



PhD thesis

Identifying the intercultural leadership capacity of host agent church-planters interacting with immigrants in the USA

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**Identifying the Intercultural Leadership Capacity of Host Agent Church-Planters
Interacting with Immigrants in the USA**

Regina R Foard

PhD

December 2024

ABSTRACT

The global phenomenon of immigration creates culturally complex communities, bringing both challenges because of diversity and many new missional opportunities to engage immigrant people. The study aims to investigate the pre-engagement mentation processes of the Stadia Church-Planter Leaders that lead to their engagement with immigrants. The study asserts that the pre-decisional and post-decisional mentation activity, along with evidence of their current engagement, contributes new information that expands their leadership capacity and formation. The study draws from missiology, Cultural Intelligence, and human psychology literature to construct a unique theoretical framework that relies upon primary and secondary theories and the merits of substantial research to provide the means for examining specific intercultural criteria that support the new area of leadership capacity and formation. The pre-engagement mentation criteria (hereafter referred to as engagement mentation) are their cultural intelligence; constructive attitudinal and affective behaviour; their biblical beliefs, and accompanying sources of motivation regarding their thoughts about engagement with immigrant communities in the U.S. The study evaluates their cultural intelligence (hereafter referred to as CQ) after analysing their demographic profile, international experiences, and intercultural interactions. Secondly, the study investigates their xenophobic attitudes as well as other intrinsic and extrinsic attitudes, thoughts, and emotions that occur in the engagement mentation stages that may affect the SCPL's engagement. Finally, the study examines the theological positions and biblical convictions held by the SCPLs regarding what they believe about engaging the nations (immigrants) in the context of the U.S. The study also reveals their reported sources of motivation that lead them to engage. The final piece of evidence provided shows if they are engaging currently with immigrants. The collection of engagement mentation and engagement activity results presents a clear picture of the initial baseline levels of intercultural engagement capacity for the SCPLs. Results indicate that the SCPLs have a moderately above-average cultural intelligence capability that could be strengthened, particularly in the cognitive sub-dimension. Secondly, the SCPLs report low levels of xenophobic attitudes, but some areas could be improved upon to reduce these negative sentiments further. Lastly, the SCPLs' biblical beliefs and theological positions reportedly direct their engagement and are strong sources of motivation for their engagement. The recommendation is that these beliefs could be strengthened by deepening the focus on migrant-related theological beliefs and diaspora missiology.

**Identifying the Intercultural Leadership Capacity of Host Agent Church-Planters
Interacting with Immigrants in the USA**

by

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BA (Manhattan Christian College)

MA (Johnson University)

A thesis submitted in partial fulfilment of the degree

Doctor of Philosophy

in Middlesex University

Main Supervisor: Linda Whitmer, PhD

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A thesis submitted in partial fulfilment of the degree

Doctor of Philosophy

in Middlesex University

Oxford Centre for Mission Studies

DECLARATIONS

This work has not previously been accepted in substance for any degree and is not being concurrently submitted in candidature for any degree.

Signed

Regina R. Foard  (Candidate)

Date

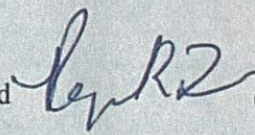
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STATEMENT 1

This thesis is the result of my own investigations, except where otherwise stated. Where correction services have been used, the extent and nature of the correction are clearly marked in a footnote.

Other sources are acknowledged by midnotes or footnotes giving explicit references. A bibliography is appended.

Signed

Regina R Foard  (Candidate)

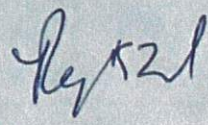
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I hereby give consent for my thesis, if approved, to be available for photocopying by the British Library and for Inter-Library Loan, for open access to the Electronic Theses Online Service (EthoS) linked to the British Library, and for the title and summary to be made available to outside organizations.

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18 November 2024

DEDICATION

To my fellow sojourners, aliens, and foreigners, let us hold to this: '[God] who justly treats the orphan and widow, and who loves resident foreigners, giving them food and clothing; so, you must also love the resident foreigner because you were foreigners in the land. . .'. (Deut. 10:18-19 (NET)).

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We have a good heavenly Father. He is the one who called me, equipped me, and surely He is the one who sustained me. I am so in awe of Him.

TABLE OF CONTENTS

Contents

<i>Identifying the Intercultural Leadership Capacity of Host Agent Church-Planters Interacting with Immigrants in the USA</i>	1
ABSTRACT	3
DECLARATIONS	8
DEDICATION	9
ACKNOWLEDGMENTS	10
TABLE OF CONTENTS	12
FIGURES	21
TABLES	22
A LIST OF ABBREVIATIONS	25
Chapter One – Rationale for Research	27
The Issue: Mentation and Intercultural Leadership Formation and Capacity	27
Original Contribution of Knowledge to Leadership Capacity Studies	31
Delimitations	31
The Background and Setting: Ethnic Diversity in the USA	34
Emerging Consequences of Immigration for the Christian Community	36
Evangelicals in America: a Vocal Sub-Group in the Christian Community	39
Identifying Church Leaders for the Study	42
Stadia Church-Planting Leaders and Organisation	43
Leadership Capacity for Church-Planters	45

Missiological Beliefs for Intercultural Leadership Capacity.....	46
Cultural Intelligence: One Model of Intercultural Competence	48
International Experiences - One Key Antecedent of Cultural Intelligence.....	49
Attitudes and Affective Behaviours for Intercultural Leadership Capacity	50
Primary and Secondary Research Questions	52
Secondary Research Questions	52
The Choice of Terminology	53
Other Important Terms used in the Research Project	55
This Research Project's Benefits and Importance	63
New Mission Formation Area for Church-Planter Leaders	63
New Understanding added to Cultural Intelligence for Church-Planters	65
The Research Benefits to SCP regarding Future Education and Equipping.....	67
Thesis Outline	68
Conclusion	69
<i>Chapter Two – Literature Review for Intercultural Leadership Capacity</i>	<i>72</i>
Introduction	72
Rationale for Exclusion of Immigrant Studies	73
Selective Review of Missiology - Diaspora Missiology and Migrant-Theology.....	74
Nuanced Migrant-Related Missiology.....	75
Review of Diaspora Missiology	76
Review of Migrant-Theology	77
Mission Formation Literature	79
Theological Education	80
Cultural Anthropology and Psychology	81
Contextualisation of Culture and Hybridity of Culture	82

Church-Planting - Cross-Cultural Ministry.....	83
Church-Planters – Cross-Cultural Ministry	85
Review of Leadership Capacity in Missiology.....	86
Review of Cultural Intelligence: One Key Intercultural Competency	89
The First CQ Sub-Dimension – Motivation CQ	92
Exploring the Concept of Motivation in Other Fields.....	92
Exploring an Integrating Concept of Mindset	93
Survey of the Second CQ Sub-Dimension: Cognitive CQ.....	96
Survey of the Third CQ Sub-Dimension: Metacognitive CQ	96
Survey of the Fourth CQ Sub-Dimension: Behaviour CQ	98
Exploring Cultural Intelligence's Key Antecedents – Keys to Developing CQ.....	98
Cultural Intelligence Literature – Host Agents in Receiving Communities.....	99
Cultural Intelligence in Mission Studies.....	100
Professional Studies in Cultural Intelligence	102
CQ and Related Attitudinal and Affective Behaviours	102
Exploring Psychology and Behaviour Studies.....	103
Brief Survey of Social Categorising Studies	104
Other Related Psychology Studies for Interacting in Diversity	108
Identifying Gaps in the Literature	110
Conclusion	112
<i>Chapter Three – Methodology for Intercultural Capacity</i>	<i>115</i>
Introduction	115
Theoretical Framework for Establishing Intercultural Leadership Capacity.....	116
Research Philosophy	118
Research Aim.....	119
Primary Research Questions and Objectives.	119

Objectives.....	120
Research Expectations	121
Research Type	122
Research Time Horizon.....	122
Research Design Framework	123
Research Strategy Phases.....	126
Phase One – Ethical Considerations to the Research Aim.....	126
The Research Ethics Statement.....	126
Phase Two – Establishing the Rationale for Surveys in Quantitative Research	127
Phase Three – An Expert Review Study, and the Pilot Study (Pre-Test).....	130
Pre-Test (Pilot) Study	131
Phase Four – Selection and Implications of the Sample Population Set	132
Stadia Church-Planter Leaders – the Primary Data Source for the Study.....	133
Phase Five – Choice of Statistical Software and Tests	135
Phase Six – Compilation of Survey Items: Survey One Questionnaire	136
Phase Seven – Compilation of Survey Two Questionnaire	141
Survey Two: Second Section - International Experiences and Intercultural Contact.....	143
Survey Two: Third Section - Examining Attitudinal and Affective Behaviours	143
Survey Two: Fourth Section – Examining Theological Beliefs	144
Survey Two: Fifth Section - Examining Motivation Data	145
Phase Eight - The Preparatory Processes.....	146
Data Distribution, Retrieval, and Preparation for Processing	147
The Data Analysis – (IBM SPSS)	148
Methodological Limitations.....	149

Conclusion	151
<i>Chapter Four – Exploring Demographic Profile, International Experiences, and Intercultural Contact for Capacity</i>	154
Introduction	154
Methodology	155
Data Measurement: Demographic Profile, Intercultural Contact, and International Experiences	156
Statistical Analyses	158
Exploring Demographics, International Experiences, and Intercultural Contact	159
Results: Identifying Church-Planter Participants for this Study	160
Results for Intercultural Contact	169
Results for International Experiences	174
Results for Demographic Profile Data and International Experiences	180
Discussion of Findings	185
Findings of Tightly-Bound Homogeneity Outcomes	185
Findings of Age-Related Outcomes	188
Findings of Gender-Related Outcomes	189
Findings of Education Outcomes	190
Findings about International Experiences and Contact Outcomes	191
Conclusion	192
<i>Chapter Five – Examining the SCPLs’ Self-Reported Cultural Intelligence Levels</i>	194
Introduction	194
Methodology	194
Measurement	195
Statistical Analysis	196

Cultural Intelligence Review	196
Establishing the Internal Reliability of the ECQS©.....	197
Cultural Intelligence – Analysis of the Four Sub-Dimensions.....	200
Cultural Intelligence Mean Sum - Descriptive Results	205
The Correlational Relationship between Four-Factor Dimensions	213
Results for Associations between Cultural Intelligence and Demographic Profile	215
Compared Means between CQ Mean with Reported Race/Ethnic Profile Results.....	217
Comparative Analysis of CQ Mean with Denomination-Related Results.....	223
A Comparative Analysis of CQ Mean and Ministry Experience Related Results	225
Comparative Analysis of CQ Mean with Education-Related Results.....	226
Cultural Intelligence Analysis with International Experiences and Contact Results	229
Discussion of Core Findings	235
Cultural Intelligence – Levels of Intelligence Capability.....	235
CQ Sub-Dimension Strengths and Weaknesses	237
Key CQ Outcomes: Age -Demographic Profile	239
Key CQ Outcomes: Race/Ethnicity – Demographic Profile	240
Key CQ Outcomes: International Experience	240
Key CQ Outcomes: Intercultural Contact	241
Key CQ Outcomes: Evidence of Developing CQ Capability	241
Summary of CQ Findings	242
Conclusion	243
<i>Chapter Six - Intercultural Criteria: SCPLs’ Attitudes and Affective Behaviours, Beliefs and Sources of Motivation.....</i>	<i>245</i>
Introduction	245
Methodology.....	246
Measures for Attitudes, Affective Behaviours, and Beliefs.....	246

Statistical Analysis	247
Review of Attitudinal Behaviours	247
Results From Attitudinal and Affective Behaviours.....	249
Examining Xenophobic Attitude Scale with Cultural Intelligence	256
Correlational Testing between Xenophobic Levels and CQ Sub-Dimension Levels	258
Comparison of Demographic Outcomes with Xenophobic Attitudes	261
Results From Related Affective Behaviours	265
Results from Effects of Engagement Behaviours.....	270
Theological Positions, Biblical Beliefs, and Motivation	274
Exploring the Role of Motivation in the SCPLs' Engagement	282
Exploring Detailed Motivation Responses	284
Discussion of Core Findings	292
Attitudinal and Affective Behaviours: Xenophobic Attitude Tendency	292
Attitudinal and Affective Behaviours Outcomes: Inference of Implicit Bias	293
Attitudinal and Affective Behaviour Outcomes: Extrinsic Factors	293
Theological Positions and Biblical Beliefs Outcomes: Open-Minded Approach	294
Theological Positions and Biblical Beliefs Outcomes: Motivation to Engage.....	295
Conclusion	296
 <i>Chapter Seven – Discussion of Findings and the Benchmark of the SCPLs' Intercultural</i>	
<i>Leadership Capacity.....</i>	<i>298</i>
Introduction	298
Relevant Findings from Demographic Profile Data	298
First Outcome: Homogeneity, Race/Ethnicity Profile, and Cultural Intelligence	299
Second Outcome: Possible Inference of Word-Based Bias	303
First Key Finding: International Experiences and CQ	306
Second Key Finding: International Experiences, Learning Styles, and Connection to CQ Development ..	307

Third Key Finding: Intercultural Contact and CQ Development	308
The Significance of Cultural Intelligence Findings	311
Theoretical and Practical Implications for First Engagement Mentation Criteria: Cultural Intelligence.....	318
The Significance of Attitudinal and Affective Behaviours Findings	320
First Outcome: Xenophobic Attitude Levels	320
Second Outcome: Affective Behaviours.....	323
Third Outcome: Level of Importance to engage Immigrants	324
The Significance of Theological Positions, Biblical Beliefs, and Motivation Findings.....	325
First Outcome: Theological Positions.....	325
Second Outcome: Biblical Beliefs.....	327
Third Outcome: Motivation	328
Practical Implications of Engagement Mentation – Clues for Mindset	331
The Limitations from the Results	335
Practical Implications from the Research	338
Practical Outcome: A Critical Discussion of Potential Hegemonic Construct for Measuring Cultural Intelligence	340
The Findings: A Response to the Research Aim	341
Conclusion	342
<i>Chapter Eight – Summary of the Importance of Establishing a Connection between Engagement and Mentation for Formation and Capacity</i>	<i>345</i>
Introduction	345
Distinctive Contributions emerging from the Study.....	346
First Original Contribution: Cultural Intelligence of New Professional Group	346

Second Original Contribution: Engagement Mentation and A Unique Theoretical Frame for Intercultural Leadership Capacity	346
Third Original Contribution: Evidence of emerging Practical Theology for Church-Planters.....	348
Fourth Original Contribution: Motivations driving Engagement Behaviour	348
Fifth Original Contribution: Inferred Mindset	350
The Significance of Original Contributions from This Study.....	352
The Beneficiaries.....	353
The SCP Organisation	355
Other Beneficiaries.....	356
The Potential Impact on Future Research	357
Conclusion.....	360
<i>BIBLIOGRAPHY</i>.....	363
<i>APPENDICES</i>.....	396
APPENDIX ONE – Statement of Ethics	396
APPENDIX TWO – Survey One - Primary Data Source Dated June 2021.....	401
APPENDIX THREE - Survey Two - Primary Data Source Dated June 2021.....	424
APPENDIX FIVE – Explanatory Email to SCP	458
APPENDIX SIX – Permission for Xenophobic Scale	468
APPENDIX SEVEN – E-CQS Instrument.....	472
APPENDIX EIGHT – Logistical Communication	475
APPENDIX NINE – Figure 4.6	479

FIGURES

CHAPTER THREE	PAGE
Figure 3.1 – Theoretical Framework	117
CHAPTER FOUR	PAGE
Figure 4.1 – Response to Race/Ethnicity	161
Figure 4.2 – Education Profile	163
Figure 4.3 – Age Profile	164
Figure 4.4 – Gender Profile	165
Figure 4.5 – Denominational Profile	166
Figure 4.6 – Congregation Size ¹	480
Figure 4.7 - Ministry Experience	168
Figure 4.8 – Engagement Status	169
Figure 4.9 – Frequency of Contact	171
Figure 4.10 – Ethnicity and Contact	183
CHAPTER FIVE	PAGE
Figure 5.1 – Q-Q Plot of CQ Sum	199
CHAPTER SIX	PAGE
Figure 6.1 – Xeno Scale Histogram	252
Figure 6.2 – Level of Importance	269
Figure 6.3 – Open-Ended Motivation	286
Figure 6.4 – Biblical Re-Coded Detail	290
CHAPTER SEVEN	PAGE
Figure 7.1 – Engagement/Mindset Processes	334

¹ See Appendix Nine

TABLES

CHAPTER FOUR	PAGE
Table 4.1 Split-Table Analysis of Frequency of Contact and Engagement	172
Table 4.2 Travel-Abroad Responses	174
Table 4.3 Cross-Tabulation Time Spent Outside US and Number of Countries	175
Table 4.4 Cross-Tabulation Between Engagement Status, Number of Countries, and Time Spent Abroad	176
Table 4.5 Correlations Between Engagement and Number of Countries	179
Table 4.6 Split-Table – Education and Time Spent Abroad	181
Table 4.7 Cross-Tabulation Between Race/Ethnicity and Contact	184
CHAPTER FIVE	PAGE
Table 5.1 Cronbach’s Alpha Reliability Statistics	199
Table 5.2 Tests of Normality	198
Table 5.3 Motivation CQ Sub-Dimension – Descriptives	200
Table 5.4 Cognitive CQ Sub-Dimension – Descriptives	203
Table 5.5 Metacognitive CQ Sub-Dimension – Descriptives	204
Table 5.6 Behavioural CQ Sub-Dimension – Descriptives	205
Table 5.7 CQ Sum Descriptives	206
Table 5.8 Detailed Four Sub-Dimension Mean Levels – Descriptives	208
Table 5.9 Comparison of CQ Scores	210
Table 5.10 CQ and Four Sub-Dimensions – One Sample T-Test	211
Table 5.11 CQ Sum and Four Sub-Dimension Mean Range (Low to High)	213
Table 5.12 CQ Dimensions Pearson’s r Correlations	214
Table 5.13 Compared Means CQ Sub-Dimensions and Age	216
Table 5.14 Compared Means CQ Sub-Dimensions and Race/Ethnicity	218
Table 5.15 ANOVA Table Results for Compared Means of CQ and Race	220
Table 5.15A ANOVA Table Results for White and Non-White Race/Ethnicity Groups and CQ Mean	221
Table 5.16 Correlations Between CQ Sum and Race	222
Table 5.17 Compared Means CQ Sub-Dimensions and Denomination	223
Table 5.18 ANOVA for Compared CQ Means and Denomination	225
Table 5.19 Compared Means Between CQ and Ministry Sums	226
Table 5.20 Compared Means and Education Report	227
Table 5.21 ANOVA Compared Means CQ and Education	228
Table 5.22 Compared Means Between CQ Mean and Gender	229
Table 5.23 Compared Means CQ and Number of Countries	230
Table 5.24 Compared Means CQ Sums and Contact	231
Table 5.25 Compared Means of Contact and Number of Countries	233
Table 5.26 Compared Means Between Contact and Satisfaction	234
Table 5.27 Compared Means of Number of Countries Visited and Satisfaction	235
CHAPTER SIX	PAGE
Table 6.1 Xenophobic Scale Tests of Normality	251
Table 6.2 Xenophobic Measurement Statistics	252
Table 6.2A Range of Xenophobic Attitude Levels	254
Table 6.3 Xenophobic Attitude Descriptive Statistics	254

Table 6.3.1	Xeno Sums – One Sample T-Test	256
Table 6.4	CQ and Xeno Mean Correlations	258
Table 6.4.1	Compared Means Between CQ and Xeno Report	259
Table 6.5	Correlations Between Xeno Mean and MotivCQ Mean	260
Table 6.5.1	Correlations Between Xeno Mean and CogCQ Mean	260
Table 6.5.2	Correlations Between Xeno Mean and MetaCQ Mean	261
Table 6.5.3	Correlations Between Xeno Mean and BehavCQ Mean	261
Table 6.6	Compared Mean of Xenophobic Attitude by Race/Ethnicity	263
Table 6.7	Correlations of Age and Xenophobic Mean	264
Table 6.7.1	ANOVA Compared Means of Age and Xenophobic Attitude	265
Table 6.8	Satisfaction Level Descriptive Statistics	266
Table 6.9	Satisfaction Level Percentage	267
Table 6.10	Emotions Level Percentages	268
Table 6.11	Xeno Mean and Level of Importance Correlation	270
Table 6.12	Degree of Influence of Extrinsic Factors	273
Table 6.13	Covid-19 Response Frequencies	275
Table 6.14	Theological Positions Frequency Statistics	276
Table 6.15	Descriptive Frequency of Local Church Engagement	278
Table 6.16	Descriptive Frequency for Sending Global Missionaries	279
Table 6.17	Descriptive Frequency for Engaging Locally with Immigrants	280
Table 6.18	Frequency of Biblical Examples	280
Table 6.19	Effects Influencing Engagement	284
Table 6.20	Compared Means CQ, Motivation, and Frequency of Contact Report	287
Table 6.21	Correlations of CQ Sum and Motive – Split-Table Contact	291

A LIST OF ABBREVIATIONS

Behav-CQ	Behavioural Cultural Intelligence Dimension (CQ Action)
CQ	Cultural Intelligence (Always used in the domain-specific form of Intelligence)
CQS	Cultural Intelligence Scale
Cog-CQ	Cognitive Cultural Intelligence Dimension (CQ Knowledge)
CSB	Common Source Bias
ECQS	Expanded Cultural Intelligence Scale
IC	Intercultural Contact
ICA	Intercultural Capacity
ICC	Intercultural Competency
ICE	Intercultural Engagement
IE	International Experiences
Metacog-CQ	Meta-cognitive Cultural Intelligence Dimension (CQ Strategy)
MNCs	Multinational Corporations
Mov-CQ	Motivational Cultural Intelligence Dimension (CQ Motivation)
NET	New English Translation
PEW	PEW Research Institute
SCP	Stadia Church Planter Organisation
SCPLs	Stadia Church Planter Leaders
SPSS	Social Science Statistical Software

Chapter One – Rationale for Research

The Issue: Mentation and Intercultural Leadership Formation and Capacity

Although the present study is positioned within the broader discipline of diasporic research, it uniquely focuses on host agent church-planters in receiving communities in America,² not on the diaspora directly. This is a mission study but the research delves into the intellectual, psychological, attitudinal, and theological capacity for intercultural engagement of the host agents; exploring their state of ‘being’ as they approach engagement with immigrants, rather than their act of ‘doing’ engagement with immigrants, as is more typical of mission studies (Whiteman 2020:43). Specifically, the study focuses on the state of mind of the host agent church-planters by collecting evidence of their thoughts, attitudes, capabilities, and Biblical beliefs that they have formed regarding the objective of engaging immigrants. The study further explores whether or not their state of mind facilitated their engagement or led them to reject the notion of engaging with immigrants.

Allowing for the many issues that may arise from increased heterogeneity, of which the study acknowledges there are many, the issue addressed in this study is whether or not the host agent church-planters’ state of mind, which is an aspect of their intercultural leadership capacity,³ sufficiently prepares them for interacting with immigrants. More specifically, does their intercultural leadership capacity include an understanding of their pre-engagement decisional-making thought processes, which guide them to engage with immigrants? In order to explore their state of mind, the study narrowly focuses on the pre-decisional and post-decisional mentation phases by collecting the necessary evidence

² America or Americans in this study refer to all North American native-born residents of the USA.

³ The subject of capacity is explored later in Chapter One in the terminology section beginning on page 53, and specifically for defining capacity on page 56. Additionally, the Literature Review Chapter addresses the notion of leadership capacity.

of their thought activity that would occur in those two stages and by examining that evidence to see if there is any connection between their thoughts and their actions.

The subject of decision-making phases was examined in Gollwitzer et al.'s (1990) mindset theory and action phases. In Gollwitzer et al. (1990), the study described the person's thought processes regarding change-decisions as the performance of certain kinds of "mentation" or mental activities that considered the appeal and practicability of an objective which would subsequently lead to implementation of behaviours useful for completing the desired task (Gollwitzer et al. 1990:63; Gollwitzer 1990; Gollwitzer 2012).

For this study, the mentation processes revolve around their decisional activity of engaging with immigrants, which includes pre- and post-decisional mentation phases. In the pre-decisional mentation phase, a person considers the feasibility and desirability of the objective, which provides useful insights when exploring the church-planters' attitudes and beliefs about engaging with immigrants (Gollwitzer et al. 1990:65). In the post-decisional phase, an individual has accepted the objective and initiates a reasoning process that implements behavioural acts that lead to reaching the desired objective (Keller et al. 2019). This phase is useful in understanding the role of the SCPLs' cultural intelligence capabilities in shaping behaviours that make it possible for them to complete the task.

In order to investigate this particular aspect of intercultural leadership capacity, first there needs to be an understanding of whether or not they are engaging with immigrants; and second, there needs to be an understanding of what thought processes occurred that led to their engagement. The decision-making phases and evidence of their engagement are

explored to uncover any link between their thoughts and actions, providing a unique piece of evidence that contributes to a new distinction in intercultural leadership formation and capacity.

Understandably, evidence of their engagement is a critical factor in confirming if there is any link between their thoughts about engagement and their engagement activity. Therefore, this study collects information that establishes whether or not the participants are engaging with immigrants. If they are engaging, then what they think about engaging shows if a link exists between their thought processes about engaging with immigrants before they make a decision and whether or not this process of reasoning leads to their engagement (Gollwitzer et al. 1990). In other words, based on indications emerging from the decision-making phases, if they strongly intend to engage, they are more likely to engage; conversely, if they do not feel strongly about engaging, they are less likely to engage (Ajzen 1991).

In order to attain the second understanding required for intercultural leadership capacity⁴, the study delves into specific aspects of the cognitive processes that precede any accomplishment of an objective (Ajzen & Fishbein 1972; Gollwitzer 1990). One of the key elements examined is the attitudinal and affective behaviours that occur during the decision-making process. Church leaders will generate certain attitudinal and affective activity as they reflect on what they believe about the objective (engaging with immigrants), which potentially leads them to engage (Yakushko 2009; Pettigrew 1998). The stronger the attitude certainty is, the more likely a person will be motivated by the attitude, and because of this, this study also collects data regarding their motivation sources to help explain this interconnected activity (Dunaetz 2016; Bizer et al. 2006).

⁴ Intercultural leadership Capacity is defined more clearly later in Chapter One in the Section headed 'Other Important Terms', page 55.

Another key criterion that is explored in the study pertains to their biblical beliefs, which influence the desirability and feasibility of the objective of engaging with immigrants (Ajzen 1991; Ajzen & Fishbein 1972; Gollwitzer et al. 1990:63). Because beliefs are an initial mental activity from which attitudes are formed, and once formed, attitudes generate levels of motivation regarding the task at hand, it is important to look at what beliefs do in this mentation stage (Dunaetz 2016). Also, biblical beliefs are inherently central to building important theological foundations for church leadership, which makes them even more important to include as one of the factors in the decision-making phase (Smith 2015).

The orientation of the last criteria considered in the study occurs in both decisional mentation phases. An individual's cognitive and motivational processes operate within their cultural intelligence, a known set of intercultural capabilities. These cognitive and motivation activities are known to occur in the pre-decisional mentation phase, while the cultural intelligence behavioural capability is more functional after the decision has been made. For example, after making the decision to interact, cultural intelligence enacts behaviour capabilities that actively interpret spoken and unspoken verbal cues in unfamiliar cultural settings, making behaviour cultural intelligence useful for initiating and completing the objective (Bratianu & Paiuc 2022).

The aim of exploring these pre- and post-decision-making criteria is to gain insight into the host agents' thoughts regarding desirability and feasibility of engaging with immigrants, which will indicate the likelihood of their engagement, and then compare their attitudes, beliefs, capabilities, and motivation sources with evidence of their engagement, which reveal their decision-making conclusions about engaging (Gollwitzer

et al., 1990; Keller et al., 2019). The specific focus of this study is on thought processes and subsequent related behaviors, as well as whether or not they achieved the intended objective. This introduces a new aspect of capacity.

Original Contribution of Knowledge to Leadership Capacity Studies

This research focuses on a new area that has not been previously studied. No collection of empirical evidence or examination of data occurred that focused on this particular aspect of leadership formation and capacity that relates directly to some of the pre- and post-decisional mentation processes (referred to hereafter as ‘engagement mentation’) for interacting with immigrants. Using different methods, other studies have looked at issues related to the cultural diversity of migrants. However, up until now, the literature has neither defined nor questioned how important it is to understand church leaders' engagement mentation with the leadership goals to engage with immigrants as an integral part of their cross-cultural leadership formation and capacity. The present study intends to do this.

Delimitations

For practical reasons, the study limits exploration of other potential factors affecting engagement activity. The study does not attempt to identify *how* the church-planters are engaging or whether or not the engagement *is effective*; it only addresses whether the leaders *are* presently engaging and, if so, explores the mentation processes that led to their engagement. The study does not focus on the mechanics or missional strategies of intercultural engagement.

Although the typical approach in diasporic studies includes a focus on the need for linguistic proficiency⁵ for those who are engaging in diasporic communities, this study does not include this critical dimension. The importance of language and culture proficiency in cross-cultural contexts is well-documented (Minkov & Hofstede 2012:153; Ardila 2007:23), and is acknowledged by this research as such. Further, linguistic proficiency is known to be a critical component of all missional engagement (Van Houten 2015; Richards et al. 2010) but addressing it in this study is beyond the scope of this research. Since the study focuses on the state of mind of the host agent church-planters, and not on the critical factors that may be required for effective intercultural engagement, the decision was made, for practical reasons, not to include this critical piece.

Moreover, the study does not attempt to address other aspects of intercultural competency that may be useful in a research project of this type. For example, the importance of cultural sensitivity is well-established, but the study does not suggest that these church-planters in America prioritise cultural sensitivity, although it is likely that they do.

One of the main points that is acknowledged in all mission studies is the indisputable role of the Holy Spirit in the mission activities of the church. There is a presiding assumption that the Holy Spirit is the One Who is acting upon and moving the host agents to act out their faith-based convictions about engagement. However, the study does not explore the role of the Holy Spirit for these host agent church-planters. Additionally, miracles, signs, and wonders, which frequently occur in diasporic missional engagement contexts, and

⁵ The study however does present the contention that learning a second language, which is documented in cultural intelligence research (Ang et al. 2020; Froese et al. 2016; Ghonsooly & Shalchy 2013) is a critical factor for effective engagement. The research addresses language in a limited fashion in the Literature Review Chapter, page 97; Cultural Intelligence Chapter Five, pages 209; and Discussion Chapter Seven, pages 316, 357 and in Footnote 143.

often accompany the proclamation of the Gospel⁶ in diasporic communities are not explored here (Atkinson 2017; Wenk 2015; Hejzlar 2013; Goetz 2021). Here again, the practical limitations of this study, along with the study's narrow focus on the state of mind of the host agent church-planters, preclude the addition of these critical elements.

Furthermore, the study acknowledges the significance of the domain-specific construct of Spiritual Intelligence and the usefulness of the construct in diasporic research; recognising that a reasonable assumption might expect the inclusion of it in a study like this one. The study acknowledges the importance of the construct in mission research (Clark et al. 2015; Wilson 2008; Frunza & Ratiu 2024:40), and this construct, along with the role of the Holy Spirit in mission, contribute substantially to the understanding of missional engagement. However, due to the study's limited scope, the study was unable to include a number of important factors that could have had a direct impact on the mentation phases of the host agent church-planters. However, it was not possible to include all of these factors in one study. Additionally, most of the other critical factors fell outside the scope of this research, making them less essential when addressing the core research question and aim.

The research aim is to establish whether or not there is a link between their engagement mentation and engagement acts, and if so, this evidence of a link contributes a new aspect of the church-planters' leadership formation and capacity. Therefore, examining their engagement mentation and engagement activities is the only way to know if the link exists, which could contribute new information and benchmark their intercultural capacity.

⁶ See also the Book of the Acts of the Apostles for some of the earliest historical evidence.

The Background and Setting: Ethnic Diversity in the USA

Heterogeneity, as well as other effects of migration, are not new sociocultural experiences for those living in America. Human migration has played an integral part in America's history, which continues today (Goodman 2015). Since *the 1965 Immigration and Nationality Act*, nearly forty-five million immigrants have entered America through official channels, and many more have entered unofficially (Batalova et al. 2021). These historical realities of immigration reflect a long-standing heritage of America's openness to migrant populations, but changing cultural attitudes toward outsiders, and the growing global displacement of migrants are testing America's immigration system, policies, and attitudes (Creighton et al. 2015; Garrett & Sementelli 2023; Ehrkamp & Nagel 2014).

Undoubtedly, movements of global populations are not a new phenomenon either but many events occurring over the past few years have accelerated this global dispersion (d'Appollonia 2016; Ward & Batalova 2023). The rapid increase in migration has far-reaching consequences not only for the displaced but also for the host agents in receiving communities (Abascal et al. 2021; Baker et al. 2018).

Those in the receiving communities must now contend with significant challenges arising from increased ethnic diversity and other related concerns associated with growing numbers of immigrants (Creighton et al. 2015; Garrett & Sementelli 2023). Like so many other countries America is facing many of these challenges associated with the rapid increase in populations, particularly the added complexity of multicultural settings.

Adding to some of the known inherent challenges of heterogeneity, America appears to be in a time of increasing economic uncertainty and political instability (Binder & Kühnen 2019). The overarching instability leads many Americans to believe that the growing

presence of immigrants is adding to these ongoing economic, political, and cultural issues (Yakushko 2009; Kotzur et al. 2018). Additionally, during such times of increased economic instability and heightened political tensions, adverse sentiments toward immigrants are commonly known to intensify (Yakushko 2009:49).

Furthermore, unresolved immigration issues continue to fuel many heated national debates. More notably, from the time of Trump's political administration through the current political administration, these debates have escalated to a crisis level (Yakushko 2009:37; Saavedra 2021), resulting in the persistent incidence of volatility toward immigrants and immigration issues in the public's consciousness (Budiman 2020; Krogstad & Gonzalez-Barrera 2021).

The heightened tensions and increased anti-immigrant rhetoric escalated during the global pandemic, which seemed to target Asian migrants (Yakushko 2009; Esses & Hamilton 2021). Specifically, during the initial phases of the dissemination of the COVID-19 virus in the USA, Chinese immigrants were targeted which included those of Chinese descent. As a result, they faced greater restrictions and dehumanising segregation (Markey & Zhang 2020; Mandryk 2020).

In 2020, in addition to dealing with the effects of the pandemic, the newly elected Biden political administration quickly enacted radically different immigration policies from the previous administration (Esses & Hamilton 2021; Coates 2020). These immigration policies represented widely different perspectives on immigration and migrants' rights from those of the previous Trump administration. The initial immigration-related policy changes made by President Biden and his administration halted the erection of the southern-border wall and reduced border patrol along that Southern-border (Krogstad &

Gonzalez-Barrera 2021; Saavedra 2021). Such actions led to an escalation in dichotomous political views, which continue to signal that immigration is unresolved and remains a controversial issue for many Americans (Goodman 2015; Sherkat & Lehman 2018). While Americans may feel conflicted about immigration, they may not necessarily oppose it.

Favourable proponents advocate regularly on behalf of immigrants' rights, including the position of open borders (Zanotti 2021; Youkhana 2015). Human rights' advocates and other reformists frequently demand that new legislation should be crafted that extends even greater rights and privileges to immigrants, including the undocumented ones, as in the case of the ongoing DACA⁷ issue (Verkuyten et al. 2016; Groody 2009; Sacchetti 2021).

According to several studies (Batalova et al. 2021; Van Ramshorst 2018; Mugambi 2018), there is a lack of consensus on the most effective ways to navigate these challenges. The massive influx of people continues to 'precipitate conflict and controversy, making migration an increasingly volatile and contentious political issue for the receiving communities' (Groody 2009:639). This study lies within the context of these conflictive attitudes and growing anti-immigrant sentiments stemming from the increased presence of immigrants in America (Putra et al. 2022; Anderton 2021).

Emerging Consequences of Immigration for the Christian Community

Many levels of American society must now interface with these noted effects of migration, including those within the Christian community (Putra et al. 2022; Pföstl

⁷ DACA (Deferred Action for Childhood Arrivals) refers to the natural born persons in the USA, born to undocumented parents (Sacchetti 2021),

2013). The consequences of migration intersect with the Christian community in varying ways, generating many differing responses.

On one level, many immigrants are already Christian, since reportedly, three-quarters of all immigrants coming into the USA are Christian (Waters & Pineau 2015:12).⁸ This high number of Christian diaspora also has missional consequences, including a greater urgency not only to de-Westernise missions and increase multicultural church gatherings, but also introduces greater propensity for diaspora reaching diaspora with the gospel (Harling 2005; Garbin 2013; Kurien 2004). Undoubtedly, the growing number of Christian diaspora will affect internal social cohesion and pastoral care for growing multicultural church gatherings.

The host Christian community, as a whole, has reacted to immigration in a variety of ways. Some have ignored the increase, and Morgan (2016) believes ‘the Christian community overall in America is slow to adapt or recognise the impact of the migration phenomenon’ (Morgan 2016:335). One reason for the slow response is that churches in America typically remain segregated, which suggests they may not welcome diversity (Crow 1964; Cafferata 2017a; Garbin 2013). The relative state of homogeneity within the local church might prevent church leaders from recognising or accepting people of cultural diversity, which makes leaders unprepared to interact with the diversity (Bock 2020; Remigio, Jr. 2016).

⁸ While three-quarters of all immigrants are Christian, immigration is also bringing new religious diversity to the United States. Four percent of the foreign-born are Muslim, and although Muslim immigrants are doing better than the national average in education and income, they do report encountering high levels of prejudice and discrimination. Religious diversity is especially notable among Asian immigrants, with sizable numbers of Hindus, Buddhists, and those who do not identify with any religion. Participation in religious organisations helps immigrants and, may shore up support for the religious organisations with which they affiliate, even as native-born Americans’ religious affiliation declines. National Academies of Sciences, Engineering, and Medicine. 2015. *The Integration of Immigrants into American Society*. Washington, DC: The National Academies Press. <https://doi.org/10.17226/21746>.

Furthermore, the Christian community sometimes responds to migration in a politicised manner; just as Jagessar (2017) points out, ‘churches continue to underscore this politicised immigration issue’ (Jagessar 2017:283). Christians frequently express their political perspectives on migration through their democratic voice (Earls 2022a). In particular, many of the more conservative evangelical Christians, because of growing fears and concerns about Muslim immigrants, vote in a manner that conveys their reluctance (Van Ramshorst 2018; Earls 2022b). More evangelicals are voicing a greater demand for closed borders and a reduction of immigrants (Earls 2022a).

Others in the Christian community may resent immigrants because of a growing sense of Christian nationalism in America (Sherkat & Lehman 2018:1793–1794). Increasing Christian nationalism may cast conflicted perspectives and consequential effects from these adverse attitudes by those in the Christian community and likely affect engagement probabilities (Hwa 2018; Van Zanen 2014; Nadeem 2023). Therefore, Christians’ fear of immigrants can have negative effects because it can keep them from seeing missional opportunities to serve, which can lead to isolationists behaviour (Pettigrew et al. 2011; Esses & Hamilton 2021).

Equally possible is the prospect that if they recognise the opportunity and wish to engage, there may be a sense of uncertainty and unfamiliarity about how they can engage with new, culturally different people, which can make the difficulties of engaging seem insurmountable. Unfamiliarity with other cultures, other languages, or the lack of cross-cultural skills and capabilities for interacting in cross-cultural situations are all factors known to reduce the likelihood of engagement (Chin 2018; Van Houten 2015). Such issues surrounding the navigation of these cultural challenges may deter many in the

Christian community from engaging (Caputo et al. 2018; Ting-Toomey 2009; Davaei et al. 2022).

Evangelicals in America: A Vocal Sub-Group in the Christian Community

There are other concerns within the Christian community that challenge engagement with immigrants. One of these is a shift in America's religious landscape. The picture of Christianity in America is changing, but not necessarily for the better (US Census Bureau 2019). For the most part, Christianity is still the predominant religion in America, if both Catholic and Protestant followers are included, but the overall religious landscape in America reflects a greater tendency toward religious pluralism (Wagner 1977; Remigio, Jr. 2016).

According to the survey about the status of religion in America by Cooperman et al. (2015), after collecting data from thirty-five thousand Americans, reported that forty-six percent (46%) of the participants consider themselves to be Protestant; and of those forty-six percent (46%) who consider themselves Protestants, twenty-five (25%) percent of them self-identify as evangelicals (Cooperman et al. 2015). Evangelicals, although registering as the largest group of Protestant believers in the USA, are trending downward but still hold a majority within the Protestant category (Cooperman et al. 2015:3). These American evangelicals are critical to the study. These evangelicals, whether by definition or by self-identification, are generally known by their four well-articulated broad tenets of belief (Larsen & Treler 2007; Bebbington 1993).

Evangelicals emphasise (a) the individual's conversion experience; (b) an active laity participating in sharing the Gospel along with doing good works; (c) a strong stance on the Word of God; and (d) salvation comes through the work of Christ on the cross (Larsen

2007:1). The communication of the Gospel becomes one of the more emphasised tenets of belief, but this is where the challenges mentioned previously interfere with engaging across cultural boundaries. Anti-immigrant sentiments and other negative attitudes may hinder their ability to communicate the gospel to immigrant people (Yakushko 2009). Equally, a lack of intercultural capabilities may reduce effective intercultural engagement.

Evangelicals' Views on Immigration in America

The voice of the evangelicals⁹ is an important one since this study is about evangelical church-planter leaders. As a result, their views on interacting with immigrants are timely and relevant. One recent survey gathered pertinent information about what American evangelicals think about immigrants and issues surrounding immigration. Earls' (2022b) survey covered many distinct aspects associated with immigration, including legislative demands for immigration reform, attitudes toward immigrants, biblical beliefs about engaging immigrants, and influential sources that shape opinions about immigrants (Earls 2022b).¹⁰

Earls' (2022b) reported that from an ethnic viewpoint, forty-eight percent (48%) of those evangelicals who self-identified as African-American, and forty-six percent (46%) of those evangelicals who self-identified as Hispanic, are more likely to see the recent number of immigrants as an opportunity to share Jesus. Conversely, only thirty-one percent (31%) of all of the other ethnicities polled believed immigration opened the opportunity to share Jesus (Earls 2022a:79).

⁹ Certainly, this is a generalisation of evangelicals in America. Likely, there are always those who reportedly are evangelicals who would not align exactly.

¹⁰ The following statistical data on American evangelical views on immigration came from a recent study conducted by Lifeway Research using survey responses from one-thousand and seven respondents (2022) (Earls 2022b).

The years of age of the evangelicals surveyed also made a difference when it came to their attitudes about immigrants. Forty-nine percent (49%) of the evangelical respondents between the ages of eighteen and thirty-four are more likely to view immigrants as an opportunity for sharing the Gospel compared to the thirty-six percent (36%) of those evangelicals over the age of sixty-five (Earls 2022b:76). Conversely, thirty-two percent (32%) of the evangelicals over the age of sixty-five reacted more adversely to immigrants and immigration policies and are more likely to view recent immigrants as a threat (Earls 2022b:76).

Gender may also be a factor for evangelicals, particularly regarding their attitudinal and affective behaviours toward immigrants. Thirty percent (30%) of conservative older white males see immigrants as more of a threat to traditional American culture and customs and are more likely to believe that immigrants pose a threat, compared with twenty-three percent (23%) of the female evangelicals who felt this way (Earls 2022b:76, 82).

The survey results also reported a list of their top three factors affecting their attitudes toward immigrants. Of those polled, fifty-one percent (51%) of respondents say they are influenced by friends and family; forty-six percent (46%) say they are influenced by the media; and thirty-six (36%) of the respondents say they are influenced by the Bible (Earls 2022b:42). Still, many other factors may be at work that influence a person's willingness to interact with immigrants but remain outside the scope of this research.

Identifying Church Leaders for the Study

Subsequently, essential to the study was the need to identify a group of church leaders who would lend their voice to some of the issues surrounding engagement with immigrants. Multiple demographic resources were explored to help locate the population set of church leaders who were already performing ministry tasks in urban and suburban areas of America and emerging from the exploration was a group of church-planters who met the criteria.¹¹

Church-planter leaders are church leaders who plant and also lead the churches (Merida 2021; Foppen et al. 2018). The church-planter leader establishes or ‘plants’ the church in strategically determined locations and then is responsible for leading the local congregation as the senior pastor (Snook 2010). The church-planter leaders assume the role of senior pastor or senior church leader, and based on their leadership capacity, they oversee the function and value of the local congregation (Merida 2021; Green 2016).

One problem uncovered in the process of locating church-planters in America was that there is a lack of statistical information about the actual number of church-planters planting and leading local congregations in America. Some older data shows that more than four-thousand new churches were planted in 2014, while another thirty-seven-hundred existing churches around that same time closed their doors (Green 2015).

Additionally, many of the church-planters discovered in the search are connected to specific church-planting organisations. There are growing numbers of organisations that

¹¹ Originally, the intended focus was with church leaders in general, but certain events required changing from church leaders to church-planter leaders.

exist for the primary purpose of equipping and educating those individuals who are ‘called’ to plant churches around the country (Payne 2012; Ott 2011). Some of these more well-known church-planting organisations include the Acts29 Network, V3 Network, Ecclesia Network, Church Multiplication Network, and Stadia Church-Planting Network (Hunter 2018).

Since the study could not possibly include all church-planters in America, as there was no single source that identified every church-planter, the need to narrow the set of church-planters to one particular group became necessary. Stadia Church Planting (hereafter SCP) network, a church-planting organisation, constitutes the population of participant church-planters for this study. This connection and subsequent selection of the SCP emerged through a personal and professional network of relationships.

Stadia Church-Planting Leaders and Organisation

The SCP began in 2003, and over the past twenty years, church-planters of SCP have planted nearly five-hundred churches in the USA. The SCP’s focus is on training and equipping church-planters to plant new churches in areas where churches do not already exist or where traditional churches fail to grow. The SCP organisation provides a step-by-step plan for individuals who want to fulfil their calling to plant churches among underserved or underreached groups, not only in the USA but also abroad. The SCP developed processes and modules for equipping and training self-identified church-planters and preparing them for successful church-plants. Some of the processes include using multiple assessments to determine particular capabilities and skills, which the SCP found helpful for church-planters (Foppen et al. 2018; Merida 2021).

The SCP invites potential church-planter leaders to explore their ‘calling’ by starting a three-step discovery process (Hart 2022). The first step is called ‘Exploration’ in which the potential church-planter goes through the process of clarifying his/her calling to church-plant. In the second phase, known as ‘Discernment’, the potential church-planter assesses his/her psychological readiness for the calling. In the third phase, ‘Discovery’, they assess their skills and competency for the church-planting calling.

The SCP vision statement highlights their intention to train and send out church-planter leaders. The following is the SCP’s organisational vision:

We believe this requires all kinds of church leaders and all types of churches. For every child to have a church, it is vitally important that we have a diverse pool of candidates and actively champion the increased representation of persons of colour, women and other underrepresented groups in our training pipeline. We are open to learning and invite your feedback on this process to ensure we truly accomplish our vision <https://stadiachurchplanting.org/start/> [Original spelling].

The vision statement articulates a call to draw from a broad-base of church-planting applicants, but for the most part, participants usually come from a more conservative evangelical church background, as demonstrated later in the demographic profile discovery in Chapter Four.

This study remains indebted to the SCP, who readily collaborated and provided a convenient sampling set of Stadia church-planter leaders (hereafter SCPLs), from whom valuable primary data was collected. The design of this research is such that these SCPLs lend their voices to the issues surrounding intercultural engagement with immigrants in the USA by responding to the surveys provided in this study. Their responses add critical empirical evidence to cultural intelligence research and mission studies.

Leadership Capacity for Church-Planters

The study, therefore, focuses specifically on engagement mentation, which is an under-developed area of leadership formation and capacity. The study re-addresses leadership capacity by specifically focusing on one narrow facet of it: engagement mentation and engagement (Weiss et al. 2007).

The study contends that attitudes, beliefs, and intelligence capabilities serve as essential engagement mentation criteria, which are linked to engagement behaviour and add to intercultural leadership capacity. Molinaro & Weiss (2005) proposed that ‘the extent of the leader’s abilities, skills, and talents’ comprises their leadership capacity, and based on what qualifications are required in order to accomplish the expectations of leadership, and what the person’s existing qualifications are, is known as ‘capacity’ (Molinaro & Weiss 2005:22).

Additionally, leadership capacity is a continuous process of developing strong and effective leaders who can fulfill the unique demands and expectations of their roles, shaping leaders to effectively meet these demands and expectations (Molinaro & Weiss 2005:23; Weiss et al. 2007). While the fullest scope of the leader's capacity is necessary for the overall benefit of the enterprise, the current example suggests that evangelical church-planter leaders' fullest capacity to engage includes an under-explored area of their engagement mentation. Their engagement mentation, which emerges from church leadership’s known expectations, is a critical missing piece of their capacity and formation. Leadership capacity and formation are not only essential areas to address for the benefit of church leaders but also the congregations in which they lead, which benefit from leaders who have a fully-developed leadership capacity (Vedder-Weiss et al. 2020).

Missiological Beliefs for Intercultural Leadership Capacity

Given that this study explores the SCPLs' beliefs as a part of focus on leadership capacity, the study contends that beliefs are an important element to establish in the engagement mentation phase. If beliefs comprise an important part of mentation processes for engagement, then more deliberate missiological and theological conversations concerning the role of beliefs still need to occur. If the church-planters embrace God's divine agency in the migration of people, which includes engaging immigrants, then their beliefs reveal a crucial connection between their beliefs and their actions (Farah 2020; George & Godfrey 2021).

More deliberate conversations by practitioners and academics regarding the movement of God in the scattering of people, will likely result in a better understanding of diaspora missiology, with has greater practical implications for church leaders in receiving communities (George 2022). These conversations are crucial to this research as they contextualise the conversations around diaspora for the host agent, evangelical church-planters, in the context of immigrants living in America's host settings.

Additionally, a greater understanding of diaspora missiology promotes an integral approach to missions as a means to 'decolonise and decentralise missions from Western-central theological positions' (Padilla et al. 2004b; Greener 2016; Mtetemala 2002). An integral mission approach embraces the idea that 'mission is strategically going from every nation to every nation, rather than from the West to the rest of the world', thereby, integrating this polycentric approach to missions (George 2022:113). In this scenario, not only are the diaspora intended recipients of the good news, but also they actively participate in spreading the Gospel throughout the world (Medeiros 2016; McClung

2016). Embracing the diaspora for the SCPLs is a step toward acknowledging their missiological understanding and basis for engaging with immigrant people.

The articulation of a practical theology of migration addresses some of the formation requirements for church-planters, particularly in the area of the relationship between their beliefs and their engagement. The SCPLs have the primary responsibility to their stakeholders to articulate the formal practical theological position regarding immigrants but also to demonstrate the normative theological praxis that stems from their knowledge of biblical directives for reaching the nations (Van Gelder 2008; Cameron et al. 2010). If the church-planter leaders have a well-developed migration-theology, their local congregations are more likely to engage migrant people (Hewitt 2014; Le et al. 2020; Gagnon et al. 2012). There is a need to hear directly from the SCPLs about their theological beliefs and thoughts about engaging immigrants. This study provides the means to achieve this.

Based on the church-planters' theological understanding, what the church-planter leaders think about engaging immigrants might not be enough to ensure adequate engagement, because, as Turnbull's study found, there can be a gap between beliefs and capacity (Turnbull 2019). Although missiological research provides a rich understanding of the mission of God, the discipline does not sufficiently address the other engagement criteria, such as intelligence capabilities or constructive attitudes for cross-cultural engagement.

Cultural Intelligence: One Model of Intercultural Competence¹²

Cultural intelligence is the main intercultural competence model that measures an individual's intercultural capabilities (Leung et al. 2014:494; Ang et al. 2020), but other intercultural competence models are designed to measure some aspect of a person's intercultural skills, knowledge, or worldviews. (Hammer 2015; Ting-Toomey 2009; Schelfhout et al. 2022). This study does not attempt to explore all aspects of intercultural competency but rather focuses on measuring the intercultural capabilities of the church-planters, and since cultural intelligence is the best model for measuring intercultural capabilities, according to real-world research, cultural intelligence is the construct used in this study (Fang et al. 2018; Leung et al. 2014).

In a meta-analysis by Ott & Michailova (2018), they contend that the cultural intelligence construct holds an important position in the literature as a primary construct for determining intercultural capabilities, whose outcomes are applicable not only for wider global implementation but also for Christian ministry use (Ott & Michailova 2018). Livermore (2009) gives an example of how to contextualise cultural intelligence for Christian ministry workers by stating, that it is 'rooted in a theology of God's incarnation through Jesus' (Livermore 2009:33).

Research also demonstrates that all leaders need cultural intelligence to reach their full potential (Ranaivoarivelo 2018; Bratianu & Paiuc 2022). Increasingly, studies are reporting that cultural intelligence is a critical leadership capability for all intercultural

¹² This section introduces Cultural Intelligence by acknowledging its position within the broader discipline of intercultural competence, but the more detailed explanation of Cultural Intelligence is given in the Literature Review Chapter, page 89 ff.

leaders (Rockstuhl et al. 2011; Afsar et al. 2019). The examination of the church-planters' cultural intelligence capabilities will add evidence that supports formation and capacity.

The development of an individual's cultural intelligence becomes a key understanding, since cultural intelligence is not a fixed trait but a malleable one (Shu et al. 2017). Antecedents of cultural intelligence are shown to empirically have a key function in developing an individual's cultural intelligence (Kadam et al. 2019). International experiences are one antecedent that serves as a primary way of developing cultural intelligence capabilities (Tarique & Takeuchi 2008; Poort et al. 2021).

International Experiences - One Key Antecedent of Cultural Intelligence

The question often addressed in cultural intelligence research centres around identifying some of the factors that are likely to affect the development of an individual's cultural intelligence capabilities. Researchers examined the nomological family for cultural intelligence and found a link between distal antecedents of cultural intelligence and the part they play in shaping, mediating, or moderating an individual's cultural intelligence (Ang et al. 2020; Ang et al. 2015a:290).

Research shows that international experiences, which are important for developing cultural intelligence, give people a chance to interact with other people and cultures in which they are unfamiliar, which improves their capabilities (Kim & Van Dyne 2012b; Michailova & Ott 2018). International experiences provide opportunities that expose individuals to unfamiliar cultures and people which are thought to enhance capabilities (Kim & Van Dyne 2012b; Engle & Crowne 2014). Exposure to unfamiliar cultures and people through international experiences is believed to enhance their capabilities, as it becomes a pathway for reducing anxiety and uncertainty for many (Nguyen et al. 2018;

Kadam et al. 2019). International experiences expose individuals to multiple cues [about the person and the culture] through observation of others and their reactions to themselves, and through iterative learning processes, these experiences enhance individual's cultural intelligence capabilities (Engle & Crowne 2014:34; Peterson 2004).

International experiences traditionally occur when travelling abroad, but another related antecedent, which occurs in any intercultural exchange, is intercultural contact (Tropp & Pettigrew 2005; Kotzur et al. 2018). Intercultural contact is more commonly experienced by majority members in an intercultural setting (Kim & Van Dyne 2012b). The inclusion of evidence from the SCPLs about their intercultural contact contributes additional information about their willingness and ability to engage and may provide greater understanding regarding their motivation to engage. Possibly, they are engaging with immigrants, thereby gaining intercultural experiences that are likely to enhance their intercultural capabilities and motivate them to engage (Bogilovic & Skerlavaj 2016).

Attitudes and Affective Behaviours for Intercultural Leadership Capacity

Psychological studies offer strong evidence of the importance of constructive attitudinal and affective behaviours, which are known to promote interactions. Strong empirical evidence consistently demonstrates a direct correlation between an individual's attitudes toward the subject of interest (in this case, immigrants) and their corresponding behaviour towards the subject (Ajzen 1991; Gollwitzer 1990). The field of psychology contributes significant literature on the complex subject of a person's thoughts and behaviour, but existing research does not explore the specific attitude/behaviour relationship for evangelical church-planter leaders who are interacting with immigrants in the context of engagement in America.

The literature reveals that negative attitudes towards immigrants can lead to the perception of migrant people as less desirable, thereby reducing engagement (Yakushko 2009; Hadarics & Kende 2018). There is a possibility that the SCPLs, as well as many in the Christian community, have negative sentiments. There is a need to explore the possible existence of such adverse attitudes, particularly as there could be a connection between the SCPLs' attitudes about immigrants and their engagement with them (Nikitin & Freund 2010:785; Aarts et al. 2008:1; Engle et al. 2015:111).

The individual's intentions are also key for determining subsequent behaviour. Ajzen's (1991) theory of planned behaviour shows that the individual's intentions matter because intentions are also known precursors of behaviour (Ajzen 1991). Intentions can present evidence of, or indicate motivation for, the subsequent behaviour (Botvinick & Braver 2015). The 'prevailing determinants of a person's intentions and actions' (Engle et al. 2015:112) connect their salient beliefs with their intentions, making beliefs crucial to their missional formation for engagement practices.

Missiology provides essential insights into the fundamental beliefs of God and his mission, but it falls short in addressing other mentation aspects of engagement. However, cultural intelligence only addresses the capabilities side of engagement, and to some extent, addressing the effects of adverse sentiments, but does not fully address the role of constructive attitudes and their relationship to subsequent behaviour (Karataş & Arpacı 2021; Young et al. 2017). The field of psychology contributes to the last aspect of engagement mentation because it provides evidence for the importance of constructive attitudes, making intercultural interactions more likely.

Primary and Secondary Research Questions

The formulation of the primary research question, which emerges from the research issue, sets the stage to pursue the theoretical framework and measurements for capacity and permits the collection of primary evidence that will effectively benchmark the SCPLs' current levels of intercultural capacity. The particular focus of the church-planters' engagement mentation and engagement behaviour add a new element to intercultural leadership formation and capacity, which requires a new examination of their existing capacity. Therefore, the primary research question asks:

What is the current intercultural capacity of Stadia Church Planter-Leaders for engaging migrant people, and what are the future implications for educating and equipping STADIA for greater intercultural capacity?

Secondary Research Questions

The following secondary questions aid in identifying the key strengths and weaknesses of the pre-engagement thought processes that could potentially impact engagement, thereby influencing their formation and capacity. The secondary questions also aim to demonstrate any connections between attitudes, beliefs, and capabilities and their engagement behaviour. The link's significance lies in its contribution of fresh insights into pre-engagement decision-making processes, and the identification of this evidence enhances intercultural leadership capacity. The secondary questions are:

- 1) *Is there evidence that the church-planters are presently engaging with immigrants?*
- 2) *What is the church-planters' cultural intelligence level after looking at their demographics, international experiences, and intercultural contact with immigrants?*
- 3) *After looking at the church-planters' thoughts and actions, including the impact of outside factors, does the evidence show that their attitudinal and affective behaviours are constructive or adverse?*

4) *After exploring the church-planters' theological positions and biblical beliefs, does the evidence suggest their biblical beliefs strongly influence them to engage with immigrants?*

5) *What evidence is there regarding sources of motivation for the church-planters, and do the identified sources of motivation influence their decision to engage or not with immigrants?*

6) *Does the evidence reveal a connection between the church-planters' engagement mentation and their engagement with immigrants?*

Integrating the results from the primary and secondary questions with the critical data results will uncover new insights into the relationship between mentation and engagement, thereby enhancing leadership capacity. The data results will provide significant benefits to the SCPLs, increasing their understanding of engagement capacities. Furthermore, the data outcomes provide new information that complements existing cultural intelligence research.

The Choice of Terminology

The study strategically selects and utilises specific terminology to enhance understanding about the church-planters' engagement, which in turn, contributes to their formation and capacity to engage immigrants. The importance of discussing the selected terminology arises from the confusion surrounding migrant-related terminology, which often carries associated political ideologies (Putra et al. 2022; Abascal et al. 2021). The cogency of the argument may not be clear without a proper understanding of the use of the term 'immigrant' in this study.

First, conceptual distinctions made between immigrants and diaspora are often academic, but for those in America, these concepts frequently contain more politically embedded perceptions, which could potentially marginalise immigrants even further (Kurien 2004:365). This study acknowledges that migrant-related terms have nuanced differences, but it does not distinguish between the meanings when referring to immigrants in the thesis.

Second, the term ‘immigrant’, when used in this study, is not meant to be used in exclusion or in distinction from the other similar categorising terms for foreign-born people, which include refugees, asylees, or the diaspora. The study acknowledges the importance of each, as well as the distinct meanings of these terms, and acknowledges that the meanings may vary between persons and disciplines of study (Dufoix 2008; Cohen 2008a).

Third, the term “immigrant” encompasses more than just the first generation immigrants. The use of the term is inclusive, encompassing not only first-generation immigrants but also second and third generations or more of immigrant families currently residing in the USA. In this study, the term serves as a representation of this immigrant heritage.

For this study, the term ‘immigrant’ is not used as a political identity term but as a general reference to any foreign-born person entering the country.¹³ The choice to use the terms ‘immigrant’ or ‘migrant’ interchangeably is made so that the terms will represent any

¹³ This also refers to second and third generation migrant families as defined previously. Additionally, because the term ‘migrant’ includes both authorised and unauthorised, I do not differentiate between the migrant’s legal status because my research is not about finding out if local churches respond differently with those authorised from those who are unauthorised immigrants, but rather focuses on the church-planter leaders’ capacity to engage with migrant people who are those coming from other parts of the world but are now living within the USA.

person who is foreign-born, to foreign-born parents. The study adopts the Lopez et al. definition which states that ‘foreign-born’ denotes ‘any and all persons born outside of the United States, Puerto Rico or other USA territories to parents, neither of whom were U.S. citizens’ (Lopez et al. 2015:3). When the term immigrant or migrant is used in this study, the term incorporates the Lopez et al. (2015) definition.¹⁴

Other Important Terms used in the Research Project

The study also incorporates specific terminology to build an argument for intercultural leadership capacity. The criteria applied here call for using word-specific vocabulary with intended meanings in order to form a cogent and concise argument regarding intercultural capacity. The following section addresses some of the more important terms used in the research project and provides meaning and justification for them, which contribute significantly to realising the research intention.

Engagement Mentation

The study incorporates the terms of pre-and post-decisional mentation from Gollwitzer et al. (1990) mindset theory work but refers to the terms as ‘engagement mentation’. The appropriated terms retain the same meaning as the terms in Gollwitzer et al. (1990). The study’s exploration of the church-planters’ engagement mentation encompasses their attitudes towards engaging immigrants, their biblical beliefs that guide their engagement, and their cultural intelligence, implemented in both mentation phases.

¹⁴ For further information on the use of these terms see the Pew Research document referenced herein. The following is the formal explanation given by the Pew Research Team: “Foreign born” refers to persons born outside of the United States, Puerto Rico or other U. S. territories to parents neither of whom was a U. S. citizen. The terms “foreign born” and “immigrant” are used interchangeably in this report. Unless otherwise noted, recent arrivals include all the newly arrived regardless of their legal status, that is, both legal immigrants and unauthorized immigrants. However, in Pew Research Centre survey data, “immigrant” is defined as someone born in another country, regardless of parental citizenship. “Recent arrivals” or “newly arrived immigrants” refer to foreign-born persons who arrived within five years of the census enumeration or date of the survey. Unless otherwise noted, recent arrivals include all the newly arrived regardless of their legal status, that is, both legal and unauthorised immigrants. (Lopez et al. 2015:3).

Gollwitzer et al. (1990) define pre-decisional mentation as the ‘weighing the desirability and feasibility of the goal under consideration’ (Gollwitzer et al. 1990:63). In addition to Gollwitzer et al. (1990), Keller et al. (2019) also posit that, ‘In the *predecisional phase*, people have to deliberate whether it is worthwhile to pursue a given goal. They weigh the desirability (i.e., how valuable it is to succeed) and the feasibility (i.e., how likely it is to succeed) of the competing options’ (Keller et al. 2019:25). The Gollwitzer et al. (1990) definition of pre-decisional mentation serves as the definition for the terminology incorporated in the term ‘engagement mentation’ in this study.

Both pre-decisional mentation and post-decisional mentation happen during the decision-making stage of engagement, but before the action phase of engaging. The process of addressing how to achieve the goal is known as post-decisional mentation. Gollwitzer et al. (1990) define this term as ‘the moment when an individual forms a firm commitment to pursue a specific goal (Rubicon transition), enters the post-decisional phase, and must now address the issue of proper implementation’ (Gollwitzer et al. 1990:42–43). Within the decision-making stage, cultural intelligence is thought to be a key capability that stimulates implementation of engagement behaviour and is examined in this stage of post-decisional mentation for the church-planters.

Capacity

Vedder-Weiss et al. (2020) explain the necessity for developing leadership capacity in situations when ‘promoting and sustaining change requires the development of *human capital*, including individual teachers’ and principals’ knowledge, skills, and motivation; *material capital*, such as curricular resources; and also, *social capital*’ (Vedder-Weiss et al. 2020:5). Additionally, Penuel et al. (2011) write that capacity refers to ‘the resources

and expertise that individuals can access to accomplish purposive action' (Penuel et al. 2011:334).

Diaspora

The terms 'migrant', 'immigrant', 'diaspora', 'refugee' all have distinct meanings and are appropriated by many academic fields of study (Dufoix 2008; Cohen 2008a). Originally, the term 'diaspora' referred to 'physically scattered religious groups. . . living as minorities among other people and faiths', and originally referred only to the Jewish diasporic experiences (Cohen 2008b:21). More recently though, 'diaspora' has come to mean not only scattered people but also the locale of their dispersion (Dufoix 2008:5). Dufoix (2008), contrary to Cohen (2008), suggested that originally diaspora held specific meaning describing God's 'threat to scatter' his disobedient covenant people rather than the actual 'scattering' of his people (Dufoix 2008:4). Currently, diaspora may also refer to 'one who lives or works in a nation outside of his or her land of birth' and may refer broadly to 'the global phenomenon of the dispersion or scattering of people in various parts of the world, occurring either by voluntary or coercive act' (Im & Casiño 2014:2–3). For the purposes herein, the term diaspora is used as a general term that reflects the scattering or scattered conditions of people which for the purposes here includes migrants or immigrants.¹⁵ The choice of selecting a general understanding rather than the specific is to allow for a greater inclusion of all people living outside their place of origin.

Church and the Christian or Church Community

The Christian or church community comprises local congregations or churches, their respective leaders, denominational boards, and church-based organisations that are

¹⁵ God is bringing the nations to the West in part because the West have neglected to sufficiently send God's agents to the nations (Patey 1979; Hwa 2018:45). The old paradigm of mission was based on God's redemptive plan that extended to all nations but was seen only as going to the nations rather than receiving the nations (George 2018:121).

positioned within the greater sociological context of the community. The need to include the greater Christian community is because this study occurs within Christian ministry and informs the Christian community. The Christian community also encounters the same various socio-religious challenges of all stakeholders in receiving communities emerging from migration (Hanciles 2003; Fagerli et al. 2012).¹⁶

When referring to the Church in the study, the meaning is defined here as the body of God's gathered people who self-identify as Christian and reportedly follow Jesus.¹⁷ Additionally, those who make up the assembly of God's people, assemble regularly, meet in local cells or gatherings and are referred to as congregations or churches (Ahn 2015; Wright 2006a). The Church in this context is not limited to one local congregation or church gathering. The meaning of Church is representative of all who reportedly follow Christ. The broader definition is necessary because, Park (2018) and others alike, suggest that the global Church is tasked with the 'mission *for* scattered people and with mission *by* scattered people' (Park 2018:324; Jackson 2006).

