

that especially in intercultural situations in order to be a servant leader who gives away power (by definition), our leadership needs to be relational rather than positional. By creating opportunities for others to lead by delegation and mentoring in community (chapter nine), we will be effective in multicultural contexts (p. 126). We need to become responsible-to rather than responsible-for leaders (chapter ten) to create the sort of synergy where people serving in an intercultural context flourish. Lingenfelter sees responsible-for people as being those who are emotionally tied to their role and results. In contrast, responsible-to demonstrate emotional detachment from their role and results and therefore are able to empower their team members.

Whether one is involved in a multicultural context or not, Lingenfelter's reflections on leadership will be edifying and enlightening to the seasoned and the novice leader.

Reviewed by David Lundy

LEADING ACROSS CULTURES: EFFECTIVE MINISTRY AND MISSION IN THE GLOBAL CHURCH

By James E. Plueddemann

Downers Grove: IVP Academic, 2009, ISBN 978-0-8308-2578-3

Drawing on a wealth of first-hand experience in missions in Nigeria and then as the International Director of SIM, this professor of mission and evangelism at Trinity Evangelical Divinity School adds invaluable to the growing body of literature on globalisation of mission. As future leaders of international mission agencies will be called upon increasingly to demonstrate intercultural relationship skills, this book seeks to show how that can and should be done. So it is both a book on intercultural (as opposed to cross-cultural) competencies and leadership. Gone are the days when such leaders (even increasingly team leaders in cross-cultural ministry) can be mono-cultural or even bi-cultural in the sense of developing understanding and bonding with the receptor culture.

Plueddemann sets the stage for describing how to lead across cultures in chapter one using five scenarios where committing one intercultural faux pas after another hinders or ruins ministry. He then lists five trends in mission that beg for developing intercultural savvy: mission from everywhere to everywhere; the explosion of short-term missions; the proliferation of church-to-church partnerships; changing mission strategies to give more prominence to leadership

development, often with the erroneous assumption that the 'biblical model' of leadership is culture-free; and the increasing likelihood of working under the leadership of someone from a different culture than yours.

Jim's second chapter tells the story of his journey in mission, a very rich, varied and fascinating one indeed. Chapter three provides the biblical framework for leadership, particularly servant leadership, which empowers nationals and develops leaders. Chapter four deals with the paradox of Bible and culture. The importance of the context in which leadership is carried out is further teased out in chapter five. It is in this chapter that Plueddemann begins to focus on the major categories of cultural difference as delineated in Geert Hofstede's groundbreaking anthropological studies: power distance, individualism-collectivism and low-high context.

Chapter six deals with leadership and power, and therefore the differences between cultures of high power distance (e.g. most Arab societies) and those of low power distance (e.g. North American). So for a leader to ask for advice from a subordinate in a high power distance culture could signal that the boss does not know how to lead. On the other hand, leaders in low power distance cultures instinctively are consultative and expect democratic decision-making.

Chapter seven hones in on leadership and individualism. The fact is that the majority of people in the world live in highly collectivist societies where the individual identity is defined as much by the group identity as anything else. While missions tend to concentrate on how we do things missiologically, like evangelism and church, the call of this book is to develop more sensitivity in how we relate these intercultural understandings to our work colleagues.

The next chapter deals with leadership and ambiguity. Those living in high context cultures, such as the Chinese, are able to pick up signals from the environment more easily than those from low context cultures, such as the Germans, who pay more attention to the verbal communication for understanding. Hence, those from

low context societies expect certainty and live more in the present, while those from high context societies expect ambiguity and are tolerant of it. In each of these chapters dealing with overcoming cultural differences, Plueddemann skilfully interweaves biblical perspectives on these issues.

In the last section of the book, composed of four chapters, the author develops a theology of multicultural leadership. There is nothing much original here. For example, he basically distils Blanchard's theory of situational leadership to support his principle that multicultural leadership must be flexible (chapter nine). Similarly the sections of this chapter on 'the ultimate purpose of leadership' and 'the worldview of leadership' are so generic as to drive one to gloss over them.

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The next three chapters are again so basic about foundational leadership principles as to appear to be a cut and paste job from different messages he has given on leadership.

For those well read in either anthropology and intercultural studies or leadership theory, there is not that much original material in Plueddemann's book. However, his integrating of the two disciplines, and the personal anecdotes and one-page reflections at the end of each chapter from non-western leaders, add to the usefulness of the book. He then pleads for seminaries and missions to produce better global leaders. All those exercising leadership in a ministry context across cultures can profitably read this book because while there are better books on the theory of leadership out there very few address leadership and culture together (apart from organisational culture), especially Christian books on leadership.

Of the two books reviewed here on cross-cultural (or intercultural) leadership, it is difficult to know whether to recommend one over the other. Plueddemann, ironically, while more experienced as a leader than as an anthropologist is better on his intercultural stuff than on leadership; and Lingenfelter, the academic anthropologist has fresher insights on leadership than he does on the context within which the leader works. Read Lingenfelter for his edifying reflections on leadership and Plueddemann for his wisdom on functioning cross culturally.

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