>	<b>Sometimes</b>	<b>Fairly often</b>	<b>Frequently, if not always</b>
0	1	2	3	4

Second, please rate each statement for how significantly in your assessment it has contributed to the catalyzing of the CPM, using the following scale:

<b>Not at all significantly</b>	<b>Not very significantly</b>	<b>Neutral</b>	<b>Somewhat significantly</b>	<b>Very significantly</b>
0	1	2	3	4

1. I persevere through difficult times in ministry because of the promises of prophetic words which God has spoken over our work.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

2. I confidently share the gospel with complete strangers challenging them to follow Christ.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

3. I discern which spiritual gifts believers have and know how to match them with fitting ministry assignments.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

4. I fully trust in the national worker who is leads the movement.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

5. I am bold and brave to advance the gospel, even in the face of danger and threat.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

6. I genuinely care for the people I reach out to and express love to them.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

7. I have received from God a specific assignment about how I should serve him among our people group.

How frequently does this statement fit you? ..... 0 1 2 3 4

How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

8. I ask powerful questions which draw from the other people's experience and learning, so that they discover things for themselves.

How frequently does this statement fit you? ..... 0 1 2 3 4

How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

9. I ably teach the Bible, in a way that develops Bible interpretation skills, so that people can discover the Bible for themselves.

How frequently does this statement fit you? ..... 0 1 2 3 4

How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

10. Believers grow in character and spiritual disciplines through my discipleship.

How frequently does this statement fit you? ..... 0 1 2 3 4

How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

11. I put responsibility and authority in the hands of locals from the beginning, so that they are empowered.

How frequently does this statement fit you? ..... 0 1 2 3 4

How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

12. Together with the local community I develop effective holistic projects that develop the community.

How frequently does this statement fit you? ..... 0 1 2 3 4

How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

13. I initiate, build, and maintain trust relationships with partners, so that together we accomplish more.

How frequently does this statement fit you? ..... 0 1 2 3 4

How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

14. I have faith in the Spirit in the life of all believers to accomplish what He commands them to obey.

How frequently does this statement fit you? ..... 0 1 2 3 4

How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

15. I have a deep assurance in the power of the Bible to accomplish what God desires.

How frequently does this statement fit you? ..... 0 1 2 3 4

How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

16. I share the Gospel with people in such a way that it leads them to faith.

How frequently does this statement fit you? ..... 0 1 2 3 4

How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

17. I serve with humility, which draws other leaders to work with me.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

18. I skillfully mentor groups that foster peer-to-peer learning.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

19. I am courageous and brave to hold on to my convictions, in spite of difficulty.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

20. I have received revelation about what God plans to do among our people group.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

21. I have a deep confidence in the Bible to be the CPM guidebook.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

22. I skillfully facilitate self-discovery by asking insightful questions.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

23. I facilitate learning communities so that learning with and from one another is stimulated.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

24. I hold on to the words God has spoken about our work and persevere until they have been fulfilled.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

25. I skillfully work with the local community in developing community-based holistic projects.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

26. On the basis of trust relationships I foster cooperation with partners to accomplish more together.

How frequently does this statement fit you? ..... 0 1 2 3 4  
 How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

27. I express genuine interest in the lives and welfare of the people I reach out to, because I love them.

How frequently does this statement fit you? ..... 0 1 2 3 4

How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

28. I have a strong sense of trust in the national worker who is leading the movement.

How frequently does this statement fit you? ..... 0 1 2 3 4

How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

29. I am intentional in disciple-making in the context of a relationship that leads to heart obedience.

How frequently does this statement fit you? ..... 0 1 2 3 4

How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

30. I teach the Bible in reproducible ways that transform lives.

How frequently does this statement fit you? ..... 0 1 2 3 4

How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

31. I am confident in the Holy Spirit in to accomplish his intended work in the life of all believers.

How frequently does this statement fit you? ..... 0 1 2 3 4

How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

32. I accurately evaluate in which kinds of ministry believers are fruitful, so that they concentrate on ministries that match their gifting.

How frequently does this statement fit you? ..... 0 1 2 3 4

How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

33. I exhibit an attitude of humility and selflessness that is evident in such a way that other leaders receive me.

How frequently does this statement fit you? ..... 0 1 2 3 4

How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

34. I enable locals to be the key players by developing their gifts.

How frequently does this statement fit you? ..... 0 1 2 3 4

How significantly has this contributed to the catalyzing the CPM? ..... 0 1 2 3 4

### **SECTION 3: Consensus reached by CPM catalyst panel**

In this final section of this questionnaire you find nine of the 24 most universal traits of successful movement catalysts. Please read each trait and its definition, and then share your “best practice” of the trait.