Culture

This study falls under the category of culture-related research because it addresses some of the challenges individuals face when interacting across cultures. Generally, different disciplines apply different nuanced meanings to the term 'culture'. Earlier definitions for

¹⁶ The church in the context of this chapter refers to the collective community of believers and not the institutional organisation, physical building or Christendom model of church. Although church-planter leaders are the participants in this research, and not the local church-plants, research has shown the influential role leaders have on their respective church-plants (Fowler 2015; Stetzer 2006). The assumption is that those individuals who are self-identified believers of God and recipients of his redemptive plan, also participate in the engagement with proximal migrant communities (Padilla et al. 2004a; Presbitero & Teng-Calleja 2019; Jester 2019). Further still, church-planter leaders are uniquely positioned to shape the missional direction of their respective church-plants (Stetzer 2010; Jester 2019; Merida 2021).

¹⁷ There are several biblical references regarding the meaning of church; for example: the 'church' is denoted as the Body of Christ (ref Rom 12:4-5); the family of God (ref Eph 1:5); the priesthood of all believers (ref 1 Pet 2:4-5); the elect (ref Eph 1:4-11) to name a few major references. The word 'church' came from the Greek word, '*ecclesia*' which generally meant those who through Christ are called out, separated and set apart as his people for his mission.

culture that came out of the field of cultural anthropology presented a more static view of culture, including one by Kraft (1986), in which he defines culture ‘as a society's complex, integrated coping mechanism, consisting of learned, patterned concepts and behaviours, which include their underlying perspectives or worldview and resulting artifacts or material culture’ (Kraft 1996:38).

Aspects of culture are both specific and general. According to Ang & Inkpen (2008), culture-specific refers to the values, beliefs, attitudes, and other ‘ecological and objective elements such as institutional perspectives of culture’ from which people operate (Ang & Inkpen 2008:340). Paiuc (2021) suggests that culture-general refers more to the ‘range of learned behaviours and comporment practices regardless of whether people engage in it consciously or not’(Paiuc 2021:82).

Other fields also made important contributions to the understanding of culture. From a cultural neuropsychological approach, Ardila (2007) defined culture as a ‘set of learned traditions and living style, shared by members of society. It includes the ways of thinking, feeling, and behaving’ (Ardila 2007:24), implying a fluidity to culture and not as a more static state.

A greater need to contextualise culture, as Moreau (2006) suggested, emerged because of the rapidity of change occurring in the global context (Moreau 2006; Moreau 1995; Hartini et al. 2019). Globalisation and the swift dissemination of people worldwide raised greater awareness of the shifting nature of ‘culture’ and prompted scholars to re-examine the old paradigms used to define culture and explore some of the changing dynamics around culture, including the space of ‘third-culture’(Kadam et al. 2019; Lavie & Swedenburg 1996). Scholars found that culture is, indeed, fluid, shifting, and changing,

existing in many sub-dimensions; not to mention, on an many levels including individual, societal, and national (Tanner 1997; Frunza & Ratiu 2024; Appadurai 1996b:90).

The field of Anthropology made new contributions as well. Appadurai (1996) defines culture ‘in an adjectival sense, moving culture into the realm of differences, contrasts, and comparisons [...] stressing the dimensionality of culture rather than its substantiality’ (Appadurai 1996a:12–13). This definition added the dimension of fluidity to culture.

The field of psychology also added another understanding of culture. Kashima (2014) stated that ‘A culture, then, is a set of non-genetic information that is available (i.e., information exists), accessible (i.e., information can be acquired), and applicable (i.e., information is usable) to a group of people’ (Kashima 2014:1). This understanding of the dynamic nature of culture is one that is applied in this study, particularly as the understanding relates to cultural intelligence, a cognitive intelligence that is adaptive.

Cross-Cultural and Intercultural Interactions

For this study, the term cross-cultural might seem to be the more applicable phrase for a study that is conducted in host settings. Individuals working across ethnic or cultural boundaries generally engage in cross-cultural interactions (Leung et al. 2014) whereas expatriates often interact in unfamiliar cultures (Kim 2009; Schelfhout et al. 2022; Deardorff 2009).

Intercultural often describes more of the relationship that exists between cultures, which typically goes beyond the general understanding of cross-cultural (Corrie 2014b:292). On the other hand, the term could also mean ‘the idea of cultural and relational equality and mutuality which invites one to set aside one’s own cultural predilections and open oneself

up to embracing a community of differences, which is particularly useful in migration settings' (Corrie 2014b:293). This study adopts the understanding that Corrie (2014) promotes. The meaning applied here for 'intercultural' is the broadly defined concept that is applicable to 'all encounters between individuals of differing cultural (or ethnic) backgrounds, regardless of the particularities of the cultural backgrounds and the social situations involved' (Kim 2009:54).

Intercultural Engagement

The term 'intercultural engagement' is used often throughout this thesis. Most, if not all, cultural intelligence literature references the communication process that occurs between one individual and another culturally different person or persons as an intercultural engagement or interaction (Winschiers-Theophilus et al. 2019; Ang et al. 2020). Regular intercultural exchanges are necessary because, as Van Houten (2015) states, in order for learners to build their intercultural skills, individuals need regular opportunities to interact with culturally different people (Van Houten 2015:164). Other similar terms referenced in this thesis, including 'interactions' and 'exchanges', are used interchangeably with the term 'engagement' and carry the same meaning given here for engagement. Types of engagement activities include social interactions, social action activities, and evangelistic opportunities.

Intercultural Contact

The exchange between culturally different individuals is a reference to the intercultural contact experience that is occurring in any given setting. Intercultural contact can occur within an individual's host setting because those individuals coming into contact with culturally different people in host contexts face the same cultural challenges that one might experience in an international setting (Mangla 2021). The study uses the term

‘intercultural contact’ to describe intercultural experiences that occur within local, host contexts.

The use of the term is important because interacting with people from other cultures, even in host settings, can improve an individual’s cultural intelligence, which is very important before and after making the decision to engage. As Ang & Van Dyne (2008) suggest, these capabilities enable an individual to function effectively in any culturally diverse environment (Ang & Van Dyne 2008a). Intercultural contact is an integrated experience of the church-planters’ international experiences and is used in this study to express any present engagement activity by the church-planters with immigrants.

Cultural Intelligence (or Intercultural Capabilities)

In intercultural competence research, several types of competencies are identified as necessary or useful in intercultural settings. Of all the intercultural competence models, cultural intelligence is the one that measures capabilities. The study assumes that cultural intelligence is a crucial leadership capability for all leaders operating in diverse settings (Paiuc 2021). According to Schnabel et al. (2015), cultural intelligence (or intercultural capabilities) is a set of culturally intelligent malleable abilities that develop and continue to develop over time, enabling individuals to function effectively in unfamiliar cultural settings, often by bridging those cultural differences (Schnabel et al. 2015:138; Ang et al. 2015a:274).

The original construct measures an individual’s malleable intercultural abilities (Leung et al. 2014; Ott & Michailova 2018). The expanded cultural intelligence construct performs the same measurement as the original construct but captures more nuanced

capabilities (Van Dyne et al. 2012a). The expanded construct is adopted for this study as the main construct for determining the church-planter leaders' cultural intelligence.

Most of the specific terms discussed in this section are common terms used in most cultural intelligence research. The terms selected are necessary for the purposes of conducting a cultural intelligence research project and for understanding the complexity of intercultural engagement. The definitions provide the basis of understanding as the thesis unfolds.¹⁸

This Research Project's Benefits and Importance

The present research is interdisciplinary and incorporates certain theoretical frames to address the importance of intercultural leadership capacity for cross-cultural interactions in host settings. No single field in the literature conceptualises leadership formation for host agent church-planters interacting with immigrants, considering engagement mentation criteria such as intelligence capabilities, beliefs, and attitudes as essential parts of leadership capacity. The study benefits the church-planters directly by informing them of their engagement mentation that is connected to their engagement activity which identify areas of strengths and weaknesses that can benefit SCP in the future.

New Mission Formation Area for Church-Planter Leaders

The study focuses primarily on the cultural intelligence literature, but the study also addresses missional leadership formation for host agent church-planters. The study aims to start an important conversation in missional formation studies about the necessity of preparation needed before engaging in cross-cultural interactions, especially in the area

¹⁸ Cultural intelligence is a well-known and well-established construct that measures an individual's intercultural capabilities and includes the cognitive activities of metacognition, cognition, motivation, and Behavioural cultural intelligence capabilities (Ang et al. 2007). Cultural intelligence capabilities include past international experiences and current intercultural contact by the SCPLs.

of mentation. The study delves deeper into the leaders' thoughts, beliefs, and capabilities, which comprise their decisional mentation prior to engagement, and investigates whether there is a link between their engagement mentation and their reported engagement activity.

Establishing a connection between engagement mentation and engagement is crucial because it can shape critical thought formation processes prior to assuming a role of leadership. Additionally establishing this connection aids in understanding the leaders' perspectives on specific ministry-related expectations before they assume leadership responsibilities. Realising how important mentation is also opens up new areas of theological education that could make these stages of mentation stronger in terms of understanding what are church leadership expectations. By focusing on biblical beliefs and the theological positions of the leaders, the study identifies other helpful information about the importance of theological positions and beliefs as they relate to mentation processes.

(1) Application of Core Migrant-Theological Beliefs

Practical theology, related to immigration, becomes an essential formation element in this study's context because the church-planters are leading in a growing pluralistic and multi-cultural setting (Cameron et al. 2010). For the SCPLs, practical theology can be seen more as an effort to make sense of the contemporary socio-cultural changes emerging from globalisation and migration as they relate to their engagement (Krabill & Norton 2015:451).

(2) Mission Formation Requirements for Engagement for the Christian Community

The study, likewise, raises awareness within the greater Christian community for the need to recognise how to engage immigrants, at least to some extent, and prepare the Christian community to receive and welcome the migrant people in neighbourhoods, schools, workplaces, and communities (Kotzur et al. 2018). The missional formation benefit connects the criteria necessary for intercultural engagement with preparing local congregations for missional engagement.¹⁹ In the process, the study highlights greater understanding of the challenges around cross-cultural engagement and the opportunities coming from migration in order to contribute latest information helpful for the wider Christian community's missional engagement.

(3) Leadership Capacity for Church-Planter Leaders in Host Settings

The study provides an additional benefit by drawing attention to any discrepancies between the engagement mentation criteria for a robust intercultural capacity and the existing criteria, which indicate a less than robust capacity. The differences expose existing capacity-gaps the SCPLs' have while working in the host setting, and without such knowledge of differences, capacity diminishes (Weiss et al. 2007). The narrow focus on engagement mentation, a crucial piece of leadership capacity, provides a unique piece of understanding that enhances the formation and capacity of leaders who interact with immigrants.

New Understanding added to Cultural Intelligence for Church-Planters

Cultural intelligence is a known critical leadership capability (Solomon & Steyn 2017; Afsar et al. 2019); is known to reduce negative attitudes and affective behaviours (Esses & Hamilton 2021; Karataş & Arpacı 2021; Young et al. 2017); and is known to motivate

¹⁹ The study does not investigate what comprises missional engagement but the study addresses some of the missional formation intercultural engagement requirements.

individuals to engage (Bogilovic & Skerlavaj 2016; Deci & Ryan 1985). Yet, no study links these prior findings to form an argument for this engagement mentation to be a critical part of a leader's intercultural capacity. Furthermore, no cultural intelligence research has occurred for this specific professional group of church-planter leaders. There is no prior research that links engagement mentation to intelligence capabilities, and thus, the study contributes new knowledge to cultural intelligence research in three ways.

(1) Culturally Intelligent Church-Planting Leadership

Church-planters, as a professional group, have not been studied in cultural intelligence research. In addition, the research's exclusive placement in this domestic context also provides up-to-date information for cultural intelligence research in host settings. The study provides a set of empirical voices from the SCPLs that support the need for developing cultural intelligence capabilities to enhance effectiveness in interactions with immigrants.

(2) Cultural Intelligence and Salient Theological Beliefs

The study provides a better understanding of the connection between motivation and engagement. The study does this by looking at the church-planters' self-efficacy, intrinsic and extrinsic motivation factors, and how their religious beliefs affect whether they interact with immigrants or not. Knowing how motivated the SCPLs are to engage, especially from a theological point of view is very important because as church leaders, they are responsible for articulating normative theological beliefs to their community (Cameron et al. 2010).

(3) Cultural Intelligence and Constructive Attitudinal and Affective Behaviours

The evidence of the SCPLs' engagement mentation regarding immigrants likely provides critical insights into what the SCPLs are thinking about their engagement with immigrants. The SCPLs' affective behaviours also support prior research that shows a correlation between attitudes and cultural intelligence. The attitudes and capabilities of the SCPLs contribute to the latest empirical data on the relationship between these factors, as they encompass their engagement strategies and their capacity for working and engaging with immigrants.

The Research Benefits to SCP regarding Future Education and Equipping

The SCP organisation benefits directly from the study because not only will they have a clearer understanding of their church-planter leaders' intercultural capacity, but they will now be aware of what is necessary for effective intercultural engagement. Their awareness, as an organisation, may help them better prepare future church-planter leaders. The study informs the church-planters about their capacity's strengths and weaknesses.

The church-planters are now more aware of how they feel about immigrants. The importance of this awareness may lead to an increase in their capacity as they develop specific processes and educational activities that further build their capacity.

The empirical data results will identify some of the areas of capacity that need further building and strengthening. The process of identifying areas upon which to build strengthens the SCPLs' present intercultural capacity and addresses the issue of future implications noted in the primary research question. The SCPLs will be better informed and can take future steps to not only become even more informed, but also better prepared.

Thesis Outline

The thesis consists of eight chapters. The introductory chapter discusses the rationale, relevancy, and necessity of the research project. Chapter Two presents a review of the interdisciplinary literature, from which the intercultural argument for this research emerges and ultimately determines the project's methodology. Chapter Two draws upon the literature of three major disciplines, including intercultural competence, theology, and human psychology.

Chapter Three addresses the methodological argument for this research and sets out the research project's methodology expectations. The study employs a quantitative approach, conducting statistical analyses on the primary data. The methodology supports the research aim and presents the necessary methods for data collection and analysis.

The next three chapters, Chapters Four, Five, and Six, present the primary data findings along with their interpretations. Chapter Four provides evidence of the participants' detailed demographic profile information. The chapter also includes a preliminary analysis of their international experiences and intercultural contact with the Stadia church-planter leaders.

The elements covered in Chapter Five include a more detailed examination of the self-perceived cultural intelligence capabilities of the SCPLs. This chapter performs detailed correlational and descriptive analyses, comparing the cultural intelligence data with relevant data variables to identify any relationships that could inform the SCPLs' capacity levels.

Chapter six is the final data chapter and explores the SCPLs' attitudinal and affective behaviours, along with effects from some of the extrinsic factors that potentially affect their engagement behaviours. The chapter delves into their prominent theological positions and biblical beliefs, providing evidence for the motivation behind their engagement with immigrants.

In Chapter Seven, the data summaries are discussed. The discussion of the results reflects on the cumulative outcomes from the three data chapters and identifies the SCPLs' baseline intercultural capacity levels of engagement. The concluding chapter provides a brief summary of the data findings, communicates the original contributions made to the literature, and proposes future research possibilities.

The purpose of addressing leadership capacity for church-planters (host agents) is to increase engagement possibilities and enhance their effectiveness in engaging with immigrants. The expectation is that the results of this study will promote better practices for church-planters by strengthening their capacity, which may increase their effectiveness, but these outcomes should also provide guided reflections regarding their current practices. The study centres around the unique missional leadership formation criteria that may now be useful for host agents, in this host setting, as they interact with immigrants.

Conclusion

This chapter presents the foundation for Stadia church-planters' intercultural capacity by emphasising the need for an evaluation of their intercultural capacity that comprise these new decision-making criteria. The argument and data findings will address the rationale for intercultural capacity. For the SCPLs, this measurement of capacity is particularly

important given the increased heterogeneity. The study draws attention to the need for empirical evidence previously missing from the literature regarding decisional-making processes.

The next chapter reviews the existing literature for evidence of the proposed intercultural criteria for engagement mentation and leadership formation. The review looks at important contributions from missiology, cultural intelligence, and psychology. The proposed interdisciplinary theoretical framework emerges from the review, and the framework is useful in addressing gaps in the literature that this study highlights.

Chapter Two – Literature Review for Intercultural Leadership Capacity

Introduction

Chapter One laid out the rationale for addressing engagement mentation for the purpose of identifying current leadership capacity for church-planters. The survey explores what the literature reveals about existing church-planters' leadership capacity (Corrie 2014a; Turner et al. 2019)²⁰ but also explores mentation criteria that may now be required for effective intercultural engagement. The review provides the way forward for conceiving an intercultural leadership capacity argument, which centres around engagement mentation for leaders. Additionally, the foundation of the research emerges from the literature and addresses gaps that this research intends to address as the literature contributes to the rationale of this research.

Undoubtedly, a multidisciplinary approach is needed because no single field can fully explain what drives the decision-making activity of host agent church-planters to engage with immigrants. The review could justifiably begin in either cultural intelligence, missiology, or psychology but given that the study is about church-planters, the review will begin in missiology, which appears to be the most logical place.

The review begins with a characteristic analysis of missiology, then moved on to a synthesised analysis of cultural intelligence; and, finally, to a selective analysis of human

²⁰ The review chapter describes the importance of the materials examined by using both the inductive and deductive reasoning approach. The unique nature of this research requires a mixed-reasoning approach. The inductive reasoning approach builds new theory from the 'bottom-up' reasoning and analytical process. Deductive reasoning explores existing theory and through quantitative analysis contributes new information to existing theory. The limitations based on the convenience sample used in this study do not permit a generalisation of theory for the entire population set. The inability to generalise the outcome restricts certain aspects of inductive reasoning and so the process must also include a deductive reasoning approach. In reality, intercultural capacity is new theory generated from extant theoretical constructs but contributes new knowledge to each existing construct used.

psychology and behavioural studies. The literature review highlights theories and constructs useful for framing engagement mentation for building a leadership capacity argument and disclose possible gaps regarding missional formation and intercultural leadership capacity criteria for church-planters ministering with immigrants in the USA.

Rationale for Exclusion of Immigrant Studies

The study focuses on a migrant-related issue but not on migration specifically. Since the study focuses solely on the effects of migration for host agents in receiving communities; rather than on migrants directly, the review does not attempt to sufficiently survey all immigration research. The brief review covers some of the important issues surrounding migrant studies.

Migrant studies often address the difficulties routinely faced by immigrants in their struggle for inclusion or assimilation in their new cultural surroundings (Jackson 2011). Most migrant studies cover a wide-range of these effects, such as the migrants' religious challenges in their new setting (Foner & Alba 2008; Zachhuber 2010; Sherkat & Lehman 2018); educational challenges (Casinader 2018); social mobility and identity challenges (Melucci 1995; Luhtanen & Crocker 1992; Shih et al. 1999; Chen & Collier 2012); political challenges (Collyer 2008; Pföstl 2013); inclusion challenges (Youkhana 2015; Foner & Alba 2008; Moeller et al. 2015); and other aspects of migration-related difficulties (Goodman 2015).

These studies provide valuable information about the difficulties and hardships that many brave and courageous migrants encounter, and the importance of these outcomes is certainly not missed in this study. However, this study originates from a particular under-researched area in migration studies: the impact of migration on the receiving

communities, and in particular, the criteria for equipping host agent church leaders to respond.

Selective Review of Missiology - Diaspora Missiology and Migrant-Theology

Missiologists are aware of some of the difficulties uniquely centred around migration and the related challenges to cross-cultural ministry for receiving communities, but they have not explored the importance of engagement mentation that occurs prior to engaging cross-culturally. Given the presently occurring migration phenomenon, missiology is drawing more scholarly attention to the issues surrounding migration. One particular area is in the subject of contextual theological studies, which are foundational for missional engagement in reaching the nations in domestic settings (J Francis et al. 2015; Rowlands 2014; Magezi & Magezi 2020).

One of the key voices noted in the review comes from some migrant-related work by Groody (2009). Groody suggested that the flow of people through migration not only results in more conflict in receiving communities but also is ‘making migration an increasingly volatile and contentious political issue’ in receiving communities, which inhibits missional engagement opportunities (Groody 2009:639).

One other key example from the survey comes from the seminal work of Bosch. Bosch’s (1991) work on the mission of the church recognises the need to pursue theology in context of understanding God’s purpose of reaching the nations. Bosch states that ‘theology ceases to be theology if it loses its missionary character’ and so he argues for a mission theology that ‘has no reason to exist other than critically to accompany the church in its mission to the world’ (Bosch 1991:502–503).

The review explores some of the specific challenges posed by Western theology when exploring migration effects because the research is occurring in a Western context. Western theological perspectives may not provide a sufficient theological frame for engaging culturally different people in heterogeneous host settings (Harling 2005; Cheung-Blunden et al. 2022). Researchers found that a theology that is influenced by western culture will often guide mission work accordingly, which may introduce colonialism and oppression in the process with negative consequences for engagement (Harling 2005; Zachhuber 2010; Foner & Alba 2008).

The review highlights missiologists' counter-responses to Western theology, which in turn support an integral mission approach that provides a holistic approach in cross-cultural settings. Corrie (2014) provides an example of an integral mission approach, proposing that it involves 'contextualising of practical intercultural theology that responds to the consequences of decolonisation and postcolonial discourse' (Corrie 2014a:296). Growing concerns over Western hegemonic practices in missions recognises the importance of Corrie's work.

Nuanced Migrant-Related Missiology

Missiology began responding to the growing concern regarding what missiology and theology have to say about the mission of the church and how it relates to immigrants. The detailed missiological and theological review prioritises literature centring focused on diaspora missiology and migrant-theology because of increased heterogeneity through immigration. Diaspora missiology²¹ and migrant-theology are two of the more prominent

²¹ First, a brief word about what the focus is not on within this chapter. This study is not about examining the theological bases of 'how-to-do' missional engagement, or even more specifically, it is not about the 'what-is' missional engagement *per se*. Therefore, it is not centred in diaspora missiology. Diaspora missiology studies the plan and praxis of mission engagement which takes place or should take place (Wan 2009). Additionally, the study is not about setting limitations on the definition of 'engagement' by defining it as a *mission-experience* or *mission-expression*, or in terms of evangelism instead of social justice. Rather,

missiological perspectives responding to the need for forming a practical theology and praxis which connect directly with the purposes of engaging with migrant people and provide a rationale and basis for engaging immigrants.

The literature review covers extensively the topics of contextualising theology for practice, but with slightly nuanced applications specifically for diaspora missiology and migration-theology. For example, here are some of the studies noted in the literature survey for that subject and include theologising migration (Woods 2015); cognitive migration (Groody 2012); theologising missions (Padilla-DeBorst 2018; Yoder 2014); language and theology (Richards et al. 2010); contextualising migration (Rettenbacher et al. 2015); and trinitarian theologising (Sarot 2010; Jackson 2011).

Review of Diaspora Missiology

Diaspora missiology is one of many approaches that is more multi-faceted and addresses growing diaspora communities in host settings. One example located in the literature is from Wan (2014), who suggests diaspora missiology as an ‘emerging missiological framework for understanding and participating in God’s redemptive mission among diaspora groups’ (Wan 2011:5). The survey reports that diaspora missiology is useful for building strategic practices of engagement with the diaspora, from the diaspora to the diaspora, and in partnership with nationals (Krabill & Norton 2015; Tira 2018; Wan 2011; Medeiros 2016; Green 2016). The literature shows that diaspora missiology may satisfy a broader reasoning for missional engagement, but migrant-theology addresses the

the study is attempting to understand if there is a biblical-basis for engagement, that is to say ‘why’ God’s agents should engage, and if the bases can be established, then is there a biblical-basis for God’s witnesses to engage *capably* with migrant people. Engagement can simply mean anything from a brief social-encounter on the one hand or an intentional missional-encounter on the other hand. The purpose for this chapter, then, is to see what the salient biblical beliefs are which motivate church-planter leaders to engage.

practical theologising for interacting with migrants (Storstein-Haug 2018; Groody 2012; Phan 2016; Campese 2012).

A great deal of research has shown that theologising is an important part of forming an engagement response for God's people to accept God's redemptive plan for reaching all nations (Medeiros 2016; McClung 2016). Padilla-DeBorst (2018) describes contextual theologising as a polyphonic participation in theologising because 'it engages the mind, has cognitive context, and offers articulations about God, human beings, nature, and interrelations among them all in light of the Biblical story' (Padilla-DeBorst 2018:255–256). In another key study, Groody's work on migration-theology delivers one of the more poignant understandings for contextualising migrant-theology when he writes that the theology of migration is based 'on the truth that God in Jesus Christ so loved the world that he left his homeland and migrated into the far distant territory of humanity's sinful and broken existence' (Groody 2011:20).

Review of Migrant-Theology

The migrant-theology literature argues for a missional hermeneutic lens in order to better understand the concept of the *missio Dei*, or the mission of God, as it emerges from the Scriptural narrative (Cho 2018; Youn 2018). Bosch (1991), mentioned earlier, is key to re-introducing *missio Dei* as he re-articulates this deeper understanding that all mission belongs to God. Bosch (1991), in referencing Karl Barth (1952), states he [Barth] was the key voice who introduced this idea that all 'mission activity is an activity of God himself', and he states that Barth (1952) is the one who began using this formal language of *missio Dei* (Bosch 1991:399). Other works on the *missio Dei* include examples of the expression of the Triune God (Jackson 2011:21–22; So 2013; Wright 2006a); the purpose of the Church (Bosch 1991:220; Glasser et al. 2003; George & Harold 2021); mission of God is

seen through the movement of God (Mtetemala 2002:141; Stott 1979b; Stott 1979a; Medeiros 2016); and the Bible mandates God's mission to the nations (Stott 1979a:21).²²

Another key theological position centres around the concept of the *motus Dei*, or the movement of God or God who moves. *Motus Dei* is another description of God's divine nature that reflects a Scriptural pattern that shows God as one who is always moving and is the author through which all movement occurs, including movement of people in migration (Farah 2020; George & Godfrey 2021; George 2022).²³ The literature includes God as the One who moves (Farah 2020:7; Phan 2016:860; George & Harold 2021); the migratory nature of the Church (Hanciles 2003:149); and God calls His people into movement (Pohl 2003:661).²⁴

The survey identifies a third key imagery that captures some of this migrant-related theological understanding in the concept of *imago Dei*, or the image of God. The literature uncovers another key theologian, Plaatjies van Huffel (2019), who argues that the *imago Dei* is the understanding that 'all people are created in the image of God and therefore the implication is that all people are valued by God' (Plaatjies van Huffel 2019:517–518; Groody 2009; Hanciles 2003).²⁵ The review finds other studies that affirm the *imago Dei*

²² A brief reflection on a few of the many scriptural references such as Genesis 22:18; Isaiah 56:7 (*cf.* Matthew 4:13); Matthew 28:18-20; and Revelation 7:9 support Stott's assertion of God's mandate to the nations (Stott 1979a). In fact, the whole of the 'Judeo-Christian tradition in the US is steeped in the images of migration' from the migration of Adam and Eve out of the garden of Eden (Gen 3:23-34); to the vision of the New Jerusalem in Revelation 21:1-4 (Groody 2009:644).

²³ See Acts 17:22-31.

²⁴ Indeed, Jesus' life and ministry demonstrated the pain of 'uprootedness and the alienation that comes with being a stranger' (Hanciles 2003:150), but also Christ's coming to earth opened the way to helping people migrate back to God (Groody 2009:648). Jesus' life additionally personifies the migratory nature of God, and so, God is migratory, Jesus is migratory, but also people are migratory (Groody 2009), and the current migration crisis in the US illustrates the migratory nature of people (Batalova et al. 2021). The sub-motifs examined below further illustrate the perception regarding the movement nature of the Sovereign God, reflecting God as the God 'in movement and of movement' (Phan 2016).

²⁵ Groody (2009) simply stated that since '*Imago Dei*' conveys the idea that all humanity is created in the image of God, Jesus himself reflected the perfect embodiment of the *Imago Dei* (Groody 2009:648).

(Groody 2009; G. Campese 2012; Jackson 2011; Wright 2006b).²⁶ Wright's contention from the literature is since all people are made in God's image, all people have equal value to God. If all people are equal because they have been created in the image of God, all humanity is imbued with the inherent right to know the sovereign God and his redemptive plan of grace (Wright 2006b:423–425). If all humanity is imbued with the inherent right to know God and his redemptive grace, it is because 'all humanity are equally subject to suffer the consequences of sin and rebellion, and thus are all quite in need of God's redemptive grace' (Wright 2006b:429–434).

Mission Formation Literature

Missionary formation is another considerable area of focus in diaspora missiology because of the necessity of preparing individuals for new geographical assignments in culturally unfamiliar settings (Oh 2018; Howard & Irving 2021; Yeh 2016; Kim 2022). Some of the examples from these cross-cultural mission formation studies include: church-planting for missions (Stetzer 2006); narrative studies (Adeney 2009); church growth (McGavran 1970b); mission practices (Wan & Tira 2009); needs-based intercultural training (Velten 2012); accountability (Mugambi 2018); migrant ministry (Campese 2012; Jackson 2011; Magezi & Magezi 2020; Fernandez 2013; Phan 2016); hospitality and missions (Plaatjies van Huffel 2019; Russell 2009; Malina 1986; Thomas 2018); diaspora ministry (Greener 2016; McClung 2016; Medeiros 2016; Krabill & Norton 2015; Wan 2011; Ybarrola 2012; Walls 2014); and welcoming the outsider (Kotzur et al. 2018).

The literature review highlights Hewitt (2014), who suggests 'missionary leadership formation ought to intentionally be interdisciplinary and include strong theological

²⁶ See Ephesians 1:4.

education for shaping the leader as a primary agent of God's mission to the world' (Hewitt 2014:145). In a related study, Tira (2018) makes a strong case for the integration of migration research into missiological studies and its inclusion in theological education. He reports that the Lausanne Diaspora advocates for this 'missiological framework for understanding and participating in God's redemptive mission among people living outside their place of origin' (Tira 2018:269). The review of mission formation, which is one specific aspect of theological education, led to the exploration of theological education.

Theological Education

Theological education is an integrative enterprise that involves biblical, historical, and doctrinal disciplines (Reppenhagen & Guder 1991:551). The place of theological education for leadership formation is historically recognised but is only now beginning to address the intercultural aspects of leadership formation (Cronshaw 2011; Stott & Coote 1979; Seed et al. 2016; Dryness 2007; Larsen & Treler 2007). The survey reveals the place for theological education in leadership formation as a critical developing process that leads the individual to new paradigms and new theologizing within the dynamic realities occurring from a post-Western perspective of missions in the world (George 2019:12).

The missiology review of theological education identified some of the known challenges in cross-cultural engagement for Christian ministry which include: cross-cultural communication challenges (Neuliep 2012; Bhaskaran 2013; Sharma & Hussain 2019; Gudykunst & Ting-Toomey 1988); missional basis for engagement (Van Gelder 2008; Zarns 2022; Yang 2014); methods of missional engagement (Coles & Prinz 2021; Lundula 2013; Wan 2014; Van de Vijver et al. 2009); theological directives for

engagement (Woods 2015; Wigg-Stevenson 2018; Groody & Campese 2008; Corrie 2014a); missionary formation for engagement (Hewitt 2014; Bendor-Samuel 2020; Stott-Bediako Forum on the Gospel and the World Today 2013); theological education as a critical formation for cross-cultural engagement (Cronshaw 2011; George 2019; Petersen 2019; Nguyen 2019; Kang et al. 2019) and church-planting and church-planters (Payne 2012; Ott 2011; Green 2016; Snook 2010; Foppen et al. 2018; Foppen et al. 2017; Merida 2021; Jester 2019; Stetzer 2010; Paas & Schoemaker 2018).

Presently, the review of missiology and cross-cultural research explored other areas of cross-cultural research that added to this study, drawing from some of the broad disciplines of cross-cultural research. According to the review, much of the early work in cross-cultural research emerged primarily from the fields of cultural anthropology and cultural psychology. Some early works by Triandis, whose work on cross-cultural psychology prompted a resurgence in cross-cultural research, demonstrate the interdisciplinary approach. The review indicates that much of Triandis' (1980) work attempts to explain how culture influences behaviour and, conversely, how behaviour influences cultures (Triandis et al. 1988; Triandis 1980).

Cultural Anthropology and Psychology

Certainly, one of the more landmark studies on culture at this time is the work by Hofstede who contends that cultures differ along five cultural value dimensions.²⁷ Hofstede's (1980a) work produced a means to compare similarities and differences between cultures using the five commonly experienced national cultural dimensions (Hofstede 1980a; Hofstede 2001). Later, scholars added a sixth dimension to Hofstede's five cultural

²⁷ The five culture value dimensions include: power distance; uncertainty avoidance; individualism-collectivism; masculinity-femininity; and short versus long-term orientation (Hofstede 1980b; Hofstede 1980a; Hofstede 2001). Later work expanded the cultural dimensions and included the sixth dimension of 'indulgence versus restraint' (Minkov & Hofstede 2011)

dimensions, which included the ‘indulgence versus restraint’ cultural dynamic that may be reflected differently from culture to culture (Minkov & Hofstede 2011).

Contextualisation of Culture and Hybridity of Culture

The review confirmed that the understanding of ‘culture’ is an ongoing area of research in the fields of cultural anthropology and psychology, but also for many other areas of research. The area of contextualising culture continues to evolve as more polycentric voices contributed to the meaning of culture, no longer limiting the meaning by defining it as a universal concept, but rather viewing it as a more nuanced and complex multi-dimensional concept (Hiebert 1997; Tanner 2014; Appadurai 1996a:12–13).

Even within the field of neuropsychology, the need to understand the role of culture and the contextualisation of culture by an individual became an area of interest. Cultural neuropsychology approached the meaning of culture in terms of how an individual’s culture could impact various aspects of his or her life. (Ardila 2007; Uzzell et al. 2007)

The review continued which highlighted an area of intersectionality research from which cultural hybridity emerged. In the particular area of diasporic research, scholars explored the complexity of diasporic identity in terms of cultural hybridism. One researcher, Anthias (2001), stated “Such identities are never complete and are being continuously made and remade. The term hybridity also designates the formation of new identities that may have a more transethnic, and transnational character” (Anthias 2001:625). The understanding from the literature showed that cultural hybridity allows for liminality of identity, moving further away from a static understanding of culture (Anthias 2001; Wicker 1996; Partis-Jennings 2019; Parladir & Özkan 2014).

Theologians examined the impact of culture and made significant contributions to the understanding of culture. Tanner (2014) in speaking of culture and popular theology suggested, when referring to the context of culture and religion, that ‘the religious reflection and practice of the people (popular theology) combine at least three dimensions: a practicality serving the everyday needs of people; a syncretistic incorporation of diverse religions; and a flexible, open-ended way of life’ (Hopkins & Daveny 2014:16; Tanner 2014). Some of the more prominent contributors within Christian ministry studies included studies on theories of culture and new theology (Tanner 1997); human universals of culture and contextualisation (Moreau 1995); a constructivist approach to culture (Hong et al. 2000); gospel and culture (Amalorpavadass 1985); competencies for a democratic culture (Barrett 2016); navigating cultures (Klafehn et al. 2008); culture, ethnocentrism and the Anglosphere (Aldrich & Kasuku 2012); culture and identities (Hall et al. 2008); identity, culture, dispositions, and behaviour (Cleveland et al. 2016); colonial cultures (Cooper & Stoler 1989); boundaries of culture bridging (Lavie & Swedenburg 1996), and theology and the development of cultural intelligence (Jadhav 2021).

Church-Planting - Cross-Cultural Ministry

Cross-cultural research, including the evolving meaning of culture, explored church-planting, a strategic cultural contextualisation in diasporic missiology (Cho 2018). More directly, the direction of the survey pointed to ministry leaders who are serving in cross-cultural settings which led to a brief survey of the history of church-planting.

The history of the literature shows that church-planters and the practice of church-planting are not new occurrences.²⁸ Historically, some of the earliest records of church-planting²⁹ is seen in the Book of Acts of the Apostles (see for example, Acts 11:1ff). In the Book of Acts of the Apostles, the first major persecution of the early church is recorded and many of the believers are scattered around the known world at that time (Acts 8:1ff; *cf.* Acts 11:1, 19).³⁰ The biblical account becomes one of the first examples of church-planting.

The survey focused on the most important years for church-planting growth between 1970 and 1980. This is when McGavran's (1970) church-growth principle emerged as a type of church planting in missiology literature (Paas 2018). McGavran's (1970) work formulates principles for church growth that seem to merge into a type of global church-planting methodology in which he develops a working theory called the homogeneous unit principle. The principle encapsulates certain patterns that result from church-planting activity occurring in similar cultural groups (McGavran 1970b; McGavran 1970a).

²⁸ Recipients of God's redemptive grace therefore should further understand the need 'to recognise and resist reductionisms of all self-serving nationalisms, tribalism, and racism, undervaluing or dismissing the stranger, refugee, immigrant or indeed even one's own enemy' (Bonk 2018:333). Yet, in order for people of God to accomplish his redemptive purposes and engage with migrant people, people have to be interculturally capable, being equipped and empowered to effectively engage cross-culturally (Ang *et al.* 2020; Yang 2014; Livermore 2010:26; George 2018:121)

²⁹ Through international migration, God is fulfilling his plan and will for the world (Hwa 2018:45). Further, Wright (2018) also suggests that the role of God's people in the midst of such reality is still to pray for and seek the welfare of the people they live among, (Wright 2018:147), so that the church should not only be a 'community' that helps migrants, but ought to be a community comprised 'with' migrants, but often, this does not occur (Campese 2012:24). The idea is that migration is 'a permanent feature of the church, and not just a historical phenomenon in history (Phan 2016:866). Moreover, Medeiros (2016) suggests that the church was created to be on the move, in diaspora reaching out to the nations, actively engaging across the street and into the inhabited world and that the church will always be one of the primary means through which God is made known to the nations (Medeiros 2016).

³⁰ In other words, Jesus in 'consequence of his universal authority' commanded his disciples to make disciples of all nations' (Stott 1979a:23). Moreover, Medeiros (2016) suggested that the Church was created to be on the move, to be in diaspora reaching out to the nations' (Medeiros 2016:185). Further still, McClung (2016) stated that '. . . we must insist that whatever the mission of the Church is in today's diasporic world, it is certainly a mission for both the diaspora churches . . . and the churches of the host nations' (McClung 2016:281). Jesus intended for the nations to receive the redemptive plan of God's

Church-Planters – Cross-Cultural Ministry

The survey revealed that the church-planting focus began to shift from church-planting to church-planters as well. Some of the early church-planter research by Stetzer (2006) posits that by the early 1980's, scholars began to identify church-planters and church-planting within faith-based entrepreneurial fields. Stetzer (2006) affirmed that the early studies still consider the necessary skills, abilities, experiences, spiritual gifting, and calling necessary for effective church-planters but are no longer strictly part of church growth strategies (Stetzer 2006).

More recently, the church-planter studies focus more on the unique personality traits of the planters, including entrepreneurial traits (Foppen et al. 2017; Foppen et al. 2018; Prinz & Goldhor 2022). One example from the literature is from Foppen et al. (2018) who compare personality traits between church-planters with 'regular' pastors. Foppen et al. (2018) identify different traits between the two groups and also categorise church-planters in the unique leadership group of faith-entrepreneurs, but add that church-planters, in particular, possess strong missionary purpose (Foppen et al. 2018:288).³¹ Many of these more recognisable traits and abilities for church-planters shown from empirical studies include such traits as open to new experiences (Foppen et al. 2018); flexibility and adaptability (Snook 2010); interpersonal skills and resilience (Paas & Schoemaker 2018); and sustainability (Merritt 2016). From the review of studies regarding church-planters, leadership capacity seemed to be missing as a stated capability for church-planers, and certainly there was not any mention of the necessity for an intercultural capacity for church-planters that particularly included engagement mentation (Green 2016; Snook

³¹ Although my research project is not incorporating personality profiling as a part of the leadership intercultural engagement capacity study, this research recognises the relationship between certain personality traits and an increased likelihood for some to be more open to intercultural engagement opportunities (Foppen et al. 2018; Şahin et al. 2014; Ang et al. 2006).

2010; Paas 2018; Foppen et al. 2017; Stetzer 2010; Stetzer 2006; Foppen et al. 2018; Merritt 2016; Niebauer 2016; Merida 2021).

Review of Leadership Capacity in Missiology

Leadership capacity is fundamental leadership capital that includes the leaders' talents, capabilities, development, personality traits, and values, but according to Molinaro & Weiss (2005), management's talent for effective cross-cultural interactions seems to be shrinking (Molinaro & Weiss 2005:21–22). In a related study, Weiss et al. (2007) argue that there is an apparent lack of interest in developing intercultural leadership capacity in diverse settings, which is due to the failure of organisations to have a comprehensive intercultural approach for developing capable leaders (Weiss et al. 2007). The lack of interest from top leadership in taking on the greater complexities required for intercultural leadership partly results from leaders' increased desire for a work-life balance (Weiss et al. 2007). Leadership capacity may also affect intercultural leadership capacity, which is necessary for establishing capable cross-cultural church-planters.

The shift in focus from core leadership skills to core intercultural leadership skills for leaders who are able to work with people from different cultures showed that these leaders may need to learn more intercultural skills (Antes & Schuelke 2011; Fambrough & Hart 2008; Gagnon et al. 2012; Vilkinas et al. 2019). Javidan & Walker (2012) specifically noted that intercultural leadership capacities should acknowledge contextual and local concerns to effectively represent the diverse cultural/political institutional systems and contribute to the global organisation's goals (Javidan & Walker 2012:39). Leadership capacity studies also frequently highlight a study by Bertucci (2014) who argued that leadership capacity should begin with enhancement programs that aim to make 'leaders capable of effectively addressing key issues facing the world today and that its planning

and implementation must be interdisciplinary, international and inter-sectoral' (Bertucci 2004:687).

The intercultural leadership capacity review of global leadership studies contributes enormous amounts of executive-based leadership research. The survey shows that the need for expatriate workers who can work with people from other cultures grew after global markets opened and the world became more globally connected (Levy, Taylor, et al. 2007; Levy, Beechler, et al. 2007; Yoon & Han 2018; Wang et al. 2014). According to the survey, studies showed that there was a growing need for an expatriate workforce that could work in places where they did not understand the culture, which became necessary for achieving objectives (Che Rose et al. 2010; Sri Ramalu et al. 2012).

One study by Littrell et al. (2006) found that frequently these expatriate reassignments concern upper-level executives who are often viewed as 'key human resource strategy for MNCs', but evidence was already mounting that show many key expatriate managers fail in these new culturally unfamiliar settings (Littrell et al. 2006:357). Studies revealed that the costs of sending expatriates rapidly escalated due to the frequent failures of these individuals to function effectively in their new cultural environment. These failures regularly resulted in additional expenses for the MNCs (Takeuchi et al. 2005). The added expenses are associated with relocating expatriate employees back to their home assignments and often lead to huge financial losses totalling in the millions of dollars for MNCs (Takeuchi et al. 2005).

In a key study, Moon et al. (2012) argued that the organisation bears enormous financial, time, and human resource costs due to these reassignments. Chai et al. (2016) show that nearly thirty-three percent of all expatriate assignments ended in failure (Chai et al.

2016:790). Some of the research on global leadership capabilities and skills focused on behavioural competencies (Sri Ramalu et al. 2012; Yoon & Han 2018; Bird et al. 2010); communication skills, character, and integrity (McCarthy 2014); openness to multiple perspectives (Gagnon et al. 2012); reflective learning (Brown et al. 2011); emotional intelligence (Fambrough & Hart 2008; Ng et al. 2010; Li et al. 2012); and the capacities to move the team/organisation forward (Antes & Schuelke 2011).

The survey shows a vast number of studies on these cross-cultural or intercultural effects from globalisation for leadership formation that include: cultural competency (Ryan et al. 2012; Whaley & Davis 2007; Van Driel & Gabrenya 2013), global competency (Bird et al. 2010); cultural intelligence construct (Ang et al. 2007; Ang et al. 2015a; Ang et al. 2020; Kim & Van Dyne 2012b); multicultural personality (Van Der Zee & Van Oudenhoven 2000); communication (Toomey et al. 2013; Neuliep 2012); intercultural anxiety (Hammer et al. 2003); intercultural adjustment (Lee & Sukoco 2010); work adjustment (Sri Ramalu et al. 2012); psychological well-being (Ward et al. 2011); collaboration across cultures (Chua et al. 2012); culture and behaviour (Kluckhohn 1965); cultural adjustment (Moon et al. 2012); inculturation (Amalorpavadass 1985; Rayan 1986); acculturation (Tadmor et al. 2009; Mendenhall & Oddou 1985; Sharma & Hussain 2019); and cultural anthropology (Axel 2002; Hiebert 2008; Kraft 1996; Ybarrola 2012; Turpin 2016).

Over numerous years of study, missiology has contributed valuable content on God's mission and purposes. Scholars and practitioners alike continue to acknowledge the contribution of the field of missiology. Although, for this study, missiology sufficiently provides foundational outcomes that build on the necessity of 'beliefs' for engagement purposes, missiology does not contribute research that sufficiently addresses intelligence

capabilities or the importance of constructive attitudes, which may now be necessary for host agents in receiving communities. For this reason, the review now moves into a synthesised survey of intelligence capabilities.

Review of Cultural Intelligence: One Key Intercultural Competency

Decades of intercultural competence research set the stage from which cultural intelligence emerged. For example, the works of Turnbull (2019) and Livermore (2009) contribute historical summaries of some of this prior intercultural research. The earliest scholars of cultural intelligence, Earley & Ang (2003), began exploring the intercultural capabilities of expatriates and observed obvious adaptability differences between expatriates. Historically, Detterman & Sternberg's key study on general intelligence provided a working theory that simply suggested intelligence is the capability to adapt effectively to one's environment (Detterman & Sternberg 1986; Gelfand et al. 2015; Ang et al. 2007; Earley & Ang 2003).

Earley & Ang's (2003) conceptualisation applied culturally-contextual meanings to the original intelligence construct but incorporated the same four sub-dimensions. Researchers can now examine intercultural capabilities, believed to enhance intercultural interactions for expatriates as they successfully navigate unfamiliar cultural settings, thanks to the conceptualisation of the cultural intelligence construct (Earley & Ang 2003; Leung et al. 2014).

The novel cultural intelligence construct for intercultural capabilities led other scholars to develop measurements for intercultural capabilities using Earley & Ang's (2003) construct. Ang et al. (2007), using Early & Ang's (2003) construct, developed a measurable scale of an individual's cultural intelligence capabilities. The Ang et al. model

is used most often because of its predictive outcomes of a person's intercultural capabilities for those living or working in culturally unfamiliar settings (Ang et al. 2007; Ang et al. 2020). One key meta-analysis from early cultural intelligence literature examined cultural intelligence in the context of other recognised intercultural competency models. The meta-analysis by Leung et al. (2014) shows cultural intelligence is one of the few intercultural competency models that measure an individual's intercultural capabilities, distinguishing it from over three hundred other intercultural competency models (Leung et al. 2014). However, the literature shows other scholars are motivated to re-theorise cultural intelligence and, when doing so, apply slightly different meanings and conceptualisation for cultural intelligence.

One of the better-known studies for reconceptualising cultural intelligence is by Thomas et al. (2008). Thomas et al. (2008), and later Thomas (2015), propose a new construct that does not include motivation as one of the four sub-dimensions. The argument and construct of the Thomas et al. study do not include motivation as a sub-dimension, which contradicts prior findings of Ang et al. (2007), and later Van Dyne et al. (2012), who empirically demonstrate motivation is a key sub-dimension in cultural intelligence. Reviews of the validity and reliability of the Thomas et al (2008, 2015) models show some deficiencies in the construct for measuring cultural intelligence, but the model continues to appeal to some scholars (Ott & Michailova 2018).

The literature does show that most cultural intelligence research continues to incorporate the Ang et al. (2007) model or the Van Dyne et al. (2012) expanded model because of the proven evidence of the constructs' validity and reliability (Roecker & Floriani 2022; Yorio et al. 2020). Research also shows some challenges to the original construct and addresses some of its well-known weaknesses (Van Dyne et al. 2012b). Some scholars

challenge the construct on the basis that it is a self-reporting measurement (Fang et al. 2018; Richter et al. 2020; Ward et al. 2009; Thomas et al. 2015); others on the basis of the use of constructs specifically (Ott & Michailova 2018); others do so by redeveloping theoretical constructs of cultural intelligence (Thomas et al. 2015; Thomas et al. 2008); and others claim the original construct creates single source bias (Gelfand et al. 2015; Gelfand et al. 2008).

In response to some of the construct's initial criticisms, Van Dyne et al. (2012) proposed an expanded construct for measuring cultural intelligence. Van Dyne et al. critique the original model, stating that the four sub-dimensions are 'too broadly posited and that a narrower conceptualisation would enhance and illuminate the existing sub-dimensions and thus allow for more refined theorising and testing' (Van Dyne et al. 2012b:296; Richter et al. 2020:384). Additionally, a meta-analysis by Richter et al. (2020), found that the expanded model provides a more nuanced understanding of participant's attitudes and beliefs but also meets rigorous empirical validity and reliability testing (Richter et al. 2020).

The review includes studies on the significance of the interconnected relationship between the four sub-dimensions of cultural intelligence and the role of these sub-dimensions in the development of cultural intelligence (Ang et al. 2006; Schlaegel et al. 2021). Each of these four sub-dimensions measures and contributes evidentiary parts of evidence that, collectively and also independently, measure an individual's overall cultural intelligence capabilities (Van Dyne et al. 2012b). The next step in the review is to investigate studies centred on the four sub-dimensions.

The First CQ Sub-Dimension – Motivation CQ

The cultural intelligence four sub-dimensions of cognitive, metacognitive, motivational, and behavioural are also known as “knowledge CQ”; “interpretative CQ”; “perseverance CQ”; and “behavioural CQ”, respectively. The knowledge, interpretative, perseverance, and behavioural dimensions were articulated by Livermore (2009). This study also includes the cognitive, metacognitive, and behavioural sub-dimensions because most cultural intelligence still refers to the original descriptive terms explained in this thesis.

Perseverance CQ, which is a more practical or popular term, refers to CQ sub-dimension of motivation CQ. The cultural intelligence motivation sub-dimension is said to be the driver of *all* intercultural interactions (Ward et al. 2011:139). Motivational cultural intelligence, suggests Afsar et al. (2020), refers to the level of interest an individual holds when exploring or engaging in ‘new situations and cultures’ (Afsar et al. 2019; Afsar et al. 2020:4; Ang et al. 2007). Thomas’ model, previously mentioned, argues that the sub-dimension of metacognition (not motivation) directs or drives engagement, stating that metacognition acts on the individual’s skills and behaviours which produce an individual’s cultural intelligence (Thomas et al. 2008). Thomas et al. (2015) fall short of identifying what the other factor(s) might be that lead to engagement behaviour. Conversely, the study by Ang et al. (2007) includes motivation in the cultural intelligence construct and argues motivation strongly influences one to engage, and through empirical validity, establishes motivation is in fact acting as the driver of engagement (Ang et al. 2007; Ward et al. 2011).

Exploring the Concept of Motivation in Other Fields

Other fields also recognise the cognitive-related activity of motivation, adding significant contributions beyond the understanding of the motivation cultural intelligence sub-

dimension. Research demonstrates that motivation influences cognition by enacting decision-making processes, which in turn guide an individual towards subsequent behaviours related to the motivational activity (Ajzen & Fishbein 1972). Deci et al. found a strong interconnection between motivation activity and cognitive engagement in some motivation-based studies, demonstrating that motivation directly influences cognition (Deci et al. 1999; Ceci 1996; Poort et al. 2021). Additionally, studies have shown that motivation directly influences cognitive activity (Sorrentino & Higgins 1986; Deci & Ryan 1985; Aarts et al. 2008; Botvinick & Braver 2015).

The review reports another related activity of motivation, and a known antecedent of cultural intelligence, is a person's self-efficacy (Bandura 1989; Wawrosz & Jurásek 2021; Macnab & Worthley 2012). Bandura (1977) describes an individual's efficacious activity, also known as self-efficacy, as a psychological cognitive behaviour that co-acts with their motivation to complete the task at hand (Bandura 1989; Ouweneel et al. 2013; Bandura 2002; Bandura 1982; Bandura 1977). In another study, Ward et al. (2011), using Bandura's (1989) theory of self-efficacy, suggest a strong relationship exists between motivation and related efficacious cognitive activity and the related task-completion behaviour. Another key study on self-efficacy by Wawrosz & Jurásek (2021) validates the importance of self-efficacy and the role of motivation, showing them to be two key factors driving intercultural engagement (Van Dyne et al. 2012b; Richter et al. 2020; Wawrosz & Jurásek 2021).

Exploring an Integrating Concept of Mindset

The exploration of motivation and self-efficacy led to another related field of study in mindset theory. Cultural intelligence literature may have overlooked a complementary cognitive function, known as mindset, which might also contribute critical knowledge

regarding motivation, cognition, and the many relationships of such activity to the related behavioural outcomes explained by mindset theory (Sternberg 2022).

In the field of global mindset research, global mindset theorists began to investigate the impact of global mindset on the decision-making processes of expatriates, which in turn influences their desire to successfully adapt in an unfamiliar cultural setting (Javidan & Teagarden 2011). The initial problem with global mindset theory is that it primarily emerged from the field of social psychology rather than cognitive psychology (Levy, et al. 2007; Levy, et al. 2007; French 2016).

Some research shows global mindset theories originate from the positive psychology field, and scholars such as Dweck (2006) make contributions in this field. Researchers recorded a multitude of divergent findings on global mindset (Javidan & Teagarden 2011; Andresen & Bergdolt 2017; Solomon 2009; Beechler & Javidan 2007). One example is a study by Levy et al. (2007) who envisioned a global mindset to include certain cognitive capabilities within key expatriate decision-makers and found the global mindset to be a critical success factor for expatriate workers (Levy, Beechler, et al. 2007:231). The second example from Andresen & Bergdolt's (2017) literature shows contrary results, arguing that the global mindset functions more as an intercultural competency than the cognitive mindset, making it similar to cultural intelligence (Andresen & Bergdolt 2017).

Cognitive mindset theorists introduced cognitive mindset theory, and Gollwitzer (1990), one of the earliest mindset theorists, based his mindset theory on even earlier work from the Würzburg school of thought (Gollwitzer 1990; French 2016:675). According to Gollwitzer (1990), the mindset theory from cognitive psychology specifically acknowledges that the mechanisms mediating mind-set effects are situated in the

cognitive processes that advance the resolution of the task that stimulated the mindset (Gollwitzer 1990:83). Gollwitzer's theory suggests that 'the mindset forms through various collaborative cognitive objectives that readily adjust to the various demands of the goal-oriented behaviour and relate to the cognitive-related function of motivation on these cognitive activities' (Gollwitzer 1990:83).

In intelligence research, Sternberg contributes new empirical evidence that acknowledges the lack of research on mindset capabilities in intelligence research. Sternberg (2022)³² suggests that attitude intelligence (mindset) is as equally important in intelligence research as intelligence ability. Sternberg (2022) also acknowledges that research presently does not 'account fully or accurately for why so many people who have relatively prominent levels of intelligence as an ability fail to deploy their ability, especially towards positive ends' and that 'the attitude component may be what is missing from intelligence research' (Sternberg 2022:6). A far more critical contribution from Sternberg's study comes from his explanation regarding the difference between ability and attitude. Sternberg defined ability as a 'developed cognitive capacity that can be modified' but suggested that attitude was a 'developed mindset or approach toward something that is capable of change' (Sternberg 2022:2). The present review of the literature recognises the need for mindset in cultural intelligence but cannot address that role directly in this study.

³² I raised the issue regarding the need for identifying mindset in September 2022 after going through some of my empirical evidence. I sent an email to my supervisors advising them of this potential gap I had found in the study. I wrote this chapter prior to the release of Sternberg's (2022) article but after the release went back and adjusted the chapter to include his findings which strongly support the gap found in the cultural intelligence literature.

Survey of the Second CQ Sub-Dimension: Cognitive CQ

The cognitive sub-dimension is the second component of cultural intelligence. Occasionally, people refer to cognitive cultural intelligence as CQ knowledge. A good working definition for cognitive cultural intelligence, according to Afsar et al. (2020), is the cognitive activity ‘whereby individuals realise their cultural knowledge regarding their own cultural norms, practices, and beliefs but also have a knowledgeable awareness of the other’s cultural norms, practices, and beliefs’ (Afsar et al. 2020:4).

The literature showed the connection between higher cognitive cultural intelligence with: development from cumulative educational and personal international experiences and intercultural exchanges (Afsar et al. 2020:4; Ang et al. 2007); greater understanding of cultural knowledge and awareness (Ward & Fischer 2008); higher cognitive cultural intelligence reduces uncertainty and anxiety in culturally unfamiliar settings (Ang et al. 2020; Yang et al. 2022); are more familiar with basic cultural norms (Yang et al. 2022; Poort et al. 2021; Hu et al. 2018; Nguyen et al. 2018); mitigate adverse sentiments. (Yakushko 2009; Ceballos & Yakushko 2014; Van der Veer et al. 2011; Ommundsen et al. 2013); low cognitive CQ may produce adverse cognitive and behavioural responses (Malik et al. 2014:204); and mediate negative attitudes (Esses & Hamilton 2021; Young et al. 2017; Gál et al. 2022).

Survey of the Third CQ Sub-Dimension: Metacognitive CQ

Research affirmed that metacognitive and cognitive activities have critical functions in attitudinal behavioural processes (Bogilovic & Skerlavaj 2016; Rockstuhl & Van Dyne 2018; Flavell 1976; Klafehn et al. 2008). The review shows that the complex cognitive and motivational activities that occur during the intercultural exchange are aided by the knowledge, skills, and capabilities of the individuals interacting (Ang et al. 2015b; Chua

et al. 2012; Karataş & Arpacı 2021; Esses & Hamilton 2021); higher cognitive function, allowing for greater acquisition and understanding of cultural knowledge (Puzzo et al. 2023:3); more capable of adjusting their assumptions and expectations both during the interaction and afterwards (Şahin & Gürbüz 2014); more deliberate and intentional during cross-cultural interactions (Ang et al. 2020; Klafehn et al. 2008; Bogilovic & Skerlavaj 2016; Le et al. 2020); make cognitive adjustments and maintain cognitive flexibility during the interaction (Tourangeau & Rasinski 1988; Tadmor et al. 2009; Botvinick & Braver 2015; Belsky 2021); aware of cultural assumptions and be able to set them aside during the interaction (Klafehn et al. 2008); and processing interactions in culturally diverse settings (Thomas et al. 2008; Thomas et al. 2015); effects on communication quality (Chua et al. 2012); management of leadership styles for leaders (Le et al. 2020); and awareness, monitoring, and evaluation of one's cognitive processes (Klafehn et al. 2013).

The metacognition literature points to Klafehn et al. (2013), which draws from previous work by Flavell (1979) and acknowledges that metacognition consists of two equally necessary components: metacognitive knowledge and metacognitive experiences. Klafehn et al. (2013) also confirm the interrelated functional activity of self-efficacy (reviewed previously) with metacognition processes and note that strong self-efficacy enhances metacognition activity (Klafehn et al. 2013:978, 964). One of the early works of Flavell (1979), attributes the role of metacognition to several factors, including: 'oral communication of information, oral persuasion, oral comprehension, reading comprehension, writing, language acquisition, attention, memory, problem solving, social cognition, and various types of self-control and self-instruction' (Flavell 1976:906).

Survey of the Fourth CQ Sub-Dimension: Behaviour CQ

According to Afsar et al. (2020), behavioural CQ, sometimes referred to as CQ action, measures an individual's ability to understand verbal and non-verbal behavioural cues, and act in culturally appropriate behaviour within diverse cultural settings (Afsar et al. 2020:4; Ang et al. 2007). Behavioural CQ also enhances the individual's ability to use appropriate gestures and cues in the intercultural exchange (Rogers 2008; Vilkinas et al. 2019; Zhang et al. 2021; Jiang et al. 2018); and is associated with higher levels of metacognitive cultural intelligence (Rogers 2008).

Exploring Cultural Intelligence's Key Antecedents – Keys to Developing CQ

The stream of review moved into the progression of research in mainstream cultural intelligence literature that establishes and provides evidence for a nomological family for cultural intelligence. The study explores the individual's international experiences as a distal antecedent (Ang et al. 2020), recognising these experiences as a crucial factor in the development of cultural intelligence capabilities (Michailova & Ott 2018). Many studies support similar findings that show international experiences and enhanced performance (Che Rose et al. 2010); experiential learning (Li et al. 2013; Alexandra 2018; Ng et al. 2008); intercultural interactions enhance cultural intelligence (Kim & Van Dyne 2012b); contact theory and cultural intelligence (Engle & Crowne 2014); an individual's past international experiences and current intercultural capabilities (Takeuchi et al. 2005:86, 96); 'international experience is the teacher' (Li 2009:267–268); 'international assignments have a significant effect on the development of all four facets of CQ in a multicultural setting' (Şahin et al. 2014:160); intercultural contact and the enhancement of cultural intelligence capabilities (Macnab & Worthley 2012; Jyoti & Kour 2015; Dovidio & Gaertner 1999; Engle & Crowne 2014; Kotzur et al. 2018; Kim & Van Dyne

2012b); and short-term international experiences increase one's cultural intelligence (Engle & Crowne 2014:40).

The short-term travel abroad relationship to cultural intelligence is shown in several studies: effective training programs for short-term mission trips (Song 2016); short-term mission trip processes and cultural intelligence development (Haygood 2016; Neal 2018); short-term mission studies and increased intercultural sensitivity (Eum 2020);³³ non-work-related international experiences (Tarique & Takeuchi 2008); short-term business travellers (Tay et al. 2008); short-term cross-cultural study tours (Wood & St. Peters 2014); study-abroad programmes (Peng et al. 2015); and last, short-term international trips (Bhardwaj 2021).

The survey explores self-efficacy as the second antecedent due to its correlation with the expanded cultural intelligence model. Self-efficacy and international experiences (and intercultural contact) are the key antecedents of cultural intelligence highlighted for this study, but other CQ antecedents include personality traits (Ang et al. 2016; Shu et al. 2017); risk-taking and CQ (Engle & Nehrt 2012); psychological contracts (Lee et al. 2014); and transformational leadership (Turner 2018).

Cultural Intelligence Literature – Host Agents in Receiving Communities

As global migration and its effects grew, the necessity of exploring the viability of culturally intelligent host agents in their domestic settings also grew. The literature affirms that while Gelfand et al., and others, are calling for new means of assessing cultural intelligence other than self-reporting instruments, others are calling for research

³³Eum (2020) used the construct of ethno-radiance which predated cultural intelligence but was not that dissimilar in theory. In each of the studies, empirical evidence showed a strong relationship between those short-term trips abroad and cultural intelligence.

in host contexts (Gelfand et al. 2008; Alon et al. 2016; Leung et al. 2014; Bücker et al. 2014); cultural intelligence is critical for interacting with foreigners, including in domestic interactions (Taras 2020:274); cultural intelligence is a critical intercultural capability for host agents (Rockstuhl & Van Dyne 2018); predictive outcomes link higher cultural intelligence with better adaptability and performance (Şahin & Gürbüz 2014; Sri Ramalu et al. 2012; Duff et al. 2012; Setyawan et al. 2023); neuroscience and cultural intelligence (Rockstuhl et al. 2010); expatriate performance (Lee & Sukoco 2010); burnout (Gordon 2018; Puzzo et al. 2023); global assignment (Sri Ramalu et al. 2012); multicultural leadership (Bratianu & Paiuc 2022); personality (Şahin et al. 2014); education (Aldhaheri 2017; Alexandra 2018; Azevedo & Shane 2019a); task performance (Jyoti & Kour 2015); capacity (Hampden-Turner & Trompenaars 2006); innovative work behaviour (Afsar et al. 2020); and occupational safety (Yorio et al. 2020).

Cultural Intelligence in Mission Studies

The review began with the exploration of biblical examples of individuals who displayed cultural intelligence. Although cultural intelligence was not a theory nor construct applicable in biblical times, the observation of intelligence, to some extent, provides some examples of those who demonstrated culturally intelligent behaviour. A review of the biblical literature provides a few key examples of those individuals who displayed cultural intelligence in unfamiliar contexts.

The primary biblical example is the life of Jesus who being God, entered into humanity as a man, and perfectly lived as a man in the created world (See John 1:1ff). Joseph during his time Egypt demonstrated an exceptional ability of an individual to adapt and learn from the unfamiliar cultural context and one who also ultimately thrived in that context (See Genesis 37-50). Another example is the life of Daniel in the Babylonian and the

Medes-Persian periods of captivity. He, along with a few others, demonstrated cultural intelligence by the evidence of their flourishing and by the evidence of their increased understanding of the unfamiliar culture in which they now lived but not losing their own identity, culture, or religion. (See the Book of Daniel). Even though power disparity existed in that context, his culturally intelligent capabilities allowed Daniel to be positioned to effectively interact within the highest levels of government.

The Christian ministry literature additionally began applying the theory of cultural intelligence to ministry-related leadership studies in domestic settings and include culturally intelligent ministry leaders (Livermore 2009; Livermore 2010; Livermore 2011); cultural intelligence and global leadership (Dean 2007); cultural intelligence and biblical worldview (Coventry 2013); hospitality and cultural intelligence (Thomas 2018); short-term cultural exchange (Neal 2018); NPO leaders and cultural intelligence (Taylor 2010); cultural intelligence and worldview (Brown 2015); Christian non-profit and cultural intelligence (Lima 2016; Lima et al. 2016); cultural intelligence and pastoral leadership in multicultural Christian community in Australia (Turnbull 2019); cultural intelligence and the church (Rah 2010; Jagessar 2017; Jones 2020); ‘a critical *leadership* competency for effective intercultural engagement’ (Solomon & Steyn 2017:9); impact of theology on the development of cultural intelligence (Jadhav 2021); and finally, missiological intelligence and cultural intelligence (Vaughan 2022).³⁴

³⁴ Although Scripture does not mandate intercultural capability for boundary crossing engagement, there are many Scriptural examples of individuals, acting under God’s agency, who did act and engage in culturally appropriate manners. Unless God’s agents become intimately and personally involved in the complex challenges faced by actual dislocated persons, all our fine talk about migration and human dislocation . . . remains nothing but pious platitudes’ (Bonk 2018:332). The failure to become culturally intelligent or interculturally capable may repeat past westernising oppressive acts. In fact, the more centripetal nature of migrant ministry means that host country ‘Christians involved often have full-time secular jobs and lack specialised missionary training and therefore may work with migrants in the same way as with their own countrymen’ (Woods 2015b:190). According to Cho (2018), and in referencing Livermore (2010), cultural intelligence is to be developed for the very purpose of ‘expressing God’s love across the gap of cultural differences’ (Cho 2018:280; Livermore 2010).

Professional Studies in Cultural Intelligence

The literature survey now continues with cultural intelligence research, exploring the area of leadership. The following are examples from the review that show cultural intelligence enhances leadership capabilities for professional leaders and include: teachers and educators (Aldhaferi 2017; Kang et al. 2019); healthcare workers (Barzykowski et al. 2019; Yorio et al. 2020); managers (Bücker et al. 2014a), digital-workforce leaders (Ruth & Netzer 2019); work-based leadership (Afsar et al. 2020; Taylor 2010); and organisational leadership (Lima 2016; Tang et al. 2013); multicultural leadership (Bratianu & Paiuc 2022); international leadership (Kim & Van Dyne 2012b); and mosaic leadership (Jones 2020). In a relatively recent meta-analysis, Fang et al. identify several key studies in the area of leadership and cultural intelligence. The meta-analysis examined eighty-six empirical studies ranging from 2015 until 2019, which had not been included in any previous meta-analyses on cultural intelligence. The analysis concluded that the presence of cultural intelligence capabilities enhances leadership capabilities that would include church leaders and church-planters (Fang *et al.* 2018). Since no cultural intelligence research exists that establishes the importance of cultural intelligence for host agent church-planters, this study is critical because it will add new information about a new group of professionals.