**1. Attributed Idealized Influence:** Catalysts display a sense of authority and confidence, act selflessly in ways that build other people's respect for them, and instil a sense of honor in others for being associated with them and other Jesus followers

Please describe your personal "best practice" how you have lived this trait in your CPM ministry, in ways that have contributed to the catalyzing your CPM:

**2. Faith:** Catalysts are expectant that God will grow a movement among their people group and save many soon, and have great faith that God will show his power through their life

Please describe your personal "best practice" how you have lived this trait in your CPM ministry, in ways that have contributed to the catalyzing your CPM:

**3. Social Influence Drive:** Catalysts are motivated by influencing others through personal interactions, and they influence situations even to the extent of dominating

Please describe your personal "best practice" how you have lived this trait in your CPM ministry, in ways that have contributed to the catalyzing your CPM:

**4. Openness to Experience:** Catalysts actively engage in experiences, expecting that in every situation there will be something new to learn

Please describe your personal "best practice" how you have lived this trait in your CPM ministry, in ways that have contributed to the catalyzing your CPM:

**5. Creativity:** Catalysts use their imagination to come up with creative ideas, and with innovative approaches and solutions

Please describe your personal "best practice" how you have lived this trait in your CPM ministry, in ways that have contributed to the catalyzing your CPM:

**6. Sociability:** Catalysts demonstrate culturally appropriate inter-personal skills, and are characterized by pleasant conversation and companionship

Please describe your personal "best practice" how you have lived this trait in your CPM ministry, in ways that have contributed to the catalyzing your CPM:

**7. Persistence:** Catalysts are tenacious in spite of challenges and amidst difficulties and don't give up

Please describe your personal "best practice" how you have lived this trait in your CPM ministry, in ways that have contributed to the catalyzing your CPM:

**8. Idealized Influence Behavior:** Catalysts talk often about their most important values and beliefs, consider the moral consequences of decisions with people, and emphasize the importance of living toward the purpose one is created for

Please describe your personal "best practice" how you have demonstrated this competency in your CPM ministry, in ways that have contributed to the catalyzing your CPM:

**9. Intellectual Stimulation:** Catalysts question people's assumptions to re-examine whether the assumptions are appropriate, they get others to look at realities from different angles, seek differing perspectives when addressing problems and suggest new ways of looking at things

Please describe your personal "best practice" how you have demonstrated this competency in your CPM ministry, in ways that have contributed to the catalyzing your CPM:

Thank you for taking your precious time to contribute to this research!

You will hear from us again in a about three months again when we will share with you some of the key outcomes from this Round 2 of the survey. In a final Round 3 we will invite you to share your insights on the findings from this round.

If you would like to benefit from the findings of this research so far, and are interested in knowing what the complete list of traits and competencies are which successful CPM catalysts exhibit universally, you are welcome to request it from me at [iprince@fimltd.org](mailto:iprince@fimltd.org)

Yours for His kingdom,  
Immanuel Prince



## Appendix H: Survey Questionnaire Round 3

Thank you so much for taking part so far in this exciting study on successful CPM catalysts! This here is now the third and final round.

This questionnaire is shorter than the previous two, it consists of only 27 questions in total, which will take you probably 20-35 minutes to complete. It is best if you can complete it at one sitting.

Should you have further questions, be free to write to me directly at [iprince@fimltd.org](mailto:iprince@fimltd.org)

Thank you again for contributing to this study!

Yours for the extension of God's kingdom,

Immanuel Prince

### SECTION 1: Please tell us about your ministry.

1. How many **expatriate** team members did you have on average in the period between the first team member taking residence and the initial movement breakthrough (the first second-generation fellowship established)? A team member is defined as someone who lived locally and regularly contributed to the efforts of catalyzing a movement. (Please enter a whole number. If you had no expatriate team members, enter 0.)
  
2. How many **national** team members from the same country where the movement was catalyzed did you have on average in the period between the first team member taking residence and the initial movement breakthrough (the first second-generation fellowship established)? Again, a team member is defined as someone who lived locally and regularly contributed to the efforts of catalyzing a movement. (Please enter a whole number. If you had no national team members, enter 0.)
  
3. In which language did you primarily do your ministry in the phase leading up to the movement breakthrough?
 

Local language
 Trade language
 Through an interpreter

### SECTION 2: Traits Common for All Participating Successful Movement Catalysts

The purpose of this section is to verify the results from survey rounds 1 and 2. We feed back to you on the 12 traits that are reported to be common for all participants. We give you the

opportunity to either verify that you fit the description of the trait or note where you do not fit the description.

All participating catalysts stated that the following trait descriptions fit them “fairly often” or “frequently, if not always.”

### **1. Trait: Hunger for God**

Definition: Catalysts are hungry for depth with God, yearn to love Him more deeply; they seek to hear God’s voice and be obedient.

Do you agree that this description fits you fairly often or frequently, if not always?

Yes, fully

No, not fully.

If your answer is “No, not fully,” which aspects of the trait do not fit you fairly often or frequently, if not always? Copy and paste the aspects of the above definition that do not fit you into this box!

### **2. Trait: Faith**

Definition: Catalysts are expectant that God will grow a movement among their people group and save many soon, and they have great faith that God will show his power through their lives.

Do you agree that this description fits you fairly often or frequently, if not always?

Yes, fully

No, not fully.

If your answer is “No, not fully,” which aspects of the trait do not fit you fairly often or frequently, if not always? Copy and paste the aspects of the above definition that do not fit you into this box!

### **3. Trait: Confidence**

Definition: Catalysts feel confident in their spiritual gifts and skills and exhibit a sense of confidence.

Do you agree that this description fits you fairly often or frequently, if not always?

Yes, fully

No, not fully.

If your answer is “No, not fully,” which aspects of the trait do not fit you fairly often or frequently, if not always? Copy and paste the aspects of the above definition that do not fit you into this box!

#### 4. Trait: Drive for responsibility

Definition: Catalysts feel responsible for the people they serve and for engaging them with the Good News, and they are motivated by a sense of responsibility.

Do you agree that this description fits you fairly often or frequently, if not always?

Yes, fully

No, not fully.

If your answer is “No, not fully,” which aspects of the trait do not fit you fairly often or frequently, if not always? Copy and paste the aspects of the above definition that do not fit you into this box!

#### 5. Trait: Dependability

Definition: Catalysts are reliable and trustworthy, so that others can depend on them.

Do you agree that this description fits you fairly often or frequently, if not always?

Yes, fully

No, not fully.

If your answer is “No, not fully,” which aspects of the trait do not fit you fairly often or frequently, if not always? Copy and paste the aspects of the above definition that do not fit you into this box!

#### 6. Trait: Persistence

Definition: Catalysts are tenacious in spite of challenges and amidst difficulties and they don't give up.

Do you agree that this description fits you fairly often or frequently, if not always?

Yes, fully

No, not fully.

If your answer is “No, not fully,” which aspects of the trait do not fit you fairly often or frequently, if not always? Copy and paste the aspects of the above definition that do not fit you into this box!

#### 7. Trait: Idealized influence behavior

Definition: Catalysts talk often about their most important values and beliefs, consider the moral consequences of decisions with people, and emphasize the importance of living toward the purpose one is created for.

Do you agree that this description fits you fairly often or frequently, if not always?

Yes, fully

No, not fully.

If your answer is “No, not fully,” which aspects of the trait do not fit you fairly often or frequently, if not always? Copy and paste the aspects of the above definition that do not fit you into this box!

### **8. Trait: Inspirational motivation**

Definition: Catalysts articulate a compelling vision of the future, talk enthusiastically about what needs to be accomplished to see a growing movement, and express confidence that goals will be achieved.

Do you agree that this description fits you fairly often or frequently, if not always?

Yes, fully

No, not fully.

If your answer is “No, not fully,” which aspects of the trait do not fit you fairly often or frequently, if not always? Copy and paste the aspects of the above definition that do not fit you into this box!

### **9. Trait: Personal consideration**

Definition: Catalysts consider an individual as having different needs, abilities, and aspirations from others in a group, and they spend time teaching and coaching to help them develop their strengths.

Do you agree that this description fits you fairly often or frequently, if not always?

Yes, fully

No, not fully.

If your answer is “No, not fully,” which aspects of the trait do not fit you fairly often or frequently, if not always? Copy and paste the aspects of the above definition that do not fit you into this box!

### **10. Trait: Empowering**

Definition: Catalysts empower and enable locals to be the key players by putting responsibility and authority in their hands from the beginning and by developing their gifts.

Do you agree that this description fits you fairly often or frequently, if not always?

Yes, fully

No, not fully.

If your answer is “No, not fully,” which aspects of the trait do not fit you fairly often or frequently, if not always? Copy and paste the aspects of the above definition that do not fit you into this box!

### 11. Trait: Confidence in the Holy Spirit

Definition: Catalysts are confident in the Holy Spirit and have faith in him to accomplish his intended work in the life of all God's children, as they are enabled to obey his commands.