CQ and Related Attitudinal and Affective Behaviours

The cultural intelligence research does not sufficiently address the specifics of attitudinal and affective behaviours that are known to affect engagement activity; although some of the effects of this behaviour are addressed. Examples that show an overlap in cultural intelligence and psychology include studies on xenophobic attitudes and cultural intelligence (Esses & Hamilton 2021); ethnocentrism and cultural intelligence (Young et

al. 2017; Barbuto et al. 2015); racism and cultural intelligence (Compton 2021); and multicultural attitudes and cultural intelligence (Peköz & Gürşimşek 2020). One of the more recent cultural intelligence studies by Taras (2020) does not analyse host agents' capabilities specifically, but based on extant research, Taras (2020) argues that the cultural bridging or buffering role cultural intelligence plays potentially reduces cultural distances, which makes this capability all the more necessary in culturally dichotomous settings (Taras 2020; Ng et al. 2019; Ang et al. 2015b:276).

Cultural intelligence research continues to address some of the complex issues emerging from cultural diversity and the need for intercultural capabilities for persons living or interacting in unfamiliar cultural contexts. The research has provided significant empirical evidence supporting the critical role of cultural intelligence for both leaders and laypeople. However, the field has not adequately addressed the relationship between capabilities and constructive attitudes, nor has it addressed the biblical basis for engagement. Therefore, it is crucial to review the contributions from the field of psychology.

Exploring Psychology and Behaviour Studies

Cultural intelligence research is beginning to address attitudinal behaviour and effective engagement, but the field of human psychology and behaviour has provided a significant amount of existing research. The discipline is vast, and to address this vast issue, this survey leans very heavily on a particular field of psychology that examines the role of adverse attitudes and emotions that frequently occur between individuals when engaging foreigners (immigrants). The review provides further evidence regarding the role attitudes and behaviour have for successful engagement (Ajzen & Fishbein 1972; Esses &

Hamilton 2021; Abascal et al. 2021; Ajzen & Fishbein 1977; Yakushko 2009; Peköz & Gürşimşek 2020).

Brief Survey of Social Categorising Studies

The uncertainty and volatility associated with migration create ambiguous and complex social situations, which frequently set the stage for forming adverse attitudes and affective behaviours (Binder & Kühnen 2019; Hadarics & Kende 2018; Nadeem 2023). Notably, the research indicated that these adverse sentiments often emerge as a backlash against immigrants (foreigners), and frequently result in some type of political response that is not typically constructive (Zachhuber 2010; Verkuyten et al. 2016; Sutherland 2014). What is known from the survey of the literature is that when individuals experience an increase in fear-based xenophobic attitudes, there is a connection between these attitudes and increasing numbers of migrants (Van der Veer et al. 2011).

The literature exploration focuses on the effects of increased anti-immigrant sentiments, which led to a rise in dichotomous national debates (Creighton et al. 2015; Abascal et al. 2021; Charalabaki et al. 1995; Ceballos & Yakushko 2014; Waters & Pineau 2015; Sherkat & Lehman 2018; Coppock & McClellan 2019). The survey shows that the contentious effects of migration are dividing Americans along political lines, and this fosters greater anti-immigrant sentiments and intolerance (Van Ramshorst 2018; Esses & Hamilton 2021).

The literature, reflective of many extant human psychological and behavioural studies, upholds the understanding of the existing relationship between the way a person *thinks* (which includes an individual's attitudes, beliefs, emotions, thoughts, intentions, and will) and the way a person *behaves* (Esses & Hamilton 2021; Ajzen & Fishbein 1972; Rakoczy

et al. 2015; Plant et al. 2008; Fiarman 2016). Psychology research continues to show that an individual's adverse attitudes may reflect many forms of bias including cognitive behaviours of reflecting prejudice, stereotyping, ethnocentrism, implicit or unconscious bias, and xenophobia (Fiske 2000; MacNab & Worthley 2013; Ghorbani & Xuan 2018; Young et al. 2017; Banyasz et al. 2016; De Houwer 2019; Karataş & Arpacı 2021); and quite possibly, all of these known biases, in some manner, affect SCPLs' engagement possibilities (Dovidio & Gaertner 1999; Dovidio & Gaertner 1999; De Houwer 2019; Shih et al. 1999; MacNab & Worthley 2013; Fox & Jones 2013a; Fiarman 2016; Aldrich & Kasuku 2012; Neuliep & McCroskey 1997; Barbuto et al. 2015; Young et al. 2017).

Several studies explore this complex concept of unconscious or implicit bias along with several of the many observable social categorisation effects (Hahn & Gawronski 2019; Bourne 2019; Holroyd 2015; Lucas et al. 2019; Blanton et al. 2015; FitzGerald et al. 2019; Frieze et al. 2018). A few examples from the literature on the subject of intrinsic bias, which is another gauge of negative attitudes, are reviewed because of the relevance to this study (Bourne 2019; Frieze et al. 2018; Cahn 2017); 'that people of all backgrounds show unconscious preferences on the basis of gender, race, sexual orientation, or other aspects of identity' (Fiarman 2016:11); universality of unconscious bias (Hahn & Gawronski 2019); creates overly complex social systems in which an individual perceives self and others (Bourne 2019:73–74); discounting the role of unconscious bias (Noon 2018); and memory consolidation and subsequent effects on memory storage (Lucas et al. 2019:685, 690). Several other related biases emerged from the review but one specifically, xenophobia, is a unique bias applicable in this study on immigrants and church leaders.

A major study on xenophobia by Yakushko acknowledges that migration studies have been a long-term-area of focus within research but have become amplified more recently because of ‘increased negative attitudes toward immigrants’ which have begun to capture the attention of social psychologists (Yakushko 2009:37). Yakushko suggests that immigrants are often and repeatedly associated with ‘declining economy, overpopulation, pollution, increased violence, depleted social resources [...] erosion of cultural values and terrorism’ (Yakushko 2009:37; Cowan et al. 1997). She describes xenophobia as a form of ‘attitudinal, affective, and behavioural prejudice toward immigrants and those perceived to be foreign’ (Yakushko 2009:43). Specifically, xenophobia pertains to attitudes towards immigrants or ‘foreigners’, sharing a cognitive activity similar to stereotyping. Periods of economic and political instability or imbalance, particularly in increased migrant populations, are associated with these xenophobic attitudes, potentially causing the host community to feel threatened by the influx (Yakushko 2009:49).

The literature review explores the diverse ways scholars measure the existence of such anti-immigrant sentiment. One key study to emerge from the review was conducted by Van der Meer et al. (2011). They evaluated the empirical validity of a hierarchical cross-national scale for a fear-based xenophobic attitudes construct³⁵ using a Mokken Scale Procedure (Van der Veer et al. 2011:27). Van der Veer et al. additionally conceptualises a fear-based xenophobic attitude scale that measures ‘threat and fear-related aspects of xenophobic attitudes specifically in the context for Western countries’ (Van der Veer et

³⁵ The fear-based xenophobic attitude construct is used in this research project with permission by Dr. Van der Meer. This fear-based xenophobic construct measures the xenophobic attitudes of participants in a cumulative scale which has advantages over other measurement models because this model provides an order of difficulty of items. Beginning with over 30 xenophobia-related statements, arranged in random order, through statistical models used for Mokken Scale Procedure, reduced the originally 30 statements to 14 statements and through further analysis and validity testing, the final construct uses five xenophobia-related statements to assess levels of xenophobic attitudes. This is the fear-based xenophobia-related attitude scale used for this research project. (Van der Veer et al. 2011). Other research has used this fear-based xenophobic attitude scale which shows validity and reliability. See also, Baker, Canarte & Day (2018) and Karatas & Arpaci (2021).

al. 2011:39). Other research that incorporated the Van der Veer et al. xenophobic measurement which includes: the examination of race and xenophobia (Baker et al. 2018); xenophobia during Covid-19 (Esses & Hamilton 2021); tolerance and xenophobia (Karataş & Arpacı 2021); roots of xenophobia (Yakushko 2009); and acculturation and xenophobia (Ozer & Schwartz 2021).

The ongoing field of psychology research continues to validate that individuals who remain fearful of immigrants are also likely to have lower motivational levels for engagement (Pettigrew 1998; Neuliep & Grohskopf 2000; Neuliep 2012). One recent example by Karataş & Arpacı (2021) argues cultural intelligence generally helps individuals to ‘display appropriate cognitive, affective and psychomotor behaviours’ prior to and during intercultural interaction (Karataş & Arpacı 2021:2). Karataş & Arpacı (2021), citing Yakushko’s study, associate xenophobic attitudes with other attitudes of ethnocentrism, nationalism, and nativism and strongly suggest that there is a relationship between negative attitudes and reduced engagement capacity behaviour (Yakushko 2009; Karataş & Arpacı 2021:3). Karataş & Arpacı’s (2021) findings are remarkably similar to the Young et al.’s findings with regard to ethnocentrism and cultural intelligence. These two studies, Karataş & Arpacı’s (2021) and Young et al.’s (2017) are integrative for this research project.

The review notes that religious groups are particularly known for their prejudice (Allport 1966; Allport & Ross 1967; Atkinson 1998; Lenski 1963; Banyasz et al. 2016; Dobratz 2001; Altemeyer & Hunsberger 2004). Additionally, the local church community can exhibit significant bias against foreigners (Allport 1966; Banyasz et al. 2016). The literature cites Bonk (2018), who writes that ‘many living in nations commonly held to be Christian in pedigree and institutions and who self-identify as Christians do not

welcome strangers and many are active in political parties that actively promote xenophobia and dread of strangers' (Bonk 2018:326).

From some Christian literature, studies indicate that attitudes, intentions, and beliefs are critical components that relate to a person's missional behaviour (Zarns 2022). Dunaetz (2016) describes attitudes as evaluative beliefs about a subject, which can be either positive or negative. He also describes biblical faith as having both a relational and cognitive aspect. Dunaetz further explains that a person's certainty in their biblical faith and attitudes leads to cognitive consequences such as stability and perseverance of beliefs (Dunaetz 2016a:67).

Other Related Psychology Studies for Interacting in Diversity

Identity studies identified key elements that either enhanced or detracted from intergroup interactions. Contact theory and intergroup contact theory contribute key knowledge about attitudes and interactions across cultural boundaries. Two theorists and their research; Allport's (1960) work on contact theory, and the resultant work by Pettigrew (1998) on the intergroup contact theory, contribute greater understanding about attitudes and related behaviours between culturally distinct groups (Tropp & Pettigrew 2005; Toomey et al. 2013); effects of in-group attitudes and subsequent behaviours toward intergroup exchanges (Pettigrew 1998); and positive attitudes between distinct groups increase engagement (Pettigrew 1998; Gaertner et al. 1994; Dovidio & Gaertner 1999; Tajfel 1981; Toomey et al. 2013).

In a related area of study on attitudes, salient beliefs, and behaviour, a pivotal work by Ajzen (1991) emerges from the survey. Ajzen conceptualises a theory of planned behaviour that suggests that attitudes are an individual's salient beliefs related in part to

one's experience and also to influences derived from second-hand information (Ajzen 1991:196; Festinger 1954). A study by Engle et al. states that 'salient beliefs are the prevailing determinants of a person's intentions and actions' (Engle et al. 2015:112). Other related studies include the relationship between attitude strength and behaviour (Pomerantz et al. 1995; Henderson et al. 2008:408); the attitude salience and strength (Bizer et al. 2006); the function of biblical beliefs in engaging the nations (Smith 2015); the relationship between religious beliefs and experience (Atkinson 1998); the role of belief ascription in faith development (Rakoczy et al. 2015); and relationship between cultural beliefs and intelligence beliefs (Vossen 2021).

The review in human psychology continued and ultimately focuses on some of the more unique extrinsic factors and how extrinsic factors affect attitudes and interactions. Some relevant examples include, challenges for leadership capacity (Dekker 2016); extrinsic factors and new challenges of leadership capacity (Gibson & Dibble 2008); the global COVID-19 pandemic and the Christian community (d'Appollonia 2016; Greenlee 2021; Ceballos & Yakushko 2014; Bendor-Samuel 2020); local church gatherings and COVID-19 (Mangla 2021; Bendor-Samuel 2020); areas of social distancing (Mandryk 2020; Esses & Hamilton 2021; Coates 2020; Bryson et al. 2020); and COVID-19 in relation to xenophobic attitudes (Esses & Hamilton 2021:254).

Which literature to explore, and how much in-depth, became the pertinent questions when surveying the various disciplines. The result is that the survey focuses on three narrow components within the literature. Given that each field contained vast amounts of research, covering each one in-depth would have resulted in an inexhaustible and implausible review. Therefore, the review necessitated a synthesised approach to the literature of missiology, cultural intelligence, and psychology from which the rationale of

this study emerged. The particular engagement mentation and evidence of their reported engagement might possibly show a link that would contribute to a new area of leadership capacity that could sharpen and enhance capacity and formation.

Identifying Gaps in the Literature

The study fills a primary gap by providing new insights into the engagement mentation phases of church-planters, drawing from their missiological beliefs, constructive attitudinal and affective behaviours toward immigrants, and cultural intelligence capabilities for engagement. This research is crucial since there is a lack of studies on church-planters' formation and capacity in this area.

The nature of this research covers complex and expansive areas of study. The outcome is that there is no singular discipline that could fully address and respond to the research aim (Dunaetz 2022). The review uncovered evidence of existing studies that partially addresses aspects of the criteria for an expanded intercultural leadership capacity for those serving in culturally diverse host settings, but no one area fully addressed all three criteria. Studies that centred around host agent church-planters' leadership capacity have not included an intentional theoretical framework that specifically addresses engagement mentation requirements especially in intercultural contexts. In addition, no framework has been construed that specifically explores church-planter leaders' beliefs, attitudes, and capabilities that would be helpful to initiate but also enhance their engagement.

The argument and rationale for an intercultural leadership capacity, emerging from the review, propose extending existing leadership capacity to include the three specific intercultural criteria identified for capacity. The review reveals there are gaps in each of the fields from which these criteria originate, and if incorporated, they are thought to

enhance engagement capability for church-planters engaging with immigrants in the USA. The three fields (missiology, psychology, and cultural intelligence) contribute parts of the rationale for an expansion of leadership capacity but it is necessary to draw from all three fields to form a cogent argument that includes the added criteria that form an expanded capacity.

For those in Christian ministry, missiology provided a theological basis (beliefs) for missional engagement, but the unprecedented growth in immigration in the USA is creating added challenges that missiology does not address. The research highlighted the most recent discoveries in the fields of diaspora missiology and migrant-theology, which are crucial in understanding the role of biblical beliefs in effectively engaging with immigrants. Beliefs are unquestionably essential but, alone, they are not sufficient for motivating intercultural engagement.

The review highlighted the significance of cultural intelligence for expatriate leaders, and identified studies also showing the importance for host agents, yet it found no studies evidencing church-planters' cultural intelligence capabilities in intercultural host-settings (Afsar et al. 2020; Livermore 2009). Additionally, cultural intelligence research does not fully address the psychological area of constructive attitudinal and affective behaviours for host agents, despite the known ability of CQ to mitigate negative or adverse attitudinal behaviours for expatriates, and thereby, increasing effectiveness in engagement (Young et al. 2017; Esses & Hamilton 2021; Compton 2021).

Few studies have demonstrated any connection between cultural intelligence and a person's biblical beliefs, which could improve church-planters' ability to engage with immigrants. Furthermore, what is missing from the research on cultural intelligence, and

intercultural competency in general is real-world evidence that shows how important mindset is in cultural intelligence research. Specifically, there are no studies that explore this for church-planters. This is another gap in cultural intelligence research.

Psychology does not sufficiently address the importance of culturally intelligent leaders, nor does it begin to provide evidence of a missiological basis that is useful for directing individuals to engage. Given that beliefs, drawing from missiology, and capabilities, drawing from cultural intelligence, are critical in the processes that lead to behaviour; psychology, alone, is not sufficient to address intercultural criteria for capacity. This identifies another gap in the literature.

The review of human psychology highlights the significance of constructive attitudinal and affective behaviours in fostering cross-cultural engagement. However, the field fails to address the role of biblical beliefs in fostering these behaviours, which are known to foster engagement. Indeed, there are no existing studies specifically targeting this area for church-planters. Research on complex human cognition activity consistently highlights the significance of attitudes and intentions in shaping subsequent behaviour. However, there is no evidence to suggest that church-planters this occurs for church-planters' engagement processing.

Conclusion

An argument for an expanded leadership capacity has emerged from a review of missiology, human psychology, and cultural intelligence. This capacity argument extends the monoculture leadership criteria to include the particulars of engagement mentation. The expanded leadership capacity should now include cultural intelligence capability, beliefs (migrant-related), constructive attitudes and affective behaviours, because each of

these criteria is known to initiate and enhance engagement effectiveness in intercultural settings (George & Harold 2021; Ang et al. 2020; Ajzen & Fishbein 1972). Additionally, there is currently no such intercultural capacity research based on these conditions for church-planters which makes this study unique.

The theoretical framework that directs the research draws from the pertinent theories and constructs identified in the literature. The next chapter addresses the rationale for the framework, but as a result of the review and subsequent construction of the theoretical framework, this research project uniquely focuses on this *under-researched* area of engagement mentation for host agents in host settings and on a very *under-researched* group of professional church-planter leaders.

Chapter Three – Methodology for Intercultural Capacity

Introduction

Emerging from the literature review is the formation of an intercultural capacity argument based on contributing a new area of concern, engagement mentation. The new area recognises the potential impact of mentation and behaviour that may be lacking in existing leadership capacity and contends for an expanded intercultural leadership capacity based on gaining an understanding of the importance of engagement mentation for church-planters engaging immigrants in the USA. This chapter delineates the methodological framework for assessing the mentation criteria, which encompass the intercultural capabilities, attitudes, and beliefs of the church-planters, as part of this expanded intercultural leadership capacity.

The self-assessment tools included in this study give the SCPLs a way to measure these criteria. When combined, they contribute evidence of their engagement mentation which determines their baseline levels of intercultural leadership capacity. The measurement of their capabilities, attitudes, and beliefs provides some initial empirically-based information regarding their engagement mentation related to their engagement behaviour with immigrants.

The chapter commences with a conceptual outline of the theoretical framework, which is then succeeded by the research philosophy and design, encompassing the research aim, objectives, and the primary question. The chapter continues with a presentation of the processes for collecting primary data and a detailed accounting of the methods used to analyse the data. The selected methodology justifies the procedural processes useful for making the determination of the church-planters' baseline levels of intercultural capacity.

Theoretical Framework for Establishing Intercultural Leadership Capacity

The study constructs a theoretical framework that connects the study of intercultural leadership capacity, which is based on engagement mentation and engagement evidence, to important primary and secondary theories in a way that has not been done previously. The theoretical framework also suggests tools that can be used to measure the intercultural engagement mentation criteria for leadership capacity. Setting the context for the study, forming an intercultural capacity argument, selecting the theories and instruments, and measuring the criteria collectively result in a benchmarking of the church-planters' intercultural capacity. The framework leverages the strength of numerous studies that apply these various theories, and the evidence from these studies supports the newly framed mentation phases that enhance intercultural capacity and formation.

However, there are some drawbacks to this newly articulated framework. Research has not yet tested the frame, and any potential weaknesses remain unknown. Furthermore, the study acknowledges that many other valid criteria could be included that arguably increase leadership capacity in heterogeneous host contexts. Still, the overriding strength of this newly formed theoretical framework is that the framework is an original contribution to research that other studies can build upon. The new framework creates a new area of focus, 'engagement mentation', which could show how likely it is for the host agent church-planters and immigrants to interact.

The conceptual framework that illustrates the primary and secondary theories upon which this study relies is added to help narrow the substantial number of studies from the literature review into a recognisable connection with the research aim. The conceptual framework displays the theoretical framework but is representational only since the visual

diagram cannot fully capture the interrelated processes. The framework is presented in Figure 3.1 – Theoretical Framework below.

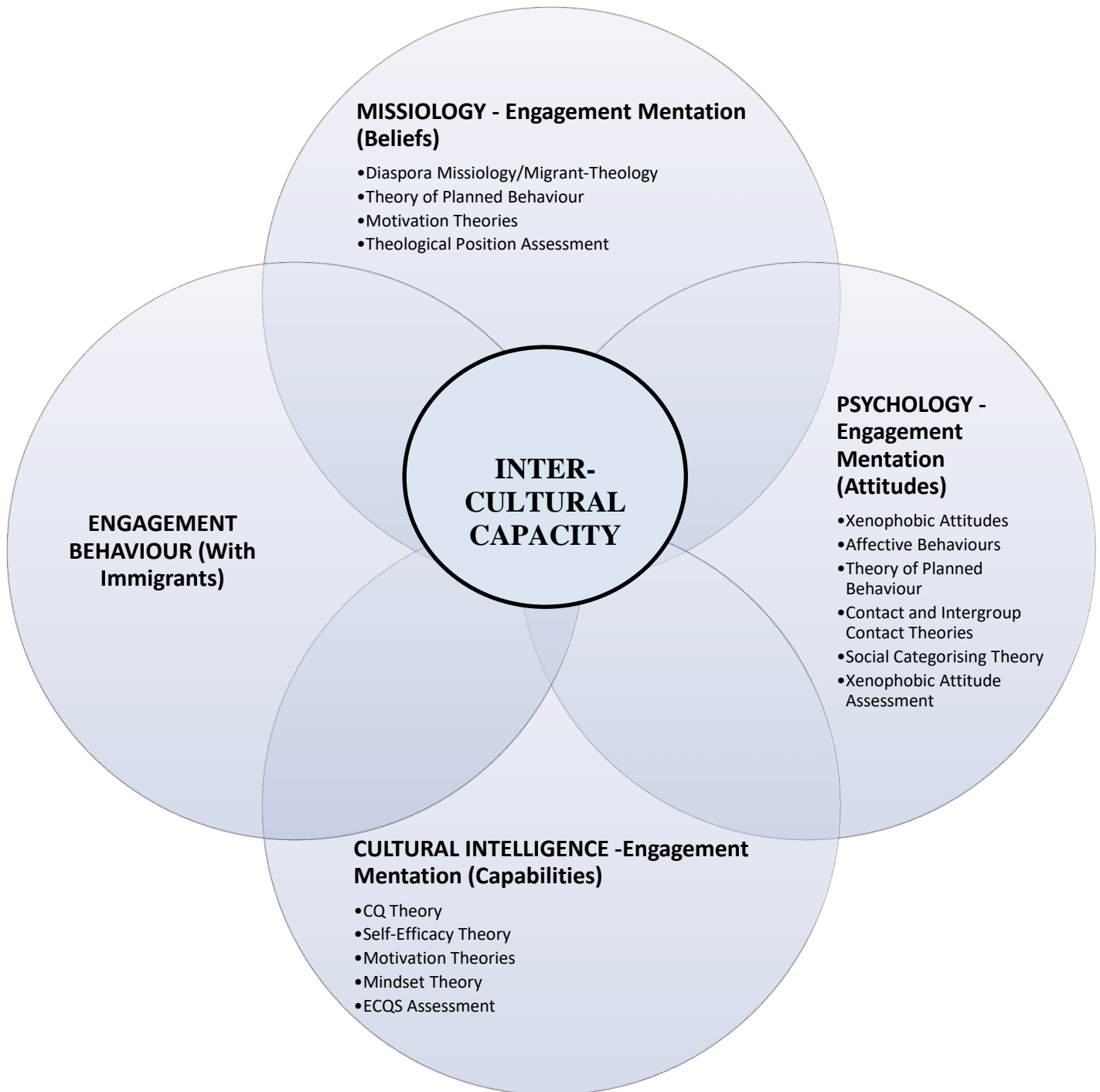


FIGURE 3.1 – THEORETICAL FRAMEWORK

The conceptual framework is useful in presenting the foundation for this multi-disciplinary study, from which the necessity of drawing from multiple disciplines, alone, to conceive the framework is an identification of a gap that no single field of study can address. The remaining portion of this chapter addresses the research design framework that integrates the theoretical framework introduced here.

Research Philosophy

The selected philosophical method provides the means through which the researcher approaches the complexity of the social issue; and, thereby, reduces subjectivity. Yet, there is a possibility that the chosen philosophical position may still potentially expose existing presumptions or biases of the researcher (Martinez Dy et al. 2014). The chosen philosophical position for this study is critical realism, which is a valid ontological approach for this mixed confirmatory deductive-reasoning study (Decoteau 2017). The researcher acknowledges that human thinking is far too complex to identify a causal relationship because there are too many multifaceted contributors that undergird the migration social phenomenon (Goertz 2012).

The adoption of the critical realist position is a logical one for this methodology and situates well within a post-positivist philosophical approach, a valid epistemological position for the study (Martinez Dy et al. 2014). The post-positivist paradigm complements the ontological position because the paradigm recognises that another's perception of reality may be just as valid as the researcher's own (Durd'Ovic 2014). This quantitative study is well-suited to the philosophical post-positivist approach and the ontological position of a critical realist.

Research Aim

The primary focus of this research is to assess the engagement mentation criteria contended for capacity and benchmark these initial levels for the SCPLs, setting their intercultural capacity. The capacity argument supports the research goal by relying on multidimensional constructs and the theoretical framework. The intercultural capacity argument posits that church-planters should be culturally intelligent, exhibit constructive attitudinal and affective behaviours, and hold strong theological beliefs, if engagement is to occur. These criteria are known to significantly motivate the church-planters and enhance engagement behaviour with immigrants.

As some of the realised capacity levels emerge, the importance of benchmarking capacity levels becomes clearer. However, the primary reason for this is the lack of empirically-based evidence regarding the church-planters' engagement, a crucial aspect of their leadership formation. The emerging evidence will reveal possible gaps or underdeveloped capacities in their current leadership formation. The gaps may indicate areas in which the church-planters require extended development to increase engagement effectiveness. The areas identified for capacity strength are important, but awareness of underdeveloped areas is equally important.

Primary Research Questions and Objectives.

The research questions and objectives are deliberately formed to respond to the research goal. They also direct the methodological choices for this research project. The primary question in the study is structured to directly address the research goal, making it the most important question asked. The primary question asks:

What are the current intercultural capacity levels of Stadia Church-Planter Leaders for engaging migrant people, and what are the future implications for educating and equipping STADIA for greater intercultural capacity?

Objectives

The research's objectives are to guide the data collection and analysis processes and ensure an adequate and measurable response to the primary goal. The following are the specific research objectives:

1a: To set a standard level of intercultural leadership capacity based on proof of any connection between the church-planters' engagement mentation concerning immigrants and their engagement behaviour with immigrants.

1b: To identify future implications that emerge from the study on engagement mentation criteria that strengthen engagement behaviour.

2: To identify the church-planters' cultural intelligence capabilities after exploring evidence of effects from the demographic composition, international experiences, and their current intercultural contact with immigrants.

3: To examine the church-planters' attitudinal and affective behaviours, including extrinsic influences, and determine if they are constructive or negative.

4: To explore the church-planters' theological positions and biblical beliefs regarding engagement with immigrants and determine if these factors influenced their engagement behaviour.

5: To discover sources of motivation that influenced the church-planters to engage.

6: To discover if there is a link between the church-planters' engagement mentation and their engagement behaviour with immigrants.

Research Expectations

The theoretical framework sets the direction and scope of the research. Next, the research expectations are presented, in anticipation of discovering evidence that defines these baseline levels for the SCPLs. The primary expectation is that the findings in this study not only contribute new knowledge to the multidisciplinary literature, but also add new information about this under-researched group of professionals to these existing theories.

First, there is the expectation that the SCPLs recognise their need for intercultural capacity within the host context, even if they are interacting in monocultural or familiar contexts. Given that many times the local church expression is still predominantly homogeneous despite the growing heterogeneity, the church-planters could be unaware of their need for intercultural criteria (Fagerli et al. 2012; Morgan 2016). Those living and working in familiar cultural settings may not realise their need for intercultural capacity (Kim & Van Dyne 2012b; Ang et al. 2020), and the lack of awareness may affect their leadership mission formation and capacity growth (Shepherd 2019).

Second, the expectation is that any contentious issues associated with migration, such as the legal status of immigrants, do not deter engagement possibilities for the SCPLs or the greater Christian community. Migration-related issues often result in a bifurcation of political ideologies, which feed negative perceptions within the Christian community that further stagnate engagement possibilities (Kraft 2017; Earls 2022a).

Third, since Stadia leadership endorses and supports the research project, the expectation is that the church-planter leaders are more likely to participate in the research. One of the reasons that Stadia's leadership collaborated with this research is that Stadia realised that, as a church-planting organization, there are gaps in their intercultural training programs.

Research Type

The current study focuses primarily on confirmatory deductive reasoning (Al Masud 2023). The research's empirical evidence adds new information to some existing theories but has limited application to those theories. To a lesser extent, the study appropriates inductive reasoning. When these new abilities are analysed, inductive reasoning is used that may reveal new information that can be used in a wide-range of situations. Since no such data has been collected before regarding church-planters' intercultural capacity, any inductive evidence recognisably has limited applicability (e.g., a Western context) because it centres around a small sample of church-planters acting as host agents in the USA.

Research Time Horizon

For the current study, the research frame is cross-sectional and not longitudinal by design. This means that the cross-sectional approach accumulates all of the data in a singular point-in-time collection rather than over a longer period of time (Field 2013). One unique feature of point-in-time collection is that if the same data were to be collected at a different point in time, the results might have quite different outcomes from the current findings (Creswell 2020). A few factors influenced the decision to use a cross-sectional approach rather than a longitudinal one. The first consideration is an issue of time-constraints for the church-planters. Second, when conducting the cross-sectional study, accessibility to key leadership becomes another limitation. The limited point-in-time does not provide for open-ended availability, making any further demands for longer periods of accessibility often required in longitudinal studies impossible (Piedmont et al. 2011; Byrne 2007). The selection aligns with the research design for this confirmatory deductive reasoning and limited inductive study.

Research Design Framework

The study's methodological selection draws upon a mono-method quantitative approach, which is widely acceptable in social science as a well-established means for conducting research (Cohen 1988). Quantitative methodology is best suited for this research design since the instruments used in the study to collect primary data require statistical analysis. The questionnaire is the primary tool used in the study to collect data. The questionnaire is the single-source method used in this study for collecting primary data. The use of quantitative methods allows for assessment when using models such as cultural intelligence (Durd'Ovic 2014).

Set out next are the reasons for selecting the quantitative approach.³⁶ First, the study acknowledges that most diaspora-related research is qualitative and ethnographic, but this study particularly focuses on the mind of the individual church-planters and this requires psychometric measurements that qualitative research cannot address. Constructs become a necessary means to understand 'complex mental ideas that reflect objectively existing phenomena' and these constructs used in this study require statistical analysis (Minkov & Hofstede 2011:17). Additionally, Minkov & Hofstede report that 'well-designed quantitative methods can add this scientific element to any discipline, including cross-cultural anthropology, or cross-cultural psychology', which is particularly applicable in this study (Minkov & Hofstede 2011:18). The particular importance of using quantitative research within the disciplines used in this study is that because 'mathematical expressions are used, these measurements are susceptible to validation or falsification, which purely qualitative approaches do not have that ability'; thus, the quantitative

³⁶ For this study, the term, 'questionnaire' is used interchangeably with the term, 'survey' and the survey instrument is the means used to collect the primary data for a few reasons.

approach in this study allows for future studies to replicate the tests, adding to the validity and reliability of the outcomes (Minkov & Hofstede 2011:18).

Second, since the majority of cultural intelligence research is quantitative and also uses the survey method for data collection (Fang et al. 2018; Jurásek & Wawrosz 2021), to a very large extent, the current research must also rely upon these copious quantitative cultural intelligence studies to compare outcomes. The cultural intelligence construct is ‘primary based, pre-structured, non-interventionists, quantitative and descriptive’ (Turnbull 2019:103), and requires statistical analysis to determine the results. The cultural intelligence construct design is an attitude measurement which incorporates a Likert-like scale that requires a survey mode to collect data and requires statistical analysis of this attitude, capabilities, and knowledge scale, placing it within quantitative methodology. The construct measures self-reported attitudinal behaviours of the church-planters which is used to determine their intercultural capabilities (Leung et al. 2014).³⁷ Self-reported measurements are shown to be highly effective in predicting affective states which are critical elements in this research; and additionally, the CQ construct is shown to have strong validity and reliability, making it very useful in research (Ang et al. 2020:826).

Third, the CQ construct is not the only attitude measurement instrument used in the study.³⁸ The Xenophobic Attitude Scale³⁹ is another instrument used in the study which measures fear- or threat-based attitudes and also requires the survey method. One other instrument used in the study that also requires a survey method is the measurement of the

³⁷ Many researchers acknowledged the need for a more mixed-method approach to cultural intelligence research (Gelfand et al. 2008).

³⁸ The ECQS© model is used in multiple studies and designed by Van Dyne et al.’s (2012) study. The construct is used here with permission (Van Dyne et al. 2012b). The ECQS© model is explained in detail further in the chapter.

³⁹ The Fear-Based or Threat-Based Xenophobic Attitude Scale construct was designed by Van der Veer et al.’s (2011) study and is used here with permission. The Xenophobic Scale is explained in detail later in the chapter (Van der Veer et al. 2011).

SCPLs' theological positions.⁴⁰ The theological position measurement collects information about their salient theological beliefs which are attitudes that should also be evaluated quantitatively because of the scaled responses (Dunaetz 2016a).

The remaining survey questions are either self-designed or adapted from existing survey question templates, used particularly in quantitative studies.⁴¹ The demographic profile collected and the international experiences are constructs that collect statistical data and they too need statistical methods to analyse them. Additionally, the questionnaire includes two open-ended questions that may infer a qualitative method, but the written responses are given numerical coding for statistical analysis. The write-in responses are analysed by ascribing numerical equivalencies which are recognisable formats for statistical analysis.

The use of open-ended questions may appear to reflect a mixed-methods design. Many alternative methodological approaches would be useful for addressing the research aim, including a mixed-method approach. The problem is that the mixed-method approach is not practically feasible in the context of this research. The time required to construct questionnaires and conduct interviews would be unrealistic. Moreover, the qualitative methodology would not be able to collect enough data to adequately address the study's objectives and questions. The review of extant research also showed there are no existing studies or templates for a mixed-method collection useful for making an intercultural capacity determination. The prospect of doing a mixed-methods project would also have added significant obligations or tasks beyond what an individual researcher might be able

⁴⁰ The theological positioning scale is used in Turnbull's (2019) study and is used in this study with permission (Turnbull 2019).

⁴¹ The remaining survey questions are not scale-based nor incorporated from existing constructs but are designed to collect data that is quantifiable and measurable.

to perform adequately. The reasons for selecting a quantitative approach are apparent, and the survey method is the appropriate choice for this study.

Research Strategy Phases

The research design framework's explanation is now complete. In the following eight strategic phases, the procedural journey of designing, collecting, and analysing the primary data from this very under-researched professional group of church-planter leaders is detailed.

Phase One – Ethical Considerations to the Research Aim

The ethical concerns addressed in this study regard the vulnerability of participants, the collection and storage of their confidential data responses, and the deliberate means to address respondents' confidentiality and anonymity in the research. The study does not directly evaluate immigrants, a known vulnerable group, but it does study many of the consequences of migration. The subject matter of this study requires the researcher to demonstrate a higher level of research integrity and objectivity, including higher standards of accountability regarding the anonymity and confidentiality of participants' information. The Ethics Statement addresses these considerations.

The Research Ethics Statement

The Ethics Statement was completed September of 2019 and approval was received shortly thereafter which signalled the data collection could begin. The ethical framework is established by the Economic and Social Research Council (ESRC) of the United

Kingdom and is the operative framework acknowledged for this research.⁴² The original Ethics Statement was amended in June of 2020 to address the change of participants involved. The change replaced church leaders with participant church-planter leaders. The amended Ethics Statement was approved for academic research shortly thereafter in July of 2020. No participant is deemed vulnerable nor placed in a vulnerable participant category and the research was approved and data collection began. The ethical framework standard is adhered to throughout the research project and is attached as Appendix One “Ethics Statement”.⁴³

Phase Two – Establishing the Rationale for Surveys in Quantitative Research

In the previous section of the research design, the selection of surveys as the sole method for collecting primary data was discussed. The selection of surveys as the monomethod for collecting primary data was briefly addressed in the prior section of research design. The argument for the selection criteria used in that decision is now presented.

First, social science research is increasingly using surveys, and their widespread use indicates that this mode of data collection offers certain advantages (Harrison *et al.* 2020; Van Mol 2017). One known advantage is that the survey instrument is useful in collecting data across a wide range of participants in a relatively brief period of space and time (Lin & Van Ryzin 2012). Another advantage of the survey is the ease with which it can be distributed, making it a preferable mode of data collection (Van Mol 2017). Web-based surveys, an online medium, also facilitate easy distribution.

⁴² One is this ESRC Framework for Research Ethics referenced in this statement. ESRC’s website is (please choose the latest version): <https://esrc.ukri.org/files/funding/guidance-for-applicants/esrc-framework-for-research-ethics-2015/> .

⁴³ The Ethic Statement is attached as Appendix One to the Thesis.

The web-based surveys are designed and distributed often through a third-party web-based (online) survey distribution system. Qualtrics™ is the online third-party survey design software which is a licensed software of Middlesex University.⁴⁴ Web-based surveys provide ease of access to participants and additionally, provide an easily recognisable format for collecting data and is thought to increase response participation because of ease of accessibility and ease of facilitation (Haddock et al. 1999:777; Frippiat & Marquis 2010:287). Web-based surveys are particularly useful for reducing costs during distribution and collection processes, and essentially eliminates interviewer bias (Van Mol 2017:317).

On the other hand, surveys are not without disadvantages. The increased use of surveys can oversaturate respondents with constant demands for their participation (Phillips et al. 2016:217). When an individual perceives an overabundance of survey requests, his/her willingness to respond may diminish, thereby impacting response rates (Van Mol 2017). One other disadvantage is that surveys can often seem to be quite structured and may appear to force a certain agenda. This may limit the scope to which respondents can provide feedback on the topic at hand. If the survey subject is not of interest or controversial, the participant may choose not to participate.

Another limitation is that surveys require an individual to self-report or self-assess, which may not be completely representative. Limitations of self-reported measurements are well-known in empirical research (Taras 2020). Self-reporting constructs have known limitations that are slightly different from self-assessment bias, but open-ended questions are useful to complement the self-reporting constructs. The participant might answer in

⁴⁴ Presently, Middlesex University did not renew licensing for Qualtrics and so access to the software is no longer available for the researcher. The entire data results originating from the web-based surveys in Qualtrics is in the possession of the researcher and can be accessed in an unlimited capacity.

an expected manner, or the respondent may feel they need to adjust their responses in a manner that does not reflect negatively on the respondent (Ward et al. 2009). Self-assessment bias, on the other hand, suggests that respondents may be inclined to interpret statements or questions differently from what the interviewer/questionnaire intended (Taras 2020:284). For example, respondents may struggle to understand certain meanings of words or phrases posed in the questionnaire, or they may not have a good reference point for understanding context. This could result in a misconstrued response. They may also have personal biases that compound the evaluation and affect objectivity (Taras 2020).

Last, the single collection mode of surveys may appear to negate triangulation of the data, but triangulation occurs through three construable bases. One construable triangulation occurs within the critical realist's viewpoint. The critical realist recognises that not all realities are known and, therefore, considers the interpretation of the data from that vantage point (Martinez-Dy et al. 2014). Second, triangulation occurs during the statistical analysis of the data. Because numbers tell a story, statistical inquiry provides another reliable source for data interpretation. The numerical results show relationships or other meaningful descriptive statistical information that provides evidence of capacity. Finally, when the results of this study are compared with results from prior research, triangulation occurs. The comparison of results from similar extant research places some objectivity when contextualising the results in this research. This data interpretation approach entails triangulating the data.

Phase Three – An Expert Review Study, and the Pilot Study (Pre-Test)⁴⁵

The study's design included the use of an expert panel. Expert review panels are known to contribute valuable sources of expertise and provide critical feedback useful during the challenging process of designing the research project (Frey 1994). More importantly, in the current study, the expert review panel contributed valuable feedback that shaped the development of the original survey instrument.⁴⁶ Each participant was given detailed instructions regarding the expectations for their role in the pilot study. These instructions and pertinent materials included a separate Excel spreadsheet that recorded their feedback and assessments of the research design. The experts were given the online survey link so they were able to participate first-hand in accessing and completing the survey and they were asked to complete the review within one month of receiving the details.

The respondent experts contributed helpful suggestions, including some minor critiques, since no recommendations concerned any major alteration of the core materials. For example, one respondent suggested adding 'non-binary' gender preference to the list of gender choices. The expert in cultural intelligence was particularly helpful. The expert recommended a few key changes. One recommendation was to separate the original survey into two surveys. The researcher's supervisors discussed all the recommendations and the necessary changes were made.

⁴⁵ Expert Panel Review Documents are attached as Appendix Number Four

⁴⁶ The seven experts consisted of five professionals who held a PhD doctorate degree, and two professionals who held a D. Min doctorate degree. Out of the seven experts invited to participate, only four of the seven participated.

Pre-Test (Pilot) Study

The original design began with the selection of a group of senior church leaders in close proximity to the researcher. The response rate from that sample group was too low to use for the academic research project.

The post-analysis identified ways to address issues around survey length, the appropriate number of email reminders, the importance of precise wording for reminders, and the use of pre-notification to participants of the impending survey. Critical adjustments were made for the next survey distribution, which hopefully corrected some of the potential issues raised from the post-study review (Phillips et al. 2016:221; Van Mol 2017; Frippiat & Marquis 2010). The review and post-analysis led to the development of better practices, resulting in a stronger research project.

The intention of the original survey was to collect data regarding the church leaders' ethnocentric attitudes which many scholars argue are universal attitudes held by most people (Neuliep 2002; Neuliep & McCroskey 1997). The increasing issues from the rising immigration in the US affected another post-analysis decision. The decision was made to remove the GENE⁴⁷ ethnocentric attitude scale and replace it with a xenophobic attitude scale.⁴⁸ Although they are closely related, xenophobic attitudes differ from ethnocentrism (Yakushko 2009). People perceive ethnocentric attitudes as biased thinking towards outsiders, particularly those from other countries or cultures (Banyasz et al. 2016; Neuliep et al. 2005). Conversely, xenophobia is associated with an anti-immigrant sentiment, characterised by a perceived fear or threat towards immigrants (Yakushko 2009). A few

⁴⁷ GENE was used by permission from Dr. Neuliep and Dr. McCroskey (Neuliep & McCroskey 1997).

⁴⁸ The Xenophobia scale was empirically proved for validity and reliability in a cross-national measurement study. Permission for the use of this Xenophobia Scale was granted for academic research purposes. (Van der Veer et al. 2011) See further details of the study in "van der Veer et al. 2011 'Cross-National Measure of Xenophobia: Development of a Cumulative Scale' *Psychological reports* 109/1:27-42."

examples of use of the xenophobic scale are found in these other studies noted here (Baker et al. 2018; Karataş & Arpacı 2021; Özer & Akbaşlı 2020; Neuliep 2002; Neuliep & McCroskey 1997).

The next phase included detailing the procedural steps for locating another convenience sample set and forging a new collaborative working relationship with the potential participants in order to continue the research project. The selection of a specific population set of church-planter leaders was a critical step in this study on intercultural leadership capacity and formation.

Phase Four – Selection and Implications of the Sample Population Set

Any research needs primary data (Massey & Tourangeau 2013). The selection of a specific population for the research issue becomes an important step in gathering primary data (Goertz 2012). Generally, the best way of collecting data is to make a random sample of the population; instead of a selected set (Wojtyś et al. 2018). In statistical studies, a probability sample set is preferred. A probability sample is a 'sampling 'which permits every single item from the universe to have an equal chance of presence in the sample' (Etikan 2017:216).

While selecting a probability-representative sample set is ideal, the researcher had to weigh other considerations for determining the population sample. One factor is the difficulty of locating a random sample source, such as a database, or other means of independently securing contact information for every church-planter in the USA. The task's difficulty, not to mention the time and cost involved in finding a true random sample, makes the reality of using a true probability sample set impractical.

Social research suggests other options for determining the sample population set. One option is the convenience sample which is not a probability sample (Budiu & Moran 2021; Wojtyś et al. 2018). A convenience sample is a selection of participants who are asked to volunteer for the study. Convenience sample sets are often used in quantitative social science research and are sufficient for confirmatory-based research since the findings are not generalised (Field 2013:44). A convenience sample means no cause-and-effect relationships are shown from the findings (Jha 2017).⁴⁹ Generally, results originating from a convenience sample are not generalised because case sets from the non-probability convenience sample are non-representative in that their opinions likely do not represent the entire population set of church-planters (Jha 2017).⁵⁰ Convenience sample sets are statistically measurable but may have a smaller number of participants (Field 2013).⁵¹ The selection of a non-random sample set serves the purpose for this quantitative research study of this group of church-planters.

Stadia Church-Planter Leaders – the Primary Data Source for the Study

The church-planter leaders studied in this research were from one church-planting organisation. The SCP agreed to share its data-base of church-planters, but not all of the SCP's church-planters met all of the predetermined qualifiers for inclusion in the study.⁵²

⁴⁹ In selecting a sampling method for data collection, the researcher must consider the ease of collecting the sample (Battaglia 2008:525). Ease of obtaining the sample group includes 'the cost of finding and selecting a sample group, the resources to distribute the data collection mode, and obtaining the survey data from the selected elements'(Battaglia 2008:525).

⁵⁰ The process for determining sample size for nonprobability sampling is far less statistically complicated than a randomised-probability sample set. The process to determine sample size for non-probability sampling requires a review of the literature which attempts to predict what is reasonably expected for response rates from participants in academic research (Baruch 1999). The process for determining the necessary number of nonprobability sample sets normally is determined by comparing response rates to other extant studies to see if the sample set falls within the normal range with comparable studies.

⁵¹ See Turnbull's (2019) study, which is similar to this research and had sixty-eight responses out of two hundred and forty-three.

⁵² Stadia Church Planters is a para-ministry organisation that exists to help identify, assess, equip and educate leaders who desire to proactively church-plant. More information can be found about the SCP organisation at <https://stadiachurchplanting.org/>. "Stadia's mission is to plant churches that intentionally care for children. Why? Because as more churches close their doors, fewer people are experiencing the life-changing hope of Jesus. Stadia prepares leaders to *start healthy churches* that intentionally reach the next generation of believers, spreading the hope of Jesus farther than ever before." Further, SCP reports that

The predetermined considerations for qualifying in the study included factors such as: (1) the potential participant must complete all of the SCP's church-planter trainings and assessments prior to the study; (2) the participant's church-plant must be based in the USA; and (3) church-planters must be presently leading as the senior pastor of the church plant in the USA. Those SCP church-planters who met the criteria included a total of one-hundred and eight church-planters.

Following the initial qualification process, other decisions were made regarding the use of participant's data results. The study uses two surveys, which are significant for the analysis process. Research showed that the participants needed to complete both surveys to qualify for the study's use of all of their data results. If participants completed only one of the two surveys, their data results could not be combined and used in a single study (Kim & Rao 2012). The total number of participants who completed the first survey was fifty-eight, and the total number of respondents who completed the second survey was sixty-five. The total number of case sets that could be used in the data analysis (those who completed both surveys) included fifty-four participants (Kim & Rao 2012). The data analysis included a total of fifty-four sets of data, indicating a response rate of fifty percent (50%). This is sufficient for statistical examination (Harrison et al. 2020; Baruch 1999; Wadsworth & Little 2000).

meaningful relationships are the foundation of all great partnerships. "Our relationships with church planters, partners, and other organisations are of utmost importance because they point to the most valuable relationship of all – our relationship with Jesus Christ. When we all work together in service of that relationship, we advance the Kingdom together." SCP was chosen because of their desire to collaborate on this academic research in which they believed identified a great need within their organisation but also a very great need for their church planter-leaders. The SCP organisation and the SCPLs benefit from the research outcomes from this collaboration.

Phase Five – Choice of Statistical Software and Tests

To perform the statistical analysis, a unique analytical software is used. The IBM SPSS is a universally recognised software processing system developed in 1968 for the purposes of analysing social science statistical data (Buchanan & King 1987; Maze 2013; Field 2013).⁵³ The IBM SPSS software system is a proprietary data software which is the most used software for social science statistical research (Field 2013). The decision to select IBM SPSS was made because it is so well-known and well-established as a reliable analytical software. Divergent social science research fields have utilised SPSS for reliable data outcomes (Field 2013; Buchanan & King 1987).

Most of the statistical tests selected for this research are primarily descriptive but some analyses incorporate correlational and inferential tests, commonly used in quantitative research (Neo 2020) The number of data sets used in the test, determines, to some extent, the choice of statistical models (Cohen 1988; Bethlehem 2010). According to Shukla & Iriondo (2021), descriptive statistics offer significant ‘statistics [that] include measures to find central tendency values like mean, median, and mode and perform statistical calculations to find the measure of variability or the spread of data with the range, variance, and standard deviation values’(Shukla & Iriondo 2021:1).

Some of the correlational⁵⁴ methods used here include the statistical models of Pearson’s r , Spearman’s ρ , ANOVA, and compared means which are used to show

⁵³ SPSS was originally known as the IBM System Processing for Social Science but is more commonly referred to as SPSS. SPSS was provided by Middlesex University for quantitative social science research.

⁵⁴ Correlation statistical models are often used to show the relationship between dependent and independent variables but can also show the relationship between two independent or two dependent variables. Often the strength as well as whether there is a positive or negative relationship can be seen through analysing the various correlational model outcomes. The correlation cannot show causation but the importance of the statistical significance of the relationships can inform about causation (Pereira & Sparks 2015; EZ SPSS Tutorials 2019).

relationship between variables (Field 2013:93).⁵⁵ The SCPLs' cultural intelligence mean score is used to show correlational relationships with some of the other data variables. Certain statistical tests such as t-tests, correlation, and ANOVA models are used to show relationships between two or more groups. These tests are used to examine some of the data relationships. In some instances, non-parametric tests are used when there are indications of non-normal distribution of data since non-parametric tests are less sensitive to data distribution.

Phase Six – Compilation of Survey Items: Survey One Questionnaire⁵⁶

The need for informed consent is a very widely understood issue not only in research but elsewhere. The informed consent instrument is the first item listed in both surveys and is labelled, 'Informed Consent Statement'⁵⁷.

Prior to the surveys, the researcher provided respondents with research details to explain the intentions and obtain their consent. The detailed information covers the need for their thoughtful attention required to complete the study's purpose and use of the data collection. The detailed considerations are shown in the following categories: (1) Invitation to join the research project; (2) Purpose of the research project; (3) Why Stadia was selected for the research; (4) Optional participation; (5) Participants are being asked to answer questions on their capacity; (6) Statement of risks and benefits; (7) Data protection, anonymity, and confidentiality statement; (8) Use of results and outcomes

⁵⁵ The data collected from the cultural intelligence construct, fear-based xenophobia construct, and other tested questions are best understood and explained through the varied statistical analytical models used to test validity and interpret data statistically (Ward *et al.* 2009; Boštjančič *et al.* 2018; Barzykowski *et al.* 2019). A few other statistical analysis models such as the ANOVA bivariate analysis model are also used though with reduced frequency.

⁵⁶ Survey One is attached as Appendix Two

⁵⁷ The referenced Detailed Informed Consent is embedded in both surveys and is attached in Appendix Two and Three.

from research; (9) Ethical approval for study; and last, (10) Contact information (provided contact information key figures of the project). The detailed consent meets the consent requirements and contributes to the research's methodological framework.

Following informed consent, both surveys begin with a multiple-choice question asking participants to provide their current intercultural contact status with immigrants. The initial survey question reads: "Q4 As the senior church leader, please select the statement that best describes your level of interaction with immigrants or refugees in your community. (Your engagement can be work-related or social)." The three statements from which they could select read: (1) "I am significantly engaged with migrants and refugees in my community."; (2) "I am somewhat engaged with migrants and refugees in my community."; or (3) "I am not at all engaged with migrants and refugees in my community." The survey question is designed to capture some of the intercultural contact data that is used to determine their intercultural capabilities and respond to capacity.

Secondly, survey one is designed to collect information regarding the SCPLs' demographic profile and uses standard demographic survey questions to do this. The details of the standard demographic information collection generally consist of gathering information regarding their age, education, sex, years in ministry, denominational affiliation, race/ethnicity⁵⁸, and language spoken at home. The data profile helps to define this particular group of church-planters and describes some of their unique qualities and characteristics.

⁵⁸ The Qualtrics™ software used a standard demographic profile collection. The table insert in the survey questions from Qualtrics™ refers to "Ethnicity" in collecting racial information. The references to ethnicity, when reporting demographic profile data and results, also refers to "Race". Many races self-identify as a conflation of race and ethnicity. White designation is racial but in the use of the survey generically is ethnic since 'African-American/Black' may be a racial designation or ethnic designation. To simply matters, they are conflated in the use of this study.

Survey one also includes the construct that collects their self-perceived attitudes, capabilities, and skills which comprise cultural intelligence capabilities. The instrument used is the ECQS© instrument.⁵⁹ The expanded model allows for a more refined theorising and testing of an individual's capabilities (Richter et al. 2020:384). Van Dyne et al. (2012) evaluated the psychometric properties of the ECQS© and proved statistical validity and reliability. Additionally, Confirmatory Factor Analysis (CFA) demonstrated: (a) discriminant validity for all four sub-dimensions and factors; (b) satisfactory levels of composite reliabilities of all four factors; and (c) correlations between the four sub-dimensions support convergent and discriminant validity (Van Dyne et al. 2012b:306–307).

The advantages of using the ECQS© cultural intelligence construct far outweigh any disadvantages. The expanded cultural intelligence instrument is made available for academic research at no cost to the researcher. The ECQS© has established empirical validity from rigorous statistical testing (Richter et al. 2020; Ang et al. 2020:34; Ott & Michailova 2018; Jurásek & Wawrosz 2021). The expanded cultural intelligence measurement addresses some of the known weaknesses of the original construct (Richter et al. 2020). The use of the expanded model provides a deeper, more nuanced understanding of strengths and weaknesses of particular areas of an individual's cultural intelligence capabilities (Van Dyne et al. 2012b). The use of the ECQS© model is used in numerous studies and at least five major studies tested 'its association with different cross-cultural outcomes, such as leadership' (Richter et al. 2020:387).⁶⁰

⁵⁹ Various measures are available to assess an individual's cultural intelligence. Thomas et al. (2015) developed a cultural intelligence measurement which has been used in various research studies but the most used measurement is the CQS© measure (Richter et al. 2020:382). The ECQS© provides a deeper understanding of cultural intelligence and allows for more refined theorising and testing (Richter et al. 2020:384).

⁶⁰ See for example: (Wawrosz & Jurásek 2021; Mor 2013; Mor et al. 2013; Philippart 2014; McComas 2014; Rockstuhl et al. 2015; Sharma & Hussain 2017; Azevedo & Shane 2019; Grubb 2015).

The ECQS© uses a 7-point Likert scale, which ranks from “1 = strongly disagree to 7 = strongly agree”. Respondents are asked to select the closest descriptive statement from the Likert-like scale that best represents their perceived attitudes. The cultural intelligence portion of the survey includes the opening statement, “Q15 – Explanation”, and survey questions “Q16.1- Q16.9” - Motivational CQ”; questions “Q17.1- Q17.12” – “Cognitive CQ”; questions “Q18.1- Q18.9” – “Metacognitive CQ”; and questions “Q19.1-Q19.9” – “Behavioural CQ”. Survey One presents the motivational CQ as the first sub-dimension.

Motivational CQ Sub-Dimension

The motivational CQ sub-dimension consists of three sub-categories, each of which contains three statements. The sub-categories are “Intrinsic Motivation”, “Extrinsic Motivation”, and “Self-Efficacy to Adjust”. The statement, “I truly enjoy interacting with people from different cultures.” is an example located in “Intrinsic Motivation”. “Extrinsic Motivation” contains the statement, “I value the reputation I would gain from living or working in a different culture.” Finally, the statement, “I am very confident I can persist in coping with living conditions in different cultures.” is an example found in the “Self-Efficacy to Adjust” sub-category.

Cognitive CQ Sub-Dimension

The second sub-dimension is the cognitive CQ, which contains the largest number of added sub-categories found in the ECQS©. The cognitive CQ sub-dimension contains two main sub-categories and twelve subsequent categories under the two main ones “Culture General Knowledge” is the first of the two main sub-categories. “Values” is the first sub=category under “Culture General Knowledge”. The statement “I can describe different views of beauty and aesthetics across cultural settings” Is one example from the “Value” sub-category. “Business” is the second sub-category, which contains two

statements. One example found in “Business” is the statement: “I can describe similarities and differences in political systems across cultures.”. The next sub-category is called “Sociolinguistics” and this category contains two statements. One example found in “Sociolinguistics” is the statement: “I can speak and understand many languages.”. The second main sub-category in the cognitive domain is called “Context-Specific Knowledge”. That category has one sub-category, which is called “Leader” and this sub-category contains five statements. One example found in the sub-category of “Leader” is the statement: “I can describe the ways leadership styles differ across cultural settings.”.

MetaCognitive CQ Sub-Dimension

The third sub-dimension is metacognitive CQ, which contains three sub-categories with three statements in each. The sub-categories are “Planning”, “Awareness”, and “Checking”. The statement “I develop action plans before interacting with people from different cultures” is an example from the “Planning” sub-category. In the sub-category of “Awareness” the statement “I am very aware of how my cultural background influences my interactions with people from different cultures” serves as an example. The last example located in the sub-category of “Checking” is the statement: “I make sure I adjust my understanding of a culture while I interact with people from that culture.”

Behaviour CQ Sub-Dimension

The final sub-dimension is the behaviour CQ, which also contains three sub-categories with three statements in each. “Speech Acts” is the first sub-category, where the statement “I modify the way I disagree with others to fit the cultural settings” serves as an example. “Verbal Behaviour” is the second sub-category, where the statement “I change my use of pause and silence to suit different cultural situations” serves as an example. “Non-Verbal

Behaviour” is the final sub-category, where the statement “I modify how close or far apart I stand when interacting with people from different cultures” serves as an example.

The purpose of the first survey is primarily to capture the SCPLs’ perceived levels of cultural intelligence and develop a demographic profile. The participants’ international experiences and intercultural contact results from Survey Two contribute the remaining evidence for determining their intercultural capabilities.

Phase Seven – Compilation of Survey Two Questionnaire⁶¹

The design of Survey Two comprises five sections, centred on the SCPLs’ affective and attitudinal behaviours, their intercultural contact and international experiences, and their biblical beliefs and motivation. The order of the items in Survey Two was informative but also somewhat arbitrary. The purpose of capturing any of the potential negative attitudes before other survey questions might influence responses justified the placement of the xenophobic measurement first (Frippiat & Marquis 2010).

The second survey incorporates diverse types of mixed-method survey questions and includes a total of twenty-five questions which are spread over the five major sections.⁶²

The first section in survey two is the Xenophobic Attitude Scale measurement section (Van der Veer et al. 2011).⁶³ The fear-based xenophobic measurement contains five

⁶¹ Survey Two is attached as Appendix Three. Questions “Q20 - Factors Affecting Congregation Engagement”; “Q21 – Pastoral Influence on Congregation Engagement”; and “Q23 – Lack of Factors that Affect Engagement” are not included in the detailed analysis. These questions were originally incorporated into the survey in the phase of survey design when the primary data voices were the TSP and the original research question and aim had to do with the leaders influence with their congregations’ engagement with migrants people. The design aim, question and sample set changed, and these questions do not contribute data useful in responding to the research questions and aim of the current research design.

⁶² Survey question designs can include “True/False”; “Ranking”; “Multiple-Choice”; “Strong/Weak”; “Open-ended Questions” and various other types. Using a variation of question designs increase validity of questionnaire and prevent survey fatigue (Frippiat & Marquis 2010; Loftus 1984),

⁶³ The fear-based Xenophobic Attitude Scale was granted use for academic purposes by expert designer, Dr. Van der Veer (Van der Veer et al. 2011; Van der Veer et al. 2013). The fear-based xenophobic attitude construct is used in this research project with permission by Dr. Van der Meer. This fear-based xenophobic

statements and uses a five-point Likert-like scale for statistical measurement. The five-point Likert-like scale ranges from “(5) Strongly Agree” to “(1) Strongly Disagree”. The xenophobic scale is shown in questions “Q5 – Explanation” and “Q6, 1-5 Attitudes”.

The conceptualisation of the xenophobic attitude scale is the result of the research project by Van der Meer et al. (2011). Van der Meer et al. (2011) evaluated the empirical validity of the hierarchical cross-national scale for a fear-based xenophobic attitudes construct using the Mokken Scale Procedure (Van der Veer et al. 2011:27). Van der Meer et al. (2011) developed this fear-based xenophobic attitude scale to measure threat-based or fear-based attitudes towards ‘foreigners’ or immigrants for participants in a Western context (Van der Veer et al. 2011). Van der Veer et al. (2011) suggest that xenophobia differs from other biases towards immigrants in that xenophobia ‘was a dominant attitude of fear of the “other” as well as fear of losing their national identity and purpose’ (Van der Veer et al. 2011:29). The fear of immigrants likely reduces individuals’ motivation to engage (Pettigrew 1998; Neuliep & Grohskopf 2000; Neuliep 2012). Additionally, the Van der Veer et al.’s fear-based xenophobic attitude scale measures ‘threat and fear-related aspects of xenophobic attitudes specifically in the context of Western countries’ which is particularly relevant for this research context (Van der Veer et al. 2011:39).⁶⁴

construct measures the xenophobic attitudes of participants in a cumulative scale which has advantages over other measurement models because this model provides an order of difficulty of items. Beginning with over 30 xenophobia-related statements, arranged in random order, through statistical models used for Mokken Scale Procedure, reduced the originally 30 statements to 14 statements and through further analysis and validity testing, the final construct uses five xenophobia-related statements to assess levels of xenophobic attitudes. This is the fear-based xenophobia-related attitude scale used for this research project. (Van der Veer et al. 2011).

⁶⁴ Other studies that use Van der Veer’s (2011) construct include (Karataş & Arpacı 2021; Ozer & Schwartz 2021; Baker et al. 2018)

Survey Two: Second Section - International Experiences and Intercultural Contact

Survey two, contains the international experiences and intercultural contact questions and are located in the “International Experiences” section. The questions in survey two located in this section include questions “Q7 - Other Countries Visited”; “Q8 – Number of Countries”; “Q9 – Length of Time Abroad”; and “Q10 – Frequency of Contact”. Several distinct types of questions are used to gather pertinent information about the SCPLs’ international experiences and contacts. The questions enquire about the number of countries visited, the amount of time spent outside the USA, and the frequency of meetings with immigrants. The data provides information about the frequency and duration of their travel abroad, as well as their current contact engagement levels. This information serves as preliminary data for determining the intercultural capabilities (CQ) of the SCPLs. The next chapter provides a summary of the findings.

Survey Two: Third Section - Examining Attitudinal and Affective Behaviours

The third section of Survey Two examines the self-assessment of the SCPLs’ attitudinal and affective behaviours. This section captures self-designed questions together with previously established questions from empirical research, which provide evidence of the SCPLs’ attitudes and emotions when reflecting on engaging with immigrants. The section comprises the questions “Q11-Q12” – “Satisfaction Levels”; question “Q19” – Importance of Engagement”; extrinsic factors are explored in question “Q22” – Covid-19 Effects”; and question “Q24” – Emotions about Engaging.”. The second survey contains these questions in different sections, but Chapter Six of the thesis explores them collectively.

Survey Two: Fourth Section – Examining Theological Beliefs

The fourth section included in survey two is the section entitled “Theological Beliefs”. The first question is theological positions and is formatted using the multiple-choice design and allows respondents to choose multiple responses. The use of the multiple-response question is designed to collect information concerning the SCPLs’ theological positions from which they believe influenced their engagement behaviours.⁶⁵ The theological positions’ statements reflect more specifically their theological beliefs about engaging with immigrants. The questions in this section which capture the SCPLs’ theological and biblical beliefs include question “Q13” – “Theological Positions”; question “Q14” – “Beliefs about Local Engagement”; question “Q15” – “Beliefs about Global Engagement”; question “Q16” – “Biblical Basis for Engagement”; and question “Q17” – “Open-ended – Biblical References for Beliefs”. Questions “Q14-Q16” have to do with their beliefs about local church involvement in engaging immigrants; beliefs about global missions; and beliefs about biblical basis for engaging immigrants. These questions are framed using the “yes-no” format for questions.

The open-ended question in “Q17” incorporates a skip-logic embedded in the statement, and asks respondents, “Do you believe there is a biblical basis for engaging migrant populations?” If respondents answer “Yes” to this question, are asked to provide two to three of their most relied-upon biblical references, which motivate them to engage with migrant people. SPSS categorically codes the responses for analysis.

⁶⁵ A total of eighteen theological positions were presented to the participants, with one of the options designated as “Other” and allowed participants to fill-in a different response than those given positions.

Survey Two: Fifth Section - Examining Motivation Data

The fifth section in Survey Two is labelled “Engagement” and includes questions structured to capture the SCPLs’ motivational basis for engaging migrants. This section centres around various extrinsic issues related to engagement including possible extrinsic obstacles to engagement. Some of the more prominent extrinsic factors are presented which might affect their engagement activity. Most of the questions in this section use a mixed-method type of survey questions. The questions in this section include “Q18.1-18.3” – “Motivation and Extrinsic Factors”; and “Q25” – “Single Most Influential Reason to Engage”. These questions are covered in detail in Chapter Six of the thesis.⁶⁶

The final survey question provides an open-ended frame in which respondents are asked to communicate their single most influential motivator for engaging. The survey question Q25 reads: “Q25 In your opinion, what is the single most influential factor that *motivates you* to engage with immigrants or refugees?”. Respondents are given space that permits a detailed answer. Most answers reflect brief responses. These responses since they are word-based and not numerical-based cannot directly be loaded into SPSS for analysis. Respondents’ written remarks are categorised and coded (meaning each category is assigned a numerical representation), and once loaded into SPSS, they are usable for analysis. The results are shown in Chapter Six of the thesis.⁶⁷

⁶⁶ A few questions were presented that centred around collecting information pertaining to some of the SCPLs’ affective and attitudinal behaviours about engaging migrant people. The last question in survey two includes another open-ended question. The last question in the survey asked the SCPLs to identify what their single most influential factor was that motivated them to engage with immigrants. The parameters of this open-ended question did not require a biblically-oriented answer but could reflect any motivational basis for them.

⁶⁷ One final note, if any statement found in the surveys is used in other research, the academic source is identified. Generally, any questions used in both surveys that are not specifically related to extant studies are self-generated questions informed from knowledge gained from the existing literature. Since there are no other comprehensive studies which parallels this study, some of the questions are undoubtedly original.

Phase Eight - The Preparatory Processes⁶⁸

This preparatory stage began with Stadia organisation assigning a project manager who helps coordinate all logistical aspects necessary for the delivery of the survey instruments to participants. The internal logistical support team worked in tandem with the researcher to set parameters for selecting participants, determining the dates for survey distribution, the survey distribution, the processes and frequencies for sending follow-up email reminders, and communication protocols between Stadia and researcher. The logistical decisions occurred over a four-month period which included weekly Zoom meetings. The logistical details were set forth and confirmed during this stage. The logistical support team also helped with internal organisational coordination and especially with integrating the proposed date of distribution of surveys with other internal organisational plans to avoid potential schedule conflicts that might affect distribution. The logistical support-team also collaborated with researcher to conduct practice-distributions to volunteers or *non-participants* in the study to evaluate access and use of the Qualtrics™, the survey link and distribution process.⁶⁹ After the finalisation of these details, the surveys were ready for release to the participants.