Do you agree that this description fits you fairly often or frequently, if not always?

Yes, fully

No, not fully.

If your answer is "No, not fully," which aspects of the trait do not fit you fairly often or frequently, if not always? Copy and paste the aspects of the above definition that do not fit you into this box!

### 12. Trait: Confidence in the Bible

Definition: Catalysts have a deep confidence in the Bible to be their CPM guidebook, and a deep assurance in its power to accomplish what God desires.

Do you agree that this description fits you fairly often or frequently, if not always?

Yes, fully

No, not fully.

If your answer is "No, not fully," which aspects of the trait do not fit you fairly often or frequently, if not always? Copy and paste the aspects of the above definition that do not fit you into this box!

## SECTION 3: Best Practices

In this final section of this questionnaire you find the same traits as in Section 2. Please read each trait and its definition, and then share your "best practice" of the trait; that is how you have practiced this trait frequently in your own life in a way that has contributed to the catalyzing of your movement.

**1. Hunger for God:** Catalysts are hungry for depth with God, yearn to love Him more deeply; they seek to hear God's voice and be obedient.

Please describe a personal "best practice" how you have lived this trait in your CPM ministry, in ways that have contributed to the catalyzing your CPM:

**2. Faith:** Catalysts are expectant that God will grow a movement among their people group and save many soon, and they have great faith that God will show his power through their lives.

Please describe your personal "best practice" how you have lived this trait in your CPM ministry, in ways that have contributed to the catalyzing your CPM:

**3. Confidence:** Catalysts feel confident in their spiritual gifts and skills and exhibit a sense of confidence.

Please describe your personal “best practice” how you have lived this trait in your CPM ministry, in ways that have contributed to the catalyzing your CPM:

**4. Drive for responsibility:** Catalysts feel responsible for the people they serve and for engaging them with the Good News, and they are motivated by a sense of responsibility. Please describe your personal “best practice” how you have lived this trait in your CPM ministry, in ways that have contributed to the catalyzing your CPM:

**5. Dependability:** Catalysts are reliable and trustworthy, so that others can depend on them.

Please describe your personal “best practice” how you have lived this trait in your CPM ministry, in ways that have contributed to the catalyzing your CPM:

**6. Persistence:** Catalysts are tenacious in spite of challenges and amidst difficulties and they don’t give up.

Please describe your personal “best practice” how you have lived this trait in your CPM ministry, in ways that have contributed to the catalyzing your CPM:

**7. Idealized influence behavior:** Catalysts talk often about their most important values and beliefs, consider the moral consequences of decisions with people, and emphasize the importance of living toward the purpose one is created for.

Please describe your personal “best practice” how you have lived this trait in your CPM ministry, in ways that have contributed to the catalyzing your CPM:

**8. Inspirational motivation:** Catalysts articulate a compelling vision of the future, talk enthusiastically about what needs to be accomplished to see a growing movement, and express confidence that goals will be achieved.

Please describe your personal “best practice” how you have lived this trait in your CPM ministry, in ways that have contributed to the catalyzing your CPM:

**9. Personal consideration:** Catalysts consider an individual as having different needs, abilities, and aspirations from others in a group, and they spend time teaching and coaching to help them develop their strengths.

Please describe your personal “best practice” how you have lived this trait in your CPM ministry, in ways that have contributed to the catalyzing your CPM:

**10. Empowering:** Catalysts empower and enable locals to be the key players by putting responsibility and authority in their hands from the beginning and by developing their gifts.

Please describe your personal “best practice” how you have lived this trait in your CPM ministry, in ways that have contributed to the catalyzing your CPM:

**11. Confidence in the Holy Spirit:** Catalysts are confident in the Holy Spirit and have faith in him to accomplish his intended work in the life of all God’s children, as they are enabled to obey his commands.

Please describe your personal “best practice” how you have lived this trait in your CPM ministry, in ways that have contributed to the catalyzing your CPM:

**12. Confidence in the Bible:** Catalysts have a deep confidence in the Bible to be their CPM guidebook, and a deep assurance in its power to accomplish what God desires.

Please describe your personal “best practice” how you have lived this trait in your CPM ministry, in ways that have contributed to the catalyzing your CPM:

Thank you for taking your precious time to contribute to this research!

As a token of our gratefulness we would like to send you an Amazon voucher. If you would like us to send you one, you may write to my assistant at [ngray@fimltd.org](mailto:ngray@fimltd.org) to tell her which country you want to redeem the voucher and we will send it your way.

You had originally committed to participating in three rounds of research. Thank you very much for following through with your commitment. We very much appreciate it!