Many details are discussed that guide the distribution and collection of data. Some of the meticulous details under consideration regarded the specific choice of words used to communicate the purposes of the study. This detailed selection is stated in the explanatory email.⁷⁰ The explanatory email not only describes the purpose of the research but includes the promise of anonymity for participants; the value of this research project; explanation

⁶⁸ The logistical communications are attached as Appendix Eight.

⁶⁹ These practice distribution and participation responses are not included in primary data.

⁷⁰ Explanatory Email added to the Thesis as Appendix Five.

of the benefits which include access to results for participating in the research project; and how the survey distribution processes would unfold.

Data Distribution, Retrieval, and Preparation for Processing

Email distribution is the primary distribution method selected for the surveys. After the initial email distribution of the survey links, other options were discussed, and the decision was made to provide a second access option to the survey links by sending the links directly to participants' smartphones. The smartphone access allowed for a more convenient access point for the surveys. Included in two separately embedded research links for each transmission or distribution to the participants, is the Qualtrics™ direct link, which is accessible by either email or smartphone. The SCPLs had the option to take each survey back-to-back, return to any incomplete portion, or begin a new survey at any convenient time.

The original email distribution was sent to one hundred and eight church-planter leaders in June 2021. The decision was made to not include a survey termination date in the emails since research shows that end-dates often lessen response rates (Phillips et al. 2016; Harrison et al. 2020). Over the course of two months, a total of eight reminder emails are sent to participants, and each Stadia church-planter is repeatedly encouraged to take both surveys. The researcher and logistical support team updated a detailed accounting of each participant's recorded survey response weekly during the open-ended period, ensuring accurate information about each participant's survey completions. The SCPLs received email reminders if they did not participate in either survey or if they completed only one of the two surveys during the time the surveys remained open. The direct access to the surveys continued for a period of two months, and afterwards, because of the slowed saturation return rate, access to the surveys closed in August 2021. Survey

responses were collected, and the preparation of data analysis processes began, which was extensive and involved a few different critical stages.

The Data Analysis – (IBM SPSS)

The data, originally stored and collected from Qualtrics™, is now uploaded into IBM SPSS for statistical analysis. Initially, Middlesex University provided a licensed model for SPSS, for the analysis of the empirical data. During the course of the research, Middlesex licensing for IBM SPSS₂₅ did not renew which required downloading a new updated version, SPSS₂₇. The SPSS₂₇ was downloaded and is now used to re-analyse most of the data. The results do not show any statistical compromise occurring between the two versions and the process continues.

Once all the data was uploaded into SPSS, the raw data needed to be “cleaned”⁷¹ before any statistical analyses can be performed. The cleaning process included eliminating incomplete surveys, assigning a number to each participant for quick reckoning of data participants; elimination of embedded fields assigned by Qualtrics™ which are not necessary for analysis in SPSS. In some cases, the participant did not complete every answer. In that instance, a code was entered into the data in SPSS that signalled the answer was left blank. The data was cleaned and ready for analysis.⁷² The completion of the research strategy phases provides the opportunity to acknowledge some of the challenges recognised in this study.

⁷¹ The process of cleaning data involved deleting embedded fields that were in place for various reasons. IP addresses, date, length of time, email addresses, and other such unnecessary information were ‘cleaned’ from the raw data displayed in SPSS. Additionally, numerical numbers were assigned to each respondent for tracking consistency between both surveys. Data fields and labels were changed to be more descriptive when selecting fields to analyse (Buchanan & King 1987; Anon 2013; Maze 2013).

⁷² Middlesex University provides access to the proprietary software for students involved in quantitative research. The university also provides access to tutorials and one-on-one tutoring if requested.

Methodological Limitations

Recognisably, any argument for intercultural capacity could not possibly include all of the criteria affecting an individual's capacity formation. The present study chooses to focus on the most salient critical factors for capacity in the context of the SCPLs and operates within these intentional parameters. Some of these intentionally set limitations originated from decisions made prior to beginning the research process, but others emerged from the research process itself.

1. The current research examines a highly understudied professional group, namely church-planter leaders in the USA, as the area of focus. The particular study centres on one select group of church-planter leaders who are part of one organisation but who plant and lead churches all across America. The lived experiences and background of the SCPLs and their exposure to intercultural engagement with diverse people may be limiting, and this potentially affects capacity (Turnbull 2019:121). In such a context, the development of interculturally capable church-planter leaders, even with adequate training and awareness, may not be fully achievable.
2. The study analyses quantitative, not qualitative data. A mixed-methods approach might provide deeper insights into nuances affecting capacity for the Stadia church-planter leaders, but a mixed-method approach was not feasible. However, the statistical data provides a great many important insights about the SCPLs, since Deacon (2008) suggests, that numerical outcomes provide a portrait of the participants (Deacon 2008:93).
3. The research scope has practical limitations. To include all of the factors that might be included in a study like this would be beyond the scope of the project. Some of these other critical factors might include congregational capacity,

spiritual practices or formation, spiritual disciplines, church locale, building use, vision, mission, and purposes for the local church (Bobbitt 2014; Bruce et al. 2006).

4. This type of study could consider several migrant-related studies but does not find it necessary to include them. The studies cover migration identity, politicisation issues in migration, cultural intelligence capabilities of migrants, nationalism or fundamentalism attitudes, socio-economic impact on migration, religious positions of migrants, and gender-focused studies.
5. Studies of intercultural competence cover a wide-range of competencies and models for measuring them. Many related intercultural competence models measure other valuable information, such as cross-cultural adjustment, cultural sensitivity, or cultural adaptation, but this research eliminates these models and leaves them outside of their scope. The research does not aim to add new theories about cultural intelligence or any of the other incorporated constructs. If that were the case, rigorous advanced statistical testing would need to be performed, using appropriate hypotheses, to evaluate the existing theory (Ang & Van Dyne 2008b; Rockstuhl & Van Dyne 2018).
6. Cultural intelligence is not limited to individuals. Studies show organisations may also be culturally intelligent (Kubicek et al. 2019; Siakas & Siakas 2015). This study does not prioritise the levels of organisational cultural intelligence within the SCP, but they could be addressed in the future. Research outcomes may indirectly critique some of the organisational policies and practices through some of the recommendations provided for future equipping and education of the church-planter leaders in SCP. This study, however, is not a critique of SCP's organisational policies or procedures but is about the individual church-planter's capacity, which contributes to the cultural intelligence literature.

7. The study does not consider other related, domain-specific intelligence research. These domain-specific intelligences include emotional intelligence, general intelligence, and social or practical intelligence. These other domain-specific intelligences could, arguably, affect their capacity but are not explored in this study (Wang et al. 2021; Rockstuhl et al. 2011).
8. The research does not cover all the vast areas of missiology and has to set certain limitations. The missiological focus is limited to the subjects of missiological and theological understanding related to engaging the nations, and in particular, as they relate to immigrants and migration.
9. Many of the various fields in human psychology and behaviour studies are also excluded from this study, but they could contribute to a better understanding of capacity. For example, intergroup contact theory is not a construct applied directly in this study but might offer additional insights regarding capacity.

All of these and many other considerations are valuable contributions to a capacity study. The result is that there are limits to defining any clear position of capacity, and the solution is to build on the key research questions, existing relevant studies, and empirical outcomes (Turnbull 2019). Some factors being included, but others excluded, does not make them less important, since the scope must fall within an achievable range for an independent researcher. The study's delimitations provide the necessary path forward.

Conclusion

The chapter outlines the rationale for, and design of, this quantitative study. The chapter fully addresses the reasoning for the quantitative study's structure, the response to research expectations, and the challenges acknowledged in this study. The study provides the methodological basis for capturing the SCPLs' self-assessed attitudes, beliefs, and

capabilities in order to respond to the gap in the literature for intercultural leadership capacity.

The next chapter details the data analysis processes and reports data findings regarding the SCPLs' demographic profile, international experiences, and intercultural contact behaviour. Chapter Five fully explores the benchmark levels of the SCPLs' intercultural capabilities based on the data outcomes from this next chapter.

Chapter Four – Exploring Demographic Profile, International Experiences, and Intercultural Contact for Capacity

Introduction

The overlying argument for this research is that the SCPLs require a strong intercultural capacity for effective engagement with immigrants in the USA.⁷³ The rationale for intercultural capacity emerges from the growing necessity for the SCPLs to respond successfully to increasing heterogeneity and other ensuing effects from immigration. Before capacity can be known, the study explores some of the engagement mentation that occur which leads to engagement with immigrants, which contributes to their capacity.

This chapter creates a profile of the unique traits of this group of church-planters, and these traits provide valuable insights into their cultural intelligence capabilities, a topic that is covered more thoroughly in the next chapter. First, the demographic representativeness of the population sample set of the Stadia church-planter leaders is investigated.

After exploring the demographic information, the data from the SCPLs' intercultural contact and international experiences are explored. The next chapter reveals the significance of these international experiences and contact, providing additional insights into the cultural intelligence of this group of church-planters. The combined evidence in

⁷³ The current study centres around church-planter leaders and not their entire congregations because the need to establish the importance for the biblical mandate for missional engagement first focuses on the leaders but future research ought to include the focus on the local church corporate engagement. Leadership studies continue to show the relationship between the leaders' intentions and the followers' responses to those intentions are very strongly related and thus, the research is designed to study the church-planter leaders foremost (Jester 2019; Vilkinas et al. 2019; Francis et al. 2011).

Chapters Four and Five mark the church-planters' level of cultural intelligence, which is a behaviour activity in the engagement mentation phase.

Methodology⁷⁴

The previous methodology chapter provides a detailed discussion of the procedures used to select the one-hundred-and-eight participants who served as the convenience sample (Andrade 2021). The design framework establishes that when using more than one survey instrument to collect and examine data for use in the same study, the exact same respondents must complete every survey instrument used in the study (Kim & Rao 2012). The current project follows the precedent established by Kim & Rao (2012). To be eligible for inclusion in the study, participants must complete both surveys, and the different response rates for the two surveys influence these conditional criteria.

The number of participants completing the first survey totals fifty-eight and the number of respondents completing the second survey totals sixty-five. Based on the main condition for inclusion, the total number of case sets, in which participants completed both surveys, equals fifty-four respondents (N = 54). The fifty-four respondents include fifty males; three females, and one non-identified. The total response rate for both surveys is significant at fifty (50%) percent which is a healthy response rate when compared to other comparable-sized studies. The fifty-four data sets are quite sufficient for statistical analysis from which the data sets are capable of producing empirical evidence about this group of church-planters (Budiu & Moran 2021; Mügge 2016; Wadsworth & Little 2000).⁷⁵ Several studies support the case sufficiency and are a part of a collection of

⁷⁴ A detailed explanation of participants and other related studies to case sets are discussed in Chapter Three. The information in this section is summarised here to provide a context for the analyses in this chapter.

⁷⁵ The sufficiency for the number of data sets emerges from two related studies. The first one is a meta-analysis that examines over one-hundred-and-seventy thousand academic research projects, and found, on average, survey response rates by participants fall between fifty to sixty percent (Baruch 1999:421).

doctorate studies involving smaller sets of church leader participants. They include cultural intelligence in global church leadership (ten participants) (Dean 2007); the effect of hospitality on parishioners (twenty participants) (Thomas 2018); cultural intelligence and leadership skills (ninety-one participants) (Taylor 2010); and last, cultural intelligence capabilities in short-term exchange programs (forty-two participants) (Neal 2018).⁷⁶

Finally, internal calculations from the QualtricsTM software estimated that each survey would take approximately ten to twelve minutes to complete. According to QualtricsTM metrics, no participant elected to take both surveys back-to-back, and the average length of time between surveys for individual participants was between two and three days.

Data Measurement: Demographic Profile, Intercultural Contact, and International Experiences

Each survey begins with the same detailed scripted information, informing participants about the research intent and purpose. The statement also includes additional assurances of confidentiality and anonymity for participants. The scripted material is labelled “Q2 Informed Consent”. The methodology chapter thoroughly discusses and justifies the order of the initial survey questions. Survey questions “Q2 through Q4” are repeated in both surveys, but one final explanation is added here.

Baruch’s (1999) meta-analysis found that participants who have high-ranking leadership positions typically have a much lower response rate which is around thirty-six percent (36%). The church-planter leaders likely fall into this category of high-ranking leadership positions (Oh 2018; Cafferata 2017b; Blair 2022).

⁷⁶ The research rationale and purpose was submitted to the Stadia leadership and they agreed to partner for the purposes of conducting this academic research project. The research provides valuable outcomes for the Stadia network in exchange for their willingness to participate and provide the critical convenience sample needed to accomplish this research plan. The relationship was established and the data collection process commenced.

A general assumption is made regarding the order in which the participants complete the surveys. The assumption is that respondents will complete Survey One before proceeding to Survey Two. The surveys do not have a specific order for completion, so participants are not required to take them in any particular order. With one slight exception, both surveys repeat and embed the exact language regarding “Q2”, “Q3”, and “Q4” to address any issues with survey order. Survey Two contains one added instruction regarding their response to question “Q4”. In Survey Two, “Q4” reads: “Q4 In Survey A, you indicated the level of engagement with migrants and refugees in your community. The question is the same as in the first survey. Please select the *exact* same response that you provided in your answer in Survey A.”. The language in survey two was added because results from the pre-test survey showed participants changed their responses to this question between surveys.

After covering the first three embedded questions, “Q2” through “Q4”, survey one begins with the data collection of the demographic profile information from the SCPLs. The title of survey one is “Phase I – Capacity for Engagement”. Academics recognise the survey statements that collect demographic data as standard demographic questions (Frey 2015; Silver 2021). The demographic profile questions are embedded in questions “Q5” through “Q14” of Survey One.

The next section in this chapter explores the SCPLs’ international travel experiences and intercultural contact responses which subjects are located primarily in Survey Two. The title of Survey Two is, “Phase II – Capacity for Engagement”. The questions collecting data for these subjects are taken from Survey Two questions “Q7” through “Q10” and are located in the section labelled “International Experience”.⁷⁷ The first survey question

⁷⁷At this point there is a need to introduce the reasoning behind the strategic use of selected terminology in the surveys. In some of the statements, the surveys incorporate the term ‘migrant’, ‘immigrant’ or ‘refugee’

specific for collecting information about their international travel begins with “Question Q7” which asks respondents if they have ever travelled outside of the USA. The purpose of question “Q7” is to capture their travel outside the USA and the question uses a “skip-to logic” format. The “skip-logic” design is embedded within the logic format applied to “Question Q7”. For this question “Q7”, respondents are given a simple “yes” or “no” type of response from which to choose. The “skip-logic” factors in viable alternative responses and based on the condition, if respondents travelled outside the USA, the question leads to the next question, “Q8” which continues with the sequential order of the remaining questions. If they have not travelled outside the USA, then the survey-format function skips to survey question “Question Q10”. The “skip to” technique is a viable survey construction tool to avoid covering irrelevant survey questions for the participant. The remaining questions that collect data information on the SCPLs’ international travel experiences and intercultural contact also are located in Survey Two. These questions include “Question Q9” time spent outside the USA and “Question Q10” current frequency levels of intercultural engagement.

Statistical Analyses

IBM SPSS software performs the statistical analyses (Field 2013). The analysis begins by using central tendency or descriptive statistics, which calculate means, medians, and standard deviations for most data sets. This chapter and subsequent chapters establish the mean values, which serve as the foundation for various comparison analyses and ultimately, contribute to the production of most of the data results for this research.

to represent the audience with whom the SCPLs are interacting, but in other instances, the terminology includes ‘people of different cultures’ or ‘people from different countries’. The use is strategic and is made to identify possible word-oriented biases based on their responses. The responses, which might reflect differently for each question, may indicate biased associations to the terminology.

Descriptive statistics are used to describe or summarise the data (Byrne 2007:32). Central mean tendency describes the most commonly referred to measurement in statistics and represents the average measure of the total sum value divided by the total number of data sets (Byrne 2007:39). The range of data is best interpreted by comparing the data results with the standard deviation results. The standard deviation, which is the most complex measure of spread, is widely used in statistical analysis. Only continuous variables can use the standard deviation, which depends on the mean calculation (Field 2013:10).

A few statistical models will use the cross-tabulation model. The cross-tabulation displays data in table format for the purpose of analysing whether or not one 'variable's' distribution is contingent on another's' (Byrne 2007:41). This statistical model is used most often to show relationships between two variables and mainly allows for a visual representation of the comparative data. IBM SPSS uses the compared means function to compare categorical and interval mean data. A one-way ANOVA is performed on some of the data to determine any statistical significance between the mean differences.

Exploring Demographics, International Experiences, and Intercultural Contact

The demographic profile questions used to collect data are standard demographic queries used in surveys (Jabine et al. 1984; Loftus 1984). Demographic data are helpful in recognising and distinguishing the studied population sample group. People believe that each population set possesses unique social characteristics that help define it and set it apart from other groups (Silver 2021; Coppock & McClellan 2019). The profile material identifies some of the unique characteristics and background of the group and may reveal certain trends when compared with different traits and skills (Taras 2020:281). This could reveal gaps regarding the role of demographics for ministry-related cultural intelligence studies. As the United States' population changes, the necessity increases to identify the

effects of cultural diversity on the church-planters' mentation phases. Examining the possible effects of heterogeneity resulting from immigration in the church-planters' engagement mentation processes is a critical step that contributes to a new area of leadership capacity, an important outcome of this study (Compton 2021:1664).

International experiences and intercultural contact can increase a person's deeper understanding of cultural differences gained from exposure to unfamiliar cultural settings (Ng et al. 2008). International experiences provide many learning opportunities for observing others and their behaviours, from which the person develops key cultural intelligence capabilities (Davidson 2020; Poort et al. 2021; Bhardwaj 2021:3).

Travel abroad experiences and intercultural contact are known to increase individual's understanding of cultural behaviours and norms, making them more effective in cross-cultural interactions (Engle & Crowne 2014; Bhardwaj 2021). Intercultural contact and international experiences have a significant impact on cultural-specific knowledge, thereby enhancing cognitive cultural intelligence capabilities (Hofstede 2001; Ang et al. 2018). Increased intercultural capabilities from respondents' travel abroad and contact are applicable for use in any cross-cultural setting, including within host contexts (Michailova & Ott 2018:73).

Results: Identifying Church-Planter Participants for this Study

The importance of including the demographic profile data here is for the purpose of forming a descriptive picture of this group of church-planters. The most notable result from the profile outcomes is the general indication that respondents are a tightly-bound, homogeneous group of church-planters. They comprise predominately of a white

race/ethnicity; are almost all US nationals; almost all households speak English as the primary language; are mostly well-educated; and they consist mostly of middle-aged men.

The data results begin with the race/ethnic composition of the SCPLs. The details are shown in Figure 4.1 – “Response to Race/Ethnicity”, which displays the first set of results.⁷⁸

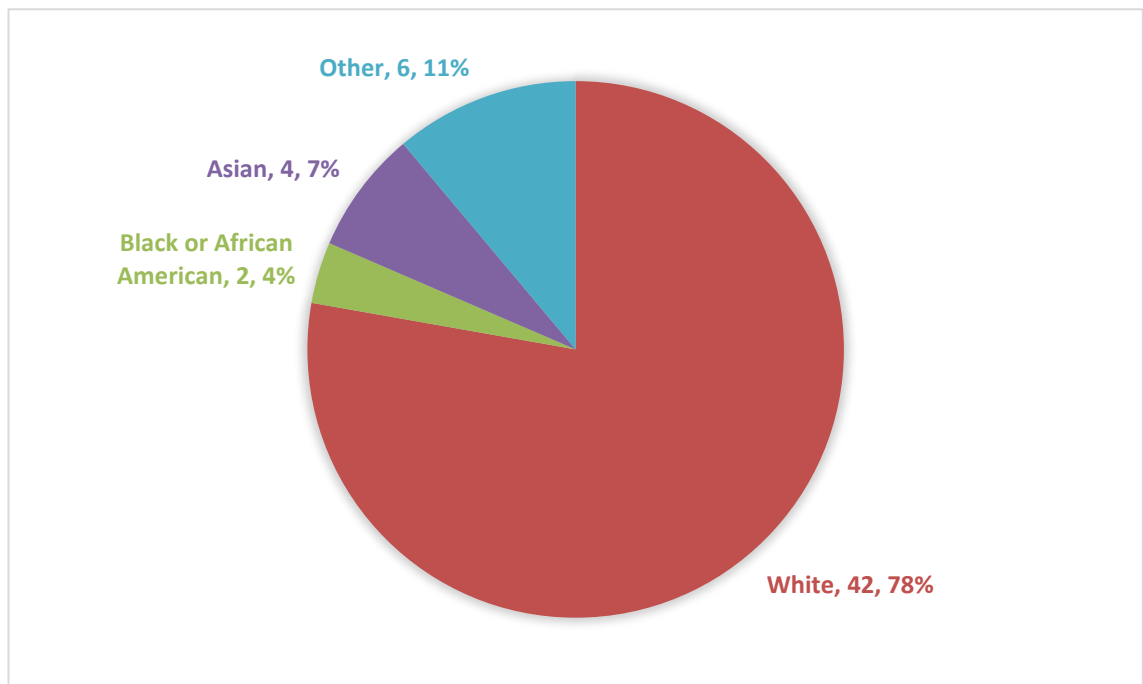


Figure 4.1 – Response to Race/Ethnicity

The first demographic outcome demonstrates evidence of the SCPLs’ race/ethnicity. The obvious majority of respondents (78%) designate “white” as their race/ethnic background. The respondents who identify as “Black or African-American” comprise four (4%) percent; those who identify as “Asian” comprise seven (7%), and the remaining “other” group comprises eleven (11%) percent. The “other” includes those who identify as Hispanic. The chapter’s discussion section further explores the implications of this outcome.

⁷⁸ Figure 4.1 data originate from question Q6 in Survey One.

A related question to respondents' ethnic background is question "Q7" which asks respondents to indicate their birth-place origin. Two of the fifty-four respondents (or 3.7%) selected the "United Kingdom" as their birth-origin, and one respondent selected "Mexico" as his or her birth-origin. The remaining 51 respondents (94.4%) selected "U.S." as their birthplace. There are no figures displaying "Q7" data outcomes since the data distribution leans strongly toward American birth-origin.

Another related demographic question is about the primary language spoken at home. Question "Q14" asks respondents about their primary language; but again, no graph displays these responses. This is because English is the primary language spoken at home for fifty-three (or 98.1%) of the fifty-four respondents. Only one respondent selected "Spanish" as the primary language spoken in the home (or 1.9%).

The education levels of the SCPLs are explored next. The church-planters are an educated group of leaders. The majority of church-planters indicated that they hold at least an undergraduate degree but many indicated they have higher levels of education. The educational levels for the church-planters are shown in Figure 4.2 – Educational profile below.⁷⁹

⁷⁹ The data display for Figure 4.2 is in response to "Q13" regarding educational background.

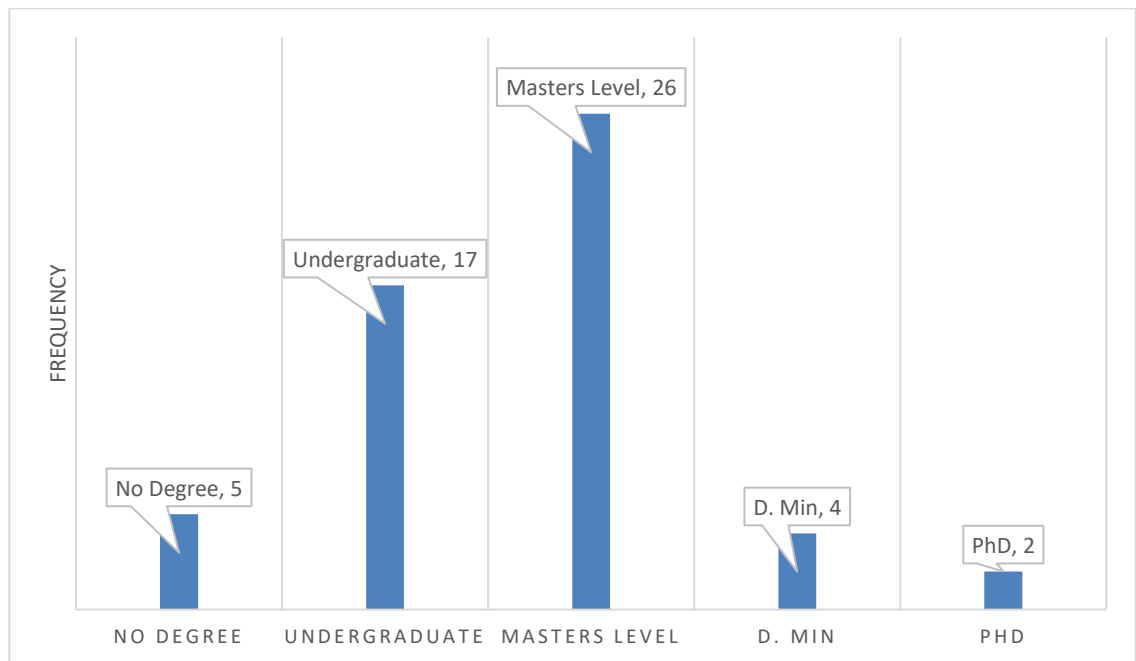


Figure 4.2 – Education Profile

The most noteworthy response from the education outcomes indicates that five respondents (or 9.3%) of the fifty-four participants, reported having “no college degree” at all. The major distinction in the results in Figure 4.2 is the distinction between those who have no undergraduate degree and the results of the postgraduate numbers. Forty-nine (or 90%) of the fifty-four church-planters indicate they have a university degree or higher. The chapter’s discussion section explores the implications of this data.

The next set of demographic data is the age profile. The data results from the age profile are displayed in Figure 4.3 – Age Profile , below.⁸⁰

⁸⁰ Figure 4.3 – Age Profile data originate from question Q8 in Survey One.

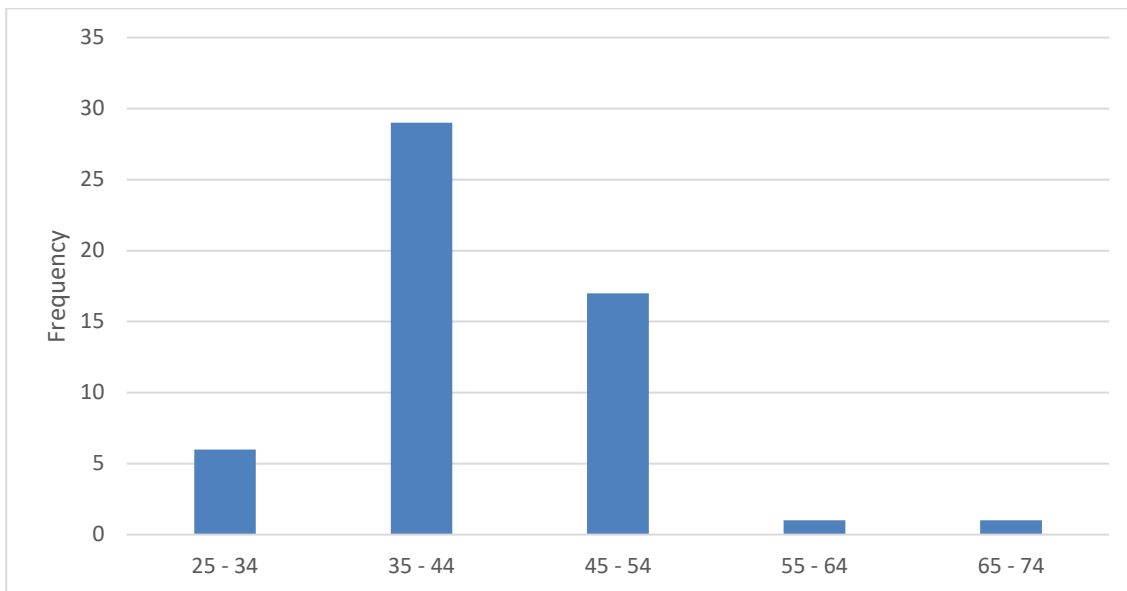


Figure 4.3 – Age Profile

The median age for the church-planters is between 35 and 44 years of age, which is the most selected age-range for respondents. The data shows that twenty-nine respondents (or 54%) of the fifty-four respondents fall within that range. The second most selected age range is forty-five to fifty-four years, indicating that seventeen (or 32%) of the fifty-four respondents are in the range of forty-five to fifty-four years of age. One of the fifty-four participants is between the ages of fifty-five and sixty-four. What the participants' years of formational and practical experiences, within each of the age groups, contribute to the current results is not known from the data in this study. In the case of Turnbull's (2019) study, the effects of lived experiences when comparing age range with race, ethnicity, and engagement with migrants showed statistical significance (Turnbull 2019).

When it comes to gender, most of the respondents are male. There are fifty participants (92.6%) of the fifty-four respondents who selected "male" as the gender-designation. Three (5.6%) of the fifty-four participants remaining indicated they are "female", while the remaining one participant (or 1.9%) of the fifty-four, does not designate his or her

gender. The data outcomes presented in Figure 4.4 – Gender Profile, below, pertain to question “Q5” from in the first survey.⁸¹

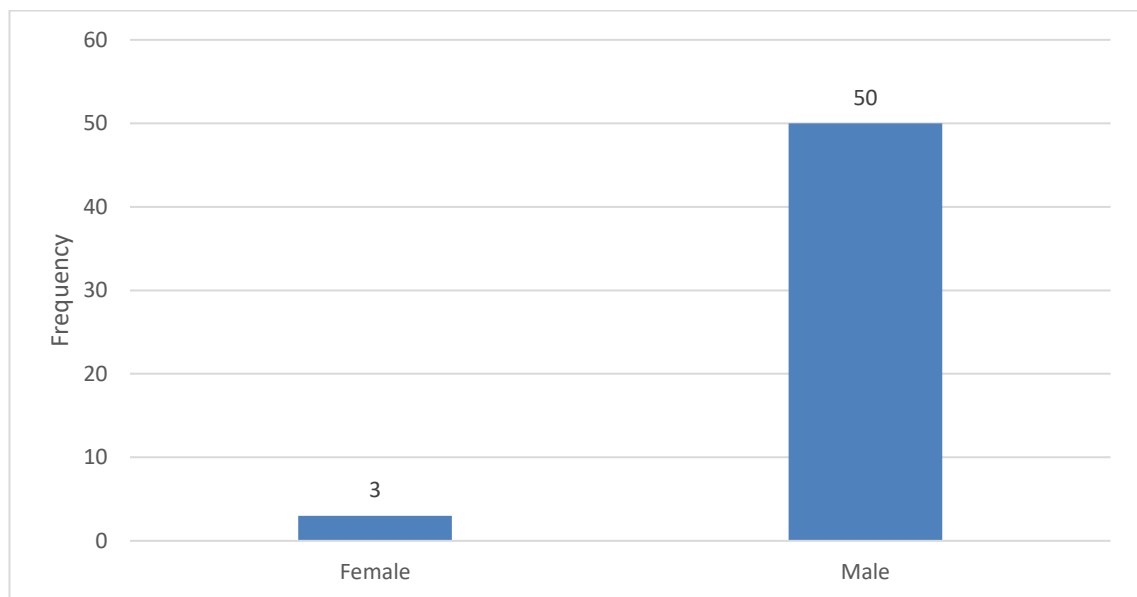


Figure 4.4 – Gender Profile

Certainly, if the number of data sets for gender representation were larger, the meaningfulness of any analysis of the gender differences might be sufficient to justify examining the relationship between gender-designation and other key variables such as cultural intelligence capabilities and engagement levels. Indeed, this group of respondents’ gender-designation results heavily favour males. The gender results are mentioned here because the evidence from the gender-designation may indicate a bias of group homogeneity. The predominant number of males in the group might account for the inference of bias when there are no data findings that directly support the implication. The gender gap distinction continues to support the findings that this group is a tightly-bound homogeneous group of white, middle-aged male church-planter leaders.

The survey’s question, “Question Q9”, asks individuals to provide profile information regarding their marital status. Respondents could choose from: (1) “Married”, (2)

⁸¹ Figure 4.4 – Gender Profile data originate from question Q5 in Survey One.

“Widowed”, (3) “Divorced”, (4) “Separated”, and (5) “Never married”. Fifty-three respondents indicated (1) “Married” and one indicated (1) “Widowed”. No studies show a correlational meaningfulness between marital state and cultural intelligence. The determination of marital status does not appear to increase the significance of this study; rather, it contributes to a richer understanding of this group of respondents.

The denominational designations made by respondents indicate that the entire group of church-planters may reflect an evangelical association. Figure 4.5 – Denominational Profile presents the denominational findings in response to question “Q11” from survey one.⁸² The data in Figure 4.5 shows that forty-six (or 85%) of the fifty-four respondents identify as “non-denominational or independent”.

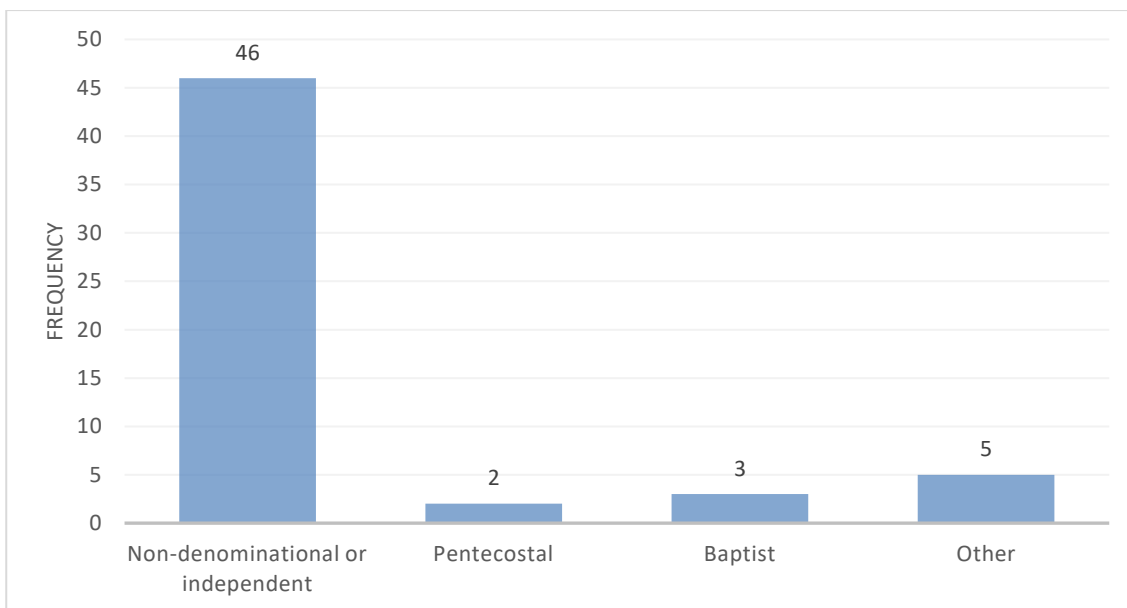


Figure 4.5 – Denominational Profile

Two respondents (or 3.7%) of the fifty-four respondents selected “Pentecostal”. Three respondents (or 5.6%) of the fifty-four respondents selected “Baptist”. The remaining five respondents (or 9%) designate ‘other’ as their denominational choice. Of those

⁸² Figure 4.5 – Denominational Profile data originate from question Q11 in Survey One,

respondents who select the “other” category, two respondents (or 3.7%) of the fifty-four respondents reply with ‘Christian Missionary Alliance’ as their denominational association. One of those five respondents who selects the “other” category indicates that ‘Christian Church’ is their denominational affiliation. One of the five respondents (or 1.8%) of the fifty-four respondents indicates that ‘Wesleyan’ is their denominational affiliation. Last, one of the five respondents (or 1.8%) of the fifty-four respondents who replied ‘ECC’ is their denominational affiliation.

The congregational size is a variable originally added to the questionnaire during the pre-test phase. The membership total connects partly to the denominational affiliation and the decision was made to keep the question in the survey. The data displayed in response to question “Q12” congregational membership totals are not displayed here in the chapter since they no longer contribute to the primary question and aim of the research.⁸³

Another related key demographic factor that contributes to profile information about the SCPLs is the number of years respondents have been in ministry. The survey statement “Q10” provides a blank entry for their years in ministry. Figure 4.7 presents the results of the years in ministry.⁸⁴

⁸³ The relevancy of the congregation size might have greater importance if the congregational size was significant enough that the church-planter was exposed to multicultural members, but in this research that is not explored. Figure 4.6 is now Appendix Nine.

⁸⁴ Figure 4.7 – Ministry Experience data originate from question Q10 in Survey One

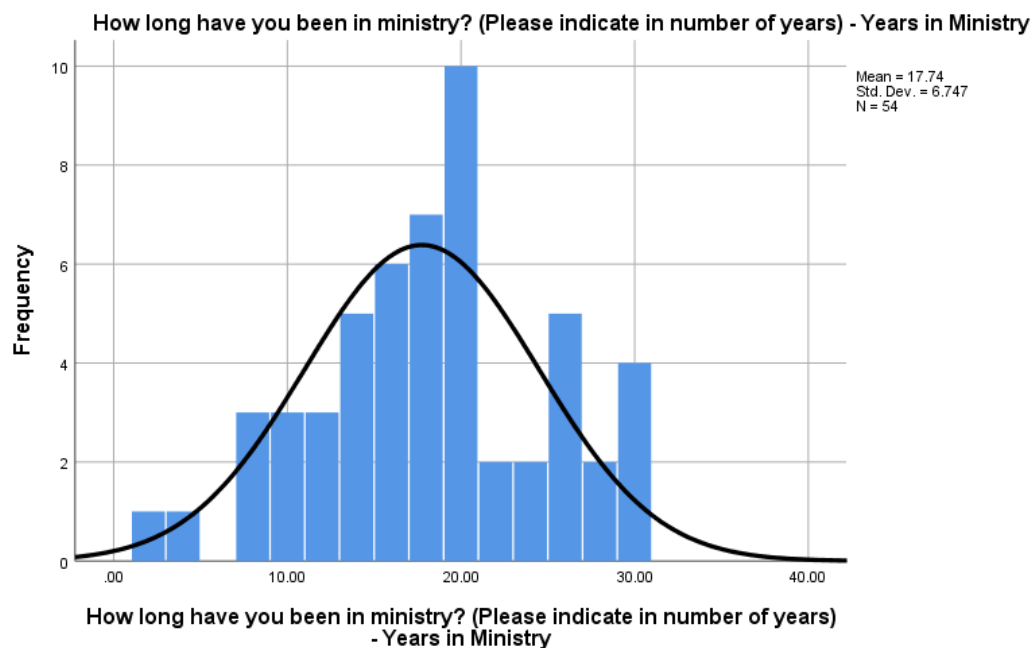


Figure 4.7 – Ministry Experience

For all of the respondents, the mean number of years in ministry is nearly eighteen (17.8) years. The largest number of respondents, or a total of ten (or 18%) of the fifty-four respondents, accrued over twenty years of ministry experience. The next two groups of respondents each indicate that five (or 9%) of the fifty-four respondents have fifteen years of experience, and five (or 9%) of the fifty-four respondents have seventeen years of ministry experience. One comparison between the results in Figure 4.7 and extant research is Turnbull’s (2019) study. Turnbull showed that thirty-three clergy had less than fourteen years’ ministry experience while another twenty-five clergy had more than fifteen years. The comparison between the two studies is relevant because of the connection between levels of cultural intelligence and multicultural exposure.

The demographic profile of this particular sample set of church-planters in the USA becomes clearer. The next set of data variables examined are intercultural contact data and international experience data, which will contribute additional valuable insights into this unique group of church-planters and will likely offer important clues to the levels of

their intercultural capabilities and capacity. These two key elements, international experiences and intercultural contact, are also known to increase an individual’s cultural intelligence and increase motivation to engage with others who are culturally different (Moon et al. 2012; Michailova & Ott 2018; Kim & Van Dyne 2012b; Vilkinas et al. 2019; Michaels et al. 2021).

Results for Intercultural Contact

The first data collection statement which accumulates information about the participants’ current intercultural contact engagement activity comes from survey question “Q4” in Survey Two.⁸⁵ The results are reported in Figure 4.8 – Engagement Status. The results show the self-reported engagement levels designated by the SCPLs.

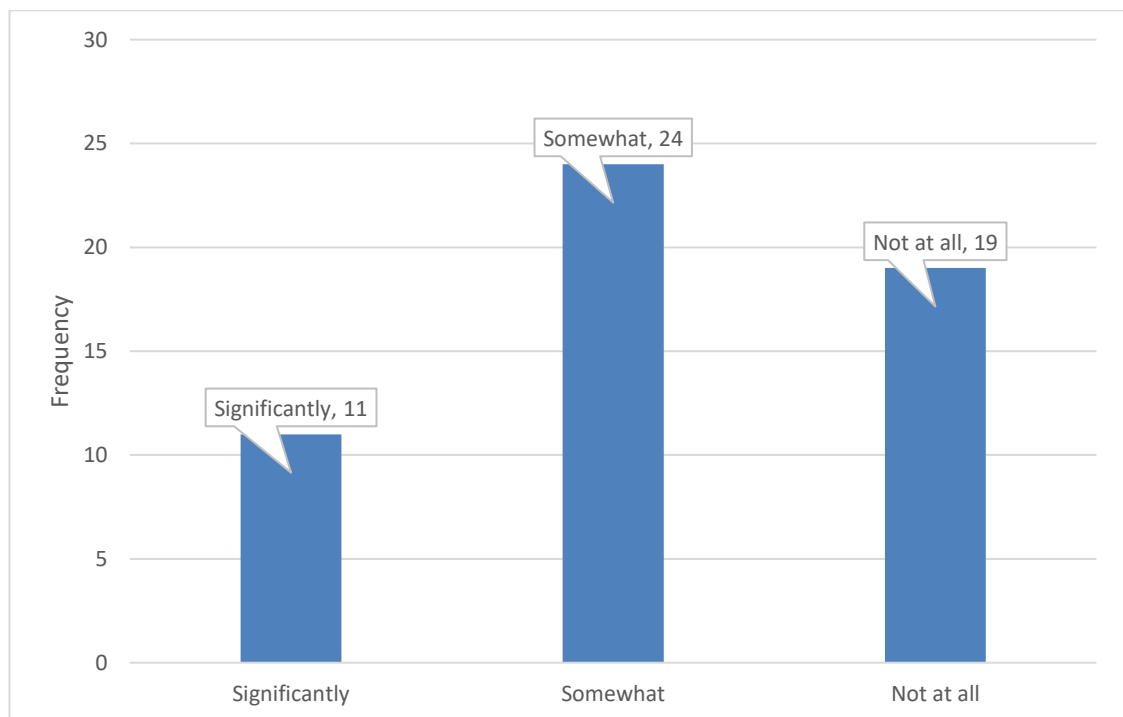


Figure 4.8 – Engagement Status

⁸⁵ “As the senior church leader, please select the following statement which best describes your level of interaction with immigrants or refugees in your community (Your engagement can be work-related or socially).” Participants are given three possible selections from which to choose: “(1) Significantly engaged; (2) Somewhat engaged; and (3) Not at all engaged”.

The query is formulated in such a way as to collect data responses that would later be used to categorise respondents into one of the three possible groupings based on their self-directed responses to question “Q4”. For instance, the three-part categorisation data might be used to illustrate the differences in cultural intelligence levels among groups. In that example, the outcomes of such comparisons contribute additional information on whether or not respondents’ present intercultural contact activity strengthens their cultural intelligence levels. When the SCPLs’ current intercultural contact is examined, along with other important data variables like their emotional response or levels of importance regarding engaging immigrants is, these comparisons can provide greater insight into what the respondents think about migrants and whether or not they are more likely to make contact or avoid it (Michaels et al. 2021; Schwarz et al. 2016; Ajzen & Fishbein 1972).

The numbers in Figure 4.8 indicate that eleven (or 20%) of the fifty-four respondents show they are engaging significantly with migrant or refugee populations. Another twenty-four (or 44%) of the fifty-four respondents indicate that they are engaging somewhat with migrant or refugee people. The remaining nineteen (or 35%) of the fifty-four respondents show that they are not presently engaging at all with migrant or refugee people. The importance of these findings is considered later in the discussion section of the chapter.

The next display of data results uses a combination of terminology. The initial survey query, “Q4”, uses the terms “immigrant or refugee” to ask the question, but for question “Q10”, the terms “people from different cultures/different countries” are used. The data

presented below in Figure 4.9 - Frequency of Contact are in response to survey question “Q10” in Survey Two.⁸⁶

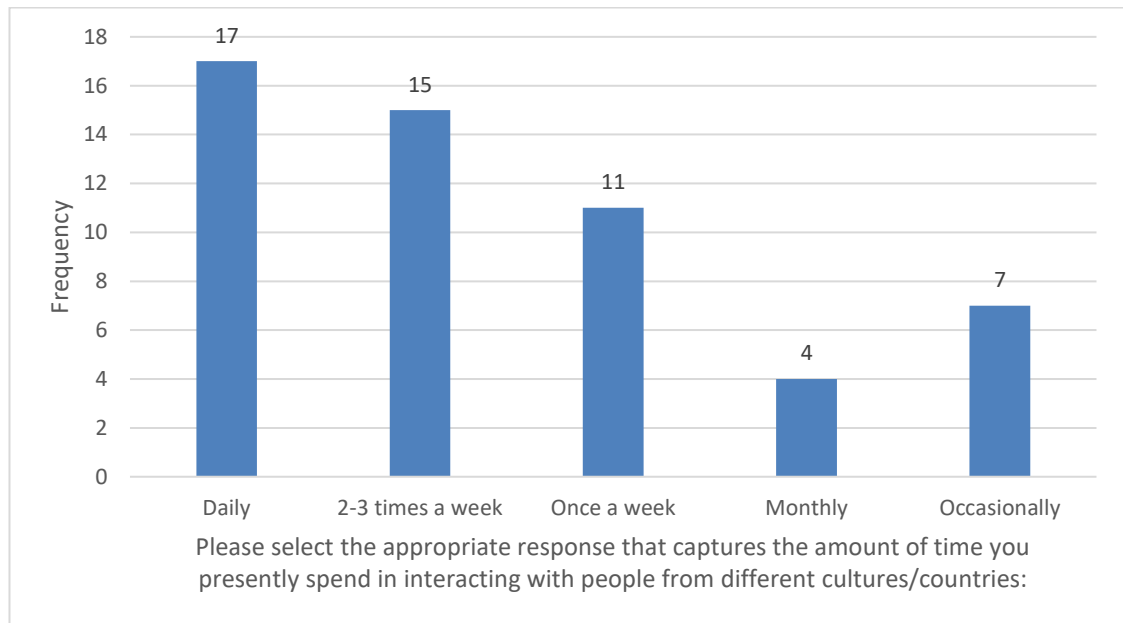


Figure 4.9 – Frequency of Contact

The data displayed in Figure 4.9 show that all of the respondents are engaging at least occasionally, but the majority (79%) are engaging between “once a week” and “daily”. This result is a positive and encouraging outcome, but it seemingly contradicts previous findings in Figure 4.8. The initial data presented in Figure 4.8 indicated that nineteen respondents (or 35%) of the fifty-four respondents are “not engaging at all” with migrant people, but the data results displayed in Figure 4.9 suggest that all of the respondents, to some degree or another, are engaging with migrant people. Why the inconsistency? The conflicting results from these two data sets may suggest that the SCPLs attribute different meanings to the used terminology, potentially reflecting adverse sentiments toward immigrants (Hauser & Watumull 2017; Ghonsooly & Shalchy 2013). Chapter Six will explore this particular data in more detail. To compare some of the differences in the

⁸⁶ Please select the appropriate response that captures the amount of time you presently spend in interacting with people from different cultures/countries: (1) Daily; (2) 2-3 times per week; (3) Once per week; (4) Monthly; (5) Occasionally; and (6) Never.”.

results between these two sets of data in Figures 4.8 and 4.9, a new set of data displays is added.

The statistical split-table category uses the data outcomes shown in Figure 4.8 and combines those results with the same data depicted in Figure 4.9 showing frequency of contact with people from different countries/cultures for the SCPLs. These results are presented in Table. 4.1 – Split-Table Analysis of Frequency of Contact.⁸⁷

Some interesting findings regarding differences in contact emerge from the split-analysis results in Table 4.1. First of all, the data outputs in group one show that six respondents (or 54%) of the eleven are in daily contact with migrant people. Additionally, ten of the first-group respondents (or 90%) of the eleven reportedly spend two to three days *or more* every week engaging with migrant people. Only one respondent (or 1% of the eleven) indicates that he/she is engaging only once a week with people from diverse cultures or countries.

Table 4.1 – Split-Table Analysis of Frequency of Contact and Engagement

Engagement	Contact	Frequency	Percent	Cumulative Percent	
Significantly Group One	Valid	Daily	6	54	54.5
		2-3 times a week	4	36	90.9
		Once a week	1	9	100.0
		Total	11	100	
Somewhat Group Two	Valid	Daily	8	33	33.3
		2-3 times a week	8	33	66.7
		Once a week	8	33	100.0
		Total	24	100	
Not at all Group Three	Valid	Daily	3	15	15.8
		2-3 times a week	3	15	31.6

⁸⁷ Table 4.1 Split-Table Analysis of Frequency of Contact (Q10) and Engagement (Q4) data originate from question Q10 in Survey Two and question Q4 in Survey One and Two. Q10 “Please select the appropriate response that captures the amount of time you presently spend in interacting with people from different countries/cultures. “Daily”, “2-3 times per week”, “Once a week”, “Monthly”, “Occasionally”, and “Never”.

Once a week	2	10	42.1
Monthly	4	21	63.2
Occasionally	7	36	100.0
Total	19	100	

The data presented in Table 4.1 for the second grouping of ‘Somewhat’ engaged shows a more even distribution of results among the respondents’ selections, especially in the top three categories: (1) “daily”; (2) “2-3 times weekly”; and (3) “once a week”. For those respondents in the second grouping, eight respondents (or 33%) of the twenty-four selected “daily” contact for their intercultural contact. In group two, eight respondents, (or 33%) of the total, selected the frequency of intercultural contact as “2-3 times weekly”, while the remaining eight respondents (or 33%) selected the frequency of “once a week”. None of those respondents in the second grouping selected the frequency of contact responses for (4) “monthly”, (5) “occasionally”, or (6) “never”.

Finally, the findings in Table 4.1 for the third grouping of respondents for ‘Not at all’ engaged also show a few noteworthy items. First, one-third of the respondents, or seven (or 33%) of the nineteen, indicate that they engaged only “occasionally”. The response set for the third group shows that four respondents (or 19%) of the nineteen designated “monthly” for the contact frequency. However, another three respondents, (or 14%) of the total, selected “daily” as their contact frequency, while another three respondents, (or 14%) of the total, selected “2-3 times per week”. Two respondents representing 10% of the total, selected “once a week”. To some extent, all respondents in the third group indicate that they are engaging, anywhere from regularly to ‘on a semi-regular’ basis.

The distinctions between Figures 4.8 and 4.9 contain remarkable outcome differences, but the reasons for the differences are not quite as evident. The data results for Table 4.1 appear to contradict those shown in Figure 4.8 above. The inconsistency could be

attributed to the different terminology used, but there could also be other explanations for the differences. However, the majority of respondents are actively participating, which is another positive outcome from the data. The sample size is too small to statistically clarify the significance, but the church-planters' multitude of complex experiences may contribute to the variance (Siegel 2012; Davidson 2020)

Results for International Experiences

The portion of the survey that collects international experiences are from sections in Survey Two and are reflected in survey questions “Q7 through Q10” in Survey Two. ⁸⁸ The first question is “Q7” is presented in a “yes or no” response format.⁸⁹ The data analysed is presented in Table 4.2 – Travel Abroad Responses.⁹⁰

Table 4.2 – Travel Abroad Responses

		Frequency	Percent	Cumulative Percent
Valid	Yes	52	96.3	96.3
	No	2	3.7	100.0

The data information presented in Table 4.2 are representative responses of the “frequency” analysis model in IBM SPSS which is considered a descriptive statistical analysis. The data results from Table 4.2 show that fifty-two respondents (or 96.3%) of the fifty-four respondents travelled outside the USA.⁹¹ The remaining two respondents (or 3.7%) of the fifty-four have not travelled internationally.

⁸⁸ The introductory statement to this category reads: “For the following Questions 7-10, please select the appropriate category that best describes your understanding, beliefs, or perceptions about your international experiences. See Neuliep and McCroskey (1997:395) for similar questions.”

⁸⁹ The “Q7” question reads: “Have you previously visited another country? (See MacNab and Worthey (2013:73) and Van Der Zee and Brinkmann (2004:216) for similar questions).”

⁹⁰ Presently, the inquiry regarding membership size had more to do with gathering data about respondents but also about their local church plant. The information is not directly related to capacity outcomes but is useful in showing leadership influence and responsibility (Jester 2019; Wang 2019).

⁹¹ In a recent Pew (2021) article, the article stated that over seventy-one (71%) percent of adult Americans have travelled outside the U.S.(Silver 2021).

The statistical model introduced next uses the cross-tabulation data analysis model to compare respondents' time-spent outside the USA with the number of countries visited. The cross-tabulated data gathered from the SCPLs responses are from two distinct but related survey questions, "Q8 and Q9" in Survey Two. The results from the cross-tabulation are displayed in Table 4.3 – Cross-Tabulation Time Spent Outside US and Number of Countries.⁹²

			Less than one month	Less than one year	More than one year	More than two years	More than five years	Total
Number of Country (Countries) Visited	0	2						2
	1	1						1
	2	5	1					6
	3	5	4					9
	4	1	3					4
	5	1	6					7
	6		1				1	2
	7		1					1
	8		2	1	1			4
	9		1					1
	10		2					2
	12		1					1
	15		2	1			2	5
	16		1					1
	19				3			3
20		1	1				2	
22					1		1	
24		1					1	
50					1		1	
Total		15	27	6	3	3	54	

The largest time-frame for the majority of respondents, or forty-two respondents (78%) of the fifty-four, shows the total time-spent outside the USA is less than one year in an international setting. There are twenty-seven respondents (or 50%) of the fifty-four who spent less than one year abroad but also visited the largest number of countries. Equally interesting are the findings from fifteen respondents (or 27%) who spent less than one

⁹² The response options present a range of frequency options displayed in multiple-choice type of selections with "1 = Less than one month", "2 = Less than six months", "3 = More than one year", "4 = More than two years", and "5 = More than five years".

month in an international setting and also visited the fewest number of countries. Twelve respondents (or 22%) accumulated more than one year of international experience. Three of those twelve respondents say they spent two or more years abroad, while three say they spent five or more years in an international setting. In other words, six (or 50%) of those twelve respondents spent considerable time outside the USA. Finally, two respondents (or 3.7%) have no international experience at all.

Most church-planters are likely ‘visiting’ these international places, but they may not retain some of the benefits typically associated with living abroad (Ramirez 2016; Akhal & Liu 2019). These international experiences may not strongly enhance the development of cultural intelligence.

Displayed next are the data outcomes related to the number of countries visited, which are cross-tabulated with their current levels of intercultural contact. Table 4.4 presents the same data summary from Table 4.3 in split-table format. The data results are shown in Table 4.4 – Cross-Tabulation Between Engagement Status, Number of Countries, and Time Spent Abroad.⁹³

Table 4.4 – Cross-Tabulation Between Engagement Status, Number of Countries, and Time Spent Abroad							
Present Engagement Status	Number of Countries Visited	Time Spent Abroad					Total
		Less than one month	Less than one year	More than one year	More than two years	More than five years	
Significantly	3		1				1
	4		1				1
	5		1				1
	7		1				1
	8			1			1
	1		1	1			2

⁹³ Table 4.4 – Cross-Tabulation Between Engagement Status, Number of Countries, and Time Spent Abroad data originate from question Q4 in Survey One and Two, question Q8 and Q9 in Survey Two.

		1			1		1	
		2		1	1		2	
		24		1			1	
		Total		7	4		11	
Somewhat		0	1				1	
		1	1				1	
		2	1				1	
		3	3	1			4	
		4	1	2			3	
		5	1	3			4	
		6		1			1	2
		8		1		1		2
		10		2				2
		15		1			1	2
		19				1		1
		50					1	1
	Total	8	11	1	2	2	24	
Not at all		0	1				1	
		2	4	1			5	
		3	2	2			4	
		5		2			2	
		8		1			1	
		9		1			1	
		12		1			1	
		15					1	1
		16		1				1
		19				1		1
	22					1	1	
	Total	7	9	1	1	1	19	

Each category represents the self-designation of engagement levels reported by the SCPLs. The data then compares the three categories with their corresponding number of countries visited and the estimated time spent outside the USA. The results suggest that various relationships may exist between current levels of engagement, the amount of time spent outside the country, and the number of countries visited.

The first group is defined as those who are “significantly engaged”. In the first grouping of significantly engaged respondents, seven respondents (or 67%) of the eleven respondents indicate they spent more than one month, but less than one year, in an international setting. The same group of respondents indicate that four of them (or 36%)

out of the eleven respondents spent more than one year, but less than two years, in an international setting. The first group also indicates a proportionately higher total number of countries visited than the other two groups. There are at least three respondents (or 27%) from the first group of eleven who visited between fifteen and twenty-four countries. These results for the first group reflect a significant number of countries visited.

The second group of respondents are those who are currently “somewhat” engaged. Of those in the second group, eight (or 33%) of the twenty-four respondents spent a total time of less than one month in an international setting. Additionally, the second group indicates that eleven respondents (or 49%) of the twenty-four spent more than one month, but less than one year, in an international experience. One final point of interest reveals that two respondents, accounting for 8% of the total, spent a total of more than five years abroad. Conversely, those two respondents who show more than five years of international experience also have the fewest number of countries selected. The final point to note for the second group is that four respondents (or 17%) of the total, have visited at least fifteen or more countries. The next chapter’s comparison of the results with other cultural intelligence data may reveal the significance of the data.

Finally, out of the third group of respondents who were “not at all” engaged, seven (or 37%) spent less than one month abroad. The same third group participants show that nine respondents (or 47%) of the respondents spent less than one year of total time in international contexts, but this group also has four respondents (or 21%) of the nineteen respondents who visited fifteen or more countries.

This last category also has far fewer respondents who spent more than one year abroad, but many of those in the third group category visited nearly twice as many countries as

those in the other two group categories. The relevancy of the data depicted here in Table 4.4, and in particular, those in the self-determined “not at all engaged” category undoubtedly increases when analysing other statistical models and data calculations that occur in later data chapters.

The correlational test, which measures the strength of association between two linear variables or assesses the strength of a relationship, is the first test to show relationship. A correlation analysis test assessed the assumption of a relationship between the number of countries visited and the self-designated engagement levels of the church-planters. Since the engagement results are categorical and the number of countries is ordinal, the first test to compare outcomes with other variables is the non-parametric Spearman’s rho test. The results are in Table 4.5 – Correlations Between Engagement and Number of Countries.⁹⁴

Table 4.5 – Correlations Between Engagement and Number of Country(ies)

		Engagement Level	Number of Country(ies)
Spearman's rho	Engagement Level	1.000	-.305*
	Correlation Coefficient		
	Sig. (2-tailed)	.	.025
	N	54	54
	Bootstrap ^c Bias ⁹⁵	.000	.002
	Std. Error	.000	.130
	95% Confidence Interval		
		Lower	1.000
		Upper	1.000
			-.531
			-.028

*. Correlation is significant at the 0.05 level (2-tailed).

c. Unless otherwise noted, bootstrap results are based on 1000 bootstrap samples

The Spearman’s rho rank-order test shows a correlation between engagement levels and the number of countries visited. The SCPLs’ engagement status levels and the number of country(ies), [$r_s = -.305$, $n = 54$, $p = .025$], are statistically significant at the two-tailed

⁹⁴ Table 4.5 – Correlations Between Engagement and Number of Country(ies) data originate from question Q4 in Survey One and Two, and question Q8 in Survey Two.

⁹⁵ Bootstrap analysis ‘estimates the properties of the sampling distribution from the sample data. The parameter of interest (the mean) is calculated in each of the bootstrap sample. The process is repeated one thousand times. The end result is 1000 parameter estimates, one from each bootstrap sample’ (Field 2013:199).

$p < 0.05$ level. The number of countries visited is related to the SCPLs' current engagement status. The correlation reveals that as the engagement decreases and the number of countries visited decreases for some, the numbers increase for others, indicating a negative correlation between data sets.

Results for Demographic Profile Data and International Experiences

The next set of data presented in this chapter explores the relationship between some of the demographic profile data from their travel abroad experiences. The first set of data include the education levels and the time spent abroad. The outcomes are presented in Table 4.6 – Split-Table – Education and Time Spent Abroad Report.⁹⁶

⁹⁶ Table 4.6 – Split-Table – Education and Time Spent Abroad data originate from question Q13 in Survey One, and question Q9 in Survey Two.

Table. 4.6 – Split-Table – Education and Time Spent Abroad Report

Education		Time Abroad	Frequency	Percent	Cumulative Percent
No Degree	Valid	Less than one month	4	80	80.0
		Less than one year	1	20	100.0
		Total	5	100	
Undergraduate	Valid	Less than one month	5	29	29.4
		Less than one year	8	47	76.5
		More than one year	3	17	94.1
		More than five years	1	5	100.0
		Total	17	100	
Master's Level	Valid	Less than one month	6	23	23.1
		Less than one year	14	53	76.9
		More than one year	2	7	84.6
		More than two years	2	7	92.3
		More than five years	2	7	100.0
		Total	26	100	
D. Min	Valid	Less than one year	3	75	75.0
		More than two years	1	25	100.0
		Total	4	100	
PhD	Valid	Less than one year	1	50	50.0
		More than one year	1	50	100.0
		Total	2	100	

Eighty (80%) percent of the group with 'no degree' spent less than one month outside the US compared to twenty-nine (29%) of the undergraduate group, and twenty-three (23%) of the Master's level group. Seventy-five (75%) percent of the D. Min group spent less than one year abroad compared to fifty (50%) percent of the PhD group, and fifty-three (53%) of the Master's group.

Their travel abroad experiences, through varying learning progressions, are understood to have a relationship with their educational levels. The result is that the individual's experiential learning increases with the experience and enhances his or her cultural intelligence capabilities (Taras 2020; Michailova & Ott 2018). Another possibility suggests there may be a connection between increased resources and awareness, but the sure outcome from the data in Table 4.6 is that the results illustrate another unique characteristic of the SCPLs. In particular, the results in Table 4.6 indicate that the more educated the church-planter, the greater the amount of time the person spent outside the USA.

The mixed data results continue to reflect the complexity of factors involved in human interactions. Another demographic profile factor considered in this chapter is the analysis of the SCPLs' intercultural engagement activities and their ethnicity or racial profile data. Some of the emerging literature on evangelicals' engagement practices shows there is a difference in the personality trait "openness to engage", based on ethnicity (Foppen et al. 2017; Prinz & Goldhor 2022).

The two variables are explored and are presented in the graph picture Figure 4.10 – Race/Ethnicity⁹⁷ and Contact. The graph shows the frequency of engagement practices based on the ethnicity of the church-planters.⁹⁸

⁹⁷See Footnote Reference No.58 in Chapter Three for detailed explanation of the conflation of ethnicity and race in this study.

⁹⁸ Figure 4.10 – Ethnicity and Contact data originate from question Q6 in Survey One, and question Q10 in Survey Two.

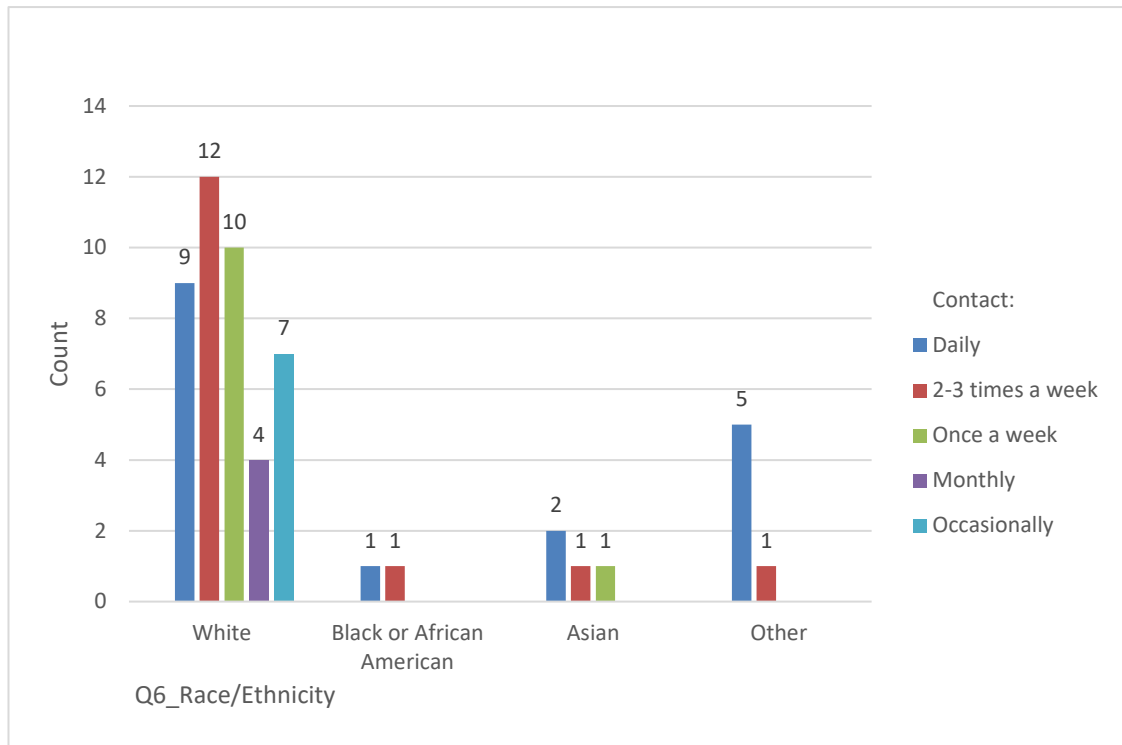


Figure 4.10 – Race/Ethnicity and Contact

The graph shows that those who designated white race/ethnicity include nine participants (or 21%) of the forty-two who are engaging daily. For those who selected “Black or African-American”, only one (or 50%) of the two participants engaged daily. The “Asian” designated race or ethnicity shows that two participants (or 50%) of the four are engaging daily. The last race/ethnic group, designated as “other”, reveals that five participants (or 83%) of the total, engage daily. This raises the question of whether there is any significance to these differences between groups.

In order to explore this question of significance, a cross-tabulation descriptive test between race/ethnicity and contact is performed. The results from the analysis of the cross-tabulation between race/ethnicity and contact are reported in Table 4.7 – Cross-Tabulation Between Race/Ethnicity and Contact Frequency.⁹⁹

⁹⁹ Table 4.7 – Cross-tabulation Between Race/Ethnicity and Contact data originate from question Q6 in Survey One, and question Q10 in Survey Two.

Table 4.7 – Cross-Tabulation Between Race/Ethnicity and Contact Frequency

Race/Ethnicity		Daily	2-3 times a week	Once a week	Monthly	Occasionally	Total
White	Count	9	12	10	4	7	42
	% within Ethnicity	21.4%	28.6%	23.8%	9.5%	16.7%	100.0%
	Contact Frequency	52.9%	80.0%	90.9%	100.0%	100.0%	77.8%
Black or African American	Count	1	1	0	0	0	2
	% within Ethnicity	50.0%	50.0%	0.0%	0.0%	0.0%	100.0%
	Contact Frequency	5.9%	6.7%	0.0%	0.0%	0.0%	3.7%
Asian	Count	2	1	1	0	0	4
	% within Ethnicity	50.0%	25.0%	25.0%	0.0%	0.0%	100.0%
	Contact Frequency	11.8%	6.7%	9.1%	0.0%	0.0%	7.4%
Other	Count	5	1	0	0	0	6
	% within Ethnicity	83.3%	16.7%	0.0%	0.0%	0.0%	100.0%
	Contact Frequency	29.4%	6.7%	0.0%	0.0%	0.0%	11.1%
Total	Count	17	15	11	4	7	54
	% within Ethnicity	31.5%	27.8%	20.4%	7.4%	13.0%	100.0%
	Contact Frequency	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

The cross-tabulation report shows the intersection point of the frequency of responses between the x and y axes and reports some important associations. First, eighty-three (83%) percent of the ‘Other’ race/ethnicity group reported daily contact compared to twenty-one (21%) of the ‘White’ race/ethnicity group, and fifty (50%) percent of both the ‘Black’ and ‘Asian’ race/ethnicity groups. All of the race/ethnic groups except for the ‘White’ group met more frequently than ‘occasionally’. Sixteen (16%) percent of the ‘White’ group reported meeting only ‘occasionally’.

Chi-Square statistics were used to examine the relationship between the nominal variables (race/ethnicity and contact frequency). There is an insignificant association at the $p < .05$

significance level between race/ethnicity and contact of respondents, [$\chi^2 = 12.82$, $df = 12$, $p = .382$]. Therefore, there was no support for the assumption of an association between race/ethnicity and contact frequency.

The data results in Table 4.7 complete the shared results from the collective findings emerging from the SCPLs' demographic profile material, the intercultural contact data, and the international experiences data reported in this chapter. The next section of the chapter discusses the importance and meaningfulness of the data findings.

Discussion of Findings

America has long been considered a nation of immigrants, and by any metric, the United States is considered a multi-ethnic and multi-cultural society (Schaefer, 2015). The reality is that diversity often produces complex consequences, including racial biases, ethnocentric or xenophobic attitudes, and other probable adverse outcomes (Chuang et al. 2004). The findings contribute valuable information about these church-planters which builds a better understanding of this unique group of leaders.

Findings of Tightly-Bound Homogeneity Outcomes

Previously, the demographic profile picture indicated that this group of Stadia church-planters is predominantly white, well-educated, has travelled internationally, is middle-aged, and are experienced evangelical ministry leaders. The emerging profile picture also describes many of the unique characteristics of this group of church-planting leaders.

One interesting outcome about this group, demonstrated in Figure 4.1 is that the majority of church-planters (or 78%) indicate they are white, which is more than the general population of people that report that race/ethnicity in the USA (Baker et al. 2018;

Coppock & McClellan 2019; Frey 2015; Jones 2020). Caucasian or white individuals may be less capable than racial minorities to identify ‘the nonverbal, often subtle, cues that suggest prejudice in others’ (Compton 2021:1664). The literature also suggests tightly-bound groups may have a greater propensity toward ethnocentric or xenophobic attitudes or another social categorisation (Murriel 2014; Pettigrew et al. 2011). A recent study centred on evangelicals’ attitudes regarding immigration and immigrants reported that non-white evangelical race/ethnic groups are more open to engaging with immigrants than white evangelicals are (Earls 2022b; Earls 2022a:79). The question is whether or not this group of mostly white church-planters reflects the same lack of openness to engagement as noted in the recent survey (Earls 2022b). The results presented in Table 4.7 show the cross-tabulation association between contact and race/ethnicity. The tightly-bound homogeneity may introduce additional challenges for their missional engagement (Tropp & Pettigrew 2005).

Intention-behaviour studies, and other fields of study, suggest that people in groups with tight-homogeneous markers tend to have more ethnocentric and xenophobic attitudes, including fear-based xenophobic attitudes, than people in heterogeneous groups (Neuliep 2012; Young et al. 2017; Yakushko 2009; Neuliep & McCroskey 1997). The intergroup contact research also shows that increased contact often reduces attitudes of bias towards those who are not part of the group (Pettigrew et al. 2011; Dovidio & Gaertner 1999). The theory of intergroup contact encourages more interactions to reduce bias. Studies have shown that there are ways to moderate effects of social categorising. For example, if a person has travelled abroad a lot and is culturally intelligent, they may be able to lessen the negative effects of social categorisation, when intentionally learning from the experience (Li 2009; Moon et al. 2012; Michailova & Ott 2018).

One example of the outcomes that infer bias comes from the data displayed in Figures 4.8 and 4.9.¹⁰⁰ The findings show one set of results that occur when the terminology “immigrant” or “refugee” is used and another set of results that occur when the terminology “people from different countries/cultures” is used (Tropp & Pettigrew 2005). The use of the phrase ‘people from unfamiliar cultures/countries’ is partially based on a study by Offerman & Phan (2002) who included the language of “culturally different others” in their study. Offermann & Phan (2002) found that social contact with culturally different others often enhances the individual’s acceptance of cultural differences and reduces the cognitive formation of stereotypes (Offermann & Phan 2002). The results show an inference of bias based on the contradictory responses; the results suggest a bias.

The findings from Offermann & Phan (2002) also suggest the need, on the one hand, for those respondents with little or no contact to spend more time with migrant people, but on the other hand, certain negative attitudinal biases may be present, which could potentially reduce their motivation to engage. The result is a persistent tension between the negative attitudes that one group may hold against another, and the need to spend time with those outside of one’s own group to reduce negative attitudes and affective behaviours, thereby increasing capabilities (Pettigrew 1998; Ajzen & Fishbein 1974). The assumption of bias is based on the variance between survey responses when specific terminology is used to characterise the foreign-born person.

The dissimilarity between these language-specific terms may convey different meanings to respondents because each term may hold different inherent-meanings. Also, if the language-specific terms have special inherent-meanings for the participants, then the different answers may show how they interpret and respond to that language-specific

¹⁰⁰ Chapter Four, pages 169, and 171, respectively.

terminology, and, as a result, some of the possible inherent biases may inform more of what respondents think (Holroyd 2015; Bethlehem 2010).

Finally, organisational culture plays a significant role in shaping diverse group functioning (Chuang et al. 2004:27). This particular group of church-planters are part of one church-planting organisation and because of this, the possibility exists that there is evidence of organisational bias as well. The significance of any possible organisational bias is not directly explored in this research, but an inference from these data results suggests the likelihood that the organisational culture may tend to attract church-planters who fall within a narrower demographic base since so many of them share demographic profile characteristics.¹⁰¹ The inference is noted for future data comparisons but no statistical tests are performed that determine possible statistical significance of this probable assumption.

Findings of Age-Related Outcomes

According to the results from Figure 4.3, the prevailing age of SCPLs is between thirty-five and forty-four. Studies show age can be an indicator of capacity (Lucas et al. 2019; Neuliep 2012). Older people tend to have greater difficulty remembering past experiences, and in the recent study by Pohl et al. (2018), they suggest that there is a relationship between hindsight-bias, recollection abilities, and age. The study asserts age poses challenges in ‘recollection bias, reconstruction bias, and correct-judgement adoptions’ processes, and they noted recognisable differences between age groups in cognitive processing, which included underlying hindsight bias’ (Pohl et al. 2018:293).

¹⁰¹The importance of the organisational influence is not a direct measurement of the research project but the organisational culture may attract or aim to attract a certain demographic subset that leads to a more homogeneous instead of heterogeneous group diversity.

While not directly related to the research, the findings from Pohl et al. (2018) provide valuable insights into cognitive processes and their correlation with age. The expectation would be that the older SCPLs may not recall information regarding past experiences as readily as the younger SCPLs, which may affect efficacy and other intrinsic motivations to engage (Hu et al. 2018; Bandura 1989). Given the relative youthfulness of this group of church-planters, there will likely be evidence of positive outcomes from past experiences and future engagement capacity.

Certainly, in the evangelical survey reported by Earls (2022), outcomes suggest that older white males are more likely to have adverse sentiments toward immigrants than younger evangelicals. In fact, Earls (2022) reports that forty-nine percent (49%) of evangelicals between the ages of eighteen and thirty-four (18-34) see immigrants as an opportunity for gospel engagement, compared to only thirty-six percent (36%) of evangelicals over the age of sixty-five (65). Those who are over sixty-five may react more adversely to engaging immigrants (Earls 2022b:76; Earls 2022a). Age may be an influence on engagement capacity.

Findings of Gender-Related Outcomes

Another consideration from the demographic profile results is the fact that only three participants are female which is noted in Figure 4.4 above.¹⁰² This outcome may reflect more of the organisation's demographic draw but may also reflect possible stereotyped expectations that suggest males assume the role of church-planters (Arnuld & Foard 2021; Bem 1981; Davis 2009; Partis-Jennings 2019).

The limited gender representation in the study may have other consequences. For example, extant empirical studies note that women tend to be more culturally intelligent

¹⁰² One of the gender responses did not designate "male" or "female". The possibility is there may be four females.

than men (Ang et al. 2018; Steyn 2020), while other studies show there is no gender difference in cultural intelligence capabilities (Engle & Nehrt 2012:42). If gender demographics were more balanced, this factor might have been explored more. This is an unfortunate outcome of the study, because it may have contributed new empirical data to some of the gender-based cultural intelligence studies. For example, in Earls' report on evangelicals, the study reports that twenty-three percent of women are more likely to have adverse attitudes about engaging immigrants, compared to thirty-percent of evangelical men surveyed (Earls 2022b:76, 82).

Certainly, if the gender response-set differences were larger, the meaningfulness of the gender-designation may still be sufficient to justify examining the relationship between the gender-designation, cultural intelligence capabilities, and their intercultural capacity. The mention of the gender-designation of this group of respondents is because it could potentially explain any observed bias not otherwise explained by the aggregate data findings. However, the gender-designation results continue to support this tightly-bound, homogeneous group of white, middle-aged male church-planter leaders.

Findings of Education Outcomes

The SCPLs report they are well-educated, with forty-nine (or 90%) of the fifty-four showing they hold an undergraduate degree or higher. Only five (or 9.3%) show no higher education. Results in Table 4.6 show the split-table of the education variable with the time spent abroad. The majority of the church-planters spent less than one cumulative year abroad. The relatively limited amount of time spent abroad may affect their cultural intelligence development but Chapter Five will investigate this potential connection (Moon et al. 2012; Grubb 2015).

Findings about International Experiences and Contact Outcomes

The next area of consideration from the data emerges from the findings regarding the length of time the SCPLs spent outside the USA, the number of countries they visited, and the frequency of contact in which they are currently engaging with immigrants. One of the more noteworthy findings from the international experience outcomes is that the majority (96%) of the respondents have travelled abroad, as illustrated in Table 4.2 above, and this is an especially positive outcome.

The majority of the SCPLs (96%) travelled outside the USA, and *all* fifty-four respondents indicate they are presently engaged. Some respondents may not be able to understand the more complex verbal and nonverbal cues used in cross-cultural interactions because they have not travelled abroad very often (Jiang et al. 2018; Alifuddin & Widodo 2022). Some of the respondents with limited or no international experiences may lack a certain understanding of cultural-specific behaviours that they can learn from international experiences (Ng et al. 2008; Alexandra 2018).

The literature does affirm that positive international experiences are known to motivate and increase future intentions for intercultural contact (Botvinick & Braver 2015; Bogilovic & Skerlavaj 2016; Pettigrew et al. 2011). The individual's international experiences affect future intercultural contact as well (Nguyen et al. 2018; Hu et al. 2018). Results from Table 4.5 show a statistical significance between engagement and the number of countries visited. Bandura's (2002) social cognitive theory says that a person's ability to learn while abroad leads to certain levels of efficacy, which increases the likelihood that they will continue to interact with people from different cultures or countries.

The SCPLs' intercultural contact data is shown in two sets of data results. The first one, Figure 4.8 displays their current engagement levels. Forty-three (or 79.6%) of the fifty-four report they are "significantly to somewhat significantly" engaging with immigrants. Results from Figure 4.9 show that all fifty-four are engaging. The depiction in Figure 4.9 shows the majority, forty-three (or 79.6%) are interacting from "once a week" to "daily" with people from unfamiliar cultures/countries. The results shown in Table 4.1, obtained through a split-table analysis, show results by engagement level and contact frequency. The majority of SCPLs in the significantly and somewhat significantly engaged groups interact daily, while those in the not at all engaged group, engage only occasionally.

Conclusion

The unique characteristics of this group of Stadia church-planters begin to emerge from the data results in this chapter. The group of church-planters is predominately white, educated, US-born, middle-aged men who are well-travelled and who are actively engaging with immigrants, but the demographic composition of these church-planters is not without effect, as noted in the discussion.

What the data reveals about their engagement mentation at this stage is very little. Yet, what is inferred from the compilation of profile characteristics is the composition of this group of church-planters, given the tightly bound homogeneity, may experience unique influences on their engagement mentation, particularly in the area of thoughts about immigrants. If so, evidence will likely emerge as the examination of other data continues. Before evidence of attitudinal behaviour is presented, the examination of the church-planters' reported cultural intelligence data is reviewed and explored in light of the data results from the reported demographics, international experiences, and intercultural contact.

Chapter Five – Examining the SCPLs’ Self-Reported Cultural Intelligence Levels

Introduction

The previous chapter systematically described the composition of this group of church-planter leaders. Most of the SCPLs’ are interacting presently with immigrants. Many of the SCPLs, but not all of them, report past international experiences. This chapter further explores impact of their demographic details and the consequences of their international experiences and contact.

The current chapter will examine the SCPLs’ self-reported cultural intelligence capabilities. Some of the demographic profile data is also analysed and compared with the reported cultural intelligence outcomes. The process is repeated again with the SCPLs’ intercultural contact and international experiences. This chapter’s data exploration addresses the second sub-question.¹⁰³ The combined results from the previous chapter, along with the additional results from this chapter, offer empirical evidence that identifies the SCPLs’ levels of cultural intelligence for the first time. The combined evidence presented in Chapters Four and Five will satisfy the first criteria that establishes one marker of the SCPLs’ engagement mentation for capacity.

Methodology

The methodology Chapter establishes the rationale for the fifty-four respondents participating in this research, but for the cultural intelligence data outcomes, there is a slight distinction for response sets. Two respondents from the fifty-four respondents did

¹⁰³ What is the church-planters’ cultural intelligence level after looking at their demographics, international experiences, and intercultural contact with immigrants?

not complete all of the cultural intelligence statements. One respondent completed more of the responses than the other and the result created a variance in data sets used in the analysis. Most of the statistical tests performed in this chapter will show data sets that total fifty-two respondents ($N = 52$), and sometimes ($N = 53$);¹⁰⁴ instead of the fifty-four ($N = 54$) data sets. In some of the other analyses, the participants' case set totals will show fifty-four responses ($N = 54$), because the remaining survey answers are completed equally by all fifty-four participants. The inclusion of the data results from the two respondents, maintains the consistency of their data in the analysis of all other tests explored in this chapter.

Measurement

Some of the analysis in this chapter draws on the previous chapter's statistical outcomes, and in those instances, the data examples will reference the survey question used in the prior chapter's analysis. For example, the data displayed in Table 5.23 includes the responses from "Q8" (number of countries visited) and compares that data with the cultural intelligence mean data. The analysis of the results for question "Q8" previously appears in Chapter Four. To clarify when this occurs, in every instance where a survey question is presented in this chapter, the reference to the related survey question is noted.

The cultural intelligence data collection begins with a statement, "Q15" which informs participants about the copyright permission given for use of the model. Question "Q16" initiates the attitude assessment, gathering data on the motivational cultural intelligence capability through nine statements. The next statement, "Q17" collects data for determining cognitive cultural intelligence capability and includes twelve attitude

¹⁰⁴ In some of the data cases within the cultural intelligence data sets, there will be fifty-three respondents. One of the two respondents who did not complete the survey responses for the cultural intelligence portion, completed more than the other one. In the case where one participant completed more of the questions, the data reflects those answers.

statements. Statement “Q18” presents the metacognitive cultural intelligence capability data, encompassing nine attitude statements. The behavioural cultural intelligence sub-dimension statement “Q19” also includes nine attitude statements and is the final statement used to collect data that measures the SCPLs’ cultural intelligence capabilities.

Statistical Analysis

Van Dyne et al. (2012) expanded cultural intelligence scale (ECQS© hereafter), is the assessment used to analyse the church-planters’ self-reported admissions and the outcomes determine their baseline levels of their cultural knowledge, skills, abilities, and behaviours. The complete justification for choosing this expanded cultural intelligence instrument is sufficiently presented in Chapter Three (Van Dyne et al. 2012b; Richter et al. 2020).

The statistical tests used to analyse the data include descriptive and correlational tests. The outcomes from the descriptive statistics are later used to perform compared mean statistical tests. In addition to the compared mean statistical tests, other statistical tests will include correlation tests such as Spearman’s rho, Pearson’s (ρ), and the ANOVA test, which are particularly useful when determining correlational statistical significance between data outcomes for two or more groups of variables (Anon 2015; Anon n.d.).

Cultural Intelligence Review

Culturally intelligent leaders are increasingly in demand, as research demonstrates that cultural intelligence is a crucial leadership skill that boosts cross-cultural effectiveness (Rockstuhl et al. 2011; Binder & Kühnen 2019:254). While church-planters are leading in their host setting, the understanding is that they should also be culturally intelligent in

order to effectively interact in cross-cultural situations since they are continually coming into contact with immigrants (Jurásek & Wawrosz 2021:53).

Prior to this study, there was no evidence of the cultural intelligence capability of church-planters as a professional leadership group. Furthermore, no previous study has demonstrated the cultural intelligence of church-planters who lead in their host setting and interact cross-culturally with immigrants. This means that there is currently no empirically established basis for church-planters to demonstrate cultural intelligence. The outcomes from this research contribute to establishing original evidence of the SCPLs' cultural intelligence capabilities, which support their leadership capacity and are complementary to their attitudes about engagement (Sternberg 2022; Peköz & Gürşimşek 2020; Abascal et al. 2021).

Establishing the Internal Reliability of the ECQS©

Assessing a construct's internal reliability is a standard practice for statistical testing, and the assessment is important to do each time the model is used (Frey & Edwards 2011; Field 2013). Cronbach's alpha (α) test is one of the more widely accepted statistical tests that assess internal reliability, especially for instruments that contain scaled items, which is the case with the expanded model (Field 2013:873). Cronbach's alpha (α) results measure the construct's internal reliability and consistency strength and are interpreted using an interval scale. The interval measurement of $\alpha = <0.70$ indicates the scale's consistency is good, but higher interval scoring is preferred (Field 2013:709).

The ECQS© model is assessed for internal reliability. Results are summarised in Table 5.1 – Cronbach's Alpha Reliability Results. The results show that the nine-statement motivation CQ scale is ($\alpha = .829$); the twelve-statement cognitive CQ scale is ($\alpha = .932$);

the nine-statement metacognitive CQ scale is ($\alpha = .869$); and the nine-statement behaviour CQ scale is ($\alpha = .868$), meaning all four were found very reliable.

Table 5.1 – Cronbach’s Alpha Reliability Results

	No. of Items	Alpha (α)	N
MotivSum	9	.829	52
CogSum	12	.932	52
MetaCogSum	9	.869	52
BehavSum	9	.868	52

The results show that the internal reliability scores range from “very good” for numbers greater than .80 to “excellent” for numbers greater than .90. For all four sub-dimensions, results show strong internal consistency and reliability, and these results are compatible with other cultural intelligence construct outcomes (Van Dyne et al. 2012b:304; Turnbull 2019) and report that the model’s internal reliability is strong.

The next set of data report the results of the data distribution for the CQ scale. Figure 5.1 shows a Q-Q plot of the CQ Sum. The data are normally distributed with a nominal outlier. The slight variance in the distribution along the plot line is small enough that the outlier will have no statistical significance.

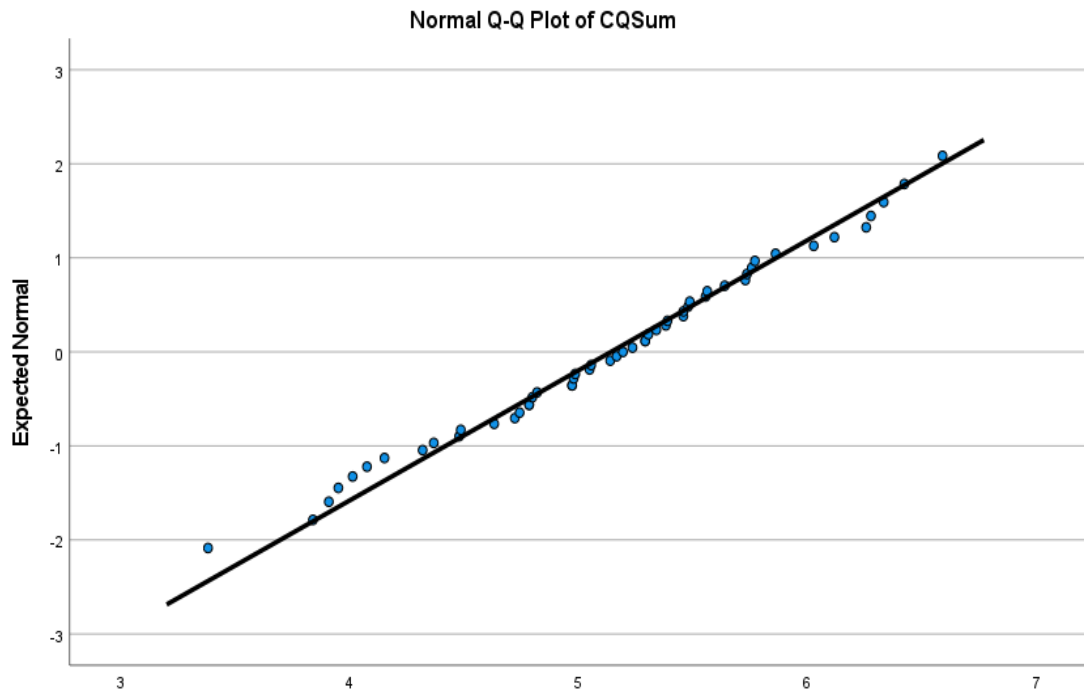


Figure 5.1 – Q.Q Plot of CQ Sum

The Kolmogorov-Smirnov test is another very well-accepted distribution normality test. The Kolmogorov-Smirnov test adds evidence of normality, which is shown in the data distribution displayed in Figure 5.1. The results from this test are displayed in Table 5.2 – Tests of Normality.

Table 5.2 – Tests of Normality						
	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
CQSum	.067	53	.200*	.987	53	.835
*. This is a lower bound of the true significance.						
a. Lilliefors Significance Correction						

The Kolmogorov-Smirnov test report a normal distribution of cultural intelligence data showing [$df(53) = 0.067, p = 0.200$], which did not significantly deviate from normal, indicating the acceptance of the null hypothesis or the assumption of normal distribution of the data. The Shapiro-Wilk test (another data distribution test) reports [$df(53) = .987, p = .835$] and the results confirm the findings (Field 2013:188) The distribution of CQ data is determined to be normal. The results from Figure 5.1 and Table 5.2 confirm the

normality of the distribution, which allows for the selection of either standard parametric tests or non-parametric tests for analysis (Byrne 2007).

Cultural Intelligence – Analysis of the Four Sub-Dimensions

Identifying an individual's intercultural capabilities is particularly important, given that intercultural situations are inherently complex and require a great deal of flexibility and continual adjustment and adaptation of behaviour for all involved (Binder & Kühnen 2019:255). Through the four independent sub-dimensions, cultural intelligence provides more detailed information about an individual's intercultural capabilities (Rockstuhl & Van Dyne 2018), since the four sub-dimensions act independently but also in connection with each other.

Determining the Motivation CQ Levels

The first set of outcomes presented comes from the motivation sub-dimension data analysis. Generally, the motivation cultural intelligence sub-dimension is referred to as the 'driver' for all intercultural activity, implying that higher levels of motivation cultural intelligence capability increase (or 'drive') the individual's intentions to engage (Ward et al. 2011:139; Peng et al. 2015).

Church-planters report high levels of CQ motivation, and these higher levels indicate that they are more likely to 'approach, rather than avoid, intercultural situations'(Ang et al. 2020:824). Also, the church-planters are more likely to have greater intrinsic motivation (Ang et al. 2007); have more enjoyment in the interactions (Ng et al. 2012); and show greater confidence during the interaction (Ott & Michailova 2018; Afsar et al. 2020:7).

The data for the motivation CQ sub-dimension is displayed in Table 5.3 – Motivation CQ Sub-Dimension – Descriptives.

Table 5.3 – Motivation CQ Sub-Dimension - Descriptives

		Statistic	Std. Error	
MotivSum	Mean	5.6143	.12142	
	95% Confidence Interval for Mean	Lower Bound	5.3706	
		Upper Bound	5.8579	
	5% Trimmed Mean	5.6386		
	Median	5.5556		
	Variance	.781		
	Std. Deviation	.88396		
	Minimum	3.67		
	Maximum	7.00		
	Range	3.33		
	Interquartile Range	1.28		
	Skewness	-.104	.327	
	Kurtosis	-.648	.644	

The results from Table 5.3 show motivation levels [$M = 5.61$, 95% CI (5.37, 5.85), $SD = .883$]. The reported mean range is ($M = 3.67$ to $M = 7.00$), with low skewness and kurtosis.

The church-planters' levels of motivation CQ levels indicate that they devote themselves to effectively investing with cultural others in diverse settings (Hu et al. 2018:173). The median level is ($Mdn = 5.55$) which indicates that half of the church planters report higher levels of motivation CQ, while the other half indicate lower levels. This test result notes their motivation CQ levels, but Chapter Six discusses other sources of their motivation to engage. The outcome in Table 5.3 supports a key mentation process, the effects of motivation.

Determining the Cognitive CQ Levels

The next cultural intelligence sub-dimension is the cognitive cultural intelligence sub-dimension. This sub-dimension is generally thought to reflect one's 'knowledge of norms, practices, and conventions from diverse cultures' and thought to come from one's personal education and experiences (Ang et al. 2020:822). Afsar et al. (2020) suggested

that cognitive CQ is a necessary capability because it enables ‘an individual to understand and respect the culture of others’(Afsar et al. 2020:9).

For this cognitive sub-dimension, the church-planters report the lowest levels of cultural intelligence. For the church-planters, the higher motivation CQ levels show they are determined to invest in the intercultural situation, but their reported lower levels of cognitive CQ may indicate an inability to adapt to the intercultural situation and navigate effectively through the diversity (Ozer & Schwartz 2021:2). Table 5.4 – Cognitive CQ Sub-Dimension – Descriptives presents the cognitive CQ central tendency descriptive results.

Table 5.4 – Cognitive CQ Sub-Dimension – Descriptives

		Statistic	Std. Error	
CogSum	Mean	4.2356	.15254	
	95% Confidence Interval for Mean	Lower Bound	3.9293	
		Upper Bound	4.5418	
	5% Trimmed Mean	4.2582		
	Median	4.2917		
	Variance	1.210		
	Std. Deviation	1.09995		
	Minimum	1.17		
	Maximum	6.25		
	Range	5.08		
	Interquartile Range	1.52		
	Skewness	-.427	.330	
	Kurtosis	-.008	.650	

The cognitive CQ mean level is [$M = 4.23$, 95% CI [3.92,4.54], $SD = 1.09$]. The reported mean range is noteworthy as it is ($M = 1.17$ to $M = 6.25$), but most report lower levels as indicated by the median level ($Mdn = 4.29$). International experiences are thought to be ‘effective catalysts for change in cognitive development’ but some of the data coming from the church-planters’ international experiences (discussed in detail in the next chapter) exposes a gap between their experiences and their cognitive CQ development

(Earley & Mosakowski 2004; Wilson 2008:288). The cognitive CQ levels contribute evidence of cognitive activity, which is another important activity in engagement mentation (Poort et al. 2021; Leong 2021).

Determining the Metacognitive CQ Levels

Metacognition indicates the ‘self-regulated mental processes of planning, awareness, analysing, and monitoring other cognitive processes’ before, during, and after the intercultural interaction, which is demonstrated by their metacognitive CQ (Van Dyne et al. 2012b:298). Puzzo et al. reported that the metacognitive capability is suggestive of a ‘higher-order cognitive process involved in acquiring and understanding cultural knowledge’ (Puzzo et al. 2023:3), which is an important intercultural capability for the church-planters. The moderately high levels of the church-planters’ metacognitive CQ, suggest they have a more developed cognitive flexibility and planning capability.

The metacognitive CQ results are reported in Table 5.5 – Metacognitive CQ Sub-Dimension – Descriptives. The metacognitive data results indicate [$M = 5.46$, 95% CI (5.23, 5.70), $SD = .848$], and their median level is ($Mdn = 5.61$). The reported mean range is from ($M = 3.44$ to $M = 6.78$).

Table 5.5 – Metacognitive CQ Sub-Dimension - Descriptives

		Statistic	Std. Error	
MetaCogSum	Mean	5.4679	.11768	
	95% Confidence Interval for Mean	Lower Bound	5.2317	
		Upper Bound	5.7042	
	5% Trimmed Mean	5.5047		
	Median	5.6111		
	Variance	.720		
	Std. Deviation	.84858		
	Minimum	3.44		
	Maximum	6.78		
	Range	3.33		
	Interquartile Range	1.11		

Skewness	-.639	.330
Kurtosis	-.198	.650

The church-planters' moderately high levels of metacognitive CQ make them more likely to remain in control of their behaviour and thinking during the interactions and suggest they are more strategically capable of planning the interaction through greater awareness of the cultural differences (Wawrosz & Jurásek 2021:3). Studies also suggest that the higher metacognitive level may compensate for some of the church-planters' lower cognitive capabilities (Klafehn et al. 2008; Mor et al. 2013). The results offer additional support for the implementation activity that occurs in the post-decisional phase of engagement mentation.

Determining the Behaviour CQ Levels

According to Van Dyne et al. (2012), the behaviour sub-dimension generally refers to an individual's ability 'to perform a wide-range of verbal and non-verbal actions during an intercultural situation. This includes the flexibility to speak faster or slower, louder or softer, and the ability to vary the inflections, depending on the cultural context of the interaction' (Van Dyne et al. 2012b:304, 305). Behavioural intelligence is important for any cross-cultural interaction including those occurring in host settings. Schelfhout et al. reported that intercultural skills are the 'gateway to more effective intercultural behaviour' (Schelfhout et al. 2022; Puzzo et al. 2023:3). For the church-planters, behavioural CQ levels show they have some ability to interpret verbal and non-verbal behavioural cues and respond appropriately. The results are reported in Table 5.6 – Behaviour CQ Sub-Dimension – Descriptives displays the results.

Table 5.6 – Behaviour CQ Sub-Dimension - Descriptives

		Statistic	Std. Error
BehavSum	Mean	5.1731	.11443
	95% Confidence Interval for Mean	Lower Bound	4.9433
		Upper Bound	5.4028
	5% Trimmed Mean	5.1871	

Median	5.2222	
Variance	.681	
Std. Deviation	.82517	
Minimum	3.44	
Maximum	6.67	
Range	3.22	
Interquartile Range	1.08	
Skewness	-.199	.330
Kurtosis	-.418	.650

The behavioural CQ level of the church-planters is [$M = 5.17$, 95% CI (4.94, 5.40), $SD = .825$], and their median level is ($Mdn = 5.22$). The reported mean range is ($M = 3.44$ to $M = 6.67$). Despite having moderately high levels of behavioural CQ, there is still room for improvement in their behavioural capabilities. Afsar et al. (2020) found that behaviour CQ ‘gives individuals a greater repertoire of verbal and nonverbal capabilities that enable effective communication across cultural identities’(Afsar et al. 2020:20). The results contribute evidence to the post-decisional engagement mentation phase where they are drawing upon their cultural intelligence for engagement actions.

Cultural Intelligence Mean Sum - Descriptive Results

The next set of results about their cultural intelligence is depicted in Table 5.7 – CQ Sum - Descriptives. The aggregate mean level of cultural intelligence is an indication of the church-planters’ capability to interact effectively in culturally unfamiliar settings (Ang et al. 2020).

Table 5.7 – CQ Sum - Descriptives

		Statistic	Std. Error	
CQSum	Mean	5.1422	.09924	
	95% Confidence Interval for Mean	Lower Bound	4.9430	
		Upper Bound	5.3413	
	5% Trimmed Mean	5.1497		
	Median	5.1944		
	Variance	.522		
	Std. Deviation	.72250		

Minimum	3.38	
Maximum	6.59	
Range	3.21	
Interquartile Range	.87	
Skewness	-.204	.327
Kurtosis	-.261	.644

The cultural intelligence means, [$M = 5.14$, 95% CI (4.94, 5.34), $SD = .722$], and their median level is [$Mdn = 5.19$]. The church-planters' cumulative cultural intelligence mean score, calculated from their combined scores and collected from the Likert-like scale responses, shows a cultural intelligence mean level ($M = 5.14$).¹⁰⁵ Based on the seven-point Likert-like scale measurement, the interval scale number suggests that a mean score ($M = 5.14$) correlates to “somewhat agree”, or specifically, an above-average level of capability, and when data results are compared to the theoretical value (see Table 5.10 below), the level of their church-planters' cultural intelligence is significant.¹⁰⁶

The median level means that half of the church-planters have cultural intelligence capability levels below ($Mdn = 5.19$) and half of the church-planters have cultural intelligence capability levels above ($Mdn = 5.19$). Establishing this baseline of cultural intelligence capabilities is crucial as it provides evidence-based insights into their engagement mentation processes as they reflect on engaging with immigrants.

The next set of results explores the more detailed CQ sub-category mean levels, which is helpful in seeing the strengths and weaknesses of each of the sub-category capabilities for the SCPLs. The raw data results for the sub-category mean levels for each of the four

¹⁰⁵ For reporting and displaying descriptive statistical data including mean and standard deviation, the letters ‘*M*’ and ‘*Mdn*’ are italicised.

¹⁰⁶ The interval interpretation of data used for a seven-point Likert-like scale are: “strongly disagree” (1:1.86); “disagree” (1.86:2.71); “somewhat disagree” (2.71:3.57); “neither agree nor disagree” (3.57:4.43); “somewhat agree” (4.43:5.29); “agree” (5.29:6.14); and finally, “strongly agree” (6.14:7.00). The SCPLs' composite score is 5.13 indicates ‘somewhat agree’ or a moderately above-average composite score.

sub-dimensions are displayed in Table 5.8 – Detailed Four Sub-Dimension Mean Levels Descriptive Statistics.

The motivation cultural intelligence sub-category of “Self-Efficacy to Adjust” has a relatively high mean level ($M = 5.95$, $SD = .808$), indicating a strong intercultural self-efficacy attitude among the SCPLs (Bandura 2002). Hu et al. suggest that ‘self-efficacy is the main internal force that drives individuals to manage intercultural uncertainties and risks’ (Hu et al. 2018:74). Additionally, Wawrosz & Jurásek report there is a relationship between higher intercultural self-efficacy and cultural intelligence, as both appear to help in the development of cultural intelligence (Wawrosz & Jurásek 2021).

Table 5.8 – Detailed Four Sub-Dimension Mean Levels - Descriptive Statistics¹⁰⁷

	N	Minimum	Maximum	Mean	Std. Deviation
Motiv Mean - Intrinsic	53	2.67	7.00	6.0000	.95631
Motiv Mean - Extrinsic	53	1.00	7.00	4.8868	1.62373
Motiv Mean - Self-Efficacy to Adjust	53	3.67	7.00	5.9560	.80871
Cog Mean -Culture Gen Value	52	1.33	7.00	5.2628	1.14206
Cog Mean -Culture Gen Business	52	1.00	7.00	4.5000	1.35401
Cog Mean -Culture Gen Socio-Linguistic	52	1.00	7.00	2.6058	1.58528
Cog Mean - Context Specific Leader	52	1.20	7.00	4.1654	1.25914
Metacog Mean - Planning	52	1.67	7.00	4.8910	1.18399
Metacog Mean - Awareness	52	2.67	7.00	5.8397	.98239
Metacog Mean - Checking	52	3.33	7.00	5.6731	.85937
Behav Mean - Speech Acts	52	3.33	7.00	5.2756	.81575
Behav Mean - Verbal	52	2.67	7.00	5.1154	1.06823

¹⁰⁷ There are nine statements, three for each of the three sub-category capabilities that comprise the motivational CQ, the metacognitive CQ, and the behavioural CQ. There are twelve statements for the four sub-category capabilities that comprise the cognitive CQ sub-dimension.

Behav Mean - Nonverbal	52	2.00	7.00	5.1282	1.02508
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The cognitive cultural intelligence sub-dimension is second in the order of sub-dimensions listed in the extended cultural intelligence model. Two of the sub-categories report some of the lowest levels of CQ. The first sub-category, ‘cognitive specific – socio-linguistic’, indicates the lowest mean level ($M = 2.60$, $SD = 1.58$), and the ‘context specific-leader’ sub-category reports the second lowest cognitive CQ level ($M = 4.16$, $SD = 1.25$).

For those serving in an expatriate context, language learning is a necessary skill, but those in a host setting may not be expected to learn a language, which may be indicative of the lower cognitive CQ sub-category mean levels (Afsar et al. 2020:7; Poort et al. 2021:4). Church-planters may not have learned a second language but this information is not known, as it was not data collected in the study but the results may indicate that the majority of them may not have.

The metacognitive cultural intelligence sub-category of ‘awareness’ reveals that the SCPLs’ have a moderately high level ($M = 5.83$, $SD = .982$). Cultural metacognition, an important function that can facilitate cognitive engagement, functions particularly with an individual’s cognition (Poort et al. 2021:13). Given the church-planters report low levels of cognitive CQ, the higher metacognition level may increase their cognitive activity and the expectation is that these higher levels will assist the church-planters in their engagement mentation processes, even with their lower levels of cognitive CQ (Bogilovic & Skerlavaj 2016)

The last set of results reported in Table 5.8 are for the SCPLs’ behaviour CQ sub-category levels. All three sub-categories of behaviour CQ report moderately high levels. The lowest sub-category is the verbal behaviour mean ($M = 5.11$, $SD = 1.06$). Experiential training appears to be the most effective method for the development of behavioural CQ, particularly when it involves higher levels of cross-cultural exposure (Fang et al. 2018:154). The data reported in Table 5.8 reveal key evidence-based results regarding engagement mentation phases occurring for the SCPLs that are likely to affect their decision and implementation of engagement with immigrants.

While the sub-dimension results are informative, another set of data is presented to further explore the significance of these findings. The data from the current study is compared to other similar cultural intelligence studies for the purpose of showing the relevance of the church-planters’ cultural intelligence levels. The data outcomes in Table 5.9 – Comparison of CQ Scores display these findings.

Table 5.9 – Comparisons of CQ Scores¹⁰⁸						
Research	Number	CQSum	MotivCQ	CogCQ	MetaCog CQ	BehavCQ
Foard (Current)	52	5.14	5.61	4.23	5.41	5.17
Compton (2021)	212	4.85	5.26	3.96	5.26	4.83
Turnbull (2019)	68	4.84	5.41	3.76	5.06	5.14
Solomon & Steyn (2017)	1140	4.53	4.96	4.42	4.57	4.15
Groves & Feyerherm (2011)	99	4.32	4.91	3.32	5.06	4.29

The data in Table 5.9 are for comparative purposes only. From the highest CQ sum mean level to the lowest, the data results are arranged in ascending order. When comparing the

¹⁰⁸ (Turnbull 2019; Solomon & Steyn 2017; Groves & Feyerherm 2011; Compton 2021)

outcomes to other studies, the CQ scores of the church-planters become more significant. When analysing these scores, one point to consider is the results originated from self-reporting responses, meaning that the values may not reflect accurate cultural intelligence levels (Ward et al. 2009). The church-planters, on the other hand, report higher CQ levels in four of the five CQ categories in Table 5.9.

The data in Table 5.9 shows the relevancy of the church-planters' CQ results when compared to other comparable studies, but the next set of data explores whether or not these mean levels for the SCPLs are considered favourable when compared to the theoretical averages (Ang et al. 2020; Ward et al. 2009). Given that the cultural intelligence model employs a Likert-like scale ranging from one to seven, the theoretical average can be calculated as four.

Often researchers use a one sample t-test to their compare results with a theoretical value, despite the recognition that the theoretical value has minimal significance. Establishing a real value for a theoretical value can be challenging but understanding the placement of the church-planters' CQ results, compared to the theoretical value, can provide some insights. The results are shown in Table 5.10 – CQ and Four Sub-Dimension Sums – One Sample T-Test.

Table 5.10 – CQ and Four Sub-Dimensions – One Sample T-Test

	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
MotivSum	13.295	52	.000	1.61426	1.3706	1.8579
CogSum	1.544	51	.129	.23558	-.0707	.5418
MetaCogSum	12.474	51	.000	1.46795	1.2317	1.7042
BehavSum	10.251	51	.000	1.17308	.9433	1.4028
CQSum	11.509	52	.000	1.14216	.9430	1.3413

The one sample t-test shows statistical significance for the CQ mean [$t = 11.509^{109}$, $df = 52$, $p = <.000$ (two-tailed $p < 0.05$) from the [Test Value = 4.0]. The effect size was high [$\eta = .72250$]. The mean difference is [$M = 1.14216$, 95% CI, (.9430, 1.3413)].

The one sample t-test shows statistical significance for the CQ motivation mean [$t = 13.295$, $p = <.000$ (two-tailed $p < 0.05$) from the [Test Value = 4.0]. The effect size was high [$\eta = .88396$]. The mean difference is [$M = 1.61426$, 95% CI, (1.37, 1.85)].

The one sample t-test does not show statistical significance for the CQ cognitive mean [$t = 1.544$, $df = 51$, $p = <.000$ (two-tailed $p < 0.05$) from the [Test Value = 4.0]. The effect size was high, with a value of [$\eta = 1.09995$]. The mean difference is [$M = .23558$, 95% CI (-.0707, .5418)].

The one sample t-test shows statistical significance for the CQ metacognitive mean [$t = 12.474$, $df = 52$, $p = <.000$ (two-tailed $p < 0.05$) from the [Test Value = 4.0]. The effect size was found to be high, with a value of [$\eta = .84858$]. The mean difference is [$M = 1.46795$, 95% CI (1.2317, 1.7042)].

The one sample t-test shows statistical significance for the CQ behaviour mean [$t = 10.251$, $df = 51$, $p = <.000$ (two-tailed $p < 0.05$) from the [Test Value = 4.0]. The effect size was high, [$\eta = .82517$]. The mean difference is [$M = 1.17308$, 95% CI (.9433, 1.4028)].

The statistically significant factors, motivation, metacognitive, and the behavioural CQ levels, show unique characteristics about this group of church-planters that are not

¹⁰⁹ This “df” number refers to the Critical Value of the t-Distribution for $52 = 2.01-2.68$ (Field 2013:892).

necessarily reflective of the greater population. The church-planters self-reported capabilities appear to be higher when compared to the results posted in Tables 5.9 and 5.10.

The next set of data presents the range the CQ sum and all four sub-dimension mean levels, from low to high, and shows the percentages of church-planters within each of the range values. The results are shown in Table 5.11 – CQ Sum and Four Sub-Dimension Mean Range (Low to High).

Table 5.11 – CQ Sum and Four Sub-Dimension Mean Range (Low to High)

			Frequency	Percent	Valid Percent	Cumulative Percent
CQSum	Low	1.00 - 3.50	4	7.4	7.5	7.5
	Med	3.51 - 5.00	18	33.3	34.0	41.5
	High	5.01 – 7.00	31	57.4	58.5	100.0
MotivSum	Low	1.00 - 3.50	0	0	0	0
	Med	3.51 - 5.00	15	27.8	28.3	28.3
	High	5.01 – 7.00	38	70.4	71.7	100.0
CogSum	Low	1.00 - 3.50	13	24.1	25.0	25.0
	Med	3.51 - 5.00	28	51.9	53.8	78.8
	High	5.01 – 7.00	11	20.4	21.2	100.0
MetaSum	Low	1.00 - 3.50	1	1.9	1.9	1.9
	Med	3.51 - 5.00	13	24.1	25.0	26.9
	High	5.01 – 7.00	38	70.4	73.1	100.0
BehavSum	Low	1.00 - 3.50	2	3.7	3.8	3.8
	Med	3.51 - 5.00	21	38.9	40.4	44.2
	High	5.01 – 7.00	29	53.7	55.8	100.0

The raw data from the cultural intelligence results, overall, report that the majority (58%) of the church-planters fall within the range of high CQ, which is a positive outcome. The results are not based on interval ratios but on percentages that fall within the high range from $M = 5.01$ to $M = 7.00$.

Seventy percent (70%) of the SCPLs ranked high for cultural intelligence in the motivation cultural intelligence category, and the mean ranking in the metacognitive sub-dimension shares these results. According to behaviour sub-dimension, fifty-three percent (53%) of the SCPLs ranked high, but only twenty percent (20%) of the SCPLs fall into the high-ranking cognitive sub-dimension category.

The cultural intelligence data are examined next for correlational evidence between the sum and the four-sub-dimensions. Correlation tests are helpful in highlighting strength of relationship and identifying statistical significance between the compared variables (Field 2013:267).

The Correlational Relationship between Four-Factor Dimensions

To provide a better understanding of the importance of the cultural intelligence descriptive mean data scores displayed in Tables 5.3 to 5.7 above, the same data results are now analysed using Pearson's r (ρ) statistical test. By showing the connection between the cultural intelligence mean (the dependent variable) and the four-factor sub-dimensions (the independent variables), the comparison shows how the individual sub-dimension sums and CQ sums are related. The results are shown in Table 5.12 – CQ Dimensions Pearson's r (ρ) Correlations.

A Pearson r test showed a statistically significant correlation between CQ sum and motivational sub-dimension CQ ($r = .761$, $p = .000$), two-tailed $p < 0.05$. A Pearson r test reveals a statistically significant correlation between CQ sum and cognitive CQ ($r = .814$, $p = .000$), two-tailed $p < 0.05$. A Pearson r test reveals a statistically significant correlation between CQ sum and metacognitive CQ ($r = .751$, $p = .000$), two-tailed $p < 0.05$. Last,

Pearson r test also revealed a strong positive correlation between CQ sum and behaviour CQ ($r = .766$, $p = .000$), two-tailed $p < 0.05$.

Table 5.12 – CQ Dimensions Pearson’s r (ρ) Correlations

		CQSum	MotivSum	CogSum	MetaCogSum	Behav Sum
CQSum	Pearson Correlation	1				
	Sig. (2-tailed)	1.00				
	N	53				
MotivSum	Pearson Correlation	.762**	1			
	Sig. (2-tailed)	.000				
	N	53	53			
CogSum	Pearson Correlation	.814**	.523**	1		
	Sig. (2-tailed)	.000	.000			
	N	52	52	52		
MetaSum	Pearson Correlation	.751**	.393**	.442**	1	
	Sig. (2-tailed)	.000	.004	.001		
	N	52	52	52	52	
BehavSum	Pearson Correlation	.766**	.442**	.452**	.543**	1
	Sig. (2-tailed)	.000	.001	.001	.000	
	N	52	52	52	52	52

** . Correlation is significant at the 0.01 level (2-tailed).

The statistical significance indicates that the relational effects between each of the sums correlate to increases in cultural intelligence capabilities for the Stadia church-planters. The results show that the church-planters have developed an above-average level of cultural intelligence. However, each of the capabilities are necessary for effectively interacting and building on each other and the self-rated higher capabilities of the SCPLs were statistically significant for all four CQ categories contributes evidence of this link (Schlängel & Sarstedt 2016; Ang & Van Dyne 2008). The results here are compatible with other cultural intelligence research (Rockstuhl & Van Dyne 2018; Van Dyne et al. 2012b).

Results for Associations between Cultural Intelligence and Demographic Profile

In order to investigate greater significance of the CQ data results, many other statistical tests for correlation, compared means, ANOVA, and paired t-tests were performed. These tests incorporated many of the demographic variables, in addition to the travel abroad and contact variables. Most of the results did not show significance or provide greater insight into this group of church-planters' cultural intelligence capabilities. Since there was little additional information provided from the tests, not all of the data results are shared. The main reason they are not shared is that they generate a lot of data space, which, for a quantitative study, would be too much unnecessary data. Some of the more important results are shown next.

The age category is the first set of demographic profile data analysis that is explored. The age ranges are compared with the corresponding cultural intelligence levels. The dependent variable is cultural intelligence data, while the independent variable is age-related data. The results are displayed in the split-table analysis shown in Table 5.13 – Compared Means of CQ Sub-Dimensions and Age Report.

Table 5.13 – Compared Means CQ Sub-Dimensions and Age Report

Q8_Age		MotivSum	CogSum	MetaCogSum	BehavSum
Group 1 25 - 34	Mean	5.0556	3.8889	5.7222	4.6111
	N	6	6	6	6
	Std. Deviation	.79427	.99675	1.14126	.84254
Group 2 35 - 44	Mean	5.7579	4.2315	5.4733	5.2263
	N	28	27	27	27
	Std. Deviation	.88634	1.18784	.78965	.82199
Group 3 45 - 54	Mean	5.6013	4.3186	5.4575	5.3072
	N	17	17	17	17
	Std. Deviation	.92551	1.07498	.81827	.79303
Group 4 55 - 64	Mean	5.4444	5.0833	3.7778	4.2222
	N	1	1	1	1
	Std. Deviation
Group 5 65 - 74	Mean	5.3333	4.1667	5.6667	5.7778
	N	1	1	1	1
	Std. Deviation

Total	Mean	5.6143	4.2356	5.4679	5.1731
	N	53	52	52	52
	Std. Deviation	.88396	1.09995	.84858	.82517

The age range for Group One reveals that their metacognitive CQ ($M = 5.72$, $SD = 1.14$) is their strongest capability. The age range for Group Two reveals that their motivation CQ ($M = 5.75$, $SD = .886$) is their strongest capability. The age range for Group Three reveals that their motivation CQ ($M = 5.60$, $SD = .925$) is also the strongest capability for their age group. The age range for Group Four reveals that their motivation CQ ($M = 5.44$, $SD = 0$) is also their strongest CQ capability. Finally, the age range for Group Five reveals that their behaviour CQ ($M = 5.77$, $SD = 0$) is their highest capability.

Group Two (thirty-five to forty-four years of age) has the highest levels of motivational CQ, ($M = 5.75$) of all the groups. This age group also comprises the highest number of respondents. This age group also spends a moderate amount of time abroad, which could explain some of their motivation levels. Their developed self-efficacy and cognitive activities may be greater in this group, which has a positive effect on their motivations (Bandura 2002).

The Group Four (fifty-five to sixty-four years of age) has the highest level of cognitive CQ ($M = 5.08$). There is only one participant in Group Four. Group Five (sixty-five to seventy-four years of age) has the highest levels of behaviour CQ ($M = 5.77$), but there is only one participant in group five. The age group with the most developed metacognitive CQ ($M = 5.72$) are those in Group One (twenty-five to thirty-four years of age). Given there is only one participant in the fifty-five to sixty-four age range, there is no surprise that the younger-aged group of church-planters is functioning at a prime age of cognitive activity (Flavell 1976; Tourangeau & Rasinski 1988; Botvinick & Braver 2015).

An ANOVA test was performed for a grouping by age category. The category included two groups; those between age twenty-five to age fifty-four; and the second age group consisted of those between fifty-five and seventy-four. The analysis did not show statistical significance. Additionally, an ANOVA test was initiated at the same time that the compared mean test was performed. The ANOVA test was conducted to compare the age groups with the CQ mean. The ANOVA test did not produce statistically significant ($p < 0.05$) results. A Tukey HSD test was not required.

What the data regarding age did reveal is that the majority of church-planters comprise the younger age group, when compared to the few church-planters in the over fifty-five age groups. This may be a unique piece of evidence regarding this group of church-planters but it may also contribute evidence of unique characteristics of church-planters (Foppen et al. 2018)

Compared Means between CQ Mean with Reported Race/Ethnic Profile Results

The next demographic mean data comparison is performed for church-planters' reported race/ethnicity categories and their cultural intelligence mean levels. The results are shown in a split-table analysis in Table 5.14 – Compared Means CQ Sub-Dimensions and Race/Ethnicity. The data displays some of the important relationships between CQ levels and race/ethnicity. The number of participants in each of the race/ethnicity categories is also important when comparing the CQ means as well.

The compared mean test revealed that the CQ sum for the white race/ethnicity group is ($M = 5.01$, $SD = .648$). The compared mean test revealed that the CQ sum for Black/African-American race/ethnicity group is ($M = 5.61$, $SD = .220$). The compared

mean test revealed that the CQ sum for the Asian race/ethnicity group is ($M = 5.67$, $SD = .836$). Finally, the compared mean test revealed that the CQ sum for Hispanic/Other race/ethnicity group is ($M = 5.51$ $SD = 1.01$).

Table 5.14 – Compared Means between CQ Sub-Dimensions and Race/Ethnicity

Q6_Ethnicity		CQSum	MotivSum	CogSum	MetaCogSum	BehavSum
White	Mean	5.0129	5.4390	4.0000	5.4932	5.1192
	N	41	41	41	41	41
	Std. Deviation	.64803	.83517	.99861	.79195	.73803
Black or African American	Mean	5.6146	5.7222	4.9583	5.8889	5.8889
	N	2	2	2	2	2
	Std. Deviation	.22097	.70711	.64818	.31427	.62854
Asian	Mean	5.6788	6.3611	5.4375	5.3333	5.5833
	N	4	4	4	4	4
	Std. Deviation	.83617	.72790	.34944	1.16534	1.21843
Hispanic/Other	Mean	5.5104	6.2778	4.9167	5.2000	5.0000
	N	6	6	5	5	5
	Std. Deviation	1.01025	.94738	1.55009	1.28956	1.23728
Total	Mean	5.1422	5.6143	4.2356	5.4679	5.1731
	N	53	53	52	52	52
	Std. Deviation	.72250	.88396	1.09995	.84858	.82517

For the overall cultural intelligence mean sum, those who selected ‘white’ as their racial background have the lowest self-reported levels of cultural intelligence. This outcome is remarkably similar to the findings in another study by Compton which found that white-race participants showed lower levels of cultural intelligence (Compton 2021).

The second key outcome comes from the two groups that report higher levels of motivational and cultural intelligence. Asians are the most motivated race/ethnic background group. The self-designated ‘Asian’ category motivation CQ mean is 6.36 ($M = 6.36$). The second highest motivation CQ level is in the second group, the self-

designated ‘Other’ category, with a motivation CQ mean of 6.27 ($M = 6.27$). Most members of the ‘other’ group self-identify as Hispanic. The Hispanic population in the USA is the largest ethnic population, and among the SCPLs, they are one of the more motivated groups to engage other culturally diverse immigrants (Jones et al. 2020). The numbers report that those who identify as ‘White’ also have the lowest motivation to engage.

The ANOVA findings for the race/ethnic mean data that is compared with the CQ mean and four sub-dimension mean levels are shown in Table 5.15 – ANOVA Table Results for Compared Means of CQ and Ethnicity/Race. In SPSS, when comparing mean data, the ANOVA test can be selected and performed simultaneously with the compared mean test. The results in Table 5.15 are part of the same compared mean test. The ANOVA showed mixed results, which requires a post-hoc Tukey HSD test.

Table 5.15 – ANOVA Table Results for Compared Means of CQ and Ethnicity/Race

			Sum of Squares	df	Mean Square	F	Sig.
CQSum Q6_Ethnicity	Between Groups	(Combined)	3.097	3	1.032	2.104	.112
	Within Groups		24.047	49	.491		
	Total		27.144	52			
Motiv Sum Q6_Ethnicity	Between Groups	(Combined)	6.155	3	2.052	2.916	.043
	Within Groups		34.477	49	.704		
	Total		40.632	52			
CogSum Q6_Ethnicity	Between Groups	(Combined)	11.418	3	3.806	3.633	.019
	Within Groups		50.286	48	1.048		
	Total		61.704	51			
Metacog Sum Q6_Ethnicity	Between Groups	(Combined)	.812	3	.271	.362	.781
	Within Groups		35.912	48	.748		
	Total		36.724	51			
Behav Sum Q6_Ethnicity	Between Groups	(Combined)	1.967	3	.656	.961	.419
	Within Groups		32.760	48	.682		
	Total		34.726	51			

The difference between racial/ethnicity groups and the composite CQ mean is [F (3,09) = 2.14, $p < .112$, $\eta^2 = .14$]. The effect size is small. The difference between the CQ mean and the racial/ethnic groups is not significant. A Tukey HSD test was not required.

The difference between racial/ethnicity groups and the motivational mean is [F (6.15) = 2.96, $p < .043$, $\eta^2 = .151$]. The effect size is small. The difference between the two groups is statistically significant. The Tukey HSD test does not indicate statistical significance between the races' motivational and cultural intelligence mean levels.

The difference between racial and ethnic groups and the cognitive means is [F (11.41) = 3.63, $p < .019$, $\eta^2 = .185$]. The effect size is small. The mean differences are statistically significant. The Tukey HSD shows a significant mean of ($M = 1.437$) between the white racial/ethnic group and the Asian racial/ethnic group, with a p-value of less than $p < .048$ for a $p < .05$, at the two-tailed significance level.

The difference between racial/ethnicity groups and the metacognitive mean is [F (.812) = .362, $p < .781$, $\eta^2 = .185$]. The effect size is small, and there is no statistical significance, nor is the Tukey HSD test required.

The last difference between racial/ethnicity groups and the behavioural mean is [F (1.96) = .961, $p < .419$, $\eta^2 = .057$]. The effect size is small, and there is no statistical significance which would require the Tukey HSD test.

Differences in cognitive and motivational cultural intelligence between different race/ethnic groups are significant, particularly for results from the white race/ethnicity group. The low cognitive mean levels may increase attitudinal biases and decrease the

SCPLs’ drive to engage. The tightly-bound homogeneity of the group, indicated by the predominance of white-race church-planters, may affect, or at least, potentially reduce, effective engagement, and certainly are interrelated to mentation processes for the SCPLs (Compton 2021; Plant et al. 2008).

Another ANOVA test is performed but this time, the ethnic/race group is regrouped into two groups only, ‘white’ and ‘non-white’. The results are presented in Table 5.15A – ANOVA Table Results for White and Non-White Race/Ethnicity Groups and CQ Mean.

Table 5.15A – ANOVA Table Results for White and Non-White Race/Ethnicity Groups and CQ Mean

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	3.027	1	3.027	6.401	.015
Within Groups	24.117	51	.473		
Total	27.144	52			

The ANOVA test shows statistical significance between the two groups and the CQ mean levels [$F(3.02) = 6.40$, $p < .015$, $\eta^2 = .112$], with two-tailed $p < .05$. The ‘white’ group consists of forty-one participants and the ‘non-white’ group consists of twelve participants. The results report for the ‘white’ group, the CQ mean is [$M = 5.01$, 95% CI (4.80, 5.21), $SD = .648$] and for the ‘non-white’ group, the CQ mean is [$M = 5.58$, 95% CI (5.06, 6.10), $SD = .8157$].

A Pearson's r test indicates correlational relationships between two variables. A Pearson's r test was performed between the CQ sum and the race/ethnicity data. The results are displayed in Table 5.16 – Correlations Between CQ Sum and Race/Ethnicity.

Table 5.16 – Correlations between CQ Sum and Ethnicity

		CQSum	Q6_Ethnicity		
CQSum	Pearson Correlation	1	.287*		
	Sig. (2-tailed)		.037		
	N	53	53		
	Bootstrap ^c	Bias	0	-.007	
		Std. Error	0	.163	
		95% Confidence Interval	Lower	1	-.059
			Upper	1	.570
Q6_Ethnicity	Pearson Correlation	.287*	1		
	Sig. (2-tailed)	.037			
	N	53	53		
	Bootstrap ^c	Bias	-.007	0	
		Std. Error	.163	0	
		95% Confidence Interval	Lower	-.059	1
			Upper	.570	1

*. Correlation is significant at the 0.05 level (2-tailed).

c. Unless otherwise noted, bootstrap results are based on 1000 bootstrap samples

The Pearson r value of .287 is significant for CQ sum and race/ethnicity [$r = .287$, $n = 53$, 95% CI (-.059, .570), $p = .037$], two-tailed $p < .05$. Both the ANOVA test in Table 5.15 and the Pearson r test here show a statistically significant correlation between cultural intelligence levels between race/ethnicity groups. In other words, the statistical significance shows a variance between groups in their cultural intelligence capabilities. The data results indicate that in the future, greater attention might be given to the development of cultural intelligence capabilities for the 'white' race/ethnic group in particular, given that they are the majority of church-planters in this organisation and given that they consistently showed lower cultural intelligence capabilities in the study.

Comparative Analysis of CQ Mean with Denomination-Related Results

Next, the denomination profile outcomes are compared with the cultural intelligence sum, as well as the four sub-dimension sums. Results are displayed in Table 5.17 – Compared Means CQ Sub-Dimensions and Denomination Report.

Table 5.17– Compared Means CQ Sub-Dimensions and Denomination Report

Denomination		MotivSum	CogSum	MetaCogSum	BehavSum
Non-denominational or independent	Mean	5.5090	4.1329	5.3862	5.0873
	N	43	42	42	42
	Std. Deviation	.88166	1.06338	.82575	.81003
Pentecostal	Mean	5.2778	4.6250	5.5556	6.0556
	N	2	2	2	2
	Std. Deviation	.39284	.88388	.15713	.39284
Baptist	Mean	6.0000	4.3611	6.0370	4.5556
	N	3	3	3	3
	Std. Deviation	.94933	1.63795	.90495	.50918
Other	Mean	6.4222	4.8667	5.7778	5.9111
	N	5	5	5	5
	Std. Deviation	.63538	1.26601	1.15737	.59525
Total	Mean	5.6143	4.2356	5.4679	5.1731
	N	53	52	52	52
	Std. Deviation	.88396	1.09995	.84858	.82517

The compared means test revealed for non-denominational or independent group, report that their motivation CQ ($M = 5.50$, $SD = .881$) is their strongest capability. The compared mean test revealed for the Pentecostal group, their behaviour CQ ($M = 6.05$, $SD = .392$) is their strongest CQ capability. The compared means test revealed for Baptist group that their metacognitive CQ ($M = 6.03$, $SD = .904$) is their strongest CQ capability. Last, the compared means test revealed for the ‘Other’ group, their motivation sum ($M = 6.42$, $SD = .635$) is their strongest CQ capability.¹¹⁰

¹¹⁰ From the demographic data presented in the last chapter, those who select ‘Other’ had to write-in their denominational background. The write-in responses consist of “ECC”, “Christian Church”, “Christian &

The highest motivation sum ($M = 6.42$) is reported by the Other denomination group. The ‘other’ denomination group also reports the highest cognitive sum ($M = 4.86$). The highest metacognitive sum ($M = 6.03$) is reported by the Baptist denomination. Finally, the Pentecostal denomination reports the highest behaviour sum ($M = 6.05$). The results overall are inconsistent, but they still provide insight into the denominational background and cultural intelligence capabilities of this group.

The next set of results uses the same data found in Table 5.17 but uses the ANOVA statistical test to show the relationship between the groups. The results are reported in Table 5.18 – ANOVA for Compared CQ Means and Denominations Results.

The ANOVA test was conducted to compare the categories of the denomination mean data and the CQ means. This test produced no statistical significance ($p < 0.05$) for all of the sub-dimensions and the CQ sum, except for the behaviour mean. The Tukey HSD test was not required for all of the sub-dimensions and CQ sum, except for the behaviour mean.

Table 5.18 – ANOVA for Compared CQ Means and Denominations Results

			Sum of Squares	df	Mean Square	F	Sig.
MotivSum Q11_Denomination	Between (Combined) Groups		4.413	3	1.471	1.990	.128
	Within Groups		36.219	49	.739		
	Total		40.632	52			
CogSum Q11_Denomination	Between (Combined) Groups		2.784	3	.928	.756	.524
	Within Groups		58.920	48	1.228		
	Total		61.704	51			
MetaCogSum Q11_Denomination	Between (Combined) Groups		1.747	3	.582	.799	.500
	Within Groups		34.977	48	.729		

Missionary Alliance”, “Christian Missionary Alliance”, and “Wesleyan”. The ‘Other’ group has the highest levels of cultural intelligence in the CQ sum and every sub-dimension level.

	Total		36.724	51			
BehavSum Q11_Denomination	Between (Combined) Groups		5.734	3	1.911	3.164	.033
	Within Groups		28.992	48	.604		
	Total		34.726	51			
CQSum Q11_Denomination	Between (Combined) Groups		2.284	3	.761	1.501	.226
	Within Groups		24.860	49	.507		
	Total		27.144	52			

The ANOVA test results show the denominational mean differences at the behaviour mean level report statistical significance at $[F(5.73) = 3.164, p < .033, \eta^2 = .165]$, for two-tailed $p < .05$. The effect size is small. The Tukey HSD did not show statistical significance for the behaviour mean level with the denomination mean levels.

A Comparative Analysis of CQ Mean and Ministry Experience Related Results

The length of ministry experience is somewhat related to the church-planters' denominational background, but the data adds some nuanced information. The results of the ministry experience are displayed next in Table 5.19 – Compared Means Between CQ and Ministry Sums Report.

Table 5.19 – Compared Means Between CQ and Ministry Sums Report

Ministry Sum	CQ Mean	N	Std. Deviation
1 (one to five years)	4.3646	2	.64327
2 (six to 10 years)	5.1991	6	.90607
3 (eleven to twenty years)	5.1725	30	.74505
4 (twenty-one or more years)	5.1625	15	.61326
Total	5.1422	53	.72250

The compared means test revealed ministry sum one reports a CQ mean ($M = 4.36, SD = .643$). The compared means test revealed a ministry sum two reports a CQ mean ($M = 5.19, SD = .906$). The compared means test revealed ministry sum three reports a CQ mean ($M = 5.17, SD = .745$). Last, the compared means test revealed a ministry sums four reports a CQ mean ($M = 5.16, SD = .722$). Those SCPLs with six to ten years of ministry

report the highest CQ mean level ($M = 5.19$). Other than the ministry sum for group one, all of the other three groups are remarkably close in CQ mean sums. The small number of datasets for the ministry-sum groups may partially explain the difference.

Comparative Analysis of CQ Mean with Education-Related Results

The educational demographic mean data is compared next with the cultural intelligence mean and sub-dimension mean scores using a compared means test. The data results are shown in Table 5.20 – Compared Means of CQ and Education Report.

The compared mean test revealed for the SCPLs ‘no degree’ report their metacognitive CQ ($M = 5.28$, $SD = .427$) is their strongest capability. The compared mean test revealed for those with an ‘undergraduate degree’ report their motivation CQ ($M = 5.30$, $SD = 1.05$) is their strongest capability. The compared means test revealed for those with ‘master’s degree’ reports their and motivation CQ ($M = 5.81$, $SD = .735$) is also their strongest capability. The compared means test revealed for those with ‘doctorate of ministry’ report their motivation CQ ($M = 6.47$, $SD = .650$) is also their strongest capability. The compared mean test identified individuals with a ‘PhD’ report their motivation CQ ($M = 5.50$, $SD = .078$) is also their strongest capability.