Several participants have now expressed that if the research continued beyond three rounds they would be happy to participate in one more round. Round 4 will be on those traits and competencies which *most* (though not all) successful movement catalysts exhibit.

Therefore, you will hear from us again in a few months when we will share with you those traits and competencies true for most catalysts, and invite your input. If you decide to not participate in Round 4, this is totally fine, we are grateful for your contribution to this point. Of course we would be excited if you fill out the survey of Round 4.

Yours for His kingdom,  
Immanuel Prince

## Appendix I: Round 1 Frequency Variables Pearson Correlation Coefficient and Significance

Table 17: *Round 1 Frequency Variables Pearson Correlation Coefficient and Significance*

<b>Variable</b>	<b>Pearson Correlation Coefficient (<i>r</i>)</b>	<b>Significance (<i>p</i>)</b>
Hunger for depth with God	0.1	0.673
Evangelistic Heart	0.36	0.053
Faith	0.44	0.016
Adaptability	0.72	0
Miraculous Gifts	0.74	0
Extroversion	0.5	0.007
Self Confidence	-0.03	0.878
Social Influence Drive	-0.09	0.676
Cognitive Ability	0.43	0.045
Creativity	0.71	0
Desire to Excel	-0.02	0.896
Social Participation	0.55	0.011
Assertiveness	0.4	0.031
Emotional Stability	0.49	0.006
Initiative	0.02	0.917
Drive for Responsibility	0.18	0.43
Persistence	0.27	0.237
Sociability	-0.05	0.802
Achievement motivation	0.74	0
Intercession	0.7	0
Fluency of Speech	0.94	0
Intelligence	0.55	0.007
Openness to Experience	0.77	0
Relevant Knowledge	0.53	0.011
Dependability	0.6	0.003



## Appendix J: Conversions Absent Human Involvement

Table 18: *Frequency Variables for Catalysts of CPMs with Conversions Absent Human Involvement Contributing Very Significantly and Not Very Significantly*

<b>Variable</b>	<b>Mean Significant</b>	<b>Mean Not Significant</b>	<b>Difference between Means</b>
Fluency of speech	1.50	2.84	-1.34
Miraculous gifts	3.38	2.65	0.73
Dependability	2.83	3.55	-0.72
Intellectual stimulation	2.67	2.96	0.71
Relevant knowledge	3.13	3.65	-0.52
Persistence	3.25	3.69	-0.44
Openness to experience	3.67	3.24	0.43
Evangelistic heart	3.75	3.33	0.42
Faith	4.00	3.60	0.40
Intercession	3.75	3.42	0.33
Initiative	3.13	3.44	-0.31
Social participation	3.38	3.08	0.30
Social influence drive	3.38	3.12	0.26
Idealized influence behavior	3.31	3.55	-0.24
Intelligence	3.00	3.21	-0.21
Adaptability	3.63	3.44	0.19
Drive for responsibility	3.50	3.31	0.19
Emotional stability	3.63	3.48	0.15
Sociability	3.13	3.27	-0.14
Desire to excel	3.50	3.37	0.13
Drive to achieve	3.63	3.52	0.11
Idealized influence attribute	3.56	3.46	0.10
Individualized consideration	3.69	3.61	0.08
Extroversion	3.00	3.06	-0.06
Cognitive ability	3.13	3.19	-0.06
Assertiveness	2.88	2.94	-0.06
Creativity	3.38	3.33	0.05
Inspirational motivation	3.58	3.62	-0.04
Hunger for depth with God	3.75	3.77	-0.02
Self confidence	3.63	3.65	-0.02

### Explanations:

“Mean Significant” represents the means for those catalysts who stated that in their CPMs conversions absent human involvement contributed very significantly to the catalyzing of those CPMs.

“Mean Not Significant”: means for catalysts who stated that in their CPMs conversions without human involvement did not contribute very significantly to the catalyzing of those CPMs.