Table 5.20 – Compared Means CQ and Education Report

Q13_Education		MotivSum	CogSum	MetaCogSum	BehavSum	CQSum
No Degree	Mean	5.0000	3.4833	5.2889	5.1556	4.7319
	N	5	5	5	5	5
	Std. Deviation	.32394	1.51199	.42745	.40521	.56386
Undergraduate	Mean	5.3072	4.1961	5.3268	5.0719	4.9755
	N	17	17	17	17	17
	Std. Deviation	1.05521	.91189	.88843	.94030	.78236
Master’s Level	Mean	5.8178	4.3333	5.5648	5.3009	5.2922
	N	25	24	24	24	25

	Std. Deviation	.75351	1.06237	.87238	.79415	.68399
D. Min	Mean	6.4722	4.6875	5.9444	5.1944	5.5747
	N	4	4	4	4	4
	Std. Deviation	.65026	1.66858	.51719	1.12354	.80791
PhD	Mean	5.5000	4.3750	5.0000	4.5000	4.8438
	N	2	2	2	2	2
	Std. Deviation	.07857	1.00173	1.72848	.39284	.29954
Total	Mean	5.6143	4.2356	5.4679	5.1731	5.1422
	N	53	52	52	52	53
	Std. Deviation	.88396	1.09995	.84858	.82517	.72250

A one-way ANOVA test is conducted to investigate the assumptions about mean differences between education levels and CQ mean levels. The ANOVA test presents new findings that contrast with the data presented in Table 5.20. Table 5.21 – ANOVA Compared Means CQ and Education Results, displays the results.

The ANOVA test conducted compares the categories of the education mean level data and the CQ means. This test produced no statistical significance ($p < 0.05$) between the denomination affiliation and the CQ mean and the sub-dimension mean levels, except for the motivation mean level. The Tukey HSD test was not required for all sub-dimensions and the CQ sum, except for the motivation mean.

Table 5.21 – ANOVA Compared Means CQ and Education Results

			Sum of Squares	df	Mean Square	F	Sig.
MotivSum Q13_Education	Between Groups	(Combined)	7.496	4	1.874	2.714	.041
	Within Groups		33.137	48	.690		
	Total		40.632	52			
CogSum Q13_Education	Between Groups	(Combined)	3.941	4	.985	.802	.530
	Within Groups		57.763	47	1.229		
	Total		61.704	51			
MetaCogSum Q13_Education	Between Groups	(Combined)	2.070	4	.518	.702	.595
	Within Groups		34.654	47	.737		
	Total		36.724	51			

BehavSum Q13_Education	Between (Combined) Groups	1.476	4	.369	.521	.720
	Within Groups	33.251	47	.707		
	Total	34.726	51			
CQSum Q13_Education	Between (Combined) Groups	2.803	4	.701	1.382	.254
	Within Groups	24.341	48	.507		
	Total	27.144	52			

The differences between the education mean levels and the motivation mean level show statistical significance [$F(7.49) = 2.714, p < .041, \eta^2 = .184$], at two-tailed $p < .05$. The effect size is small. The Tukey HSD did not show statistical significance for the motivation mean level with the education mean levels.

The next comparison test contrasts results for CQ and four sub-dimension means based on gender. The results are shown in Table 5.22 – Compared Means Between CQ Mean Sums and Gender Report.

The results between the genders is remarkably similar. The compared mean test reports for the female group a CQ sum ($M = 5.16, SD = .597$). The compared mean test also reports for the male group a CQ sum ($M = 5.16, SD = .719$). The compared mean test reports that the female motivation CQ ($M = 5.81, SD = .357$) is their strongest sub-dimension capability. For the male group, the compared mean test reports that their motivation CQ ($M = 5.62, SD = .900$) is also their strongest capability.

Table 5.22 – Compared Means Between CQ Mean Sums and Gender Report

Q5_Gender		CQSum	MotivSum	CogSum	MetaCogSum	BehavSum
Female	Mean	5.1667	5.8148	4.0000	5.5185	5.3333
	N	3	3	3	3	3
	Std. Deviation	.59767	.35717	1.56125	.25660	.50918
Male	Mean	5.1658	5.6259	4.2674	5.4884	5.1991
	N	49	49	48	48	48

	Std. Deviation	.71998	.90002	1.09101	.86636	.81358
Total	Mean	5.1659	5.6368	4.2516	5.4902	5.2070
	N	52	52	51	51	51
	Std. Deviation	.70844	.87713	1.10472	.84157	.79598

The “Male” gender group showed a higher cognitive mean ($M = 4.26$) compared to the “Female” gender group ($M = 4.00$), but in every other example, the “Female” gender group showed higher levels of cultural intelligence. Cultural intelligence studies do show that, for the most part, women score higher on cultural intelligence assessments than men (Davis 2009; Rajasekar et al. 2021; Puzzo et al. 2023).

An independent t-test was performed using gender, CQ mean, and four sub-dimension mean sums. The independent t-test did not show statistical significance between the mean differences. The case sets for the “Female” group are too low to show significance.

Cultural Intelligence Analysis with International Experiences and Contact Results

The persistent comparison of cultural intelligence outcomes with the data results that were generated in Chapter Four continues. The international experience data are compared with cultural intelligence mean levels to explore potential relationships between the church-planters’ cultural intelligence levels, international experiences, and their intercultural contact. The first data set regarding these variables is displayed in Table 5.23 – Compared Means CQ and Number of Countries Report display data results.

Table 5.23 – Compared Means CQ and Number of Countries Report

Number of Countries	CQ Mean	N	Std. Deviation
0 (0 Countries)	5.2708	2	.04910
1 (1-2 Countries)	4.7569	7	.97137
2 (3-10 Countries)	5.1408	29	.72353
3 (11-19 Countries)	5.3944	10	.39174
4 (20 or more Countries)	5.1333	5	.96603
Total	5.1422	53	.72250

The compared means test reports for 0 countries CQ mean ($M = 5.27$, $SD = .049$); for those with 1-2 countries, their CQ mean ($M = 4.75$, $SD = .971$); for those with 3-10 countries, their CQ mean ($M = 5.14$, $SD = .723$); for those with 11-19 countries, their CQ mean ($M = 5.39$, $SD = .391$); and for those with 20 or more countries, their CQ mean ($M = 5.13$, $SD = .966$).

The second highest CQ mean ($M = 5.39$) is for those individuals who spent no time abroad. This outcome contradicts many other cultural intelligence studies that show contrary results. For example, Moon et al. (2012) and others report that international experiences contribute to the development of an individual's cultural intelligence (Michailova & Ott 2018; Moon et al. 2012; Engle & Crowne 2014; Kim & Van Dyne 2012b). The same inconsistency appears again for those church-planters' mean levels, showing a slight difference between those who travelled to twenty or more countries compared with those who travelled between three and nineteen countries.

ANOVA test was performed to investigate the relationship between the number of countries, including those who did not travel abroad and their cultural intelligence levels. The results did not show any statistically significant differences between the groups. No Tukey HSD test is required.

To explore some of the SCPLs' intercultural contact with their levels of perceived cultural intelligence, a new set of data is shown. Table 5.24 – Compared Means CQ Sums and Contact Report, displays the subsequent data results, comparing the cultural intelligence mean with the intercultural contact experiences of the SCPLs.

Table 5.24 – Compared Means CQ Sums and Contact Report

Intercultural Contact		CQSum	MotivSum	CogSum	MetaCogSum	BehavSum
Daily	Mean	5.4567	5.9150	4.7813	5.7708	5.1667
	N	17	17	16	16	16
	Std. Deviation	.76322	.85484	1.02960	.85439	.98298
2-3 times a week	Mean	5.0750	5.5333	4.1667	5.3259	5.2741
	N	15	15	15	15	15
	Std. Deviation	.66607	.93454	1.05127	.91187	.78552
Once a week	Mean	5.1351	5.7576	4.2273	5.4545	5.1010
	N	11	11	11	11	11
	Std. Deviation	.50221	.71114	.95604	.54081	.63916
Monthly	Mean	5.3177	5.5833	4.2708	5.6944	5.7222
	N	4	4	4	4	4
	Std. Deviation	.54316	.94879	.43767	.50000	.71722
Occasionally	Mean	4.3148	4.7222	2.9444	4.8889	4.7037
	N	6	6	6	6	6
	Std. Deviation	.66718	.68041	1.07454	1.13747	.80329
Total	Mean	5.1422	5.6143	4.2356	5.4679	5.1731
	N	53	53	52	52	52
	Std. Deviation	.72250	.88396	1.09995	.84858	.82517

The first set of results are for the group designating ‘daily’ contact. The compared means test reports for those with daily contact a CQ sum ($M = 5.45$, $SD = .763$). The compared means test reports for those with 2-3 times a week a CQ sum ($M = 5.07$, $SD = .666$). The compared means test reports for those with once-a-week contact a CQ sum ($M = 5.13$, $SD = .502$). The compared means test includes those with monthly contact a CQ sum ($M = 5.31$, $SD = .543$). Finally, the compared means test reports for those who occasionally contact a CQ sum ($M = 4.31$, $SD = .667$).

The group who reported daily interactions showed the highest overall CQ mean level ($M = 5.45$) and the highest motivation mean level ($M = 5.91$). Kim & Van Dyne (2012) reported similar findings, so these results are not unexpected. For those SCPLs who

interact monthly, irregular results are reported. They report the second- highest CQ mean level, ($M = 5.31$). Research shows that interacting more frequently with individuals from different cultures often will enhance cultural intelligence, in a similar manner to the known benefits of travelling abroad (Kotzur et al. 2018; Tropp & Pettigrew 2005). According to prior empirical studies, the less frequent, monthly engagement, is expected to produce lower CQ levels than the more frequent interactions of 2-3 times weekly or weekly.

The next set of results supports, to some extent, the assumption that those who have little or no international experience are engaging more frequently in their present host setting. Next are the data results for the compared means of intercultural contact and the number of countries visited. They are found in Table 5.25 – Compared Means of Contact and Number of Counties Report, which is shown below.

Table 5.25 – Compared Means of Contact and Number of Countries Report

Intercultural Contact:	Number of Countries Mean	N	Std. Deviation
Daily	2.06	17	.966
2-3 times a week	2.20	15	1.082
Once a week	2.27	11	1.104
Monthly	2.75	4	1.708
Occasionally	1.43	7	.535
Total	2.11	54	1.058

The compared means test yielded results for contact with 0 countries ($M = 3.50$, $SD = .966$; 1-2 countries ($M = 3.29$, $SD = 1.08$); 3-10 countries ($M = 2.23$, $SD = 1.10$); 11-19 countries ($M = 2.60$, $SD = 1.70$); and for 20 or more countries ($M = 1.60$, $SD = .535$). Those who had no international experience, frequently spent more time with people from distinct cultures than those who indicated a greater number of international experiences. The mean level for that group is ($M = 3.50$). The results may also indicate that those who are interacting more often are more effective, since they are happier in their interactions

(inferred by their frequent interactions), which is supported in some other efficacy-based research (Bandura 2002; Ramalu & Subramaniam 2019).

To explore satisfaction of engagement and frequency of contact, a new set of data is introduced. A compared means test is performed to explore the relationship between the SCPLs' intercultural contact and satisfaction levels of engagement. The results are displayed in Table 5.26 – Compared Means Between Contact and Satisfaction Mean Report.¹¹¹

Table 5.26 – Compared Means Between Contact and Satisfaction Report

Intercultural Contact	Mean	N	Std. Deviation
Daily	4.82	17	.393
2-3 times a week	4.87	15	.352
Once a week	4.27	11	.905
Monthly	4.75	4	.500
Occasionally	4.43	7	.787
Total	4.67	54	.614

The compared mean test reports for daily satisfaction ($M = 4.82$, $SD = .393$); for 2-3 times a week satisfaction ($M = 4.87$, $SD = .352$); for once-a-week satisfaction ($M = 4.27$, $SD = .905$); for monthly satisfaction ($M = 4.75$, $SD = .500$); and for occasionally satisfaction ($M = 4.43$, $SD = .787$). Those SCPLs who are engaging daily reported the highest satisfaction levels ($M = 4.82$), but not all of the data results are consistent with extant research (Neuliep & Grohskopf 2000; Bandura 1982; Gelfand et al. 2015). Positive

¹¹¹ The satisfaction data are explored more in Chapter Six when the examination of some of the SCPLs' affective and attitudinal behaviours are performed. The importance of introducing the satisfaction data here was in an attempt to draw any correlation between the anomalies seen in the data that might be attributable to how much they are positively enjoying the intercultural experiences. 1 = no international travel; 2 = 1-2 countries; 3 = 3-10 countries; 4 = 11-19 countries; 5 = 20 or more.

satisfaction levels enhance their cultural intelligence capabilities, which in turn, significantly contribute to their intercultural capacity for engagement.

Another comparative mean test is performed to further investigate the possible assumption that a relationship exists between those who have travelled to more countries but also have lower levels of satisfaction when it comes to currently engaging immigrants. The findings are displayed in Table 5.27 – Compared Means of Number of Countries Visited and Satisfaction. The compared means test reveals mixed results.

Table 5.27 – Compared Means of Number of Countries Visited and Satisfaction¹¹²

IE Mean	Satisfaction Mean	N	Std. Deviation
1.00	4.53	15	.743
2.00	4.78	27	.424
3.00	4.67	6	.816
4.00	5.00	3	.000
5.00	4.00	3	1.000
Total	4.67	54	.614

The compared means test reports for group one satisfaction ($M = 4.53$, $SD = .743$); for group two satisfaction ($M = 4.78$, $SD = .424$); for group three satisfaction ($M = 4.67$, $SD = .816$); for group four satisfaction ($M = 5.00$, $SD = .000$); and for group five satisfaction ($M = 4.00$, $SD = 1.00$). The lowest satisfaction levels reported are for those who travelled to more than twenty countries with a satisfaction mean level ($M = 4.00$), followed by those with no travel abroad with a satisfaction level ($M = 4.53$).

¹¹² 1 = no international travel; 2 = 1-2 countries; 3 = 3-10 countries; 4 = 11-19 countries; 5 = 20 or more.

The results here appear to contradict the inference from Table 5.26, which suggests that individuals who engage more frequently may do so out of efficacious satisfaction. The previous assumption inferred that the reason for their increased contact might be because of the individual church-planters' satisfaction with the experience, but the results in Table 5.26 do not support that assumption. For those who did not travel abroad, there might be other reasons that offer a sufficient explanation regarding those who did not travel previously but are engaging more. Several possible reasons might explain this anomaly, including work-related assignments or theological education and background.

Discussion of Core Findings

Since there are no cultural intelligence studies to-date for church-planters, there are no exact comparisons available for contrasting cultural intelligence mean values in this study with other studies, but there are some comparisons with similar research, as shown in Table 5.9. The results in this chapter contribute levels of cultural intelligence capabilities for this new group of church-planter professionals that add evidence about their engagement mentation processes and intentions to engage.

Cultural Intelligence – Levels of Intelligence Capability

The cultural intelligence results (see Table 5.9) are compared with Turnbull's (2019) research which found that the two Australian denominational church leader groups have a combined cultural intelligence mean sum ($M = 4.78$), which is lower than the findings for the perceived cultural intelligence mean values of the SCPLs, ($M = 5.14$) reported in this study (Turnbull 2019:205). In Turnbull's (2019) study, the clergy's CQ drive (or CQ motivation) was ($M = 5.41$), which is slightly lower than the SCPLs' motivational CQ mean of ($M = 5.61$). The church-planter participants, when compared to the other four studies show the highest CQ mean ($M = 5.14$). Table 5.9 also reveals that Groves &

Feyerherm's (2011) study has the second lowest number of participants next to Turnbull's study. Groves & Feyerherm show a CQ mean ($M = 4.32$), which is even lower than the participants' CQ mean in Turnbull's study.

Table 5.9 reveals that Solomon & Steyn's (2017) participants reported the highest cognitive CQ mean ($M = 4.42$), which is higher than the church-planters' cognitive CQ mean ($M = 4.23$). The cognitive mean of the clergy-participants is ($M = 3.76$) compared with the SCPLs' cognitive mean value of 4.24 ($M = 4.24$). The cognitive mean values are the lowest sub-dimension mean value scores for both the Australian clergy and the SCPLs, but the SCPLs are still slightly higher than Turnbull's (2019) participants.

The evidence does not indicate why the cognitive CQ mean is the lowest capability for the church-planters or for the participants' cognitive CQ levels reported in Table 5.9, except for those reported by Solomon & Steyn's (2017). However, considering that cognitive CQ pertains to an individual's ability to perceive cultural differences and comprehend the need for appropriate cultural responses, it could be inferred that individuals of Western origin may have less developed cultural cognitive CQ capabilities due to ethnocentric tendencies (Leong 2021; Flavell 1976; Le et al. 2016). Although ethnocentric thinking is prevalent in host settings, it is frequently observed in Western contexts, which potentially could influence their thoughts about immigrants (Neuliep & McCroskey 1997; Young et al. 2017; Harling 2005).

The results in Table 5.10 regarding the one sample t-test for the cultural intelligence capabilities added evidence of statistically significant outcomes, which may add validity to the church-planters' reported higher CQ levels. The outcomes showed statistical significance for motivation CQ, metacognitive CQ, and behaviour CQ, but not for

cognitive CQ. This group of church planters has unique sets of capabilities for their motivational, metacognitive, and behaviour cultural intelligence skills that are not necessarily part of the general population (Schuler 2021). However, their cognitive cultural intelligence (CQ) levels are more typical and do not just apply to this group.

Several possible explanations could be offered to help understand why church-planters consistently score higher, but the most obvious possibility may lie in the known weakness of self-reporting assessments. Often, in self-reporting assessments, there is a tendency to overestimate one's abilities, or occasionally, underestimate one's abilities (Ward et al. 2009). In other words, self-reporting assessments lack a certain level of precision due to the very nature of the construct, as the construct asks the participant to self-assess one's ability or to score one's performance (Schnabel et al. 2015).

Many reasons might contribute to the higher capability levels for the SCPLs' compared with the other studies shown in Table 5.9. The differences in the cultural intelligence models used in each study may provide one explanation for the variances in the results. Another explanation might be that there are differences between the international experiences and the differences in the host setting intercultural contact with immigrants may contribute unique experiences that have particularly enhanced the church-planters' development of CQ.

CQ Sub-Dimension Strengths and Weaknesses

The data produced from the SCPLs' cultural intelligence sub-dimensions went through additional testing to show some of the areas of strength and weakness within each sub-dimension and sub-category and point to areas of strength or weakness. The results

reported in Table 5.8 are discussed next, which highlight some more of the details from the sub-category findings.

The motivation CQ data in Table 5.8 shows higher levels of intrinsic motivation ($M = 6.00$). The extrinsic motivation level reports ($M = 4.88$) The sub-category self-efficacy levels report ($M = 5.95$). Table 5.3 shows the combined motivation mean level ($M = 5.61$). The intrinsic motivation CQ levels are particularly strong while the extrinsic motivation levels are the lower reported motivation levels.

The importance of the motivation sub-dimension is that motivation is a known key cognitive-related activity that induces behaviours related to the task or goal (Gollwitzer 2012). The individual's motivation partially draws upon memories stored regarding one's past experiences and affective behaviours associated with those past experiences, which are also known to relate to one's efficacy (Ceci 1996; Deci & Ryan 2008). Efficacy strengthens, confidence increases, and an individual is more likely to repeat the behaviour in which efficacy is increasing (Bandura 1989; Hu *et al.* 2018).

The cognitive CQ sub-dimension's sub-categories indicate some very low capabilities. The church-planters' culture general capability shows ($M = 5.26$), which indicates that they have a relatively high understanding of their own culture (Ang *et al.* 2015b; Klafehn *et al.* 2008). The lowest sub-category CQ level is the socio-linguistic which shows ($M = 2.60$). Host agents may not be as motivated to learn a second language when interacting in their host setting with immigrants.

The metacognitive sub-category of planning indicates a CQ mean ($M = 4.89$), which is the lowest of the three metacognitive sub-category findings. Planning is a mental

flexibility in which an individual anticipates the interaction and begins forming mental adjustments in appropriate intercultural behaviour and communication (Mor 2013; Bogilovic & Skerlavaj 2016). The other two sub-categories report higher levels which contribute to an above-average level of metacognitive CQ capability, which mean level is shown in Table 5.5, is ($M = 5.46$).

Finally, the behavioural sub-category findings reported in Table 5.8 indicate that all three sub-category levels are above-average. The lowest behavioural CQ sub-category of verbal cues is ($M = 5.11$), with behavioural non-verbal cues reporting just slightly higher levels at ($M = 5.12$). The behaviour CQ level in Table 5.6 reports ($M = 5.17$).

Key CQ Outcomes: Age -Demographic Profile

Some of the demographic profile data relates with different levels of cultural intelligence capabilities for the SCPLs. The findings from Table 5.13 on age and CQ indicate age may be another factor affecting cultural intelligence levels, but the data are mixed. Those in the youngest age range, between twenty-five and thirty-four years of age, have the lowest cultural intelligence mean level, ($M = 4.61$). The lower score here might reflect that this age group has fewer years of life experiences, which suggests that the more lived experiences one has, the greater the probability of increasing one's intelligence in general. This assumption of influence from their lived experiences relates to Detterman & Sternberg's definition for general intelligence, which suggests that intelligence is the capability to adapt effectively to one's environment, potentially implying that intelligence develops through experience (Detterman & Sternberg 1986).

On the other hand, researchers empirically established that there is a key connection between ageing and memory recall (Lucas et al. 2019; Bizer et al. 2006). What researchers

determined is that as individuals age, they are less likely to recall stored memory experiences and related attitudes to the experiences (Lucas et al. 2019). Memory-recall affects efficacy, strength, and motivation (Bizer et al. 2006; Bandura 1982; Bandura 1986; Abascal et al. 2021). The age-range of this group should be a strength that contributes positively to their collective cultural intelligence capabilities.

Key CQ Outcomes: Race/Ethnicity – Demographic Profile

The comparison of the SCPLs' race/ethnic representation and their cultural intelligence mean levels is shown in Table 5.14. The results here support the outcomes in prior research by Compton (2021). This study's results show that the white race group of church-planters reported a cultural mean level, ($M = 5.01$), the lowest among all races or ethnic groups (Puzzo et al. 2023; Baker et al. 2018; Coates 2020). Table 5.14 shows the designated black race/ethnic group report CQ mean level, ($M = 5.61$), the Asian ethnic group reports CQ mean level, ($M = 5.67$), and the Hispanic/Other group reporting a CQ mean level of ($M = 5.51$).

The implication of such results is that the white majority of this group of church-planters not only report lower perceived levels of CQ but also may have increased bias or other negative associations (Steyn 2020:15648). Compton's study suggests that lower capabilities could lead to a reduced ability to perceive cultural differences, potentially resulting in increased social categorisation (Compton 2021).

Key CQ Outcomes: International Experience

Previously, the literature showed a relationship between international experiences and cultural intelligence levels, and several key studies supported this antecedent relationship. For example, Moon et al. show a meaningful relationship between time spent abroad and

cultural intelligence levels (Moon et al. 2012; Michailova & Ott 2018; Iskhakova et al. 2021). One exception to this connection came from Turnbull's (2019) study, in which there did not appear to be any relationship between international experiences and cultural intelligence levels.

A comparison mean test between the number of countries visited and CQ yielded mixed results. The results reported in Table 5.23 show that those individual church-planters who did not travel abroad ($M = 5.27$) indicate higher levels of cultural intelligence than those who travelled to twenty or more countries ($M = 5.13$). The expectation is that international travel experiences will increase cultural intelligence capabilities (Moon et al. 2012; Michailova & Ott 2018).

Key CQ Outcomes: Intercultural Contact

Based on previous empirical research, (Kotzur et al. 2018; Kim & Van Dyne 2012a; MacNab et al. 2012), intercultural contact, a reflection of the SCPLs' current engagement with immigrants in the USA, provides some of the clearest and most consistent results. The results in Table 5.19 show that those who are daily interacting with immigrants indicate the highest level of cultural intelligence ($M = 5.45$). This is a consistent pattern for all of the time-related contacts. For example, the group that reports only 'Occasionally' interacting shows the lowest cultural intelligence score ($M = 4.31$). The outcome is a strength contributing to the SCPLs' cultural intelligence capabilities.

Key CQ Outcomes: Evidence of Developing CQ Capability

Two of the remaining sets of data contribute more subtle complexities to the findings that provide helpful insights about the SCPLs' development of cultural intelligence. The first set, located in Table 5.26, compares the contact frequency with their satisfaction levels.

The results are inconsistent. The satisfaction levels are all remarkably high but do not seem to correlate directly to the frequency of contact other than to suggest that positive affective behaviours influence present contact (Hadarics & Kende 2018; Pettigrew et al. 2011; Kotzur et al. 2018). The constructive affective behaviours are connected to their attitudinal behaviours and seem to account most for the variance in results. Some of the related affective and attitudinal behaviours are known to be acted upon by the individual's motivation to complete the task or assignment (Vilkinas et al. 2019; Ceci 1996; Deci & Ryan 1985; Atkinson 1964).

Table 5.27 presents the final set of results for this chapter, comparing the satisfaction levels of the SCPLs with the number of countries visited. The results are also quite mixed. For those who travelled outside the USA, there is a relationship because the SCPLs seem to have positive experiences since they are currently connecting. Previous studies, *e.g.*, (Kotzur et al. 2018; Wawrosz & Jurásek 2021; Hu et al. 2018), have examined the effects of efficacy and the strength of efficacy, supporting the relationship between positive experiences and strength of efficacy (Bandura 1982). More frequent intercultural contact and experiences, in addition to efficacy, reduce bias and increase cultural intelligence, potentially explaining some of the relationship differences reported in Tables 5.23 and 5.24 (Tropp & Pettigrew 2005; Engle & Crowne 2014; Ommundsen et al. 2013).

Summary of CQ Findings

After the review of evidence from Chapters Four and Five, a few key findings stand out. The first key finding is that age and ethnicity are factors that affect development of cultural intelligence capabilities. Other demographic profile information was examined but they did not show statistical significance or appeared to enhance their cultural

intelligence but they were useful in creating a picture of the unique characteristics of this group of church-planters.

Much of the evidence regarding their international experiences showed that many of the church-planters had travelled extensively, with a few exceptions. Evidence showed that their international experiences contributed to their cultural intelligence, but not in every case. Their intercultural contact evidence showed that in almost every case, their contact with immigrants contributed to their cultural intelligence.

The examination of demographic profile information, international experiences and contacts, and cultural intelligence capabilities revealed that the church-planters are actively engaging with immigrants, and evidence of the church-planters' cultural intelligence capability is introduced. This evidence confirms their engagement, and it will now serve as a crucial component in connecting their engagement with immigrants to the other evidence of engagement mentation explored in the next Chapter.

Conclusion

The results of this chapter add to the results of Chapter Four's analysis. Together, they respond to the first two secondary questions, and partially contributes evidence in response to sub-question five. These sub-questions enquire about whether they are engaging with immigrants, what are their cultural intelligence capabilities, and evidence of sources of motivation (as shown in the motivational CQ outcomes).

The results from this chapter also contributed evidence which indicate the degree to which their demographic profile data, intercultural contact, and international experiences enhanced or weakened their cultural intelligence capabilities. Evidence of their mentation

activities, displayed from the evidence of their cultural intelligence capabilities, contributes new information about their intercultural leadership capacity.

The following chapter will explore the other crucial engagement mentation criteria that contribute to intercultural capacity and formation, including their attitudes, beliefs, and sources of motivation as they contemplate engaging with immigrants. Attitudes are examined in connection with adverse immigrant sentiments and other attitudinal and affective behaviours, and beliefs are examined based on their theological positions and biblical beliefs regarding the engagement of immigrants. Their reported sources of motivation are also explored, as they contribute evidence of key engagement mentation activity, that drives their engagement with immigrants.

Chapter Six - Intercultural Criteria: SCPLs' Attitudes and Affective Behaviours, Beliefs and Sources of Motivation

Introduction

The study specifically targets the final criteria of engagement mentation, namely affective and attitudinal behaviours, biblical beliefs and sources of motivation, which this chapter explores and analyses. Examining the final criteria of engagement mentation is crucial as it sheds light on the church-planters' thoughts, beliefs and motivation for engaging immigrants; thereby, strengthening the evidence of a potential connection between engagement mentation and their engagement of immigrants.

Discussions of the church-planters' sources of reported motivation are also included in this chapter. While motivation is a key activity in the engagement mentation phase, there was no statistical measurement of motivation in the study. Given there was no statistical measurement of motivation, motivation sources are still important to include since the church-planters indicate explicitly what motivates their engagement behaviour with immigrants (Deci & Ryan 2008; Ang et al. 2020). Identified sources of motivation strengthen the connection occurring in the mentation phase emerging from their beliefs and attitudes they formed around the concept of engaging with immigrants, which enacts motivation activity and cognition that lead to behavioural activity (Gollwitzer et al. 1990).

This chapter first considers the data analysis that provides some details regarding the SCPLs' self-reported attitudes about immigrants. The chapter also looks at some relevant outside factors that might have an effect on the SCPLs' engagement behaviours, specifically which factors might make engagement behaviours more likely or less likely

to occur. The final section of the chapter examines the theological positions and biblical beliefs that encourage their engagement, including a discussion of the self-reported motivational influences that shape their engagement decisions. The discussion of the findings follows, and the chapter finishes with the conclusion.

Methodology¹¹³

The methodology chapter describes much of the research methodology, which was partially reiterated in the previous two chapters. In this chapter, the same methodology content is applied. Additionally, the number of participants in the analyses located in this chapter include the total fifty-four ($n = 54$) respondents who completed both surveys. The lower number of participants reported in Chapter Five was due to the incomplete cultural intelligence assessment by two of the fifty-four participants. Some of the reporting in this chapter includes the same lower number of participants when referencing cultural intelligence data results.

Measures for Attitudes, Affective Behaviours, and Beliefs

The data examined in this chapter include the Xenophobic Attitude Scale scores that came from Survey Two. The Xenophobic Attitude scale was used with permission in this study (Van der Veer et al. 2011). This xenophobic attitude measure uses a five-point Likert-like scale to determine mean and median central tendency factors. The choices range from “Strongly Agree” to “Strongly Disagree”. The loading of the responses is reversed since the more they “agree” to each statement, the more indicative of an anti-immigrant

¹¹³ The primary data distribution and collection for the SCPLs occurred in the summer of 2020 through the use of the online third-party software, Qualtrics™. Personalised individual emails supplied survey information about the project, including the web links to the surveys. These detailed emails were designed to avoid influencing responses and were sent to every qualified participant which consisted of a total of one-hundred-and-eight Stadia church-planters. A total of eight follow-up reminder emails were sent over the two-month period while the surveys remained open. The surveys closed in August of 2020 and the data results were exported out of Qualtrics™, and afterwards uploaded into SPSS₂₅, and later SPSS₂₇ for analysis

sentiment there is. The descending weight for the reversed loading of each reply is pre-set in the questionnaire design and is analysed correctly in SPSS.

Statistical Analysis

The statistical models used to determine the findings in this chapter, as in the previous chapters, include descriptive statistical models of frequencies, central mean and median tendency, correlations, compared means, and ANOVA tests. The tables and figures depict the results of these statistical models. The data results pertain to this particular group of church-planters, at this specific point in time.

This chapter utilises additional statistical tests utilised in the preceding two chapters. When the data results reveal a non-normal distribution, nonparametric test are preferred, as these tests are less susceptible to non-normality of data distribution. If the construct requires non-parametric statistical models because of the non-normal distribution of data, the text description notes the nonparametric model used. (Kingma & Taerum 1989). In all other cases, the standard parametric statistical tests are used.

Review of Attitudinal Behaviours

In this portion of the chapter, the study reports the evidence that reflects some of their attitudinal and affective behaviours for the purpose of identifying any link between these behaviours and their decision to engage with immigrants. The basis of this area of exploration emerges from the psychology literature primarily.

To recall the literature discussion, social categorising is the individual's cognitive process for arranging and ordering their numerous social interactions (Cozolino 2014; Tajfel 1981). More importantly, individuals interpret the meaningfulness of these prior

experiences differently due to their distinct thought processes and the influence of numerous complex dimensions of these cognitive processes (Compton 2021:1663).

Likewise, an individual's culture can influence the individual's perception and cognition because, to some extent, people tend to behave 'preferentially towards people with the same cultural background', and thus, can exhibit exclusionary behaviour with those who are different (Fox & Jones 2013b; Alifuddin & Widodo 2022:2). The tendency to show preferential treatment toward people with the same cultural background can increase insular behaviour and thus 'hinder social relations with people from different cultural backgrounds further disrupting cooperation, collaboration and partnership with migrant people' (Frieze et al. 2018; Alifuddin & Widodo 2022:2).

Additionally, emotions attached to one's past experiences can also influence whether people pursue intergroup contact or avoid it; since negative emotions, because of failed past experiences, can affect future behaviour (Plant et al. 2008; Pettigrew 1998:71, 77; Ajzen 1991). Based on this study and others like it, the need to know how emotions affect engagement attitudes emerges because emotions are a key source of stimulation for contact between groups (Pettigrew 1998:71; Gudykunst & Ting-Toomey 1988; Esses & Hamilton 2021).

Negative emotions can limit contact or result in contact avoidance altogether, which further increases prejudiced and biased attitudes and thoughts, but positive emotions can increase intentions for intergroup engagement (Pettigrew 1998:71). Understanding the respondents' attitudes and affective behaviours towards immigrants is crucial for determining their engagement activities. The need for this piece of evidence is because research shows that there is a connection between what someone thinks and what they

do, and this depends on how strongly they feel about the subject (Haddock et al. 1999:771).

One other important core factor to consider is that not only how affective behaviours but also how attitudes connect to their engagement behaviour (Nikitin & Freund 2010:785; Aarts et al. 2008:1; Engle et al. 2015:111). Since an individual's intentions are precursors to behaviour (Ajzen 1991), intentions can present evidence or indicate motivation for related behavioural acts (Botvinick & Braver 2015). The reasoning is that an individual's 'salient beliefs are the prevailing determinants of a person's intentions and actions' (Engle et al. 2015:112) and therefore, attitudes and beliefs can be strong indicators of certain behaviours and intentions (Van Dyne 2020; Engle et al. 2015). The salient theological beliefs respondents have regarding migrant people likely correlate with their engagement behaviour because, as pointed out, an individual's behaviour is 'a function of salient beliefs relevant to that behaviour' (Engle et al. 2015:112).

The importance of the SCPLs' attitudinal and affective behaviours emerges in the chapter's analyses, as these behaviours provide insight into the complementary activity of motivation. As motivation is shown to be the driver of intercultural interactions, the importance of the church-planters' motivation CQ becomes relevant in this chapter since higher motivation CQ levels indicate whether an individual is more likely to interact (Peng et al. 2015; Bogilovic & Skerlavaj 2016).

Results From Attitudinal and Affective Behaviours

The analysis process begins with establishing the internal reliability of the xenophobic measurement instrument. In this chapter, the same tests for normality of data distribution and internal reliability performed for the cultural intelligence construct are repeated. The

first test is to determine the internal reliability of the xenophobic attitude measurement. The instrument is evaluated using the Cronbach's alpha (α) statistical model. The Cronbach alpha (α) measurement for the scaled results shows ($\alpha = <0.702$), which is acceptable, but the preferred rating for internal consistency is ($\alpha = .80$) or above.

The Shapiro-Wilk test and the Kolmogorov-Smirnov tests are also used to analyse the data distribution. The results from the test of normality of the data distribution are shown in Table 6.1 – Xenophobic Scale Tests of Normality.

Table 6.1 – Xenophobic Scale Tests of Normality

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Xeno	.171	54	.000	.878	54	.000

a. Lilliefors Significance Correction

The Shapiro-Wilk test showed a significant departure from normality [$W(54) = .878, p = .001$]. The statistical significance supports the findings of a non-normal distribution of data. The condition of normality is seen when the significance is greater than ($p < .001$). When the results show significance at the ($p = .000$), the null hypothesis is rejected. The fact that the distribution is not normal means that the results of the xenophobic scale do not indicate clustering of results, as some outliers exhibit higher levels of anti-immigrant sentiments than others within the group.

The data distribution for the xenophobic attitude construct are now displayed in Figure 6.1- Xeno Scale Histogram.¹¹⁴ The graph also depicts that the data are not normally

¹¹⁴ The xenophobic attitude instrument's conception initially was designed using a Mokken scale and not a Likert-like scale (Kingma & Taerum 1989; Buchanan & King 1987; Maze 2013). When in direct communication with the researchers, they suggested using a Likert-like scale for a more straightforward measurement of the self-reported responses instead of the Mokken scale. The slight adjustment in the scale's design may account for some of the lower internal consistency between the scaled statements. Small numbers of statements may also affect internal reliability. In this example, there are only five Likert-like statements. The reasons for performing additional tests to determine the normality of data distribution is covered in the previous chapters, but in this chapter, there is one additional test added which is the histogram graph. Two other test results are included to show non-normality of data distribution

distributed. The Figure 6.1 histogram shows a right-tale skewness to the data distribution of the xenophobic attitude measurement, which indicates that the data are not normally distributed. The range of data are from a high level of anti-immigrant sentiments ($M = 3.50$) to the lowest level of anti-immigrant sentiments ($M = 1.00$).¹¹⁵

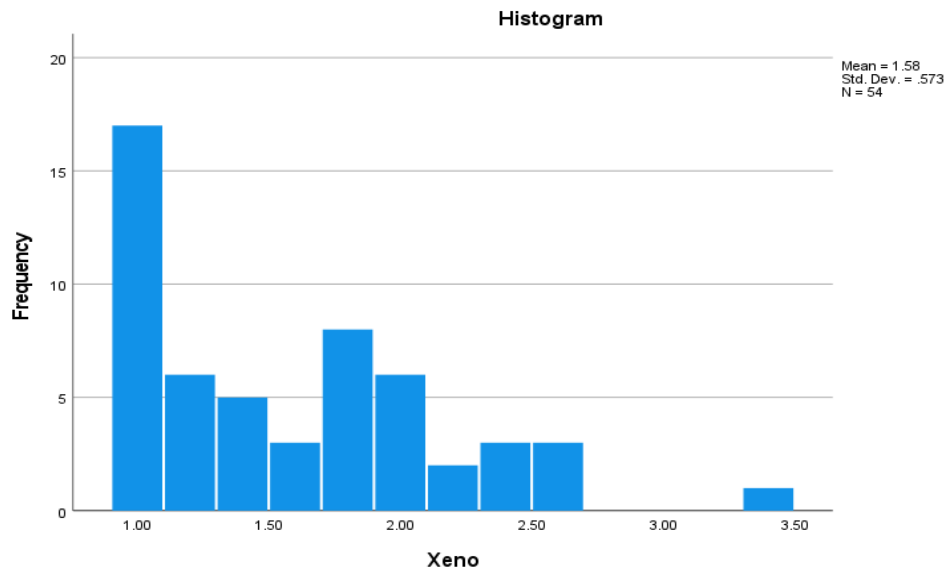


Figure 6.1 – Histogram of Xeno Scale

The next set of data displays the descriptive results for the Xenophobic Attitude Scale. The results are displayed in Table 6.2 – Xenophobic Descriptive Statistics. The lower indications of anti-immigrant sentiment levels, theoretically, should increase the likelihood that the church-planters’ cross-cultural interactions are not hindered by adverse sentiments (Yakushko 2009). The lower levels provide important insight to the church-planters’ thoughts about immigrants.

Table 6.2 – Xenophobic Descriptive Statistics

		Statistic	Std. Error	
Xeno	Mean	1.577	.0780	
	95% Confidence Interval for Mean	Lower Bound	1.421	
		Upper Bound	1.734	
	5% Trimmed Mean	1.536		
	Median	1.400		
	Variance	.329		

¹¹⁵ Figure 6.1 – Q-Q Plot was removed for redundancy, as it did not add anything new to what Figure 6.2 added.

Std. Deviation	.5732	
Minimum	1.00	
Maximum	3.40	
Range	2.40	
Interquartile Range	1.00	
Skewness	.865	.325
Kurtosis	.386	.639

The results report a xenophobic mean sum [$M = 1.57$, 95% CI (1.42, 1.73), $SD = .573$], which indicates a below normal xenophobic attitude level. The data distribution exhibits a strong right-tale positive skewness and a moderate kurtosis, further supporting a non-normal distribution of data results. This uneven distribution may require more nonparametric statistical tests, since these tests are less sensitive to non-normal data distributions.

The interpretation of the mean score uses an interval scale ranking, and in this result, the ranking indicates that the mean level ($M = 1.57$) is equivalent to “Strongly Disagree” or an interval rating that falls within the ratio of (1:1.80). This result means that the SCPLs’ self-reported anti-immigrant attitudes are not very strong. This likely improves their engagement mentation processes and increase the likelihood of engagement (Abascal et al. 2021; Yakushko 2009).

If the anti-immigrant measurements are examined next for the range of results. The range goes from low ($M = 1.00$ to 2.00), to moderate ($M = 2.01$ to 3.00), and finally, the high range ($M = 3.01$ to 5.00) range. The information provides more evidence of the uneven distribution of results seen in Table 6.1 above. The range of data are shown in Table 6.2A – Range of Xenophobic Attitude Levels.

Table 6.2A – Range of Xenophobic Attitude Levels

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Low	45	83.3	83.3	83.3
	Moderate	8	14.8	14.8	98.1
	High	1	1.9	1.9	100.0
	Total	54	100.0	100.0	

In the results from Table 6.2A, most of the church-planters, eighty-three (83%) percent, fall within the low range for anti-immigrant sentiments. The results are remarkable in that the current setting in the USA shows evidence of increasing anti-immigrant sentiment (Esses & Hamilton 2021; Abascal et al. 2021). The majority of the church-planters' low levels of adverse sentiments provide further evidence that supports the link between constructive attitudes and their engagement, as prior evidence showed that the majority of church-planters are engaging regularly (Hadarics & Kende 2018; Yakushko 2009).

The xenophobic attitude measurement results are reanalysed but now each of the xenophobic attitude statement mean levels are shown separately. The new data are displayed in Table 6.3 – Xenophobic Attitude Descriptive Statistics. The data in Table 6.3 show which statements signify evidence of higher levels of adverse attitudes toward immigrants and which statements signify evidence of lower levels of adverse attitudes.

Table 6.3 – Xenophobic Attitude Descriptive Statistics

	N	Mean	Std. Deviation	Skewness		Kurtosis	
				Statistic	Std. Error	Statistic	Std. Error
XScale - 1.	54	1.43	.716	1.709	.325	2.515	.639
XScale - 2.	54	1.37	.708	1.638	.325	1.110	.639
XScale - 3.	54	1.41	.765	1.767	.325	2.106	.639
XScale - 4.	54	1.91	1.103	1.152	.325	.683	.639
XScale - 5.	54	1.78	.883	.801	.325	-.376	.639

The mean level of statement one is ($M = 1.43$, $SD = .716$); of statement two is ($M = 1.37$, $SD = .708$); of statement three is ($M = 1.41$, $SD = .765$); of statement four is ($M = 1.91$, $SD = 1.10$); and of statement five is ($M = 1.78$, $SD = .883$). The lowest interval score is 1.00 with the highest interval score of 5.00. Statement four of the xenophobic scale demonstrates the highest level of anti-immigrant sentiment ($M = 1.91$). The statement four of the xenophobic attitude scale asserts that the level of immigration in this country is beyond control. The higher indication of negative sentiment towards this statement is not surprising, considering the volume of media reports referring to the ‘immigration border-crisis’ (Saavedra 2021).¹¹⁶

The lowest level of adverse sentiment is indicated in the responses to statement two ($M = 1.37$). The statement two reads: “With increased immigration, I fear that our way of life will change for the worse.”. The results here are somewhat surprising given that this sentiment seems to contradict the response to statement four, but the response is an incredibly positive outcome.

The next test performed is the one sample t-test for the Xenophobic Attitude Scale. The responses are compared to the theoretical value for this five-point Likert scale which is 3.0. The results are displayed in Table 6.3.1 – Xeno Sums – One Sample T-Tests.

Table 6.3.1 – Xeno Sums - One-Sample T-Test

¹¹⁶ XScale - 1. Interacting with immigrants makes me uneasy; XScale - 2. With increased immigration, I fear that our way of life will change for the worse; XScale - 3. I am afraid that our own culture will be lost with increased immigration; XScale - 4. Immigration in this country is out of control; XScale - 5. I doubt that immigrants will put the interest of this country first.

	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
XScale - 1.	-16.14	53	.000	-1.57	-1.77	-1.38
XScale - 2.	-16.90	53	.000	-1.63	-1.82	-1.44
XScale - 3.	-15.29	53	.000	-1.59	-1.80	-1.38
XScale - 4.	-7.27	53	.000	-1.09	-1.39	-.79
XScale - 5.	-10.17	53	.000	-1.22	-1.46	-.98

The one sample t-test shows statistical significance for responses in Statement One, when compared to the theoretical value [$t = -16.14$, $df = 53$, 95% CI (-1.77, -1.38), $p = .001$, two-tailed $p < .05$. The effect size of Cohen's d is large ($d = .716$) (Field 2013:79). The large effect size accounts for twenty-five (25%) percent of the variance (Field 2013:82). In other words, the computation of the effect size for this set of participants can explain the twenty-five percent variance in the confidence interval for the fifty-four participants.

The one sample t-test shows statistical significance for response in Statement Two, when compared to the theoretical value [$t = -16.90$, $df = 53$, 95% CI (-1.82, -1.44), $p = .001$, two-tailed $p < .05$. The effect size of Cohen's d is large ($d = .708$).

The one sample t-test shows statistical significance for responses in Statement Three, when compared to theoretical value [$t = -15.29$, $df = 53$, 95% CI (-1.80, -1.38), $p = .001$, two-tailed $p < .05$. The effect size of Cohen's d is large ($d = .765$).

The one sample t-test shows statistical significance for response Statement Four, when compared to theoretical value [$t = -7.27$, $df = 53$, 95% CI (-1.39, -.79), $p = .001$, two-tailed $p < .05$. The effect size of Cohen's d is large ($d = 1.10$).

The one sample t-test shows statistical significance for responses Statement Five, when compared to the theoretical value [$t = -10.17$, $df = 53$, 95% CI (-1.46, -.98), $p = .001$, two-tailed $p < .05$. The effect size from Cohen's d is large ($d = .883$).

The value for the one sample t-test is seen in the comparison of the church-planters' xenophobic attitude levels with the theoretical value. There are no genuine data comparisons from other studies related to ministry leaders, thereby preventing the presentation of any additional comparative evidence.

Examining Xenophobic Attitude Scale with Cultural Intelligence

A great deal of cultural intelligence research often compares cultural intelligence to many other variables to analyse relationships. Finding the statistical significance between cultural intelligence and negative attitudes is important because research shows that higher levels of cultural intelligence can often reduce negative feelings (Karataş & Arpacı 2021; Young et al. 2017). The church-planters reported they did not feel negative emotions and also reported somewhat higher levels of cultural intelligence, which should point to some kind of moderating relationship between the two factors, that increases the likelihood that they engage and overcome other adverse barriers. The statistical determination of moderation is not performed in this study because of the lower number of case sets; instead, a Pearson r test is performed to test relationship.

A Pearson r test was performed using the cultural intelligence mean and the xenophobic attitude mean for the purposes of determining if the relationship between the two variables was statistically significant. The results are shown in Table 6.4 – CQ and Xeno Mean Correlations.

Table 6.4 – CQ and Xeno Mean Correlations

		Xeno	CQSum		
Xeno	Pearson Correlation	1	-.105		
	Sig. (2-tailed)		.452		
	N	53	53		
	Bootstrap ^c	Bias	0	-.011	
		Std. Error	0	.131	
		95% Confidence Interval	Lower	1	-.384
			Upper	1	.141
CQSum	Pearson Correlation	-.105	1		
	Sig. (2-tailed)	.452			
	N	53	53		
	Bootstrap ^c	Bias	-.011	0	
		Std. Error	.131	0	
		95% Confidence Interval	Lower	-.384	1
			Upper	.141	1

c. Unless otherwise noted, bootstrap results are based on 1000 bootstrap samples

Pearson r test results report the CQ levels and their xenophobic mean levels are not statistically significant ($r_s = -.105$, $n = 53$, $p = .452$), at two-tailed $p < 0.05$. The negative relationship indicates that when cultural intelligence capabilities increase, xenophobic tendencies decrease. One of the known effects of culturally intelligent individuals is that they are better able to moderate negative attitudinal and affective behaviours (Karataş & Arpacı 2021). For church-planters, their CQ levels revealed a decrease of their xenophobic attitude levels.

The compared means test is introduced here to highlight the relationship between the different levels of xenophobic attitude measurements and the cultural intelligence measurements. The results are displayed in Table 6.4.1 – Compared Means Between CQ and Xeno Report. The results here range from the xenophobic lowest levels to the highest, and in each category show the corresponding CQ levels.

Table 6.4.1 – Compared Means Between CQ and Xeno Report

Xeno Mean	CQMean	N	Std. Deviation
1.00	5.3660	17	.77966
1.20	5.0255	6	.65356
1.40	4.8694	5	.62998
1.60	5.4653	3	.65983
1.80	4.8576	8	.71288
2.00	4.9653	6	.80830
2.20	5.1667	1	.
2.40	5.7222	3	.69110
2.60	4.7315	3	.73014
3.40	5.2361	1	.
Total	5.1422	53	.72250

The compared means at the lowest xenophobic mean level ($M = 1.00$) have a corresponding CQ mean level ($M = 5.36$). The relationship between the lowest xenophobic mean level and a higher corresponding CQ mean, from existing literature, might suggest the higher CQ mean correlates directly to the lowest xenophobic mean (Karataş & Arpacı 2021; Esses & Hamilton 2021), but the highest CQ mean level ($M = 5.72$) corresponds to a moderate xenophobic mean level ($M = 2.40$). Conversely, the lowest CQ mean ($M = 4.73$) ought to relate to the highest xenophobic mean ($M = 3.40$), but it does not.

Correlational Testing between Xenophobic Levels and CQ Sub-Dimension Levels

To continue examining correlation relationship between xenophobic levels and cultural intelligence, a more detailed comparison is made between each of the cultural intelligence sub-dimensions and their xenophobic attitude levels. The correlation tests examine the statistical impact of the four CQ sub-dimensions on their xenophobic attitudes. The first set of results is shown in Table 6.5. – Correlations Between the Xeno and Motivation CQ Mean Levels. In order to perform the analysis, Spearman’s rho test is used. Spearman’s

rho test examines the ranked levels between variables to determine statistical significance and is considered a non-parametric test.

The Spearman’s rho test shows a small negative correlation between motivation CQ and xenophobic mean that is not significant ($r_s = -.052$, $n = 53$, $p = .713$), for two-tailed $p < 0.05$. The relationship between their xenophobic attitudes does not statistically correlate with their motivational CQ levels, meaning that these results are found also in general population sampling.

Table 6.5 – Correlations Between Xeno and Motivation CQ Mean Levels

			Xeno	MotivSum
Spearman's rho	Xeno	Correlation Coefficient	1.000	-.052
		Sig. (2-tailed)	.	.713
		N	54	53
	MotivSum	Correlation Coefficient	-.052	1.000
		Sig. (2-tailed)	.713	.
		N	53	53

The next Spearman’s rho test is performed between the xenophobic mean and the cognitive mean level. The results are shown in Table 6.5.1 – Correlations Between the Xeno and the Cognitive CQ Mean Levels. The Spearman’s rho test shows a moderate correlation between the SCPLs’ cognitive CQ and xenophobic mean that is statistically significant ($r_s = -.305$, $n = 50$, $p = .028$), for a p-value of $p < 0.05$, at the 2-tailed level.

Table 6.5.1 – Correlations Between Xeno and Cognitive CQ Mean Levels

			Xeno	CogSum
Spearman's rho	Xeno	Correlation Coefficient	1.000	-.305*
		Sig. (2-tailed)	.	.028
		N	54	52
	CogSum	Correlation Coefficient	-.305*	1.000
		Sig. (2-tailed)	.028	.
		N	52	52

Correlation is significant at the 0.05 level (2-tailed).

The respondents’ cognitive CQ levels were the lowest cultural intelligence levels reported across the four sub-dimensions but Spearman’s rho results show that there is a statistically significant correlation between the church-planters’ low cognitive mean levels and their

xenophobic mean level. The results indicate that the statistically significant correlation between low cognitive CQ and xenophobic attitudes is unique to this set of church-planters

The next Spearman’s rho correlation test is performed again on the xenophobic mean but this time, with the CQ metacognitive mean. The outcomes are shown in Table 6.5.2 – Correlations Between the Xeno and Metacognitive CQ Mean Levels. Spearman’s rho shows there is a weak negative correlation but it is not statistically significant relationship between the SCPLs’ metacognitive CQ and xenophobic mean ($r_s = -.223$, $n = 50$, $p = .112$), at a two-tailed $p < 0.05$. The results show that this correlation is not unique to this set of church-planters.

Table 6.5.2 – Correlations Between Xeno and Metacognitive CQ Mean Levels

			Xeno	MetaCogSum
Spearman's rho	Xeno	Correlation Coefficient	1.000	-.223
		Sig. (2-tailed)	.	.112
		N	54	52
	MetaCogSum	Correlation Coefficient	-.223	1.000
		Sig. (2-tailed)	.112	.
		N	52	52

The last set of correlation results, which compare the xenophobic mean level with the behaviour CQ level are presented. The findings are reported in Table 6.5.3 – Correlations Between Xeno and Behaviour CQ Mean Levels. Spearman’s rho shows a low weak relationship between the SCPLs’ behaviour CQ and xenophobic mean that is not significant ($r_s = -.126$, $n = 50$, $p = .376$), for two-tailed $p < 0.05$. There is a small negative correlation, which is consistent with other cultural intelligence studies but does not reflect a unique significance for this group of church-planters (Karataş & Arpacı 2021).

Table 6.5.3 – Correlations Between Xeno and Behaviour CQ Mean Levels

			Xeno	BehavSum
Spearman's rho	Xeno	Correlation Coefficient	1.000	-.126
		Sig. (2-tailed)	.	.373
		N	54	52

BehavSum	Correlation Coefficient	-.126	1.000
	Sig. (2-tailed)	.373	.
	N	52	52

The only statistical significance from Spearman rho (ρ) correlation results is between the xenophobic attitude mean and the cognitive cultural intelligence mean, ($r_s = -.305$, $n = 50$, $p = .028$), at a $p < 0.05$ two-tailed level. The correlation between xenophobic mean levels and their lower cognitive cultural intelligence mean levels provides more evidence of possible effects of low cognitive cultural intelligence and their xenophobic attitudes, but the outcomes do not explain the correlation. The significance of the correlation between the xenophobic attitude means and the cognitive CQ mean is unique to this set of church-planters and may reflect some of the inter-related functionality of the four CQ sub-dimensions, each working independently but also together (Rockstuhl & Van Dyne 2018).

Comparison of Demographic Outcomes with Xenophobic Attitudes

The analysis moves from examining some of the xenophobic attitude outcomes with the cultural intelligence data to examining some of the xenophobic attitude outcomes with the demographic data. The demographic age profile data and race/ethnicity profile data both showed statistical significance in relation to cultural intelligence, thus, this section will investigate if the same kinds of relationships exist with the xenophobic attitude data.

The first test compares the church-planters' race/ethnic background with their mean level of xenophobic attitudes. This test is incorporated to delve deeper into exploring evidence of potential homogeneity bias and the impact of race/ethnicity on abilities and attitudes. The set of outcomes is shown in Table 6.6 – Compared Mean of Xenophobic Attitude by Race/Ethnic Grouping.

The **Table 6.6 – Compared Mean of Xenophobic Attitude by Race/Ethnic Grouping**

Race/Ethnicity	Xeno Mean	Std. Error
White	1.6143	.08766
Black or African American	1.2000	.20000
Asian	1.3000	.23805
Other (Hispanic)	1.6333	.30295

compared means test reports a xenophobic mean ($M = 1.61$, $SD = .087$) for individuals with a white race background; reports a xenophobic mean ($M = 1.20$, $SD = .200$) for black/African-American background participants; reports a xenophobic mean ($M = 1.30$, $SD = .238$) for Asian background participants; and reports a xenophobic mean ($M = 1.63$, $SD = .302$) for those who selected ‘Other’. The ‘other’ group, which includes individuals with Hispanic backgrounds, has the highest xenophobic mean ($M = 1.63$). The lowest xenophobic mean level is in the “Black or African American” group and is ($M = 1.20$).

The white race/ethnic group reports the second highest mean level ($M = 1.61$) of xenophobic attitudes, but still the outcome is a below-average level. The compared means test provides further evidence of possible concerns about homogeneity bias, as well as the potential for increased social categorization and lower intercultural capabilities.

The next example explores relationship between race/ethnicity and xenophobic attitude mean levels to further explore potential bias. A Spearman’s rho test reports a race/ethnicity and xenophobic mean that is not statistically significant ($r_s = -.129$, $n = 54$, $p = .351$) for two-tailed $p < 0.05$. There is a moderate correlation but no statistical significance between the xenophobic mean and race levels of xenophobic attitudes.

The next set of data explores the relationship between the SCPLs' xenophobic attitudes and years of ministry experience. Spearman's rho test was conducted using the denominational background data variable for correlation with the xenophobic mean. Spearman's rho test reports a low negative correlation between denomination background and xenophobic mean that is not statistically significant ($r_s = -.085$, $n = 54$, $p = .543$, for two-tailed $p < 0.05$).

Another set of demographic data is used to compare the relationship between age levels and xenophobic attitudes. The results are shown in Table 6.7 – Compared Means of Xenophobic Attitude by Age Report. The age group with the lowest xenophobic attitude is the fifty-five to sixty-four-year-old group ($M = 1.00$), although, there is only one participant in that group.

Table 6.7 – Compared Means of Xenophobic Attitude by Age Report

Q8_Age	Mean	N	Std. Deviation
25 - 34	1.2333	6	.32042
35 - 44	1.6276	29	.58973
45 - 54	1.5412	17	.41088
55 - 64	1.0000	1	.
65 - 74	3.4000	1	.
Total	1.5778	54	.57320

The second lowest compared mean level is reported by the twenty-five to thirty-four years of age group ($M = 1.23$). The thirty-five to forty-four years of age group comprise the highest xenophobic mean level ($M = 1.62$).

The compared means test also simultaneously ran the one-way ANOVA test using the same set of variables (age and xenophobic levels). The results are in Table 6.7.1 – ANOVA Age and Xenophobic Attitude Results. The one-way ANOVA test shows statistical significance between the age groups and their xenophobic mean levels [$F(4.46)$]

= 4.219, $p < .005$, $\eta^2 = .256$], at $p < .05$, two-tailed. The differences between xenophobic attitude levels within the age groups indicated that this is a unique pattern for this group of church-planters.

Table 6.7.1 – ANOVA Age and Xenophobic Attitude Results

		Sum of	df	Mean	F	Sig.
		Squares		Square		
Xeno	* Between	(Combined) 4.461	4	1.115	4.219	.005
Q8_Age	Groups					
	Within Groups	12.952	49	.264		
	Total	17.413	53			

Apart from Spearman’s rho tests, several independent t-tests were also performed that tested the statistical relationship between gender and Xeno; denominations and Xeno; education and Xeno; and years of ministry and Xeno. However, none of the analysed results demonstrated any statistical significance.

This portion of the examination of data results concludes with an exploration of some of the more fundamental results regarding the attitudes of the SCPLs, as well as the relationship between these attitudes and their mean levels of cultural intelligence, demographic variables and xenophobic attitudes. The next part of the analysis explores their affective behaviours since affective behaviours (emotions) can strongly influence attitudes and beliefs about a specific subject being considered. The data analysis in this section captures some of the pertinent emotions expressed by the SCPLs associated with immigrants, given that emotions can also be strong determinants of engagement in the engagement mentation phase (Plant et al. 2008; Fambrough & Hart 2008).

Results From Related Affective Behaviours

When asked to select the extent to which they enjoyed interacting with immigrants, the church-planters' satisfaction levels were measured and now provide evidence of some of their emotional responses. While positive affective behaviours can also influence change-decisions in the pre-engagement stages (Plant *et al.* 2008; Ajzen & Fishbein 1972; Ajzen & Fishbein 1974), the following sets of results provide some evidence of their sense of satisfaction when reflecting on their engagement with immigrants, which may also add evidence of their efficacy (Le *et al.* 2016; Bandura 1989; Chua *et al.* 2012).¹¹⁷ Since satisfaction is associated with efficacy, identifying some of their sources of self-efficacy becomes important, as efficacy also relates to developing higher levels of cultural intelligence (Hu *et al.* 2018). The satisfaction levels are shown in Table 6.8 – Satisfaction Mean Levels – Descriptive.

Table 6.8 – Satisfaction Mean Levels - Descriptive

	N	Minimum	Maximum	Mean	Std. Deviation
Satisfaction Levels	54	3	5	4.67	.614

The highest satisfaction level possible is five (5.00) and based on a five-point Likert-like scale, the SCPLs report a mean level of satisfaction for engaging with immigrants is ($M = 4.67$, $SD = .614$). This result is a positive outcome, as research continues to provide evidence that positive affective behaviours are more likely to lead an individual to engage than adverse sentiments and given that the church-planters report they are engaging with immigrants, the results support the link (Esses & Hamilton 2021; Yakushko 2009; Abascal *et al.* 2021).

¹¹⁷ The survey Question Q12 reads: "Please select a response that captures your overall *satisfaction level* regarding experiences you have interacting with people from other countries/cultures." In the research study conducted by Chua, Morris & Mor (2012) similar satisfaction-level assessment was used and thus was incorporated into this research project (Chua *et al.* 2012:8).

One crucial factor to note here is that in Table 6.8, the question uses the terminology “people from other countries/cultures”. Chapter Four provided a detailed analysis of the contrasts in responses when using different terminology, and the example in Table 6.8 may also indicate potential terminology bias. The speculation of bias suggests that this particular terminology, ‘people from other countries/cultures’, is more inclusive and seems to produce higher satisfaction results than questions that use the terminology of “immigrant” or “refugee”.

The next set of data provides more evidence of a language bias and becomes another meaningful display of their affective behaviours. Table 6.8 shows the cumulative percentage of favourable satisfaction results, but the results in this sample set show percentages for each of the selected responses. The results are displayed in Table 6.9 – Satisfaction Level Percentages.

Table 6.9 – Satisfaction Level Percentages

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Neither positive nor negative	4	7.4	7.4	7.4
	Somewhat positive	10	18.5	18.5	25.9
	Extremely positive	40	74.1	74.1	100.0
	Total	54	100.0	100.0	

The findings also show that an extremely high percentage of participants, seventy-four percent (74.1%), feel extremely positive emotional attitudes regarding engagement. Another eighteen-and-a-half percent (18.5%) indicate only somewhat positive affective behaviour, but none of the participants express negative emotions about engaging, and only an exceedingly small percentage (7.4%), indicate they have neither positive nor negative attitudes about engaging. Previous research has shown that negative affective behaviours can make people less likely to want to engage, so the fact that more of the SCPLs are showing positive emotions when engaging immigrants is a significant result.

Further, the outcome contributes another key element of their engagement mentation and their engagement with immigrants (Plant et al. 2008; Gál et al. 2022; Yakushko 2009)

In an attempt to understand some of the SCPLs’ affective behaviours, different tests are conducted based on the data gathered regarding their perceived emotional states. The next data table presents the data results for questions “Q24” in survey two, which substitutes the term ‘immigrant’ for ‘people from different cultures/countries’. ¹¹⁸ The findings are reported in Table 6.10 – Emotion Level Percentages.

Table 6.10 – Emotion Level Percentages

Q24 - Emotions		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Somewhat negative	1	1.9	1.9	1.9
	Neither positive nor negative	2	3.7	3.7	5.6
	Somewhat positive	14	25.9	25.9	31.5
	Extremely positive	37	68.5	68.5	100.0
	Total	54	100.0	100.0	

The outcomes are similar to the results in Table 6.9 regarding satisfaction levels, but there are a few noted differences. Table 6.10 displays the first difference, revealing that a single respondent, (or 1.9%) of the total, expressed a somewhat negative sentiment towards engagement. The other two categories show higher constructive attitudes with the selection of “Somewhat Positive” (25.9%) and “Extremely Positive” (68.5%) which are both comparable to the results in Table 6.9. The negative association with one respondent may reflect some language bias.

The results from these two survey questions demonstrate mixed results, but overall, there is a consistent showing of positive affective behaviours of the SCPLs toward immigrants

¹¹⁸ The question “Q24” reads “In your opinion when you think about engaging with immigrants in your community, how do you feel about that?”.

overall. Positive relationships may work to reduce any adverse sentiments or existing bias, which increases the possibility of engaging.

Affective behaviours are an important consideration in this study because of the influence of emotional behaviours when deciding on the objective in the decision-making stages (Keller et al. 2019; Saputra & Sihombing 2018). Some of the next sets of data will begin to explore more of these affective behaviours. The first example represents the results regarding the level of importance that the SCPLs attribute to engagement. The results are shown in Figure 6.2 – Level of Importance.

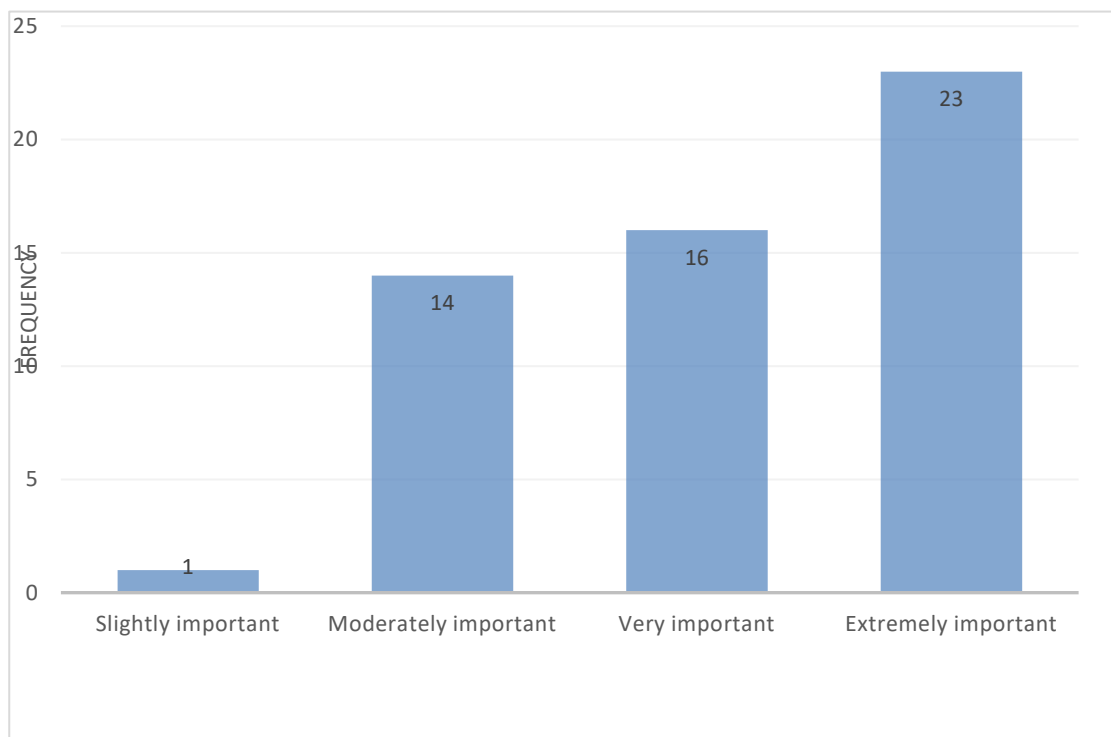


Figure 6.2 – Level of Importance

The data findings presented in Figure 6.2 reveal that thirty-nine church-planters or (72%) of the fifty-four church-planters demonstrate elevated levels of importance by choosing the categories of “very important” and “extremely important”. The other fifteen church-planters reflect a much lower level of importance in their selections of “moderately important” and “slightly important”. This set of data also speaks to the mindset or

mentation assessment of importance for the task of engaging immigrants (Gollwitzer 1990). Assigning a label of importance to a task or objective initiates a level of greater attention by the individual, as importance indicates an attitude of acceptance of the task (Haddock et al. 1999; Kim & Van Dyne 2012).