## Appendix K: Round 1 Frequency Principal Component Analysis of Items

Table 19: Round 1 Frequency Principal Component Analysis of Items

Variable	Component											
	1	2	3	4	5	6	7	8	9	10	11	12
Hunger for depth with God 1	0.03	0.15	0.01	0.06	0.05	-0.05	0.20	-0.06	-0.06	-0.01	-0.07	-0.06
Evangelistic heart 1	-0.22	0.61	-0.06	0.18	0.13	0.08	0.01	0.13	0.03	-0.01	0.12	0.19
Faith 1	-0.23	0.08	0.02	0.04	-0.02	-0.03	-0.44	-0.11	-0.05	-0.08	-0.01	-0.10
Adaptability 1	-0.62	-0.42	-0.22	0.18	-0.12	0.03	0.10	0.20	-0.18	0.02	0.07	-0.03
Idealized influence behavior 1	-0.32	0.04	-0.12	-0.09	-0.08	-0.13	0.05	0.19	-0.36	-0.04	-0.02	-0.06
Miraculous gifts 1	-0.45	-0.26	-0.12	0.73	-0.06	-0.32	-0.21	0.24	0.00	0.15	0.21	0.03
Idealized influence attribute 1	-0.56	-0.29	0.01	-0.27	0.02	0.10	0.14	-0.47	-0.32	-0.01	0.09	-0.13
Extroversion 1	-0.44	-0.20	0.00	0.39	0.72	0.12	0.13	-0.15	-0.12	-0.01	-0.04	0.19
Evangelistic heart 2	-0.28	0.50	0.31	-0.14	0.34	0.60	0.15	-0.16	0.19	0.01	-0.03	0.03
Idealized influence behavior 2	-0.46	0.09	-0.14	-0.07	-0.24	0.01	0.38	-0.39	-0.24	0.04	0.12	-0.04
Self-confidence 1	-0.17	0.18	-0.17	0.07	-0.08	0.07	0.09	-0.12	0.10	0.06	0.02	-0.02
Social influence drive 1	-0.51	-0.23	-0.35	-0.05	-0.22	0.10	0.25	-0.14	0.10	0.02	0.04	0.03
Cognitive ability 1	-0.32	-0.18	-0.03	-0.23	0.11	-0.07	-0.04	-0.01	0.14	0.03	-0.02	0.01
Creativity 1	-0.58	-0.14	-0.42	-0.10	-0.20	-0.15	-0.11	0.11	0.16	0.05	0.00	-0.04
Desire to excel 1	-0.44	0.18	-0.43	-0.32	-0.08	0.06	-0.07	0.08	0.05	-0.12	-0.03	0.07
Social participation 1	-0.42	0.10	-0.17	-0.13	-0.10	-0.19	0.21	-0.06	0.01	0.12	0.03	-0.15
Assertiveness 1	0.21	0.14	0.12	0.25	0.14	-0.36	-0.08	-0.18	-0.24	-0.10	-0.04	-0.13
Extroversion 2	-0.04	0.17	-0.16	0.36	0.32	-0.03	0.08	-0.20	-0.23	0.18	-0.06	-0.05
Emotional stability 1	-0.44	0.14	0.05	0.16	0.26	-0.06	0.22	0.00	0.14	-0.02	-0.14	-0.09
Initiative 1	-0.42	-0.02	-0.01	-0.14	0.09	0.02	0.18	0.11	0.10	-0.11	0.15	-0.09
Self-confidence 2	-0.19	0.01	0.20	-0.23	0.06	-0.54	-0.27	-0.03	0.12	0.04	0.17	0.18

Table 19 (cont.): Round 1 Frequency Principal Component Analysis of Items (cont.)

Variable	Component											
	1	2	3	4	5	6	7	8	9	10	11	12
Desire to excel 2	-0.17	0.32	0.40	-0.47	0.16	-0.30	-0.03	-0.05	-0.23	0.00	-0.05	-0.08
Faith 2	-0.11	0.03	0.19	0.10	-0.09	-0.15	-0.04	-0.18	0.05	-0.08	0.01	-0.07
Assertiveness 2	-0.34	0.08	0.01	0.28	0.08	-0.32	-0.13	-0.33	-0.02	-0.03	0.05	-0.03
Miraculous gifts 2	-0.47	0.23	-0.15	0.54	-0.08	-0.15	-0.18	0.17	0.37	-0.03	0.00	-0.08
Drive for responsibility 1	-0.32	0.41	-0.21	0.17	-0.24	0.29	0.06	-0.24	0.01	0.01	-0.02	-0.11
Emotional stability 2	-0.28	0.19	0.24	-0.28	-0.14	-0.14	0.05	-0.15	-0.03	-0.06	0.02	-0.11
Persistence 1	-0.03	0.06	0.02	0.01	0.04	-0.14	-0.26	0.08	-0.05	-0.03	-0.04	-0.13
Sociability 1	-0.29	0.11	-0.02	0.13	0.18	-0.12	0.26	-0.09	0.20	0.04	0.07	-0.01
Achievement motivation 1	-0.22	0.30	0.30	-0.25	0.32	-0.21	0.14	0.22	-0.05	0.05	0.08	0.14
Sociability 2	-0.25	0.24	-0.31	-0.21	0.09	-0.01	-0.27	-0.03	0.33	0.10	-0.07	0.00
Social participation 2	-0.26	-0.04	-0.18	0.14	0.25	-0.27	0.16	-0.12	-0.04	0.00	-0.06	0.09
Achievement motivation 2	-0.25	0.30	0.18	-0.20	0.55	-0.15	0.33	0.40	0.07	0.00	-0.06	-0.10
Intercession 1	-0.27	0.39	0.12	0.03	-0.05	0.14	-0.12	0.01	-0.10	-0.03	0.13	0.11
Fluency of speech 1	0.68	0.53	-1.00	-0.01	0.16	-0.14	0.08	-0.12	-0.04	-0.09	0.02	0.04
Hunger for depth with God 2	0.06	0.10	-0.16	-0.05	0.20	-0.09	-0.01	0.11	0.11	0.06	0.03	-0.24
Social influence drive 2	-0.06	0.05	0.10	0.34	0.46	0.33	-0.13	0.20	-0.01	-0.08	0.13	-0.10
Persistence 2	-0.02	-0.01	0.06	-0.06	0.16	0.04	-0.31	0.09	-0.06	-0.04	0.01	0.00
Intelligence 1	-0.61	-0.10	-0.34	-0.26	0.10	0.33	-0.20	-0.08	0.08	0.05	-0.05	-0.12
Openness to experience 1	-0.42	0.33	-0.09	0.08	-0.04	0.06	-0.02	0.09	-0.14	-0.03	0.07	0.10
Relevant knowledge 1	0.06	0.17	-0.05	-0.22	0.17	0.01	0.17	-0.04	0.26	0.10	0.29	0.01
Idealized influence behavior 3	-0.06	-0.17	-0.26	-0.13	0.23	-0.31	0.16	-0.06	-0.07	-0.03	0.00	0.04
Cognitive ability 2	-0.57	-0.63	-0.42	-0.21	0.30	0.28	-0.17	-0.18	0.11	-0.12	-0.12	0.16
Initiative 2	-0.28	-0.06	-0.06	0.05	0.21	-0.11	-0.08	0.09	-0.24	0.08	-0.09	-0.09
Intellectual stimulation 1	-0.05	0.10	0.06	-0.05	0.10	0.33	-0.13	0.17	-0.14	0.13	0.16	-0.16

Table 19 (cont.): Round 1 Frequency Principal Component Analysis of Items (cont.)

Variable	Component											
	1	2	3	4	5	6	7	8	9	10	11	12
Intellectual stimulation 2	-0.30	0.40	0.09	-0.01	-0.38	0.11	-0.23	0.01	0.03	0.18	-0.24	0.08
Relevant knowledge 2	-0.14	0.08	0.12	-0.22	0.03	-0.16	0.11	-0.23	0.49	0.02	0.09	-0.11
dependability 1	-0.16	-0.02	0.00	-0.15	0.00	-0.23	0.14	0.13	-0.21	0.02	-0.01	-0.19
Inspirational motivation 1	-0.015	0.06	0.15	0.27	-0.10	-0.23	0.07	-0.21	0.11	-0.11	-0.10	0.04
Idealized influence attribute 2	-0.39	0.23	0.23	-0.04	-0.05	0.08	0.12	-0.03	-0.03	-0.07	-0.05	0.04
Openness to experience 2	-0.43	0.29	-0.04	0.03	-0.08	-0.13	-0.07	0.14	-0.15	0.14	-0.14	0.29
Inspirational motivation 2	-0.21	0.01	0.06	-0.07	-0.19	-0.31	-0.18	0.00	0.00	-0.13	0.06	0.07
Drive for responsibility 2	-0.52	0.07	-0.12	-0.16	-0.16	0.30	0.13	0.51	-0.18	-0.13	0.08	0.03
Idealized influence behavior 4	-0.29	0.03	-0.07	-0.12	-0.01	-0.10	-0.09	0.03	0.08	-0.02	0.00	0.12
Individualized consideration 1	-0.07	0.32	-0.08	0.02	0.34	-0.14	-0.18	0.07	-0.09	0.00	-0.05	-0.05
Idealized influence attribute 3	-0.30	0.13	-0.01	-0.20	-0.05	-0.17	-0.23	-0.15	0.08	0.03	-0.01	-0.01
Individualized consideration 2	-0.24	0.10	-0.17	0.14	-0.25	0.01	0.39	-0.03	0.06	0.06	-0.15	0.00
Dependability 2	-0.28	0.05	0.09	-0.28	0.19	-0.16	0.08	-0.05	-0.26	0.03	-0.06	0.05
Fluency of speech 2	0.71	0.47	-1.04	-0.15	0.22	-0.13	0.01	-0.02	-0.09	-0.04	0.05	0.03
Idealized influence attribute 4	-0.25	-0.77	-0.11	0.14	0.37	0.19	-0.16	-0.25	-0.12	0.03	0.06	0.05
Inspirational motivation 3	-0.08	-0.23	0.06	-0.09	0.10	-0.15	-0.08	-0.14	0.04	0.03	-0.02	-0.01
Individualized consideration 3	-0.54	0.11	0.00	0.19	-0.20	-0.11	0.17	-0.05	0.02	-0.09	-0.03	0.11
Intellectual stimulation 3	-0.41	0.49	0.23	-0.20	0.11	0.09	-0.40	-0.30	-0.06	0.01	0.09	0.16
Individualized consideration 4	-0.15	0.20	0.26	0.24	-0.04	0.06	0.26	-0.17	0.14	-0.06	0.06	-0.07
Creativity 2	-0.64	-0.22	-0.24	-0.07	-0.19	-0.15	0.03	0.26	0.07	-0.07	0.01	-0.04
Intelligence 2	-0.21	-0.12	-0.22	-0.10	0.22	-0.14	-0.10	0.03	0.08	0.02	-0.07	-0.13
Intellectual stimulation 4	-0.12	0.02	-0.02	0.01	0.24	0.06	-0.39	-0.05	0.17	-0.02	-0.07	-0.19
Inspirational motivation 4	-0.18	0.19	0.07	0.36	0.15	-0.09	0.24	0.00	0.14	-0.09	-0.10	0.04
Intercession 2	-0.23	0.62	-0.18	0.27	-0.21	0.21	-0.28	-0.20	-0.32	-0.02	0.06	-0.12