To explore the relationship between levels of importance and the church-planters' levels of xenophobic tendencies, Spearman's rho is used. Spearman's rho examines the SCPLs' xenophobic attitudes and the importance they place on engaging immigrants. The results are in Table 6.11 – Xeno Mean and Level of Importance Correlations.

A Spearman's rho test reveals that the xenophobic mean and level of importance show statistical significance ($r_s = -.290$, $n = 54$, $p = .033$), at $p < 0.05$, two-tailed, which shows there is moderate negative relationship. The statistical significance indicates that as xenophobic attitudes decrease, the attributed levels of importance increase. Attitude certainty may strengthen the SCPLs' intentions to engage, regardless of low levels of anti-immigrant sentiments (Dunaetz 2016a).

Table 6.11 – Xeno Mean and Level of Importance Correlations

			Xeno Mean	Level Mean
Spearman's rho	Xeno	Correlation Coefficient	1.000	-.290*
		Sig. (2-tailed)	.	.033
		N	54	54
	Level of Importance Mean	Correlation Coefficient	-.290*	1.000
		Sig. (2-tailed)	.033	.
		N	54	54

*. Correlation is significant at the 0.05 level (2-tailed).

Up to this point, evidence of the church-planters' cultural intelligence and their mostly constructive attitudinal and affective behaviours contributed key pieces of their engagement mentation activity, as defined in this study. When these pieces of evidence

are added to the evidence that they are engaging with immigrants, a link begins to emerge between the two stages. The next set of results explore some of the extrinsic factors that may have affected their engagement mentation and implementation stages that would lead to their engagement with immigrants.

Results from Effects of Engagement Behaviours

The focus now shifts to displaying the results of the data collection in the section of survey two, concerning engagement behaviour. These results, in particular, show the measured responses to the survey questions that relate to reported extrinsic factors that influence their SCPLs' engagement behaviours.

To explore relationships between other extrinsic factors and their possible relationship to the SCPLs' cultural intelligence levels, Spearman's rho tests were conducted. Spearman's rho test was used since the categorical data are correlated with interval data. The data sets analysed in this test are from question "Q20" in survey two, which lists several extrinsic factors. The respondents are asked to select from a range of responses on a Likert five-point scale. The range is from "not at all likely" to "extremely likely". The following tests report results only for the "extremely likely" responses.¹¹⁹

A Spearman's rho test was conducted between the CQ mean and interest in cross-cultural training. Spearman's rho indicates a small positive correlation that is statistically significant for the selection "interest in cross-cultural training". The "extremely likely"

¹¹⁹Additionally, question Q20 is restructured into another type of question format, the ranking between least/greatest type of question. Respondents are asked to respond to the statements by ranking which option has the "greatest" effect and which option has the "least" effect on congregational engagement, and thus, the highest response indicates the factor with the "greatest" effect on congregational engagement, and the lowest response indicates which factor had the "least" effect congregational engagement

selection shows ($r_s = .288$, $n = 53$, $p = .037$), $p < 0.05$, at two-tailed. This decision-making task is statistically related to the church-planters' cultural intelligence.

A Spearman's rho test was conducted between CQ and dedicated staff for cross-cultural ministry. Spearman's rho indicates moderately positive correlation that is statistically significant for the selection of "dedicated staff for local cross-cultural ministry". The "extremely likely" selection shows ($r_s = .274$, $n = 53$, $p = .047$), for $p < 0.05$ two-tailed. This decision-making task is influenced by levels of cultural intelligence.

A Spearman's rho test was conducted between CQ and financial resources. Spearman's rho indicates a moderate positive statistically significant correlation for "financial resources". The "extremely likely" selection shows ($r_s = .288$, $n = 53$, $p = .037$), for two-tailed $p < 0.05$. This decision-making task is influenced by cultural intelligence.

Several of the contributing extrinsic factors did not show statistical significance when Spearman's rho tests were conducted. They included, based on the 'extremely likely' scale response, the extrinsic factors of "interest in cross-cultural ministry", "interest in cross-cultural experiences", "interest of lay volunteers", and "demographic heterogeneity".

The results explored the relationship between extrinsic factors affecting the SCPLs' day-to-day decision-making tasks and their cultural intelligence. Some of the outcomes from this exploration show statistical significance, which marks the results as a particular attribute of this group of church-planters. Many of the factors, however, did not show statistical significance, meaning that the results are reflective of the general population.

The significance of the findings suggests that, in certain situations, the SCPLs’ cultural intelligence could influence their decision-making in relation to these external factors.

To continue the exploration of the effects of extrinsic factors and engagement, another set of data, referencing extrinsic factors that may influence the church-planters’ engagement behaviour, is presented. The next set of data results utilises the same set of extrinsic factors, but this time, the results stem from a reverse negative positioning of statements from question “Q23”. The results are shown in Table 6.12 – Degree of Influence of Extrinsic Factors.

Extrinsic Factors	Factors with Greatest Influence	Factors with Least Influence
Lack of Cross-Cultural Interest	35.00%	65.00%
Lack of Cross-Cultural Training	0.00%	100.00%
Lack of Cross-Cultural Experience	60.00%	40.00%
Lack of Lay Volunteers for Cross-Cultural Ministry	68.18%	31.82%
Lack of Dedicated Staff for Cross-Cultural Ministry	37.50%	62.50%
Lack of Financial Resources for Cross-Cultural Ministry	33.33%	66.67%
Demographic Heterogeneity	70.83%	29.17%

The results in Table 6.12 show percentages of respondents’ selections that represent degrees of influence on their engagement decisions. According to participants, seventy percent (70%) identified ‘heterogeneity’ as the most influential factor in their engagement-related decision-making. If the particular host setting in which the church-planter is serving lacks cultural diversity, then lack of access to heterogeneous settings may impede opportunities for engagement (Murriel 2014; Frey 2015).

The information presented in Table 6.12 is helpful in building a better understanding of this group of SCPLs. Additionally, the results presented in Table 6.12, along with the

Spearman’s rho test presented prior to Table 6.12, indicate some of the extrinsic factors that influence engagement. Some of the statistically significant factors included financial resources, dedicated staff, and interest in cross-cultural ministry. Furthermore, this analysis provides new data for research on SCPLs’ intercultural engagement issues affecting their intercultural interactions.

The exploration of extrinsic factors continues with another set of results about other factors affecting engagement. Data was collected regarding the chief extrinsic factor that was occurring at the time of the church-planters involvement in the research, which was the global pandemic, Covid-19. The next outcome from the engagement behaviour survey section for the SCPLs’ is captured in question “Q22” in which the respondents are asked to select a response that best describes the level of impact the pandemic had on their engagement behaviour.¹²⁰

The display of data on the effects of COVID-19 on engagement frequency is shown in Table 6.13 – Covid-19 Response Frequencies. The reported frequency for the overall responses is not surprising, considering the prevalent belief that Covid-19 pandemic affected everything. However, there exists one exception to this assumption in the data.

Table 6.13 – Covid-19 Response Frequencies

Contact Frequency		Responses		Percent of Cases
		N	Percent	
\$Covid1 ^a	A great deal	9	16.7%	16.7%
	A lot	15	27.8%	27.8%
	A moderate amount	14	25.9%	25.9%

¹²⁰ The question reads: “Q22 – The global Covid-19 pandemic has affected most every area of life as we know it. To what extent has the pandemic affected your ability to engage with migrant people?”. The survey question Q22 is presented with a five-point Likert-like response scale. The five-point selections ranged from “A great deal” to “Not at all”.

	A little	5	9.3%	9.3%
	None at all	11	20.4%	20.4%
Total		54	100.0%	100.0%

Of the fifty-four respondents, eleven respondents (or 20%) report that the pandemic had no impact on their engagement, which is a somewhat surprising response. Further research is needed to make any final determination, but one possible explanation for this unexpected result could be that they were not engaging prior to the pandemic, implying that the pandemic did not impact their engagement opportunities. On the other hand, there is the possibility that those eleven respondents actively engaged during the pandemic, which is significant and indicates a strong commitment to ongoing engagement. However, no causal connection can be made from the data to explain this inconsistent outcome.

The analysis of the final piece of engagement mentation that remains is the church-planters' biblical beliefs. In this next section, their theological positions and biblical beliefs about the subject of engaging with immigrants are explored. The section also explores their reported sources of motivation that, reportedly, drive their engagement making decisions and behaviour.

Theological Positions, Biblical Beliefs, and Motivation

Beliefs, particularly biblical beliefs, are one of the chief criteria explored for engagement mentation in this study; since attitudes form on the basis of the strength or certainty of those beliefs (Dunaetz 2016). The church-planters' beliefs about engaging immigrants, shaped in part by their biblical and theological positions, align with what they believe the Bible directs them to do, become another crucial connection to attitude formation regarding immigrants (Rakoczy et al. 2015; Atkinson 1998; Vossen 2021; Ng & Wilson

1989). Once the attitude forms, motivation is activated, along with other cognitive functions that are based on the acceptance or rejection of the particular subject at hand, or in this case, the acceptance or rejection of engaging with immigrants.

The first set of data in this section are analysed using the internal reliability test that checks internal consistency and reliability of the theological position instrument used in the study. The theological position construct uses a scaled response, consisting of eighteen separate statements. For that reason, an internal consistency test was performed on the statements. The internal consistency results are summarised but not presented in a table format. The theological position statements reported a Cronbach's Alpha (α) measurement of ($\alpha = .874$).¹²¹ This result is a positive indicator of strength and reliability of the construct.

Next, the theological position data are presented in a statistical format using the central tendency frequency model. The results are shown in Table 6.14 – Theological Positions Selection Frequency.

Table 6.14 – Theological Positions Selection Frequency

	N	Mean	Selected	Percentage (%)
The Great Commission	54	.91	49	.907
The Life of Jesus	54	.81	44	.814
<i>Missio Dei</i> - the mission of God	54	.81	44	.814
The Great Commandment	54	.80	43	.796
Unity and Diversity	54	.76	41	.759
Scriptural Mandate	54	.76	41	.759
<i>Imago Dei</i> - being made in the image of God	54	.72	39	.722
Welcoming the Stranger	54	.67	36	.666
Early Church Example	54	.67	36	.666
Personal Experiences/Principles	54	.65	35	.648

¹²¹ The Theological Positions construct is used with permission from Turnbull (2019).

Racial Reconciliation and Relations	54	.63	34	.629
Migration theology -	54	.61	33	.611
Hospitality theology	54	.59	32	.592
Social Justice	54	.46	25	.462
Examples of the Trinity	54	.28	15	.277
Theological Training/Seminary	54	.19	10	.185
Ecumenism	54	.15	8	.148
Denominational Tradition or Policy	54	.06	3	.055

The largest response number is shown in the selection of the theological position, “The Great Commission”.¹²² This selection reports that forty-nine respondents (or 90%) of the fifty-four, believe they are motivated by their understanding of The Great Commission when it comes to their engagement practices. The selection of “The Great Commission” theological position statement is also identified in a study by Magezi & Magezi’s (2020). The largest number of responses for the theological position “The Great Commission” statement is not surprising here since completing The Great Commission is one of the key tenets of many evangelicals.¹²³

The next two selections that received the second largest number of responses are the theological statements “The Life of Jesus”, and “*Missio Dei*”. These two selections each record forty-four responses, respectively. In these two equally ranked theological positions, forty-four respondents (or 81%) of the fifty-four respondents indicate that “The Life of Jesus” and “*Missio Dei*” are two of their top theological positions, motivating them to engage migrant people.

¹²² This statement, “The Great Commission” is drawn from Matthew 28:18-20.

¹²³ Researchers found that while some 85% of pastors maintain that all Christians should make disciples in the world, only 53% of practising Christians reported knowledge of the Great Commission. Some 51% of Christians also believe missions is a calling for some, while another 25% said it is not a mandate for all.(Blair 2022). while another surveyed 507 Protestant senior pastors between Oct. 12-28, 2021. (Blair 2022). Some 77% of pastors also say it is more important to spread the Gospel than promote justice, 15%. Christians gave both pursuits almost equal weight — 43% versus 37%, respectively. (Blair 2022).

Forty-one (or 76%) of the fifty-four respondents selected the theological position statement “Unity and Diversity. The response raises the question of whether or not the respondents may have confused the theological position of ‘Unity and Diversity’ with the contemporary prevalent political mantra that calls for ‘unity in diversity’ (Bencke 2019; Verkuyten et al. 2016; Yang 2014).

The theological statements such as “Theological Training/Seminary”, “Ecumenism”, and “Denominational Tradition or Policy” were among the least selected theological positions. All of these positions reflected ten or fewer selections by respondents. Interestingly, the “Ecumenism” position, often associated with inter-faith dialogue and the related theological position of unity and diversity, has significantly fewer selections than the previous position of unity and diversity (Triandis 2017).

A deeper exploration of the SCPLs’ theological beliefs is explored further to present additional evidence about their beliefs on missional engagement. The first set of results is displayed in Table 6.15 – Descriptive Frequency for Local Church Engagement. Table 6.15 displays these outcomes in response to question “Q14”, which asks respondents if they believe if the local church should engage locally with immigrants and refugees.

Table 6.15 – Descriptive Frequency for Local Church Engagement

Local Church		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	52	96.3	96.3	96.3
	Maybe	2	3.7	3.7	100.0
	No	0	0	0	0
	Total	54	100.0	100.0	

The SCPLs overwhelmingly (96%) believe that the local church ought to be engaging with immigrants in the local church context. The results provide a deeper insight into the

beliefs or doctrines of the SCPLs regarding the local church, which is useful in helping to complete a profile of these church-planters and their engagement beliefs.

Another related question to “Q14” is the question “Q15” which asks respondents if they believe the local church should send global missionaries to other cultures and countries. The results are presented in Table 6.16 – Descriptive Frequency for Sending Global Missionaries.

Table 6.16 – Descriptive Frequency for Sending Global Missionaries

Sending		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	41	75.9	75.9	75.9
	Maybe	13	24.1	24.1	100.0
	No	0	0	0	0
	Total	54	100.0	100.0	

The results compare favourably to some of the known evangelical beliefs that strongly support sending missionaries outside the USA to other geographically determined areas in the world (Dryness 2007), but the outcome shows mixed results in Table 6.16. Seventy-five percent of respondents demonstrate a stronger belief in the need to send missionaries, compared to the twenty-four percent who remain uncertain. There are no SCPLs’ who believe that missionaries should not be sent. This outcome enhances the understanding of the biblical beliefs held by this group of church-planters, as it sheds light on their biblical understanding of The Great Commission, mission in general, and the ‘sending’ nature of the church (York 2011; Larsen & Treler 2007).

The next set of results is derived from the related question to “Q14”, which is question “Q16”, which asks the SCPLs if they believe that there is a biblical basis that directs them to engage with immigrants. The results given in Table 6.17 – Descriptive Frequency for

Engaging Locally with Immigrants, provide key insights into the SCPLs beliefs about engaging immigrants.

Table 6.17 – Descriptive Frequency for Engaging Locally with Immigrants

Local Engagement	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	53	98.1	98.1
	Maybe	1	1.9	100.0
	No	0	0	0
	Total	54	100.0	100.0

The results show that almost every church-planter (98%) reported that they believed there is a biblical basis that directs engagement. Only one church-planter indicates that he or she is not sure there is a biblical basis for engagement. These results presented in Tables 6.15, Table 6.16, and Table 6.17 indicate that most church-planters hold strong biblically-based beliefs about engaging immigrants and the *missio Dei*, results here confirm those beliefs.

The next group of results looks into the specific biblical references that the SCPLs reportedly say are important for them, directing them towards engaging immigrants. The results are from question “Q17” and the connected write-in response. The next open-ended question asks the SCPLs to provide scriptural references if they answer “Yes” to question “Q17” from survey two. The write-in answers are rearranged alphabetically and shown in Table 6.18 – Frequency of Biblical Examples.

Table 6.18 – Frequency of Biblical Examples

Scripture Reference	Number of Selections	Theme ¹²⁴
Acts	1	The early Church
Acts 1:8 ¹²⁵	6	Witnesses to the ends of the earth
Acts 2:1-12	2	Day of Pentecost releasing Holy Spirit power

¹²⁴ The “Theme” originated from the primary data from respondents in response to the scriptural references listed by many of them.

¹²⁵ Acts 1 showed specific verses as the following: Acts 1:8; and Acts 1:7-8.

Acts 8:26	1	Philip and the Ethiopian eunuch
Acts 10-11	1	Gentiles are included in the church
Acts 11-13	1	Missionary sending
Acts 15:19	1	Outcomes from Jerusalem Council
Colossians 3:11	1	All believers are equal in Christ
Deuteronomy 10	7	The writing of the Ten Commandments
Deuteronomy 14	1	Listing of what is clean and unclean
Deuteronomy 24:14-15	1	Economic justice of God
Deuteronomy 27	1	Blessings of obedience and curses for disobedience
Ephesians 2:11-22	2	Once Gentiles and separated by God saved by Jesus
Exodus 22:21-24	4	Care for strangers
Exodus 23	2	Justice of God
Ezekiel	1	Living for God
Ezekiel 22:7	1	Oppressing the stranger
Genesis 1:26-27 ¹²⁶	2	<i>Imago Dei</i>
Genesis 12:3	1	Abrahamic blessing for all nations
Hebrews 13:1-2	4	Hospitality to strangers
I Corinthians 9	1	Becoming all things to all people
Isaiah 58	1	Kind of fasting pleasing to God
Jeremiah	1	Calling to turn back to God
Jeremiah 29	1	Seeking peace and well-being for the city as exiles
Job 19:15	1	I too am a foreigner
Job 29:15-17	1	Helping the marginal
John 4	4	Samaritan woman
John 13:34-35	1	Loving one another
John 17	1	Jesus sending his followers into the world
I John 3:1	1	Children of God
Leviticus 19¹²⁷	15	Caring for the strangers living among us
Leviticus 23	1	Observing the Lord's feasts and special holy days
Leviticus 25:35	1	Observing the Sabbath
Luke 4:14-19	1	The justice and beauty of Jesus
Luke 10:25-37	2	The Great Commandment
Luke 14:23	1	Invitation for the marginal
Luke 15	1	Finding the one
Malachi 3	2	God's treasured people
Mark 12:31	1	Great Commandment
Mark 16:15	1	Go into all the world preaching the good news
Matthew 2	1	The flight to Egypt
Matthew 22	3	Great Commandment
Matthew 25¹²⁸	13	Doing to the least is serving Christ
Matthew 28	10	The Great Commission
Matthew 6	1	Caring for the poor

¹²⁶ Genesis 1 showed specific verses as the following: Genesis 1:26-27; and Genesis 1:26

¹²⁷ Leviticus 19 showed specific verses as the following: Leviticus 19:33-34; Leviticus 19; Leviticus 19:34; and Leviticus 19:18.

¹²⁸ Matthew 25 showed specific verses as the following: Matthew 25; Matthew 25:35; Matthew 25:35-40; Matthew 25:31-46; and Matthew 25:35-36.

Micah 6:8	1	Love justice and walk humbly with God
Philippians 3:20	1	Citizenship is heavenly not earthly
Revelations 7:9	3	All nations are gathered in heaven, worshipping God
Romans 12:13	1	Practice of hospitality
Zechariah	1	Living as exiles
NONE	1	No references apply

Each of the scriptural directives listed are analysed not only for frequency of use but also for the general themes emerging from the selected biblical passages.¹²⁹ The results shown in Table 6.18 represent the collection of respondents' beliefs regarding biblical directives to which they adhere and form their theological basis for engaging migrant people. All of the write-in responses represent what respondents *believe* about the biblical directives that support their theological understanding about engaging migrant people.

First, the most often provided textual response for the biblical reference is the passage in Leviticus 19, which references the directives about helping the foreigners living among the Israelites.¹³⁰ Some of the references written in by respondents for Leviticus 19 included specific verse by verse references but also some of the responses were more general references to the Leviticus 19 passage.¹³¹ The Leviticus 19 reference is selected fifteen times. This passage reflects one of their more salient beliefs directing engagement with migrant people and relates entirely to their present setting of engaging with immigrants, sojourners, living among them.

The next two most-selected passages include references to Matthew 25 and Matthew 28 and are presented in that order in the results. The lesser emphasis on the Matthew 28

¹²⁹ Considerable deliberation was given to whether the individual responses, including all additional text written into the open-ended question should be included in lieu of the compilation data displayed in Table 6.18. The conclusion reached was that the individual detailed data, although quite thick with opinions, proved to be too difficult to incorporate and provide anonymity for the respondents, and thus the summary data was used instead.

¹³⁰ Leviticus 19 showed specific verses as the following: Leviticus 19:33-34; Leviticus 19; Leviticus 19:34; and Leviticus 19:18

¹³¹ This became the case for almost all biblical references when more than one respondent provided the reference.

passage by respondents, ranking third in frequency analysis, is interesting because of the contrast between the data responses here and with the data responses given in Table 6.14 above. The thematic theological positions based in Table 6.14 clearly show that the passage in Matthew 28 is the most relied upon theological position for engaging migrant people by respondents. The respondents' highest number of selections for the theological position "The Great Commission" differs though from respondents' highest number of biblical references found in Table 6.18.¹³² The difference in representation between the stated biblical passages and the selected theological positions may be in that the church-planters see the biblical passage more as the 'mandate' to engage, while the theological positions might be more representative of their thoughts and attitudes about engaging immigrants.

Exploring the Role of Motivation in the SCPLs' Engagement

The remaining results in this chapter focus on a few elements reported to be sources of motivation for the SCPLs. Motivation is a crucial pre-engagement mentation activity that stimulates an individual to initiate and adapt behaviours that likely lead to completion of the goal or task (Gollwitzer et al. 1990; Gollwitzer 2012). The motivation-related data is explored but no construct is used to measure these motivation levels in this chapter. The reported sources of motivation, and the extrinsic factors affecting the church-planters' motivation contribute evidence of motivation activity occurring in their pre-engagement stage.

The next set of data reports the information about extrinsic factors that impacted the SCPLs' motivation. The results are shown in Table 6.19 – Effects Influencing Engagement.

¹³² This assumption follows the migration-theology argument presented earlier in the chapter.

Table 6.19 – Effects Influencing Engagement

Current ^a	Responses		Percent of Cases
	N	Percent	
My motivation to engage with immigrant or refugee people is affected by the current events: True	18	11.0%	33.3%
current events: Neither True nor False	20	12.3%	37.0%
current events: False	16	9.8%	29.6%
My motivation to engage with immigrant or refugee people is affected by my political views: True	3	1.8%	5.6%
political views: Neither True nor False	22	13.5%	40.7%
political views: False	29	17.8%	53.7%
My motivation to engage with immigrant or refugee people is affected by my biblical understanding: True	52	31.9%	96.3%
biblical understanding: Neither True nor False	2	1.8%	5.6%
Total	163	100.0%	301.9%

a. Dichotomy group tabulated at value 1.

The results in Table 6.19 are consistent with the recent evangelical survey in 2022 in which Earls (2022a) reported that American evangelicals reported that family and friends, social media, and the Bible all influence their attitudes (in that order) about immigrants (Earls 2022a). Ninety-six (96%) percent of the church-planters report that the bible influences their motivation to engage with immigrants, a substantial difference from the evangelicals in Earls' (2022a) survey, possibly due to those in this study are church leaders, while in Earls' (2022a) survey, they are rank-and-file evangelical church goers.

For the first question in Table 6.19 regarding the effects of current events on motivation, the response shows that twenty respondents (or 37%) of the fifty-four respondents selected 'Neither true nor false' as their response. Another sixteen respondents (or 29.6%) of the fifty-four do not think the current events in the USA affected their motivations to engage, but eighteen respondents (or 33.3%) of the fifty-four believed current events did affect their motivations to engage with immigrants.

The responses to the second part of the question are also quite interesting. The data analysis finds that twenty-nine respondents (or 53.7%) of the fifty-four respondents are *not* affected by their political views on immigration. Twenty-two respondents (or 40.7%) of the fifty-four respondents report they could not commit to stating one way or another if they are affected by the political views and chose ‘Neither true nor false’. Despite the current politicalisation of the immigration issue, it is encouraging that only three (5.6%) out of the fifty-four respondents, reported that their political views had an impact on their motivation for engagement.

The last question in this three-part statement shows there is a significant percentage of respondents (96.3%) who believed their biblical beliefs motivated them to engage with immigrants. This evidence on biblical beliefs and the connection to their decisions to engage with immigrants contributes an important set of results that support a link between engagement motivation, which includes motivation, and their engagement behaviour.

Exploring Detailed Motivation Responses

The next set of data draw from the open-ended question “Q25” in Survey Two. Since the SPSS software only analyses numerical configurations, the statistical analysis could not be performed directly upon the write-in text responses to question “Q25”. The first step in the analysis process, in order to analyse respondents’ write-in answers, was to subjectively categorise each response. The data was then entered into SPSS, after being assigned a numerical code for each category, and then the numerical representation was analysed in SPSS.¹³³

¹³³ The categories were “1= demographic”, “2= biblical motivation”, “3= political motivation”, “4= relational motivation”, and “5= capacity”. The ‘demographic’ category referred to proximity; the ‘politics’ category referred to political positions held by respondents; the ‘relational’ category had to do with personal relationships with cultural others; and the ‘capacity’ category had to do with personal availability of time/space to engage.

Five themed-categories emerged from the subjective review of responses, and each identified variable category received a numerically coded equivalency, ranging from one to five. The five subjects identified from the write-in responses are (1) demographics, (2) biblical beliefs, (3) political beliefs, (4) relational influences, and (5) capacity. The results from the analysis process are displayed in Figure 6.3 – Open-Ended Motivation. The largest categorical representation of what motivates the SCPLs is the “Bible” category.

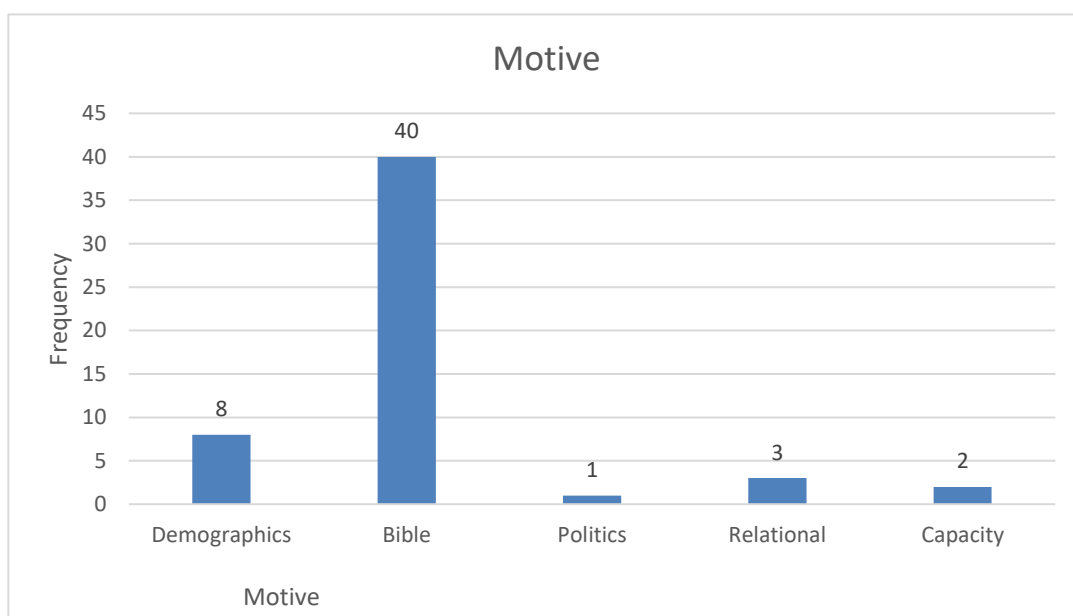


Figure 6.3 – Open-Ended Motivation

The majority of responses, thirty-eight (or 70%) of the fifty-four, indicate they are specifically motivated by their biblical beliefs. The results in Figure 6.3 reflect a higher percentage of those motivated by their beliefs than those evangelicals polled in Earls’ (2022a) survey.

The results in Figure 6.3 show that other factors affect their sources of motivations when it comes to the engagement of immigrants. Each of these factors is equally important. What is interesting about these results is that they support the realisation that many factors

influence an individual’s behaviour (Saputra & Sihombing 2018; Ajzen & Fishbein 1972; Ajzen 1991). In the next set of findings, the importance of the data in Figure 6.3 begins to emerge regarding beliefs, attitudes, motivation, and behaviour.

In an attempt to understand if there is a relationship between motive, cultural intelligence, and the SCPLs’ contact frequency, a new set of data is explored. The data results about their response to question “Q25” are compared with the corresponding cultural intelligence mean. There is a split-table analysis that further compares the data by contact frequency. The results are presented in Table 6.20 – Compared Means CQ, Motivation, and Contact Frequency Report.

Table 6.20 – Compared Means CQ, Motivation, and Contact Frequency Report¹³⁴

Contact Frequency	Motive	CQ Mean	N	Std. Deviation
Daily	1.00	5.1806	2	.77585
	2.00	5.5308	14	.79682
	4.00	4.9722	1	.
	Total	5.4567	17	.76322
2-3 times a week	1.00	5.0208	3	1.30592
	2.00	5.1799	10	.49914
	3.00	4.7847	1	.
	4.00	4.4792	1	.
	Total	5.0750	15	.66607
Once a week	2.00	5.2215	9	.42544
	4.00	4.1528	1	.
	5.00	5.3403	1	.
	Total	5.1351	11	.50221
Monthly	1.00	5.0833	2	.15713
	2.00	5.5521	2	.80041
	Total	5.3177	4	.54316
Occasionally	1.00	4.8194	1	.
	2.00	4.2139	5	.69283
	Total	4.3148	6	.66718

¹³⁴ For question “Q25”, the following numbers equate to the category. 1 = Demographics; 2 = Bible; 3 = Politics; 4 = Relational; and 5 = Capacity. These categories are subjectively assigned based on the write-in responses to question “Q25”.

The compared means test reveals the group who interacted 'daily', a demographic motivated source and CQ mean ($M = 5.18, SD = .775$); their Bible motivated source and CQ mean ($M = 5.53, SD = .798$); and their relational motivated source and CQ mean ($M = 4.97, SD = .00$, this is due to the one data set). The higher CQ level is for those in the 'daily' category who are motivated by the Bible.

Next, the results are for the '2-3 times a week' contact group. The compared means test reports for this group, their demographic motivated source and CQ ($M = 5.02, SD = 1.30$); their Bible motivated source and CQ ($M = 5.17; SD = .499$); their politics motivated source and CQ ($M = 4.78, SD = .00$); and their relational motivated source and CQ ($M = 4.47; SD = .00$). The '2-3 times a week' group who is motivated by the Bible exhibits higher CQ levels.

The results next are for the 'once a week' contact group. The compared means test reports for this group, their Bible motivated source and CQ ($M = 5.22, SD = .425$); their relational motivated source and CQ ($M = 4.15, SD = .00$); and their capacity motivated source and CQ ($M = 5.34, SD = .00$). Those motivated by 'capacity' have the highest CQ levels in this category.

The next set of results are for the 'monthly' contact group. The compared means test reports for this group, their demographics motivated source and CQ ($M = 5.08, SD = .157$); and their Bible motivated source and CQ ($M = 5.55; SD = .800$). Those in the 'monthly' category, motivated by the Bible, exhibit the highest CQ levels.

The last set of results are for the 'occasionally' contact group. The compared means test reports for this group, their demographics motivated source and CQ ($M = 4.81; SD = 00$);

their Bible motivated source and CQ ($M = 4.21$; $SD = .692$). Those in the ‘demographics’ category in this group reported their highest levels of CQ, but overall, this category had some of the lower CQ levels.

The results are mixed when compared to other cultural intelligence studies. The expectation is that those who are engaging more frequently are increasing their cultural intelligence capabilities (Kim & Van Dyne 2012a). Those who select the “Bible” as their strongest motivation for engaging are more frequently engaging. The number of SCPLs who reported the “Bible” and who reported they are engaging between “daily” to “once-a-week” is larger than those who engage less frequently. There are thirty-three (or 61%) of the SCPLs who are engaging from “daily” to “once-a-week” because of the Bible. The results from Table 6.20 give more details about the SCPLs motives, their cultural intelligence, and how often they interact with people from other cultures.

The next set of data results explores more of the write-in answers that reflected another source of the SCPLs’ motivation. A subjective categorisation process analysed the data results based on frequency. The categorisation process identified all of the write-in responses that correlated to the response called, the “Bible”, and the process further divides the general “Bible” theme into nine distinct themes. The nine sub-categories from the write-in category for ‘Bible’ as their source of motivation are regrouped into (2.1) “God’s Plan/Mandate”; (2.2) “Jesus’ Example”; (2.3) “God’s Love”; (2.4) “Universal Kingdom”; (2.5) “Hospitality”; (2.6) “Immigrant Theology”; (2.7) “Multi-Cultural Church”; (2.8) “Love my Neighbour”; and (2.9) “Gospel”. Some of the respondents wrote “Bible” with no further explanation. The results are assigned (1) to represent the results.

The frequency descriptive model was used to explore the re-coded data findings, which are shown in Figure 6.4 – Biblical Re-Coded Detail. These sub-category selections are detailed within the graph’s display of the data findings. The data presented in Figure 6.4 also provides deeper and more nuanced insights from this category of biblical beliefs.

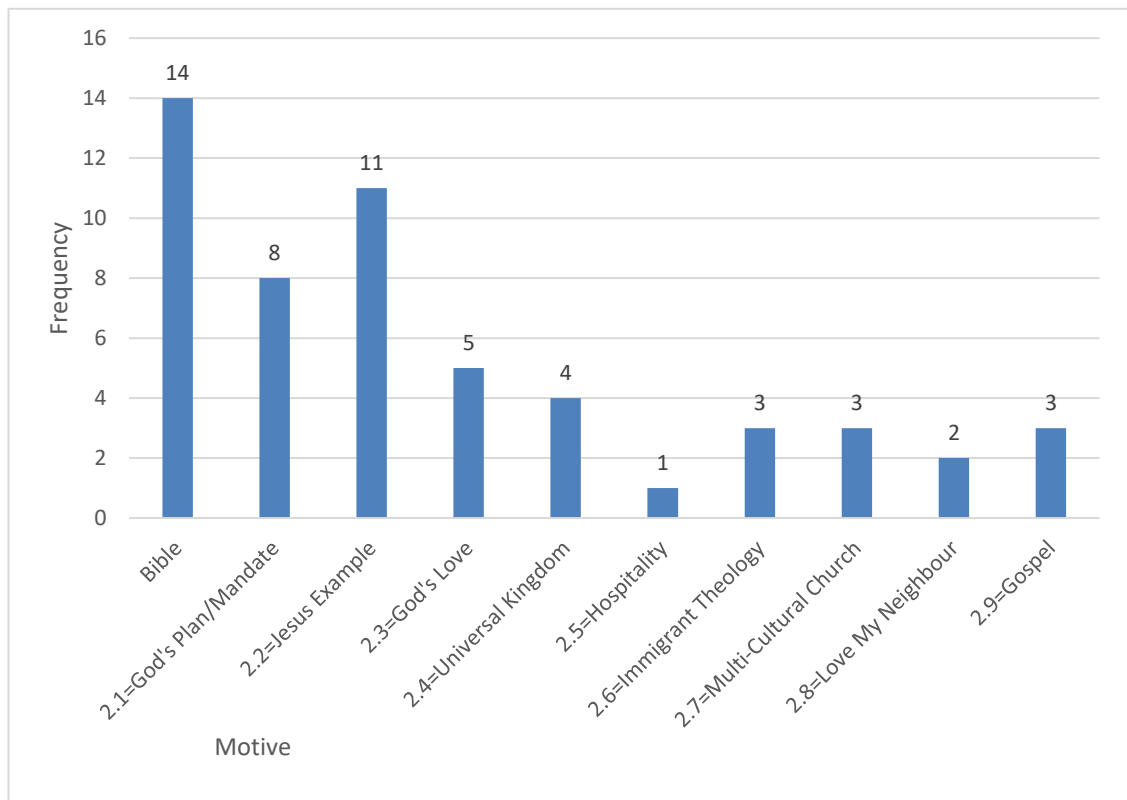


Figure 6.4 – Biblical Re-Coded Detail

Twenty-five (25%) percent of the biblical-based motivation responses fall into the general category of ‘Bible’ which is consistent with some of the earlier findings. Twenty (20%) percent of respondents, who make-up the second largest group, express that their motivation primarily comes from the life of Jesus.

The scriptural theme of ‘God’s Plan/Mandate’, or fifteen (15%) percent of the responses in this sub-category, is the next most frequently given response after those motivated by the ‘life of Jesus’. This response encourages a stronger awareness of and adherence to a migration-theological position (Hwa 2018; Hanciles 2003).

To investigate the potential statistical relationship between cultural intelligence and motivation, a Spearman’s rho test is performed. The data are shown in a split-table format, based on the frequency of contact.¹³⁵ The results are in Table 6.21 – Correlations of CQ Sum and Motive.¹³⁶ A Spearman’s rho test reports a weak association between CQ Sum, motive, and ‘Daily’ [$r_s = .126$, $n = 53$, $p = .631$]. There is no statistical significance at the $p < 0.05$ two-tailed level.

Table 6.21 – Correlations of CQ Sum and Motive

Contact		Motive	CQSum		
Daily	Spearman's rho	Motive	Correlation Coefficient	1.000	.126
			Sig. (2-tailed)	.	.631
			N	17	17
2-3 times a week	Spearman's rho	Motive	Correlation Coefficient	1.000	.132
			Sig. (2-tailed)	.	.638
			N	15	15
Once a week	Spearman's rho	Motive	Correlation Coefficient	1.000	.360
			Sig. (2-tailed)	.	.276
			N	11	11
Monthly	Spearman's rho	Motive	Correlation Coefficient	1.000	.632
			Sig. (2-tailed)	.	.368
			N	4	4
Occasionally	Spearman's rho	Motive	Correlation Coefficient	1.000	-.152
			Sig. (2-tailed)	.	.774
			N	7	6

A Spearman’s rho test does not indicate a statistical relationship between CQ sum, motive, and ‘2-3 times a week’ frequency, [$r_s = .132$, $n = 53$, $p = .638$], at the $p < .05$ two-tailed level. Spearman’s rho test does not reveal a statistical significance between

¹³⁵ Frequency of contact is from question “Q10” in Survey Two.

¹³⁶ “Motive” is the theme of question “Q25” from Survey Two. Respondents are asked to write-in the single most influential source that motivates them to engage with immigrants. Table 6.21 data draw from responses to that question.

CQ sum, motive, and ‘once a week’ frequency, [$r_s = .360, n = 53, p = .276$], at the $p < .05$ two-tailed level. Spearman’s rho test does not reveal a statistical significance between CQ sum, motive, and ‘monthly’, [$r_s = .632, n = 53, p = .368$], at the $p < .05$ two-tailed level. Finally, Spearman’s rho test does not indicate statistical significance between CQ sum, motive, and ‘occasionally’, [$r_s = -.152, n = 53, p = .774$], at the $p < .05$ two-tailed level.

The SCPLs who report they are engaging “Daily” report a cultural intelligence mean level ($M = 6.33$) with the corresponding categorical selection of “Love My Neighbour” for their motivational basis. According to Kim & Van Dyne (2012a), this group’s higher cultural intelligence levels may correlate with their frequency of contact and their motivation to love their neighbour. (Pettigrew 1998; Kotzur et al. 2018). This outcome is also seen from the results in Table 6.20. Intercultural contact is a significant contributor to the development of the church-planters’ cultural intelligence (Kim & Van Dyne 2012).

The results shown in the contact frequency of “Monthly” are contrary to these prior studies. In this category, those who wrote in a response that showed immigrant theological beliefs, as their source of motivation, show a higher cultural intelligence level ($M = 6.11$). The results may indicate that the higher cultural intelligence does not motivate them to engage more frequently but rather the intensity of the motivating factor, but there could be other external circumstances not identified in the study that limit the frequency of engaging for the church-planters.

The presentation of evidence concludes here. The results provide keen insights into the SCPLs’ beliefs, attitudes, affective behaviours and motivating sources, which are

fascinating and contribute important knowledge to this research. The discussion of the findings follows, highlighting the significance of the results.

Discussion of Core Findings

The chapter delves into the raw data that encompasses the attitudes, theological positions, biblical beliefs, and the cognitive-related activity of motivation of the SCPLs. These elements form the foundation of their engagement mentation that centres around their beliefs and interactions with immigrants. The results in this chapter provide more detailed information about some of the SCPLs' more complex attitudes and feelings about immigrants; their main biblical beliefs and theological positions about interacting with immigrants; and some of their strong motivations that direct them to do so.

Attitudinal and Affective Behaviours: Xenophobic Attitude Tendency

Certainly, the results from the attitudinal and affective behaviours show important details about how the SCPLs think and feel about immigrants, and these thoughts and emotions are linked to their engagement behaviours. The data results, based on their self-reported attitudes about immigrants, reveal that the SCPLs have a low level of anti-immigrant sentiment (see Table 6.3). The data shows that some of the church-planters do have higher levels of anti-immigrant sentiments, but certainly not the majority. While group homogeneity can often lead to bias, for the church-planters (Dovidio et al. 1998; Frieze et al. 2018), this does not seem to be the case, as research confirms that stronger adverse sentiments often lead to reduced engagement. (Poort et al. 2021; Livermore 2009).

The relevant research in migrant studies confirms the importance of interrelated attitudinal and affective behaviours and the connection to engagement behaviour. The research by Yakushko (2009) describes xenophobia as a form of 'attitudinal, affective,

and behavioural prejudice toward immigrants and those perceived to be foreign' (Yakushko 2009:37). Since immigrants are often and repeatedly associated with 'declining economy, overpopulation, pollution, increased violence, depleted social resources. . .erosion of cultural values and terrorism', the possibility existed that the current immigration crisis in the USA could also affect the SCPLs' attitudes (Yakushko 2009:43). That does not appear to be the case for the SCPLs.

Attitudinal and Affective Behaviours Outcomes: Inference of Implicit Bias

Examining attitudinal and affective behaviours reveals slight variances in responses, potentially stemming from the survey's choice of terminology. Some of the results that reflect the SCPLs' emotions regarding immigrants indicate high satisfaction levels, as shown in Table 6.8 or 6.9. This is important since studies indicate that constructive attitudinal and affective behaviours are likely to increase engagement behaviours, whereas adverse behaviours are not as likely (Hadarics & Kende 2018; Esses & Hamilton 2021; Abascal et al. 2021). Certainly, one explanation for the high satisfaction levels may be that the responses are different because there is a slight difference in the wording of each statement and the terminology used. The SCPLs' interpretation of the terminology may reflect more of an individual's bias rather than group bias, as numerous studies emphasise the significance between responses to word choices and the individual's unique understanding of the words (Frey & Edwards 2011; Pomerantz et al. 1995; Henderson et al. 2008; Hamitouche 1988; Barner-Rasmussen et al. 2014; Richards et al. 2010; Hauser & Watumull 2017).

Attitudinal and Affective Behaviour Outcomes: Extrinsic Factors

The global pandemic phenomenon presented a unique opportunity to examine some of the influence of the pandemic on the SCPLs' engagement behaviour. While the pandemic

may have affected frequency of interaction, most all of the church-planters continued to interact. Extrinsic factors always shift, but the importance of capturing the effects of COVID-19 on the SCPLs' engagement practices is that it captures additional information about these influences that uniquely impact some of their attitudes and behaviours. The effects of Covid-19 on engagement did not seem to hinder engagement nor increase their xenophobic attitudes (see Table 6.12), but research shows there is a relationship between growing adverse anti-immigrant attitudes and the pandemic (Coates 2020; Esses & Hamilton 2021; Bendor-Samuel 2020).

Theological Positions and Biblical Beliefs Outcomes: Open-Minded Approach

The collective evidence of the outcomes regarding theological and biblical beliefs signals that they have strongly held beliefs about engaging immigrants. According to Table 6.14, many of the SCPLs rely on similar theological positions that influence their engagement activity. The related study by Turnbull (2019) shows comparable selections by the Australian clergy. Turnbull (2019) reports that seventy-five percent of the clergy selected the *Missio Dei*, the Life of Christ, the Great Commission, and the Great Commandment (Turnbull 2019:187). Similarly, Magezi & Magezi's (2020) study, which examined theological positions that influenced South African clergy's engagement with immigrants, also yielded comparable results.

The key element from these results that cannot be overlooked is that many of them attribute their biblical beliefs as their main motivational source for all their interactions with immigrants. For church-planters, this outcome is significant and is robust evidence for what may also be presumed to be the case for other church leaders (Guzman 1997; Wright 2006b; Hoggarth et al. 2013).

The data findings displayed in Figures 6.4 and Table 6.18 showcase some of their more prominent biblical sources for engagement, providing further evidence about the respondents' theological stances, as presented in Table 6.14. The problem is that the stated biblical directives on which they rely do not necessarily correlate with their stated theological positions. Again, another case of potentially confounding inconsistency. Some of the respondents' biblical beliefs about engagement are probably more instructive in terms of their motivation for engagement behaviour than the theological positions they declared. The actual operant theology of the SCPLs encompasses not only their theological beliefs about engaging, but also their practical application of these beliefs, known as their orthopraxy (Cameron et al. 2010:54).

Theological Positions and Biblical Beliefs Outcomes: Motivation to Engage

The relationship between motivation (pre-decisional mentation activity) and cultural intelligence (a pre- and post-decisional mentation activity) reveals a crucial connection: both examples, motivation and cultural intelligence, occur prior to engagement, which undoubtedly influences their engagement with immigrants. Results show in Table 6.20 that there is a correlation between their stated motivational factors and the SCPLs' cultural intelligence capabilities and the same correlation exists for the relationship between motivation factors and the SCPLs' xenophobic attitude levels. According to Holtbrügge & Engelhard's study, motivation plays a crucial role in spanning cultural boundaries and mediating cultural intelligence (Holtbrügge & Engelhard 2016). In conjunction with cultural intelligence capabilities, there appears to be no existing study that examines the role of motivation when possible adverse immigrant sentiments are in play and the effects of motivation on decision-making behaviours.

Conclusion

The results in this chapter, especially those that relate to how they understand biblical directives and theological positions about engagement, show what drives these church-planters to engage with immigrants. The findings show evidence of lower levels of anti-immigrant sentiment. The evidence also shows that their cultural intelligence appears to play a moderating role in those negative sentiments, but it was not statistically proven to do so. The conclusion is that there are numerous unknown factors that may influence the SCPLs, motivating and directing their interactions with immigrants. The advantage is that some of them are now known.

The importance of the data findings from this chapter, along with the data findings from the previous two data chapters, emerges in the next chapter. The following chapter brings together all of the evidence collected and examined in the study and uses that to identify the SCPLs' baseline levels of intercultural capacity. Evidence of their engagement processes, together with evidence that they are engaging, contribute a unique feature of intercultural leadership capacity for this group of church-planters.

Chapter Seven – Discussion of Findings and the Benchmark of the SCPLs'

Intercultural Leadership Capacity

Introduction

The study examines whether the current leadership capacity of the church-planters is sufficient in host settings, where there is evidence of increased heterogeneity from migration. The study investigates the sufficiency of existing leadership capacity for church-planters by examining their engagement mentation phases in relation to the objective of engaging with immigrants. In order to address the question of existing leadership capacity, the study scrutinises specific criteria of engagement mentation and provides evidence of their engagement activity. The outcome determines if there is any connection between decision-making processes (engagement mentation) and engagement behaviour. Establishing a connection is important because this is new information that adds a unique piece of evidence to an underdeveloped and under-researched aspect of leadership formation and capacity.

Relevant Findings from Demographic Profile Data

The discussion begins with a summary of particular highlights from the outcomes that directly respond to the primary and secondary questions related to the church-planters' demographic composition, international experiences, and intercultural contact.¹³⁷ The

¹³⁷ Sub-Question One: Is there evidence that the church-planters are presently engaging with immigrants? Sub-Question Two: What is the church-planters' cultural intelligence capabilities after looking at their demographics, international experiences, and intercultural contact with immigrants? Sub-Question Three: After looking at the church-planters' thoughts and actions, including the impact of outside factors, does the evidence show that their attitudinal and affective behaviours are constructive or adverse? Sub-Question Four: After exploring the church-planters' theological positions and biblical beliefs, does the evidence suggest their biblical beliefs strongly influence them to engage with immigrants? Sub-Question Five: What evidence is there regarding sources of motivation for the church-planters and do the identified sources of motivation influence their decision to engage or not with immigrants? Sub-Question Six: Does the evidence

discussion specifically focused on the set of sub-questions that address the connections between the SCPLs' demographic profile data, their international experiences, and intercultural contact data with regard to levels of their cultural intelligence.

First Outcome: Homogeneity, Race/Ethnicity Profile, and Cultural Intelligence

The literature review highlighted recent studies that report the effects of demographic composition and intergroup relations (Hadarics & Kende 2018); effects of demographic composition and bias (Dovidio et al. 1998); and effects of demographic composition and cultural intelligence (Wang et al. 2021; Steyn 2020). The results that emerged from the church-planters' homogeneity, race/ethnicity, and age data are the most noteworthy demographic outcomes that were also evaluated and compared to other related studies (Puzzo et al. 2023; Compton 2021).

First, the group's tightly bound homogeneity (see Figure 4.1) is noted from the demographic profile information shown in Chapter Four. Tightly-bound homogeneous groups, according to Neuliep & McCroskey (1997), are more likely to demonstrate ethnocentric and fear-based attitudes towards outsiders, which may make completion of ministry-related tasks for the church-planters more difficult when interacting with immigrants (Neuliep & McCroskey 1997; Yakushko 2009; Young et al. 2017). According to Pettigrew et al. (2011), 'negative emotions, such as fear, or anger are particularly a threat to the ingroup contact' and the homogeneity of the group could potentially heighten the likelihood of developing adverse emotions and forming common stereotypes against immigrants (Pettigrew et al. 2011:277).

reveal a connection between the church-planters' engagement motivation and their engagement with immigrants?

The second concern, which is related to the first, emerges from issues surrounding the particular demographics of the white race/ethnicity of this group of church-planters. The representation of a predominantly white group of church-planters becomes a possible concern since some of the cultural intelligence literature offers existing evidence that shows some ethnic groups have lower cultural intelligence capabilities than others (Steyn 2020:15648). The evidence (see Table 5.14 and Table 5.16) seems to support existing findings regarding differences between races/ethnicities and cultural intelligence levels (Compton 2021; Wang et al. 2021; Puzzo et al. 2023). Based on the results reported in Table 5.14, the sample reveals the different influences of demographic characteristics, by evidence of the significantly lower cultural intelligence levels among those who designated 'white', as compared to the other self-designated race/ethnicities of participants.

The lower levels of cultural intelligence capabilities for the majority white-race group of church-planters suggest they could be less effective in understanding cultural cues from their interactions with immigrants (Alexandra et al. 2020); more susceptible to adverse attitudinal and affective behaviours (Compton 2021); less capable of understanding cultural diversity (Turner 2018); and less motivated to engage (Bogilovic & Skerlavaj 2016; Peng et al. 2015).

The specific cognitive sub-dimension for those who identified as 'white race/ethnicity' is the focus of a second sample that emerged from the same data results (see Tables 5.13 to 5.16). The self-designated group of black church-planters reports higher cognitive CQ levels than the white race/ethnicity group, as do the Asian church-planters, who report the highest level of cognitive CQ. The 'Other' (Hispanic) race/ethnic group of church-planters also shows higher mean cognitive levels than the white race church-planters.

Additionally, the results shown in Tables 5.15 and 5.16 indicate there is a statistical significance between race/ethnicity groups and their cultural intelligence levels. Several other studies also noted the effects of bias. One study by Young et al. (2017) identifies cognitive cultural intelligence as the key sub-dimension related to ethnocentrism. The findings from Young et al. suggested that because the ‘white’ race/ethnicity group of SCPLs have the lowest cognitive cultural intelligence mean levels, they may encounter additional challenges in their ability to reduce any adverse attitudes or may have a greater proclivity towards ethnocentric attitudes (Presbitero 2020:5; Young et al. 2017).

When exploring the metacognitive cultural intelligence capability by race/ethnicity, the outcomes shown in Table 5.14 do report some encouraging findings for the dominant race group. The positive outcome is that the group of church-planters from white backgrounds reports higher metacognitive cultural intelligence levels than the Asian race/ethnicity group and the ‘Other’ race/ethnicity group. The self-identified Black/African-American race/ethnicity group of church-planters, however, reports the highest metacognitive mean level of all four race/ethnic categories.

Some research demonstrates the significance of higher levels of metacognitive cultural intelligence. One study by Bogilovic & Skerlavaj (2016) states that metacognitive cultural intelligence is important because individuals with higher levels of ‘metacognitive and motivational dimensions of cultural intelligence can help to decrease social categorization [original spelling] processes in a culturally diverse environment’ (Bogilovic & Skerlavaj 2016:57). Additionally, the capabilities demonstrated in a person’s metacognitive cultural intelligence may help reduce adverse sentiments, as the person’s reasoning and cognitive flexibility are enhanced through higher levels of metacognitive CQ (Bogilovic &

Skerlavaj 2016; Mor 2013). This means that the church-planters who are more highly skilled in this area are more likely to be successful in a multicultural setting.

The higher levels of metacognitive cultural intelligence undoubtedly explain why the majority group of white church-planters might be more capable of reducing their adverse sentiments toward immigrants and engaging in dialogue. Higher metacognitive cultural intelligence capabilities are essential, as demonstrated by Compton (2021). Compton reports that white race-designated groups typically do not process cultural cues as well as other races and ethnicities and, as a result, tend to stereotype more frequently, but the study also reports that ‘highly culturally intelligent individuals are less likely to make stereotypical assumptions’ (Compton 2021:1665). The role of metacognition in cultural intelligence research strengthens the individual’s ability to reduce adverse sentiments (Chua et al. 2012; Klafehn et al. 2008). Another study, on point, by Plant et al. (2008) reported that racially designated white individuals are more likely to show adverse attitudes and negative emotions during intercultural interactions (Plant et al. 2008). The study by Plant et al. (2008) is not a cultural intelligence study but contributes important information about the effects of race in intergroup relationships.

Other studies in the literature, however, affirm the importance of demographic factors when weighing cultural intelligence capabilities. In another study Karataş & Arpacı reported that cultural intelligence outcomes may ‘depend on socio-demographic factors such as age, ethnicity, education level, geography, and cultural background’ which makes the unique demographic factors in this study add new information about demographics (Karataş & Arpacı 2021:121; Ang et al. 2007; Jyoti & Kour 2017). Given the tendency of socio-demographic factors to influence cultural intelligence capabilities, it is critical to focus on the factors that may or may not enhance the church-planters’ development of

cultural intelligence. The race/ethnic outcomes for this church-planting group are significant because they may mean that the self-designated group of ‘white’ church-planters needs more specialised training and work on improving their cultural intelligence capabilities (Compton 2021).

Second Outcome: Possible Inference of Word-Based Bias¹³⁸

In conjunction with the discussion on potential bias based on certain demographic profile outcomes, another related issue is introduced. The issue centres around potential evidence of inferred word-association bias, which was addressed in a limited fashion previously, but a more in-depth exploration of the evidence is presented next. The reported inconsistencies in some of the findings may indicate a potential bias due to the homogeneity of the SCPLs. Two sets of examples are shared that highlight these contrasting responses and offer possible suggestions for these differences.

The first example comes from the responses made to the first survey question, which simply asks the church-planters to state their current levels of engagement with immigrants. The outcomes from the first survey question are displayed in Figure 4.8. According to the results in Figure 4.8, nineteen (or 35%) of the respondents are not engaging at all with immigrants, whereas thirty-five (or 65%) of the respondents are engaging at some level. When comparing the data outcomes reported in Figure 4.8 with those reported in Figure 4.9, conflicting results were revealed. The results in Figure 4.9 report that all fifty-four (100%) respondents are engaging at least monthly, while the results reported in Figure 4.8, show only thirty-five (65%) are engaging. The problem lies in the fact that the findings presented in Figure 4.9 originate from a survey question that

¹³⁸ This topic emerges from data results located in both Chapter Four and Chapter Six and are combined in this section to address the subject in one location in the chapter.

refers to ‘people from unfamiliar cultures/countries’, while the results presented in Figure 4.8 refer to ‘immigrants’.

The same set of results from this initial survey question located in survey one and two, Question “Q4”, about their engagement status are contrasted with results from the second question, located in survey one, Question “Q 10” regarding their frequency contact. This time, the data is presented in a split-table format. The new set of results is displayed in Table 4.1 which compares both sets of data from Figures 4.8 and 4.9. The split-table results in Table 4.1 indicate there is a slight difference in responses. The evidence could suggest inferred language bias, as church-planters reportedly engage less with ‘immigrants’ but are engaging more with ‘people from unfamiliar cultures and countries’. This is only one possible interpretation of the data outcomes.

The second instance of potential language bias comes from the sets of data outcomes reported in Chapter Six. Upon comparing the data results in Tables 6.9 and 6.10, once again, evidence is detected of potential bias. The question that shows results in Table 6.10 uses the term “immigrant” and the question that shows results in Table 6.9 uses the term “people from different cultures/countries”. The comparison of results reveals slight differences in affective attitudes when the term ‘immigrant’ is used. The findings in Table 6.10 report a clearly negative response of “somewhat negative” affective behaviour, while the data in Table 6.9, which refers to “people from different cultures/countries”, does not report negative affective behaviours.

The implication from these inconsistent responses, based on the selection of terminology, hints at the possibility that group bias toward the terminology ‘immigrants’ may exist for this group of church-planters. The source of bias could potentially stem from their group

homogeneity, the predominance of one race/ethnicity, or simply, an individual bias. The reasons for the hint of bias remain unclear, and while there is no direct empirical evidence supporting the existence of bias, based on terminology, there is some suggestion of bias.

Other possible explanations are offered that may justify the differences in responses centred around the question of bias. One possibility is that the order of the surveys' questions may influence different responses. The first survey question comes before any other issue or subject is raised in the survey. Scholars report that survey order can affect outcomes. The research by Frippiat & Marquis, which discusses the effects of 'first seen, first chosen', provides one explanation for this (Frippiat & Marquis 2010:305). The meaning of that phrase in this example might indicate that the very first response by the church-planters captures a more accurate understanding of their engagement status. Although the understanding of that phrase, according to Frippiat & Marquis, does not directly apply to the issue here, a limited application of the understanding of the phrase might explain some of the reasons for the different selections.

While there is the possibility that certain words and phrases carry different meanings for each church-planter, another possibility is that the church-planters do not distinguish between the terms and interpret their meanings interchangeably. In other words, the term 'immigrant' and the phrase 'people from different countries/cultures' convey the same meaning to the church-planters. The problem with this explanation is that there are different sets of outcomes based on the different uses of terminology, which makes this explanation less likely. Certainly, one simple explanation could be that the questions themselves are phrased differently, leading to a different conclusion.

First Key Finding: International Experiences and CQ¹³⁹

The exploration of the significance of other key results from Chapter Four continues with a focus on the importance of the SCPLs' international experiences and intercultural contact activities related to their cultural intelligence. This study includes these experiences for two reasons.

First, international experiences, which are widely shared among many professionals, should be included in this study. Additionally, these experiences provide evidence of the church-planters' exposure to unfamiliar cultures (Silver 2021; Tay et al. 2008; Moon et al. 2012). As Chen et al. (2008) posited, having frequent interactions with culturally different people gives a broader view due to the diverse exchange of information (Chen et al. 2008:31).

The second reason international experiences and intercultural contact are included in this study is because international experiences and contact are known antecedent relationships for developing cultural intelligence (Kim & Van Dyne 2012a; Roecker & Floriani 2022; Engle & Crowne 2014). Since international experiences and contact are known to increase cultural intelligence capabilities, collecting information regarding these experiences becomes another measurable source for analysing the church-planters' cultural intelligence capabilities. Identifying relational and experientially effective ways for developing church-planters' cultural intelligence becomes a useful process for future training (Bratianu & Paiuc 2022; Azevedo & Shane 2019b; Tarique & Takeuchi 2008).

The learning that occurs from international exposure is crucial as it enhances one's cultural intelligence capabilities (Alexandra 2018; Holtbrügge & Engelhard 2016). On

¹³⁹ Continuation of Chapter Four and Five Results

the other hand, if they are travelling abroad and are experiencing unfamiliar cultures but are not learning sufficiently from the exposure to the unfamiliar cultures, they may not be adequately developing their cultural intelligence capabilities (Brislin et al. 2006). If the church-planters are not travelling abroad but are engaging in intercultural interactions in their domestic setting, they may encounter the same exposure to unfamiliar cultures as those who travel abroad (Kim & Van Dyne 2012b). Certainly, if the international travel experience is culturally similar to the host agents' settings, there is less chance of being exposed to unfamiliar cultures. The cultural similarity may be why some of the church-planters did not report higher levels of cultural intelligence from their international experiences.

Second Key Finding: International Experiences, Learning Styles, and Connection to CQ Development

The outcomes of the evidence regarding the relationships between intercultural contact, international experiences, and cultural intelligence capabilities for the SCPLs are mixed. The first mixed set of cultural intelligence outcomes concerns the compared means from their international experiences. The findings from the travel abroad experiences are reported in Table 5.23. Those who did not travel abroad show higher levels of cultural intelligence ($M = 5.27$, $n = 2$) than those who did travel abroad, except for those who travelled between eleven and nineteen countries, and they report higher cultural intelligence mean levels ($M = 5.39$) than those with no travel abroad experiences. Most cultural intelligence studies report opposite findings since international experiences and contact are both thought to increase an individual's cultural intelligence (Fang et al. 2018; Ott & Michailova 2018).

Kim & Van Dyne's study suggests that hiring leaders for culturally diverse jobs should prioritise intercultural contact as a standard practice to prepare them for multicultural work (Kim & Van Dyne 2012a:288). Other researchers, for example Ng et al. (2008), found that individuals who do not have 'high cognitive CQ and metacognitive CQ, will not learn fully from their experiences because they lack the observational skills and conceptual understanding to transform their experiences into knowledge that can guide them in the future' (Ng et al. 2008:520). The study by Turnbull, which bears many similarities to this present study, reports comparable findings regarding cultural intelligence and international experiences with outcomes in this study. Turnbull reports that the clergy's international experiences are meaningful only to the extent that cross-cultural learning occurs while travelling abroad. When learning from the international experience occurred, the clergy reported enhanced cultural intelligence capabilities (Turnbull 2019:248) but Turnbull's (2019) other outcomes show inconsistent results, which are similar to the outcomes in this study. When learning styles are taken into account and linked to their experiences in new cultural environments, the usefulness of what is learned from the experience can increase their capabilities (Iskhakova et al. 2021:1705).

Third Key Finding: Intercultural Contact and CQ Development

The intercultural contact results indicate that the church-planters are engaging. The establishment of engagement responds to one of the key secondary questions regarding engagement evidence. Furthermore, the results from the intercultural contact data can help explain some of the differences in their reported cultural intelligence levels. Table 5.24 results display contradictory findings, highlighting a key difference that requires further information for effective interpretation. The results indicate that some church-planters, who had no travel-abroad experiences, report higher cultural intelligence levels

than those with far greater international experiences. International experiences, according to the existing literature are a key antecedent of cultural intelligence and linked to a person's cultural intelligence development (Tarique & Takeuchi 2008; Iskhakova et al. 2021; Moon et al. 2012). Some possible explanations for the inconsistent results are highlighted below.

1. Studies find that those with a greater number of international experiences are frequently more motivated to engage and engage more often because the experiences increase their cultural intelligence (Wilson 2008; Presbitero 2017; Bogilovic & Skerlavaj 2016). Yet, the findings in this study are not consistent with prior findings. In fact, the findings are just the opposite, since those with no experience are, reportedly, the ones engaging more frequently (Table 5.25). One likely reason is that those who are engaging more frequently, but who also report no international experience, may have certain ministry-related assignments that expect them to engage, compared with those who are engaging less frequently but have travelled abroad more extensively. Another factor could be the regions in which they travelled, some may be culturally-similar to the church-planters' own culture, reducing the effective development of their CQ. However, another significant finding suggests that individuals who have not travelled abroad but are engaging more frequently, may be enhancing their cultural intelligence through their regular intercultural interactions.
2. Those engaging more through intercultural contact may have certain personality traits that more likely increase their openness to new experiences. This study did not explore personality traits, another antecedent of cultural intelligence, but it could potentially explain some of the variances, given that extraverts are more likely to try new experiences (Ang et al. 2016; Compton 2021). Their regular intercultural contact might make them more likely to engage presently, which

further develops their cultural intelligence capabilities in the process (Kim & Van Dyne 2012a; Kotzur et al. 2018).

3. Those who report no travel abroad experience but are engaging more frequently may also be increasing their confidence levels from the interaction, which increases their self-efficacy, which suggests they are more likely to repeat experiences (Ouweneel et al. 2013; Wawrosz & Jurásek 2021; Nguyen et al. 2018). According to Hu et al., 'cultural intelligence also enhances an individual's self-efficacy; those who have low cultural intelligence may lose their interests and motivations to integrate themselves into the unfamiliar environment and fulfil designated assignments' (Hu et al. 2018:178). While the non-travel abroad participants did not have the opportunity to learn from any international experiences, they may be learning from their intercultural contact experiences with people from different countries or different contexts in the USA. Frequent interactions reveal their enjoyment of the experience, their confidence in their ability to interact in an intercultural setting, and the efficacy they develop from these interactions, which builds cultural intelligence through repeated exposure (Wawrosz & Jurásek 2021; Ouweneel et al. 2013; Bandura 2002).
4. From Table 5.25, those with 'daily' contact with people from unfamiliar cultures/countries, report higher levels of cultural intelligence, with a mean level ($M = 5.45$). Those who engage only on a 'monthly' basis report the second highest mean level ($M = 5.31$) which seemingly contradicts findings reported in existing studies (Kim & Van Dyne 2012a; Kotzur et al. 2018; Engle & Crowne 2014). Frequency may not be the key factor, but rather the learning that comes from the interaction itself, whereby their intercultural capabilities increase in the process of learning even in an intercultural interaction and not from travel-abroad experiences.

The Significance of Cultural Intelligence Findings¹⁴⁰

The discussion of findings in this section responds to the secondary question that enquired about the level of cultural intelligence of the church-planters. To that extent, this next section discusses the specific implications of the findings that emerged from the self-reported levels of the four cultural intelligence sub-dimensions. The significance of these results lies in how these sub-dimension outcomes relate to their cultural intelligence as leaders when engaging with immigrants. These findings also provide evidence of their pre- and post-decisional thinking during the engagement mentation stage.

First, the analyses performed in Chapter Five focused on several key findings about the SCPLs' cultural intelligence capabilities. The first key finding is regarding their overall cultural intelligence capability for this group of church-planters. The set of results shown in Table 5.7 report that the cultural intelligence mean sum for this group of church-planters is a moderately above-average level, as demonstrated by the composite mean, ($M = 5.14$).¹⁴¹

Results in Table 5.11 report a range of mean scores, including low, moderate, and high categories of the SCPLs' cultural intelligence levels. The results indicate that almost eight percent (7.5%) of the SCPLs report low cultural intelligence levels between ($M = 1.00$ to 3.50); another thirty-three percent (33.3%) of the SCPLs report moderate levels between ($M = 3.51$ to 5.00); while the remaining fifty-seven percent (57.4%) report higher levels ($M = 5.51$ or higher).¹⁴² This larger percentage of the SCPLs in the higher category is a positive outcome for this group of church-planters.

¹⁴⁰ Chapters Four and Five Results

¹⁴¹ This mean level is relevant when compared to the theoretical value (see Table 5.10) and the comparative value (see Table 5.9).