Table 19 (cont.): Round 1 Frequency Principal Component Analysis of Items (cont.)

Variable	Component											
	1	2	3	4	5	6	7	8	9	10	11	12
Adaptability 2	-0.55	0.07	-0.03	-0.03	0.01	0.01	-0.04	0.34	-0.09	-0.01	-0.08	-0.09
Hunger for depth with God	-0.11	0.23	0.07	0.14	0.11	0.10	0.00	0.11	0.09	-0.06	-0.07	-0.11
Faith	-0.17	0.06	0.10	0.07	-0.06	-0.09	-0.24	-0.15	0.00	-0.08	0.00	-0.08

## Appendix L: Round 1 Frequency Principal Component Analysis of Variables

Table 20: Round 1 Frequency Principal Component Analysis of Variables

Variable	Component			
	1	2	3	4
Hunger for depth with God	0.00	-0.08	-0.13	0.09
Evangelistic heart	0.27	-0.12	-0.41	0.31
Faith	0.20	0.09	-0.10	-0.05
Adaptability	0.54	0.06	0.25	-0.26
Idealized influence behavior	0.21	-0.20	0.09	0.05
Miraculous gifts	0.59	-0.03	-0.29	-0.60
Idealized influence attribute	0.33	-0.03	0.17	-0.01
Extroversion	0.30	-0.14	-0.19	-0.01
Self confidence	0.19	-0.09	0.05	0.07
Social influence drive	0.24	-0.03	0.04	-0.07
Cognitive ability	0.28	-0.13	0.49	-0.02
Creativity	0.52	-0.28	0.44	-0.21
Desire to excel	0.31	-0.07	-0.06	0.31
Social participation	0.35	-0.08	-0.04	-0.01
Assertiveness	0.19	-0.01	-0.29	-0.05
Emotional stability	0.36	0.02	-0.04	0.28
Initiative	0.34	-0.22	0.19	0.15
Drive for responsibility	0.38	-0.13	-0.06	0.05
Persistence	0.01	-0.15	0.16	0.08
Sociability	0.27	-0.21	0.07	0.18
Achievement motivation	0.36	0.04	-0.20	0.40
Intercession	0.35	-0.07	-0.41	-0.01
Fluency of speech	-0.53	-1.29	-0.21	-0.15
Intelligence	0.32	-0.21	0.31	0.03
Openness to experience	0.49	-0.01	-0.25	-0.03
Relevant knowledge	0.03	-0.33	0.20	0.24
Intellectual stimulation	0.28	-0.10	-0.21	-0.02
Dependability	0.15	-0.10	0.19	0.27
Inspirational motivation	0.18	-0.08	-0.01	-0.04
Individualized consideration	0.25	-0.04	-0.18	-0.04

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