¹⁴² The interval ratio is used to determine the categorization of cultural intelligence capability as discussed previously in Chapter Three of the Thesis. The interval ratio of (4.43:5.29) falls within the ranking of

Significance of Findings from Motivation CQ Levels

The sources of the church-planters' motivation became a key piece of evidence that emerged in the study, which complements their cognitive mentation activity as they considered the idea of engaging immigrants. Three specific areas of motivation were targeted in the study. First, their motivation cultural intelligence levels were analysed. Second, the church-planters were asked to provide the key source of their motivation for engaging immigrants. Last, the church-planters were asked if they believed the Bible directed them to engage, which, depending on their responses, could stimulate their engagement. Additionally, enquiries were made regarding factors that could affect their motivation and these were also explored. This section delves into the specific outcomes related to motivation CQ levels.

The first sub-dimension reports levels of the SCPLs' motivation CQ. The SCPLs' self-reported motivation CQ mean level is ($M = 5.61$), which is the highest sub-dimension level reported. Results in Table 5.11 report that the motivation CQ mean levels for twenty-eight percent (27.8%) were moderate ($M = 3.51$ to 5.00); while seventy percent (70.4%) were high ($M = 5.01$ to 7.00). No SCPLs' perceived motivation CQ levels were reported for the low range. This is a positive outcome, indicating that the church-planters are strongly motivated to engage. Holtbrügge & Engelhard examined motivation, cultural boundary-spanning, and study-abroad programs. Their findings broaden 'the current literature on study abroad programs and CQ by introducing a behavioural variable that links motivations (as behavioural dispositions) and CQ development (as their outcome)' (Holtbrügge & Engelhard 2016:449).

"Somewhat Agree" out of a seven-point Likert-like scale. This equates to a moderately above-average cultural intelligence capability.

The literature indicated that religious individuals may feel a greater motivation to achieve biblical expectations than those who are not religious. Presbitero, for example, studied religious expatriates and found that they too are ‘motivated by the commitment of religious communities to evangelise and spread their mission to [people] of other countries’ (Presbitero 2017:152). Motivation is a key function in engagement mentation processes that is related to engagement behaviour, and for the church-planters, their motivation CQ should also increase their desire to engage with immigrants.

Motivation studies show the relationship between motivation, which is a cognitive-related activity, and an individual’s cognition in the decision-making phase (Keller et al. 2019). The two interconnected functions are necessary to produce behavioural outcomes (Deci & Ryan 1985; Ceci 1996). Given the relationship between motivation and cognitive activities, the discrepancy in the SCPLs’ cognitive and motivation CQ levels raises concerns. However, the real issue lies in understanding the impact of their high motivation CQ levels and their reported low cognitive CQ levels. Given the interconnected nature of the two functions, it is crucial to strengthen and improve their reported low cognitive CQ. Although higher motivation CQ is an important outcome, these levels should also be strengthened and increased for greater motivational effectiveness, as lower levels can affect their attitudes towards learning and managing cultural differences (Peng et al. 2015).

Significance of Findings from Cognitive CQ Levels

The next sub-dimension is the cognitive. The reported levels of the SCPLs’ cognitive cultural intelligence is ($M = 4.23$). The sub-categories of cognitive CQ report two of the more significant findings which are found in the sub-category labelled “Culture General

–Sociolinguistics”.¹⁴³ This lowest cultural intelligence level, from the sub-category statements in the “Culture General – Sociolinguistics”, has important implications. The process of language learning is shown to increase this area of cultural intelligence (Froese et al. 2016). Language learning is difficult and requires additional efforts to achieve fluency and this may be a difficult barrier to overcome for host agents.

The cognitive CQ results for this group of church-planters show that their cognitive cultural intelligence skills are not fully developed. This means that interpreting communication is harder for them to understand both from the context-specific culture and cultural-general knowledge, whether it is from their own culture or that of the immigrants (Bogilovic & Skerlavaj 2016; Tourangeau & Rasinski 1988). The culture's general knowledge consists of the values, norms, languages, and practices of those who belong to that cultural grouping. The reported lower culture general knowledge may well reflect limitations on understanding their own culture values and norms (Le et al. 2016; Yang et al. 2022). The inability to have an awareness of the migrants' culture reduces their effectiveness in their cross-cultural communications with immigrants. In the future, the SCPLs should intentionally focus on increasing their own awareness of their own culture, both specific and general, as well as that of the immigrants. This will strengthen their cultural intelligence capabilities (Kadam et al. 2019), and this process of strengthening their intercultural capability will lead to increased positive outcomes (Rockstuhl et al. 2010).

The wider review of the literature demonstrates the importance of well-developed cognitive capabilities. Presbitero (2020) conducted a study that utilised the Thomas et al.

¹⁴³ In Appendix Seven – The E-CQS Expanded Cultural Intelligence Scale©, the first sub-category statement in the “Sociolinguistics” sub-statement reads: “I can speak and understand many languages.”. The second subcategory statement reads: “I know the rules (*e.g.* vocabulary, grammar) of other languages.”.

(2008) cultural intelligence construct to examine cognitive behaviours within the framework of cultural diversity. Presbitero reports that his ‘findings imply the importance of developing not only cultural knowledge but also higher-order thinking capabilities such as perspective-taking and mindfulness in cross-cultural environments’ (Presbitero 2020:4). The study also suggested that ‘when fully developed and nurtured, cultural intelligence can become a potent set of competencies that can be a leverage to assist in managing the challenges associated with being in contexts of cultural diversity, including using foreign languages’ (Presbitero 2020:11). Church-planters can further develop their cognitive cultural intelligence capabilities through targeted education and situation-judgment learning resources. By enhancing the development, the entire group benefits since the demographic profile of this group of church-planters may have implications regarding possible adverse behaviours toward others.

Second, socio-linguistics literature demonstrates that learning a second language can enhance an individual’s cognitive and cultural skills, but a common observation in America is that most are expected to speak only in one language (Puzzo et al. 2023). This perception generally does not apply to immigrants, who typically speak more than one language. Presbitero suggested that greater stress on using the preferred national language may limit language learning and reduce intercultural effectiveness for host agents in their familiar host settings (Presbitero 2020; Froese et al. 2016; Van Houten 2015).

The increasing diversity of America may now create a greater need for church-planters to speak more than one language. The church-planters do not have to work with a certain group of immigrants in order to benefit from learning a language. Learning a language in general improves cognitive functions that enhances cross-cultural interactions (Puzzo et al. 2023; Richards et al. 2010; Hauser & Watumull 2017). To further support this

assertion, Barner-Rasmussen et al. found that ‘cultural and language skills are obviously interlinked and work in the same direction; yet cultural skills on their own does not facilitate boundary spanning to the same extent as both skills do together’ (Barner-Rasmussen et al. 2014:899). When engaging with immigrants, church-planters are, in effect, boundary-crossing. The more they are able to effectively cross-cultural boundaries, the more likely they are to engage.

Significance of Findings from Metacognitive CQ Levels

The next set of findings come from the metacognitive cultural intelligence data results, which report the second highest CQ sub-dimension with a mean level ($M = 5.46$), and levels range from low levels ($M = 1.00$ to 3.50) for one person (1.9%); moderate levels for twenty-four percent (24.1%); and elevated levels for seventy percent (70.4%). This higher metacognitive capability strengthens the cultural intelligence of the church-planters (see Table 5.11).

The activity of meta-cognition relates to a person’s cognition, which in this case helps to support their lower cognitive CQ levels (Mor 2013; Chua et al. 2012; Flavell 1976). In a closely related study by Bogilovic & Skerlavaj (2016), they report that ‘by identifying that individuals can, with a little help from their own metacognitive and motivational cultural intelligence, manage the negative aspects of cultural diversity, especially the negative effects of social categorization processes’ (Bogilovic & Skerlavaj 2016:68). Bogilovic & Skerlavaj show that the church-planters need to have high levels of both metacognitive and motivational cultural intelligence for engaging immigrants; and second, they suggested these higher levels mitigate the process of social categorisation.

Significance of Findings from Behavioural CQ Levels

The last set of outcomes from Table 5.6 are from the behavioural cultural intelligence mean levels that indicate a mean level ($M = 5.17$). The range of the SCPLs' behaviour cultural intelligence is from low levels for almost four percent (3.7%); moderate levels for almost forty percent (38.5%); and elevated levels for fifty-three percent (53.7%). Their behaviour CQ capability, according to the behaviour mean ($M = 5.17$), is moderately high but could be higher. A lower level might indicate that they are not fully aware of how to read verbal and non-verbal cues when interacting cross-culturally (Zhang et al. 2021). Awareness likely suggests that the SCPLs would be more likely to make critical assessments during the encounter.

Other studies noted the importance of further developing the behavioural cultural intelligence capabilities of these individuals. One example by Mangala (2021) concludes that contact frequency, one cultural intelligence antecedent, along with time abroad, are critical factors in developing cultural intelligence and states that 'people with high behavioural CI [cultural intelligence] are able to change their behavioural patterns according to the situation' and research indicates that motivational and metacognitive CQ impact behavioural CQ (Mangla 2021:63, 64). The implication here is that behavioural CQ capabilities should be strengthened and increased in the future since higher levels of motivation and meta-cognitive CQ help to support behavioural CQ capabilities.

Theoretical and Practical Implications for First Engagement Mentation Criteria: Cultural Intelligence¹⁴⁴

Some of the factors examined, such as intercultural contact, potentially strengthened their cultural intelligence capabilities, while others, such as demographic composition, may have weakened them. The most significant contribution to their cultural intelligence is that their composite level reports being moderately above-average.

The overall findings meet the goal of determining the first key piece of evidence regarding the cultural intelligence aspect of their engagement mentation. The cognitive, meta-cognitive, motivation, and behavioural intelligence capabilities add more detailed information about engagement mentation, which contributes to their formation and capacity. Future research on this finding might be useful to fully understand how this group of church-planters developed their cultural intelligence capability.

A couple of distinct reasons are offered that attempt to explain some of the incongruences between the findings in this study and extant studies. The first explanation applies to the findings centred around church-planters who have no travel abroad experience but who are reporting more frequent intercultural contact and higher mean levels of cultural intelligence than those who have extensive travel abroad experiences. One constructive application would be to increase intercultural contact experiences for the church-planters in their host settings rather than urge more travel abroad experiences.

The importance of promoting intercultural contact is valuable for two reasons. First, the SCP should promote an abundance of opportunities to interact with immigrants in the church-planters' host setting as they develop future educational and equipping programs.

¹⁴⁴ Findings from Chapters Four and Five

Second, the cost of intercultural contact is minimal compared to the cost of international travel experiences and this should encourage church-planters to invest locally in intercultural exchanges.

The possibility also exists that the learning styles fused in their travel abroad experiences do not sufficiently connect the experience with the cognitive processes for becoming more culturally intelligent. Cultural intelligence studies support experiential learning as an important means of learning from the travel abroad experience (Reyes 2021; MacNab et al. 2012; Ng et al. 2008). The suggestion for those church-planters who are travelling abroad is that there probably needs to be more intentional learning connections during the actual experience that build a stronger connection between the experience and the enhancement of their cultural intelligence capabilities.

One other noteworthy outcome from the post-analysis of the cultural intelligence mean levels is related to the use of the CQS[©] and the ECQS[©] constructs and models. Researchers began using cultural intelligence constructs in studies focused on expatriates, typically in a business context rather than a faith-based one. Historically, expatriates working and living in culturally unfamiliar settings used these constructs to measure their cultural intelligence (Ang et al. 2020). The models designed with expatriates in mind, as previously discussed in Chapters Two and Five, potentially, do not adequately reflect the true levels of cultural intelligence capabilities of these church-planter host agents in host settings.

The study contributes new information to a larger discussion of cultural intelligence for host agents. The possibility also exists that host agents develop their cultural intelligence differently when interacting cross-culturally in host settings than when travelling abroad.

Additionally, contextualising cultural intelligence for host agents may be required. Stoermer et al. conducted a related study that examined the moderating effects of cultural intelligence in the context of host settings, specifically focusing on the cultural intelligence of expatriates in their assigned host settings. Researchers stated that their ‘main theoretical contribution of this study is the contextualization of CQ’ (Stoermer et al. 2021:446).

The Significance of Attitudinal and Affective Behaviours Findings¹⁴⁵

Although the pieces of evidence of engagement mentation have been examined independently of one another, the pieces are interlocking. In proceeding, awareness of this interconnectedness is important. The discussion in this chapter re-assembles the interlocking pieces of engagement mentation in order to present a full picture of the mentation activity that connects to their engagement with immigrants. Establishing the interlocking relationship is crucial, as it is impossible to separate beliefs from attitudes (Dunaetz 2016), attitudes from motivation (Ajzen 1991); motivation from cognitive activity (Michaels et al. 2021; Deci & Ryan 2008); or the implementation of behavioural adjustments necessary to achieve from the other mentation functions (Gollwitzer 1990).¹⁴⁶

First Outcome: Xenophobic Attitude Levels

The first positive finding is that these church-planters report they are not very xenophobic (see Table 6.2). Given the enormous amount of hostile attention immigration receives

¹⁴⁵ Findings from Chapter Six

¹⁴⁶ SQ3: After looking at the church-planters’ thoughts and actions, including the impact of outside factors, does the evidence show that their attitudinal and affective behaviours are constructive or negative? SQ4: After exploring the church-planters’ theological positions and biblical beliefs, does the evidence suggest their biblical beliefs strongly influence them to engage with immigrants? SQ5: What evidence is there regarding sources of motivation for the church-planters’ and do the identified sources of motivation influence them to engage or not?

from the media in the USA, it is little surprise that such negativity could affect the church-planters' attitudes, but surprisingly, it does not. Studies report that, more often than not, adverse sentiments about immigrants increase, particularly during times of economic and political instability, and this certainly describes the current situation in America (Binder & Kühnen 2019; Yakushko 2009). Surprisingly, even under these extreme conditions, this group of church-planters shows little xenophobic attitude.

Despite this overall position, the data outcomes from Table 6.2 demonstrate the existence of some xenophobic attitudes, even though they are on the lower end. Table 6.3 presents a detailed report of the xenophobic attitude outcomes, reporting the group's xenophobic attitude levels for each individual statement. While there is evidence of adverse sentiments, data regarding their cultural intelligence capabilities seem to indicate a mitigating effect on any adverse attitudes, especially in the relevance of the higher levels of motivation and metacognitive cultural intelligence capabilities.

The response to the second statement, among the five xenophobic attitude statements used to measure xenophobic attitude, indicated the lowest xenophobic response. The statement read: "With increased immigration, I fear that our way of life will change for the worse.". The mean level for this statement is ($M = 1.37$) and based on the interval ratio score, the mean ($M = 1.37$) level equates to "strongly disagree" which is the lowest xenophobic level. The response to statement four indicates the highest-level of xenophobic attitude. The statement read: "Immigration in this country is out of control.", and the mean level for this is ($M = 1.91$), which is slightly below average. Based on the interval ratio score, the ($M = 1.91$) level equates to "disagree" which is still moderately low. The low levels of xenophobic attitudes encourage a greater likelihood of engagement with immigrants. The average level of cultural intelligence makes it more likely that negative feelings are

reduced, since cultural intelligence has been shown to moderate negative or adverse feelings (Karataş & Arpaci 2021).

One study that studied the influence of cultural intelligence on ethnocentric bias was by Young et al. (2017), which researchers found an anticipated negative relationship between cultural intelligence and ethnocentrism. They stated that ‘among the four dimensions, only motivational CQ, which taps into the desire and persistence one has in pursuing cross-cultural interactions, significantly (and negatively) predicted ethnocentrism’ (Young et al. 2017:38). Young et al. did not explore xenophobic attitudes, but it yielded similar results to other comparable studies on social categorisation. Interestingly, the study also shows that the sex (gender) of the participant and travel abroad experiences are less powerful predictors than the participants’ motivational CQ. The findings in Young et al. (2017) explain why the higher motivational CQ levels for the church-planters lead to higher levels of contact and engagement, even though the cognitive cultural intelligence sub-dimension seems to suggest differently.

To explore a more direct link between cultural intelligence and xenophobic attitudes, a key study by Karataş & Arpaci is introduced. The study examined the relationship between cultural intelligence, xenophobic attitudes, and gender, with tolerance playing a mediating role. Researchers state that their ‘results indicated that there is a direct negative relationship between cultural intelligence and xenophobia, whereas there is a direct positive relationship between cultural intelligence and tolerance’ (Karataş & Arpaci 2021:124). The study’s findings suggested that a higher level of cultural intelligence should mitigate evidence of xenophobic attitudes. Evidence from this study also confirmed comparable results, which are displayed in Tables 6.4 and 6.5 through 6.5.3. Those church-planters who generally had lower anti-immigrant sentiment levels,

conversely, had higher cultural intelligence levels. There were, however, outliers that did not fit the expectation. Some of the church-planters reported higher anti-immigrant sentiments and higher levels of cultural intelligence, while conversely, some had lower cultural intelligence but also lower anti-immigrant sentiments. These anomalies are hard to explain.

Second Outcome: Affective Behaviours

Some of the affective behaviours are highlighted next. Research demonstrates emotions significantly influence an individual's behaviour (Plant et al. 2008; Fambrough & Hart 2008; Gál et al. 2022). Some of these results were already mentioned in the earlier section regarding the relationship between the affective behaviours and the homogeneity composition of the group. The focus is now on how these outcomes relate to their engagement behaviour.

The strongest outcome from the affective behaviours is the evidence regarding the church-planters' report of high satisfaction levels when asked about engaging with immigrants. The satisfaction levels reported in Table 6.8 show a high satisfaction mean level of ($M = 4.67$) out of a possible five, and results in Table 6.9 report seventy-four percent (74.1%) of the SCPLs express they are extremely positive about interacting. Research has demonstrated that constructive attitudes foster intergroup connections, while negative attitudes often discourage engagement behaviours, a relationship that much of the intergroup contact research supports (Turner 1982; Tropp & Pettigrew 2005; Dovidio & Gaertner 1999). Referring to attitude-behaviour studies, Hadarics & Kende affirm that 'behaviour can influence attitudes and not just the other way around' (Hadarics & Kende 2018:73, 74). This finding suggests that the church-planters' engagement may

have a positive effect on their attitudes, which in turn positively affects their efficacy and motivation, reinforcing the cycle of their engagement behaviour.

Third Outcome: Level of Importance to engage Immigrants

The assignment of levels of importance is an example of positive affective behaviour demonstrated by intentions to engage, another piece of evidence regarding their engagement mentation process (Ajzen 1991). According to the results shown in Figure 6.2, fifty-three out of the fifty-four church-planters say that working with immigrants is very important to them. Just one church-planter suggested that engaging with immigrants is only slightly important. Ajzen's study on the theory of planned behaviour reported that these outcomes infer intentions, which, in turn, precipitate behaviour, providing further evidence of engagement mentation. Ajzen's work is useful in explaining some of the possibilities between the church-planters' attitudes, intentions, and resultant engagement behaviour. Ajzen defined intentions according to three separate determinants. The first is the person's 'attitude toward the behaviour' or 'the degree to which the person has a favourable or unfavourable evaluation or appraisal of the behaviour in question'; the second is 'the perceived social pressure to perform or not to perform the behaviour'; and the third is 'the degree of perceived behavioural control which . . . refers to the perceived ease or difficulty of performing the behaviour and it is assumed to reflect past experience as well as anticipated impediments and obstacles' (Ajzen 1991:188–189).

The evidence in this section supports the understanding that the SCPLs have positive impressions about immigrants and strong intentions regarding the idea of engaging with immigrants, which strengthens their attitudes about engagement. The results of their constructive attitudes and positive emotional behaviours also link to their engagement

with immigrants, as they stated they enjoyed these interactions, which supports evidence of engagement mentation and engagement with immigrants.

The Significance of Theological Positions, Biblical Beliefs, and Motivation Findings¹⁴⁷

The discussion now turns to reviewing the specifics of the church-planters' theological positions and biblical beliefs, which they reported, highly influenced them in their decision-making phase to engage with immigrants. The evidence in this section specifically addresses secondary questions four and five, which enquire about the church-planters' theological views and biblical beliefs, and whether these beliefs inform their motivation for engaging with immigrants.

First Outcome: Theological Positions

Much of the key outcomes regarding the SCPLs' stated theological positions were covered in the discussion of findings in Chapter Six. The discussion in this section will focus on some important implications of their reported theological positions.

The connection that the church-planters make to the theological position of "The Great Commission" to their interactions with immigrants produces a few considerations. First, the beliefs associated with the theological position of "The Great Commission" are commonly shared among evangelicals and are frequently used to express their beliefs about engaging the nations (Dryness 2007; Van Gelder 2008; Jackson 2011). The systematic use of "The Great Commission" by evangelicals, as a foundation for engaging the nations, implies there is only a partial realisation of the vision of reaching the nations, which continues to influence their engagement behaviours. However, the church-planters

¹⁴⁷ Chapter Six Results

do make a connection between their understanding of “The Great Commission”, the idea of reaching the nations, with their engagement with immigrants.

Second, while the church-planters advocate a position of engagement based on their understanding of “The Great Commission”, there appears to be a disconnect between that association and the number of submissions of the Scriptural reference to “The Great Commission” in the Gospel of Matthew. From the information in Table 6.18, the church-planters reported that Leviticus 19 was the most relevant scripture, not Matthew 28, although that reference is in the top three of their list of references. The inference from this difference in their articulation of their theological positions with the specific biblical reference hints at an under-developed area of their theological education that may be lacking. On the other hand, the fact that they do not simply rely on the single most articulated and well-known biblical passage about engaging the nations is a positive outcome. The entire biblical narrative testifies to God’s redemptive plan that is made available for all people, and therefore, it is a strength of the church-planters in recognising that this meta-narrative is not limited to one passage (Wright 2006; Smith 2015; Yang 2014).

Last, similarly to the previous point, their wide-range of theological positions emerges as an overall strength, reflecting a broader missiological understanding that connects to reaching immigrants. The adoption of the wide-range of positions could also suggest their personalities may exhibit the trait of open-mindedness which makes engaging immigrants even more desirable for them. Additionally, open-mindedness is noted as a valued personality trait that is also known to enhance an individual’s cultural intelligence (Shu et al. 2017; Ang et al. 2016). Although there is no proof of this trait for the church-

planters, their willingness to engage based on a variety of theological positions and biblical directives certainly suggests such a trait may exist for them.

Second Outcome: Biblical Beliefs

Some of the more encouraging outcomes are observed in their reported biblical beliefs about engaging immigrants. According to Figure 6.3, ninety-eight percent of the church-planters believe the Bible influenced their interactions with immigrants. This is an extraordinarily strong finding that differs from the findings in Earls' report, which stated only one-third of the evangelicals confirmed the Bible as a key factor in their engagement behaviours (Earls 2022a). The difference here may stem from the population sample, as Earls' report collected data from the lay evangelical church-goer, not necessarily from the church leaders, as in this study.

According to Dunaetz's study, the findings suggested that 'attitudes may be defined as evaluative beliefs' and 'perhaps the most important consequence of attitude certainty is greater consistency in beliefs and behaviours' (Dunaetz 2016a:67, 75). The results here support Dunaetz's (2016a) idea that attitude certainty is a powerful motivating factor, as indicated by the evidence of their engagement mentation, which is connected to their engagement of immigrants.

The church-planters' biblical beliefs appear to have a strong motivational influence on their engagement behaviour. When asked to cite specific biblical directives that guided their work with immigrants, the church-planters cited a wide-range of biblical references, as shown in Table 6.18. However, many of the references do not seem to connect directly with the more notable Scriptural directives regarding engaging with immigrants. This outcome is similar to Magezi & Magezi's (2020) findings.

Evidence suggests the church-planters generally believe the Bible directs their decision to engage, but they may not strongly rely upon a single biblical directive in their decision to engage. The lack of commonly shared directives may reveal a gap that exists between a deeper diaspora missiological understanding and their current missiological beliefs, which, if addressed, may strengthen attitude certainty (and beliefs) and the intentionality of their behaviour (Cameron et al. 2010; Ajzen 1991). The missiological understanding could be enriched, providing them with a deeper understanding and appreciation of migrant-related theology, leading them to greater intentional behaviour toward engagement with immigrants.

Third Outcome: Motivation

The motivational drive of the church-planters, in addition to the evidence of their theological stimuli for engagement, is crucial engagement mentation criterion to consider as it aids in understanding the engagement mentation factors that play an important role in in their engagement. The evidence adds to their leadership formation and capacity. What motivates leaders is a vast area of scholarly research, but what motivates these church-planter leaders to accomplish their God-given leadership expectations and assignments was undefined until this study (Holtbrügge & Engelhard 2016; Wilson 2008; Nikitin & Freund 2010). These findings add to these previous scholarly discussions.

Motivation is studied in a variety of disciplines. Vilkinas et al.'s study on leadership effectiveness explores motivation as a complementary activity. Researchers report that 'knowing the factors motivating individuals to lead and assessing their level of behavioural repertoire are good indicators of how effective they will be as leaders' (Vilkinas et al. 2019:158). While Vilkinas et al. examine various influential factors that

affect leaders' motivation to lead, the implications of the outcomes highlight the importance of this study in understanding motivation and leadership.

The only measurable assessment of the church-planters' levels of motivation comes from the cultural intelligence assessment. Their reported motivation CQ levels were well above-average and the literature indicates that higher levels of motivation CQ increase the likelihood of cross-cultural interactions for individuals (Peng et al. 2015). The results from the CQ assessment provide important measurable evidence of the church-planters' motivation levels that likely enhanced their decision-making activity in the engagement mentation stage.

Other proof of the church-planters' motivation comes from the data collected in survey two. These examples include their answers to the open-ended question about their motivation to engage and to questions that asked them to indicate some of the elements that affected their motivation. Some of what is known about the church-planters' motivation comes from reports about what extrinsic factors might affect their motivation. For instance, the outcomes in Tables 6.19, reveal that current events influenced seventy (70%) percent of the church-planters' motivations, that their political views influenced forty-six (46%) percent, and their biblical views influenced one hundred (100%) percent of them.

The most-telling piece of evidence regarding their motivation comes from the reported reflections of church-planters in the open-ended question format, when asked what their strongest motivation was for them to engage with immigrants. Figure 6.4 displays the results of this question, revealing that seventy-four (74%) percent of church-planters cite the Bible as their primary motivation for engaging immigrants. For Christian religious

leaders, this would be an expected source, but now there is evidence that empirically connects what they believe about this to their praxis. Cameron et al. (2010) established a similar link between beliefs and praxis, but in this study, participants reported that their operative beliefs, rather than their normative or formal beliefs (denominational doctrines), significantly influenced their behaviour to engage.

The surprising results from the motivation data come from the other twenty-five (25%) percent of respondents who reported motivation sources other than the Bible. Even though the twenty-five percent reportedly are not motivated by the Bible, they are still engaging with immigrants and thus have the motivational drive to engage. The individual church-planter's experiences, their background, and their identification with immigrants' struggles may also have influenced those in the twenty-five (25%) percent category.

Two considerations are proposed that could potentially explain the incongruence. First, their motivation intelligence is extremely strong, which may encourage them to engage. Second, the early work of Haddock et al. suggested 'that individuals with moderate versus extreme attitudes bring distinct types of information to mind when making these judgments' (Haddock et al. 1999:780; Dunaetz 2016a) and these individual distinctions could potentially influence the church-planters. In other words, the strength of the memory tied to the individual's past experience affects his or her attitude certainty, but the attitude certainty, if strong enough, motivates certain behavioural outcomes. The results demonstrate the church-planters are motivated to engage, irrespective of the source. The implication is that no matter what the source of motivation is, if their attitude certainty (beliefs) is strong enough, task-oriented behaviour is initiated.

Practical Implications of Engagement Mentation – Clues for Mindset¹⁴⁸

Understanding the important mentation factors that influence the church-planters decision-making phases, before and during engagement, is an important part of developing leadership skills and their intercultural capacity. The studies of church-planters, as a professional group, have not previously explored this area of leadership formation and capacity that establishes a connection between their thoughts and actions.

The evidence of engagement mentation and engagement activity add to their baseline of intercultural leadership capacity, as defined in this study. The pieces of evidence that stand out about this group is that they have a slightly above-average cultural intelligence, mostly positive attitudes and affective behaviours, and strong biblical beliefs that drive them to interact with immigrants. While their engagement mentation serves as a starting point for formation and capacity, the real opportunity lies in strengthening the connection between their engagement mentation and their engagement behaviour.

Motivation is a key mentation activity and their motivation stems not only from their thoughts about the task, but also from their intentions and ability to initiate behaviours that guide their task completion. This group of church-planters will not engage if they do not recognise the need to do so, and they will not engage if they lack strong motivation to do so. Understanding the reasons behind the SCPLs' engagement gives greater clarity regarding how their thoughts about their involvement with immigrants, leading them to engage, which increases information about their engagement mentation processes.

The shift from motivation to cognition to behaviour suggests there is a process that connects their thinking to their behaviour and this study refers to this process as

¹⁴⁸ This section of the chapter begins placing some of the collective evidence together to infer mindset.

engagement mentation. Engagement mentation is an interconnected process that begins with their beliefs that form their attitudes (Dunaetz 2016). The strength of certainty about their beliefs regarding the engagement of immigrants (the task at hand), is part of the initial stage in forming their attitude about the subject. The strength of the attitude motivates them to engage (biblical beliefs and other factors). The activity that motivates them heightens their cognitive activity (cultural intelligence), and these two interrelated processes work together to create the behavioural activity (affective behaviours and cultural intelligence) that is needed to complete the task. Gollwitzer et al. described this activity as the pre-decisional mentation and post-decisional mentation phases (Gollwitzer et al. 1990). However, the current study lacks a method to ascertain whether the church-planters' criteria of engagement mentation preceded the study or followed, due to the absence of prior evidence, but what is known from the church-planters' attitudes, beliefs, and capabilities is that they are connected to their engagement. These interconnected processes suggest an inferred mindset, as mindset (attitudes) tends to complement capabilities (Sternberg 2022).

Their engagement mentation process may be similar to the one displayed below in Figure 7.1 Mindset. The conceptual model, while aiming to depict the fluidity of attitudes and beliefs that lead to certain levels of certainty, motivation, and cognitive activity, does not fully capture the intricate interplay of mentation activities. The model may make the process appear linear, but the model is trying to show how the different thought processes interact in the church-planter's mind, which may lead to new mentation behaviours that help them reach the goal or complete the task. This process ultimately influences adaptive behaviors and reveals engagement mentation, which reflects mindset activity.

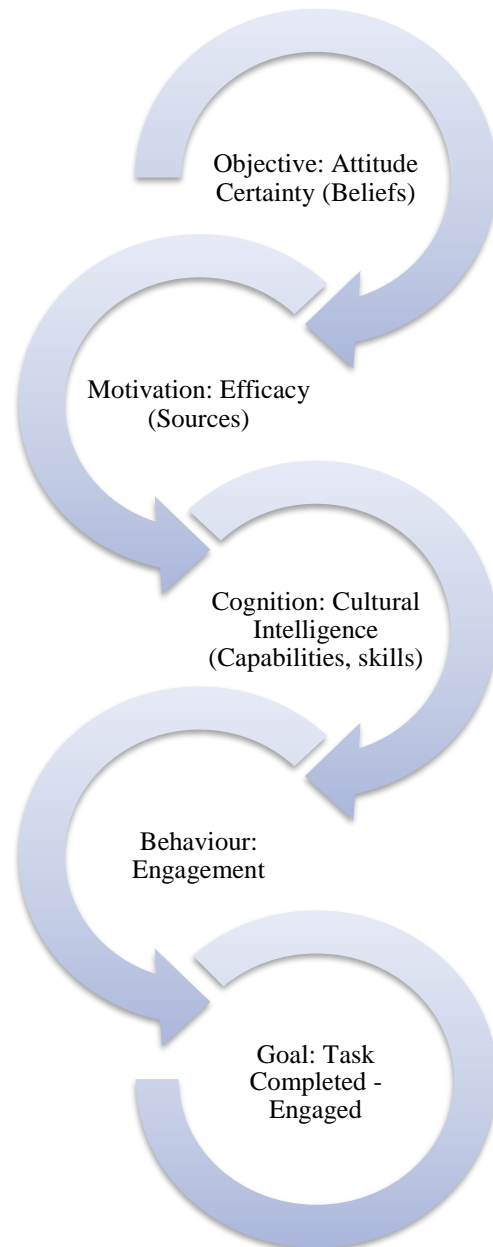


FIGURE 7.1 - MINDSET

Given that intelligence research often overlooks mindset as a crucial component of leadership formation, this study offers valuable insights into the subject of cognitive mindset activity (Sternberg 2022). The study reveals aspects of the church-planters' mindset, as evidenced by their motivation, their beliefs, their capabilities, and their attitudes about engagement, and more importantly, whether or not the engagement mentation led them to engage. The mindset activity may be a new area that requires

further exploration for the SCP. Although the SCP may be aware of aspects of mindset phases, they may not have realised the interconnected relationship between the pre-engagement decision-making activity. The church-planters understanding of this connection could be strengthened if the SCP, in the future, intentionally focused on developing their pre-engagement decision-making activities, thereby enhancing their achievement outcomes.

The study lacks a stronger integration of mindset determination processes, which is necessary to fully understand the engagement mentation activities that shape motivation, cognition, and pre- and post-decision mentation stages. The engagement mentation processes start with what the church-planters think about the call to engage with immigrants, which then drives them to interact with immigrants (Gollwitzer et al. 1990).

What this group of church-planters truly believes about engaging immigrants may be the key cognitive process that initiates all their engagement behaviour. Once they decide to engage, they see the importance of becoming culturally intelligent, an essential cognitive capability that displays knowledge and skills that strengthen engagement. Finding out whether church-planters have positive or negative feelings about getting involved with immigrants is very important because beliefs and attitudes can affect the church-planters' pre-decisional mentation processes (Gollwitzer et al. 1990; Gollwitzer 1990).

If competencies are critical for conducting the task, mindset indicates how strongly the task resonates within the mind of the participant, and without a strong mentation about the task, competencies will not matter. Evidence supports the need for intercultural competencies by the church-planters, which suggests their mindset is strongly based on their belief in intercultural engagement since they actively participate in engagement.

Without empirical evidence about their mindset, the study can only infer what their mindset might be, but by so doing, it may contribute new knowledge regarding what the possible state of mind of the church-planters might be concerning the task of engaging with immigrants. This is a critical contribution to missiology and cultural intelligence research.

The Limitations from the Results

The study duly notes the contributions and implications that strengthen the study, but it also acknowledges the limitations. Independent research could not possibly address all of the complexities of the human mind and the subsequent effects on behaviour. Additionally, the study could not possibly include every contributing factor that might augment intercultural leadership capacity for church-planters in host settings.

The smaller convenience sample limits the generalisability, but the study is informative for the fields of missiology, leadership, psychology, and cultural intelligence research. A larger random sample would be more representative of the population and may produce different results from the findings here or may enhance the existing findings.

Some of the research questions generated data that did not contribute toward the research aim of identifying the SCPLs' baseline levels of intercultural capacity. For example, one question requested that the SCPLs provide the size of their congregations. The data was intended for use in the original survey and participant audience, but it remained in the survey for the SCPLs. The study does not use data to support intercultural capacity.

Other subjects might be useful in gathering information about the SCPLs. For example, one additional set of questions might have asked the church-planters what types of

engagement practices they have, how effective those practices are, or whether the practices are part of their leadership expectations or not. Responses to such questions would contribute more to the theory of mindset, leadership competencies, and missiological expectations.

During the course of the study, several obstacles arose. Most of the obstacles centred around the original data collection with the first organisation and their low response rates, but there were other obstacles in the study. The original research plan included a mixed-method approach, but the research goal and the incorporated constructs and theories led to a single-method quantitative approach. The researcher was also unfamiliar with statistics and quantitative research and to familiarise herself with statistical analysis and the use of statistical software. The researcher also enrolled in several university-level courses that enhanced statistical understanding.

The study had a low representation of female church-planters. The low representation of female church-planters limits the type of analytical comparisons between genders. The representative sample also had a low representation of race and ethnic diversity. If the representation was greater, the results might contribute additional information regarding the effects of gender and race/ethnicity on engagement mentation, intercultural leadership capacity and cultural intelligence studies (Davis 2009; Puzzo et al. 2023).

Other considerations around the research framework also resulted in limitations. The questionnaire consisted of two surveys rather than one. Since the results from both surveys could only be evaluated if the same respondents completed both, the number of participants was lower. Additionally, collecting information from participants for both surveys required time and effort. The survey order may have contributed to lower

response rates. The surveys relied heavily on self-reporting assessments, and these are known to have limitations. Nonetheless, the research design produced important original raw data.

This study indirectly challenges the design and use of a cultural intelligence construct intended for expatriates. The objection to the present construct is that it may not sufficiently measure, nor sufficiently equip, host agents with intercultural capabilities for application in host settings. The existing studies do not challenge the cultural intelligence instrument for use by host agents in host environments. Some of the inconsistent results in this study that emerged from the comparative analyses between CQ and international experiences, CQ and xenophobic attitude measurements, and CQ and intercultural contact might be attributable to the use of the expatriate-oriented design and intent of the cultural intelligence constructs. Certainly, the results do not prove this, but there is a suggestion that host agents may learn cultural intelligence differently in host settings and likely require a unique set of capabilities for interacting across culturally diverse settings. This also suggests that using a different construct may be necessary for measuring the different sets of capabilities required for host agents in host environments. This also requires determining which cultural intelligence capabilities are more essential for host agents and which antecedents are more useful in developing these capabilities, but this is beyond the scope of this research and can only be a suggestion for future research.

Finally, as a researcher, there is a persistent need to limit any personal bias or assumptions. Consistent efforts were made to limit such effects. The researcher needed to set aside assumptions about the significance of the results, allowing the data to speak for itself and enabling a fair interpretation of the data results. The best efforts may not be enough to limit all researcher bias but attempts to limit such effects were significant.

Practical Implications from the Research

Intercultural exchanges are increasing in host settings, partly due to globalisation, but also due to the effects of migration, and these consequences affect leadership capacity, particularly in the area of engagement mentation. Leadership capacity is an ongoing subject of study because conditions for leadership capacity are continually shifting, and although some competencies may remain constant, others may become necessary because of novel demands on leadership in settings of growing diversity. As a result, there is an increase in conversations about leadership formation and capacity related to intercultural interactions in host settings, which will generate more research.

An argument for intercultural leadership capacity was constructed, drawing from existing theories in missiology, cultural intelligence, cultural psychology and behaviour fields of study. The intercultural leadership capacity argument contends that certain engagement mentation processes affect leadership objectives, and the mentation phase contributes crucial information about their capacity and formation. This study not only defines this intercultural capacity but also devises a means for participants to measure these new engagement mentation criteria.

This study, by focusing on this new area of leadership capacity and formation, underscores the crucial roles of attitudes, beliefs, and capabilities that arise before accepting an objective or leadership goal, which also significantly impacts their decision to pursue the objective. The study contributes new mentation criteria that are critical in order to better prepare future church-planters for intercultural ministry, even in domestic settings. The focus on engagement mentation may redefine and rearticulate a missional approach in engaging immigrants for leadership formation and capacity.

This study also provides a way forward that can bridge cultural divides and addresses other adverse sentiments and negative associations regarding immigrants through the purposeful development of cultural intelligence capabilities. Since CQ is known to reduce such adverse sentiments, which likely increases their motivation to engage with migrant people, the study contributes important CQ findings. Prior studies determined that higher cultural intelligence increases effectiveness and reduces bias (Young et al. 2017; Karataş & Arpacı 2021; Yakushko 2009; Esses & Hamilton 2021). Theoretically, since church-planters are engaging, they will become more effective as they develop their cultural intelligence.

The study provides evidence on the cultural intelligence capabilities of church-planters, a professional group not previously explored in cultural intelligence research. The results from this study contribute to existing literature and theory. The study adds new knowledge to cultural intelligence research by adding a study that focused on the cultural intelligence capabilities of a new professional group of leaders; adds to host agent and host settings use of cultural intelligence; and adds new information that connects cultural intelligence capabilities and mindset to cultural intelligence research. Future research might explore cultural intelligence capabilities for church-planters outside the particular geographical context of this study.

In the study, intercultural contact was identified as a key activity that enhanced the church-planters cultural intelligence. There is enough evidence to show that regular and frequent interactions with immigrants can help church-planters become more culturally intelligent. The SCP should make intercultural contact important part of their training. Also, any theological education training should include a segment that focuses on

developing cultural intelligence for those in leadership through intercultural contact, which strengthens the integration of cultural intelligence capabilities in their decision-making stages regarding their leadership assignments.

The collective results revealed an inference about mindset. Mindset theory suggests that the engagement mentation process is a preliminary engagement phase, that raises awareness of the expectations for the task or assignment. The degree to which the individual accepts the task may be a crucial pre-decisional factor that determines whether or not the individual will develop the capabilities to complete the task.

Practical Outcome: A Critical Discussion of Potential Hegemonic Construct for Measuring Cultural Intelligence

One final, but critical issue to acknowledge in this study is regarding questions that may arise over the use of the Cultural Intelligence measurement (ECQS©) in future diasporic research because of possible hegemonic inequalities that may exist in the construct. The assessment's Western psychometric properties, which measure an individual's attitudes, capabilities, skills, and knowledge (cultural intelligence), could potentially raise issues in diasporic research. Potential concerns may arise from the construct's inclination toward the Western perspective, which could lead to a greater power disparity and potentially biased assumptions between the majority and minority groups. The importance of acknowledging these concerns is to systematically address issues before they arise, particularly regarding issues that surround diasporic people, given the need for increased sensitivity toward displaced people because of the position of vulnerability many experience (Tropp & Pettigrew 2005; Kymlicka 2000; Sharma & Hussain 2019).

Cultural intelligence, through the literature and from the evidence in this study, serves to build cultural bridges rather than create spaces of separation and division (Alexandra et al. 2020; Øvre & Christensen 2021). Many studies have shown that an individual's cultural intelligence enhances the effectiveness of the engagement (Presbitero 2021; Zhao et al. 2020). Additionally, several studies have shown that adjustments in the psychometric measurement for cultural intelligence by non-Western nationalities produce a contextual assessment of cultural intelligence (Barzykowski et al. 2019; Boštjančič et al. 2018; Brancu et al. 2022; Schlägel & Sarstedt 2016). Finally, cultural intelligence is malleable, not a fixed trait, and thus, it can be developed as a practical capability by individuals so that they can effectively interact in culturally unfamiliar contexts, including the application of such intelligence for those in the majority or minority groups (Compton 2021; Hu et al. 2018; Azevedo & Shane 2019).

There are limits to using any construct to explain human behaviour or thought processes, but there is no evidence that cultural intelligence causes divisive or fragmented intercultural interactions. While the study of the construct is relatively new in the area of intercultural studies, and particularly in missiology, evidence consistently supports positive outcomes and enhanced effectiveness for individuals who develop high levels of cultural intelligence. Therefore, the continuation of the exploration of the construct's strengths and weaknesses is encouraged in future intercultural and missiological studies.

The Findings: A Response to the Research Aim

The study set out to explore the leadership capacity of this group of church-planters by exploring a new set of criteria that focused on the decision-making thought processes that led the church-planters to engage with immigrants and provide evidence of whether or not they were engaging. In order to determine capacity, the study had to first show

evidence of the church-planters' beliefs, attitudes, and capabilities (engagement mentation) regarding engaging with immigrants; then show evidence of engagement.

After going over all the relevant data, the study's results showed that there was a link between their thoughts and actions. The findings established a link between moderately high cultural intelligence capabilities, strong salient biblical beliefs, and constructive attitudinal and affective behaviors towards immigrants, along with additional evidence of engagement. Establishing this connection provides original information about a new area of leadership formation and capacity that was not previously explored.

Reflecting on the engagement mentation and the associated engagement behaviour is crucial because it demonstrates that if a connection exists between thoughts and behaviour, then pre-engagement decision-making processes should receive greater attention both academically and practically. Certainly, the existence of this link not only suggests many relevant applications, but evidence of the link also undoubtedly adds a new element to consider in leadership capacity. Having the advantage of knowing what a leader thinks about the objectives and expectations of the leadership role, prior to stepping into the role of leadership permits greater intentional efforts in the formation process, resulting in greater capacity.

Conclusion

The study provides evidence of the church-planters' missiological and theological beliefs about engaging immigrants, their culturally intelligent capabilities for engaging immigrants, and evidence of their constructive attitudes and affective behaviours toward immigrants. The study also reveals some of the key sources of motivation that drive the

church-planters to interact with immigrants; and equally important, the study provides evidence of their engagement activities with immigrants.

The inclusion of engagement mentation criteria, coupled with a theoretical framework that recognises the significance of mentation, enhance church-planters' intercultural leadership capabilities. Additionally, the study identifies specific methods for measuring and establishing baseline levels for these criteria. The study's new set of engagement mentation criteria establishes a benchmark of the church-planters' intercultural leadership capacity.

The next step involves enhancing their capacity by building on the existing factors that contribute to engagement, which can be achieved through well-developed operative processes within the organisational layout and through ministry-related interactions. Building on the existing engagement mentation will successfully prepare church-planters for completing their objectives and increase the likelihood of engaging cross-culturally in their host settings.

The concluding chapter complements the discussion and interpretations of the outcomes highlighted in this chapter. Chapter Eight will summarise these key findings, reflect on the research beneficiaries, and make appropriate suggestions for future research opportunities.

Chapter Eight – Summary of the Importance of Establishing a Connection between Engagement and Mentation for Formation and Capacity

Introduction

The expectation is that the effects of migration will persist as the number of migrants continues to rise in the USA and many of the consequences, for both migrants and receiving communities, are seemingly more psychological than environmental. More evidence of rising anti-immigrant feelings requires more academic attention because the long-term psychological effects, including increased hostility, will increase the difficulty for people to engage cross-culturally (Plant et al. 2008; Pettigrew et al. 2011). Efforts must be made to overcome these intangible difficulties, such as language and cultural barriers, adverse sentiments, uncertainty, and fear of the other, in order for interactions between host agents and immigrants to occur.

On the other hand, migration also offers many missional opportunities for engaging a multitude of ethnicities and nations gathering in the USA, and this is where the study began. From the outset, the study primarily focused on investigating the perspectives of a specific group of host agent church-planters regarding immigrants and the extent to which they engage with them, which addresses their capacity to do so. The study not only provides valuable insights into their perspectives about engagement with immigrants, but it also likely broadens their perspective, which adds to the platform for academic discourse on the contentious topic of migration. As a result, the study yields numerous significant findings regarding connections between engagement and mentation, which in turn enhance formation (missional, cultural, and spiritual) and their intercultural leadership capacity.

Distinctive Contributions emerging from the Study

A core question that surfaced during this study concerned whether or not the church-planters' existing leadership capacity is sufficient for intercultural engagement. The issue concerned whether or not their current leadership capacity adequately prepares them, as leaders, to traverse these complex cultural settings in order to successfully engage with immigrants. The growing multicultural setting for the church-planters sets the context for the study, focusing on the specifics of the church-planters' engagement mentation and engagement behaviour, which address an integral part of both leadership formation and capacity that have received little attention thus far.

First Original Contribution: Cultural Intelligence of New Professional Group

The SCPLs are part of an under-researched group of church leaders and, specifically, no cultural intelligence research has studied church-planters. The study also contributes new knowledge about the intelligence capabilities of host agent church-planters (Aldhaeri 2017; Bratianu & Paiuc 2022; Chai et al. 2016; Francis & Ross 2020). Since there is no existing cultural intelligence research on church-planters, the study contributes new information regarding the need for cultural intelligence in a culturally diverse host setting for this unique professional group. Additionally, the study contributes new information about the relationship between cultural intelligence and engagement mentation and engagement behaviour for a group of host-agent church-planters who are interacting with immigrants in the USA.

Second Original Contribution: Engagement Mentation and A Unique Theoretical Frame for Intercultural Leadership Capacity

The study explores some of the psychological challenges that the host agent church-planters face when working with immigrants in their host setting, which created an

opportunity to re-evaluate their existing leadership capacity. The research focused on the two stages of the pre- and post- decisional mentation by exploring their attitudes, affective behaviours, beliefs, motivations, and intelligence capabilities. The mentation phase occurs before engagement, and whether the mentation stage produces constructive or negative decisions about the objective, undoubtedly, will affect their engagement. This particular focus is a key area of leadership formation and capacity not previously studied (Ang et al. 2020; Ajzen & Fishbein 1972; Rakoczy et al. 2015).

In order to explore a connection between engagement mentation and engagement, a complex theoretical framework was constructed. The theoretical frame emerged from a detailed review of missiology, psychology, and cultural intelligence, and drew from many existing primary and secondary theories. Both the primary and secondary theories underscored how important the task is to comprehend some of the interconnected mental processes that affect important decision-making, since they likely affect the possibility of achieving the objective. The study not only constructed a unique theoretical framework but also included measurements to critically assess their attitudes, beliefs, and capabilities, particularly in the context of their missional dimensions.

Emerging evidence of this connection between thoughts and behaviour is significant because it reveals evidence-based engagement mentation results, which link the participants' engagement mentation to tangible evidence of their engagement. The significance of the finding lies in the unveiling of previously unexplored evidence-based contributions to capacity and leadership formation. As they begin to intentionally develop and strengthen this area of engagement mentation, they will theoretically become more effective in their cross-cultural interactions (Ajzen 1991; Ott & Michailova 2018; Fang et al. 2018; Jackson 2011; George 2022).

Third Original Contribution: Evidence of emerging Practical Theology for Church-Planters

These Stadia church-planters' engagement practices, in conjunction with their articulated theological and biblical beliefs about engagement with immigrants, offer insight into their practical theology. Their practical theology is displayed by their efforts to engage and in their understanding about engaging with migrants (Cameron et al. 2010). For the first time, primary data evidence about what they believe as shown by their theological and biblical understanding, emerges from the study, and connects their beliefs about engagement to their interactions with immigrants. The significance of this finding highlights an area that may exist for the church-planters of an under-developed migrant-related theological doctrine that enforces the premise of engaging with the nations.

Fourth Original Contribution: Motivations driving Engagement Behaviour

The findings in the study that demonstrate some of the SCPLs' motivational bases introduce another unique contribution from this research. The study identifies specific motivating factors that they report influence their decisions to engage. This contribution provides new and valuable insights about relationships between motivation, attitudes, and behaviour (Dunaetz 2016). Motivational CQ is a key source of motivation, as the church-planters' motivation CQ results report.

An example of the importance of motivation for this study, comes from their intrinsic motivation in the cultural intelligence sub-category of motivation CQ. Their response suggests they enjoy interacting with immigrants which increases efficacy (Hu et al. 2018).

An example of evidence from their extrinsic motivation suggests they are not as highly motivated by extrinsic sources, such as anticipation of a reward (Deci et al. 1999).

Cultural intelligence motivation levels contribute to what motivates their decision-making engagement behaviour.

When engaging, the next source of motivation emerges from their reported efficacy, which is also briefly explored in this study. The in-depth cultural intelligence measurement reveals some of their reported intrinsic and extrinsic efficacy levels, as well as certain levels of confidence related to their engagement practice. Evidence of efficacy emerges from the correlation between self-efficacy, confidence, and satisfaction (Bandura 1989; Hu et al. 2018; Macnab & Worthley 2012; Ouweneel et al. 2013).

The results suggest that strong self-efficacy exists for these church-planters as they engage migrants. The proof comes from both the sub-category responses in the cultural intelligence construct and the indirect proof that comes from how often they engage in certain engagement behaviours (Richter et al. 2020; Van Dyne et al. 2012). Repeated and ongoing behaviour indicates their confidence in their ability to engage and find satisfaction in interacting with immigrants, highlighting another important source of their motivation (Hu et al. 2018; Wawrosz & Jurásek 2021).

Their biblical and theological beliefs, which strongly influence their engagement practices with immigrants, also reveal a source of their motivation (Smith 2015; Rowlands 2014; Ajzen & Fishbein 1972). Evidence further suggests that their biblical beliefs and theological positions are probably one of the strongest drivers of engagement activities for this group because of their responses to the last survey question regarding motivation. Understanding what motivates the church-planters is a key outcome for this group because there is now primary evidence of several factors that drive them in their ministry-related goals for engaging immigrants.

Fifth Original Contribution: Inferred Mindset

Key evidence from this study supports the importance of understanding engagement mentation as an initial way of identifying leadership mindset. The task of understanding mindset begins by primarily clarifying some of the engagement mentation processes that occur in the pre-engagement stage (Gollwitzer 2012; Gollwitzer 1990). The process includes identifying whether or not they agree with or accept these ministry objectives, and if so, whether they are sufficiently motivated to complete the assignments. If they do accept the goal of engagement, then certain motivational activities (cultural intelligence, biblical beliefs) interact with their cognitive activities (cultural intelligence, constructive attitudes), which lead to engagement behaviours (cultural intelligence, engagement) that create a pathway for accomplishing or completing the objectives or task (Caniëls et al. 2018; Dale 2021).

The SCPLs' motivational evidence suggests they do believe in the objective (in this study, the objective is engagement with immigrants). The study reveals that most, if not all, of the SCPLs appear to embrace the ministry-related goal of engagement, which in turn influences their cognitive activity. Cognitive activity is noted in their intercultural capabilities since cultural intelligence is a source of intelligence evidence that points to cognitive activity (but also evidence of motivation and behaviour) related to their capabilities and beliefs about engagement (Botvinick & Braver 2015; Bandura 1986).

Their constructive attitudinal and affective behaviours also serve as additional indicators of their engagement-related cognitive activity. The motivation and cognitive activity stimulate their behaviour, as demonstrated by their engagement (Vilkinas et al. 2019; Zhang et al. 2021). The constructive attitudinal and affective behaviours suggest strong attitude certainty about engagement, which enhances the church-planters' willingness to

engage with migrant people (Dunaetz 2016:67; Abascal et al. 2021; Yakushko 2009). This summary of evidence not only infers the mindset of the church-planters, which underpins their engagement behaviour, but also provides important information about the engagement mentation processes that led them to engage.

In the future, understanding the mindset of the church-planter leaders will also be instrumental in guiding their local congregations to effectively engage with migrants (Vilkinas et al. 2019). Their engagement mentation (evidence of mindset) also plays a crucial role in preparing the wider Christian community to effectively engage with the growing number of culturally diverse individuals residing in the USA. Since leaders influence their followers, this potential link to their decision-making processes and engagement is important (Le et al. 2020). The way this group of church-planters think about engagement will significantly influence their practices within the congregation, which in turn determines whether the local congregation carries out these assignments or appears to be resistant to them (Avevedo et al. 2015; Seed et al. 2016).

Previous research has not explored how mindset affects church-planters' thoughts and actions about interacting with immigrants. The inferred mindset evidence from this study shows how important understanding engagement mentation is and should be the subject of future research (Fujita et al. 2007; Zhao et al. 2020; Wamsler et al. 2020). In addition, cultural intelligence research has not explored the role of mindset and abilities, which only strengthens the need for identifying engagement mentation linked to intelligence research (Sternberg 2022).

The Significance of Original Contributions from This Study

For the first time, there is evidence that identifies a connection between attitudes, beliefs, capabilities, motivation, and behaviour as functions that occur prior to achieving the objective, specifically the engagement mentation phases of the church-planters. The study finds that church-planters' engagement mentation activity is linked to their engagement behaviour with immigrants and satisfies the final sub-question in the study. The evidence that supports the connection is not causation-based but the evidence shows that there is a connection.

The constructive attitudes, positive affective behaviours, above-average cultural intelligence capabilities, and strong biblical beliefs, which resulted in strong motivational influences, are connected to church-planters' engagement activity. What is unclear is whether adverse attitudes, negative affective behaviours, low intelligence capabilities, weak biblical beliefs, and low motivational sources would have also led to engagement. That possibility is not explored in this study.

This study contributes a unique framework that permits the investigation into the relationship or connection between mentation processes and behaviour. The specifics of engagement mentation processes explored in this study made it possible to find out how the church-planters' thoughts about the objective of interacting with immigrants related to the evidence of their engagement activity. Based on the data findings, it is evident that there is a relationship between the two considerations. Future research would need to determine to what extent their engagement mentation influenced their engagement behaviour, or if other unidentified factors were the source of influence.

The importance of establishing a link between engagement mentation and engagement activity is that it strengthens leadership capacity. Prior to taking on a leadership role, the leader's perspective on ministry-related tasks, such as interacting with immigrants, can be determined, and this knowledge serves to strengthen leadership capacity. Understanding any prior perspectives can predict the probability of successfully completing these tasks.

The contribution also adds a new set of criteria that strengthen leadership formation, as there is now a means to assess a leader's perception of ministry-related objectives prior to assuming leadership assignments. Theological education plays an important role in building on these criteria that serve to strengthen the leaders' understanding of ministry-related tasks prior to assuming any leadership role.

The Beneficiaries

The original contributions have residual benefits, of which the church-planters are the primary beneficiaries. This research provides new and valuable information for the SCPLs regarding a link between their engagement mentation and engagement actions for their formation and intercultural capacity. Additionally, the research highlights why these particular mentation criteria are important to understand this culturally diverse host setting. Without a benchmark study like this one, they may not have a formal understanding of what led them to engage. Certainly, because of the study, the SCPLs are now more aware of the importance of understanding how thoughts shape behaviour and why these particular criteria serve as a critical aspect of leadership capacity. A practical application of this understanding serves as a starting point for future efforts aimed at improving these decision-making processes. As a result, this study has three direct benefits for the SCPLs.

First, they are now aware of their existing intercultural leadership capacity as it relates to engagement mentation and what might be necessary to increase their effectiveness. They are aware of their cultural intelligence capabilities and can set goals to further develop them. They now have empirical evidence of their attitudinal and affective behaviours towards immigrants, on which they can continue to build. They also have a good understanding of their biblical beliefs and theological positions, which is what motivated most of them to engage. However, they may want to develop more intentional migrant-related theological beliefs, with the anticipation that understanding inspires greater levels of motivation. The study informs them about key mentation processes that led them to engage.

Second, the study draws attention to the complications of cross-cultural ministry, which may or may not have been known prior to the study (vanThanh 2014). The missional purposes of church-planting require missional formation in order to address the difficulties and challenges of interacting with many different ethnic and cultural groups (Ahn 2015; Hewitt 2014). Identifying engagement mentation will enhance cultural boundary crossing and overcome cultural barriers, as mentation processes highlight the link between attitudes and behaviour.

Third, the church-planters will now be able to increase their efficacious levels by becoming even more confident in their intercultural capacity to engage across cultural differences (Wawrosz & Jurásek 2021). The development of higher levels of self-efficacy will lead to greater motivation and enhanced effectiveness.

The SCP Organisation

These outcomes also directly benefit the SCP organisation. The organisation will have first-hand knowledge of the church-planters' intercultural leadership capacity, but also a general awareness regarding the possible capacity that extends to the entire group of church-planters in the organisation. The scope of this quantitative research allows an application of findings to the specific group of church-planters (Durd'ovic 2014; Jones 2011), which include the following benefits for the SCP, specifically:

1. They will now have tools to assess future church-planters' baseline levels of intercultural capacity. The benefit enables the organisation to incorporate assessments into future training and development processes and procedures for newly recruited church-planters. The pre-field assessment enables an early resolution of capacity gaps, and the importance of identifying some of their engagement mentation with immigrants is key.
2. They will now understand the significance of examining the cognitive mindset of church-planters before they plant churches, which could provide them with more insight into their state of mind regarding ministry goals. Understanding the church-planters' mindset before engagement helps identify potential attitudes that might prevent them from fully embracing and achieving ministry goals. The key is to identify what the church-planters think (engagement mentation) about engaging immigrants prior to planting and leading church.
3. The SCP has a greater awareness of the demographic composition of this group of church-planters. The importance of this information lies in the potential opportunity it presents for the organisation to re-evaluate their demographic sources for potential church-planters and expand their demographic reach to include a wider-range of race/ethnicity and gender representation.

4. The organisation now possesses specific tools to improve the cultural intelligence of the church-planters, a strategy that has proven to increase intercultural effectiveness. Some of the ways to increase their cultural intelligence include requiring future church-planters to learn a new language, providing intentional culture awareness training, and providing more intercultural contact experiences, which directly responds to the primary question of this study.
5. The study provides evidence of formative biblical beliefs and theological positions that lead to engagement with migrants. Either the organisation can select likely candidates who share those beliefs, or they can develop programmes or provide access to theological education, that potentially enhance the biblical beliefs of future church-planters.

Other Beneficiaries

The findings in this study inform other ministry leaders and para-ministry organisations, as well as the greater Christian community, of newly identified concerns emerging from increased cultural diversity, but they also provide a list of indicators for building greater capacity for engagement by understanding pre- and post-decisional mentation processes. The results inform these other beneficiaries of criteria for increased capacity to explore since the effects of migration will likely continue.

Intercultural leaders who are interacting in other host settings may also indirectly benefit from the findings in this study. This study's findings are informative and include many valuable insights into specific mentation processes that are applicable to leadership studies beyond ministry-related leadership.

The important results of this study show that leadership development and capacity research need to expand the focus from leaders' skills, traits, abilities, and knowledge to leaders' thought processes regarding leadership expectations before they are expected to respond to the expectations. The current study identifies new areas of academic discourse for improving leadership capacity.

The Potential Impact on Future Research

The research implications reveal new avenues for future exploration, potentially broadening the application of this study's findings. Also, the specific engagement mentation criteria used in this study could help others find, understand, and examine these criteria in different areas of leadership. Establishing the importance of these criteria in this study, opens up new areas to explore in capacity and formation research. The following is a list of potential future research projects that stem from the findings presented in this study.

1. New research could investigate the potential for practical theological understanding and application about migrant-theology or diaspora missiology, which might enhance their attitude certainty and beliefs of the church-planters and church leaders, potentially increasing their motivation to engage. If evidence shows specific theological and missiological education strengthen an individual's attitude certainty, greater efforts within theological education should be made to develop pedagogical modules that centre around engagement mentation regarding migrant theological or diaspora missiological teaching. Existing studies have not explored the connection between cultivating a strong understanding of diaspora missiology and migrant-theology within theological education to the engagement mentation processes for leadership capacity. The evidence from this study begins to inform new pathways in future research.

2. New research might use the same mentation criteria identified for intercultural capacity and explore mentation as one of the key leadership capacity requirements for other ministry leaders. Previous research has not focused on the importance of the mentation phase before leadership goals are met, so the arguments for engagement mentation as an important part of leadership development and capacity for leadership studies in host settings could be enhanced with new research.
3. New areas of research might explore to what extent cultural intelligence capabilities in host settings enhance engagement with immigrants. This new area of research is urgently needed, as effects of immigration are not expected to decrease. Future research may uncover ways in which host agents learn cultural intelligence, which may differ from the methods expatriates use to learn it in foreign settings. This new areas of research into how host agents develop cultural intelligence may lead to important conclusions that can be used by a wide-range of professionals in both secular and religious fields. The cultural intelligence construct should be evaluated specifically for host agents, given the current expatriate-oriented design of it.
4. Future research regarding what factors contribute to church-planters' constructive attitudes and affective behaviours toward immigrants might produce additional important knowledge regarding the unique nature or calling of church-planters. Future research might explore the possibility that church-planters, as a group, are more intentionally engaging with immigrants compared with other church leaders also serving in host settings. The research might try to identify if all church-planters hold constructive attitudes, and if so, why? Is there something novel about the church-planters' attitudes toward immigrants, or is this more about their missional formation? Future studies might produce results that really address some of the factors that make engagement more difficult or highlight why some are more resistant to the idea of engaging immigrants than others.

5. The findings in this study suggest some evidence of implicit bias. The group's tightly-bound homogeneity may suggest evidence of bias, as different migrant-related terminology elicited different responses to seemingly related questions. Future research for church-planters should explore how certain terminology triggers more adverse responses than other phrases (Frey & Edwards 2011; Santos 2014; Lichterman 2008). As population dislocation continues, adverse responses may also increase, and future studies might explore word-association bias used in the diaspora context, particularly when using terms such as "migrant"; "immigrant"; "asylee"; or "refugee".
6. The discovery of the relationship between sources of motivation and engagement is a key factor. The implied relationship potentially initiates new areas of study that can explore the function of motivation more comprehensively in order to understand what motivates church leaders and church-planters to complete their ministry assignments. The results of the study might potentially lead to new research that clarifies how well church leaders/planters understand their ministry-related tasks, leadership expectations, and assignments regarding engaging the nations while serving in host settings. Future research may also begin to identify what the broader Christian community thinks about immigrants and how motivated they are to engage with them.
7. More focused research could concentrate on the connection between cognitive mindset (or at least the engagement mentation) and the ability of church-planters to work with immigrants, or whatever the specific task at hand is. Mindset research might open the way to assess which church leaders/planters are more likely to engage with people from diverse cultures, which permits more intentional training and the development of capabilities and constructive attitudes. Future research regarding mindset and cultural intelligence might also contribute to cultural intelligence

research in a comparable way that mindset studies have contributed to other domains of intelligence research.

Conclusion

Intercultural leadership capacity, undoubtedly, becomes an increasingly important leadership capital because of the interconnected world today. The cultural and ethnic boundaries of the past are now less defined and remain in a state of flux as human populations continue to shift. Receiving communities will continue to face the effects of immigration, such as the growing cultural diversity and, often, increasingly adverse sentiments towards immigrants, making interactions even more difficult.

Church-planters, who recognise God as the author of human migration, might become increasingly in demand, if the task of reaching the nations in receiving communities is achieved. The need for church leaders/planters with intercultural leadership skills will only increase, as they are responsible for fulfilling all the intended ministry and task-related expectations for engaging the nations living in America. The study suggests that what the church-planters think about engagement are the key to revealing whether or not they will embrace the call to engage immigrants.

The study addresses some of the critical engagement mentation activities necessary for intercultural leadership capacity, but more importantly, it provides a way forward by articulating a clear argument for intercultural leadership capacity that specifically involves exploration of their engagement mentation. As a result, the study provides evidence for an intercultural church-planter leadership formation that enhances existing leadership capacity, which potentially extends to all church leaders and church-planters.

Certainly, this study serves as a starting point for these conversations about engagement
mentation and leadership capacity.

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APPENDICES

APPENDIX ONE – Statement of Ethics

Statement of Ethics

Candidates for registration should complete and sign this form and send it with their Research Proposal when they submit their Proposal to the Research Ethics Committee (REC).

When the REC has signed off this statement, it should be added to the candidate's Registration Portfolio for the OCMS Assessment Board.

Researcher's Name:

Main Supervisor:

Second Supervisor:

Research topic:

Description of Research (100 words):

Research Population (maximum 200 words): The research population will include:

Research Methods/Approach (maximum 200 words):

Is your research purely text-based, e.g., biblical studies, theological studies?

YES/NO (please delete as appropriate) Note: if your research is purely text-based, please jump to the end of the document on Declaration to sign and date this document.

Please read all the relevant sections of the ESRC Framework for Research Ethics which can be located via the ESRC website (please choose the latest version):

[http://www.esrc.ac.uk/about-esrc/information/framework-for-research-](http://www.esrc.ac.uk/about-esrc/information/framework-for-research-ethics/index.aspx)

[ethics/index.aspx](http://www.esrc.ac.uk/about-esrc/information/framework-for-research-ethics/index.aspx). In particular, pay attention to the section '**Research potentially requiring a full ethics review**'.

Research Guidelines

The following guidelines, though an extraction, are seen as overall principles that directly apply to this research shall be followed. These have been extracted from the ESRC Framework for Research Ethics and considered applicable to this research.

The specific identity of any participant in this research will be protected, unless informed consent has been granted by a participant.

Research will NOT / will (**please delete as appropriate**) involve people from a vulnerable group as defined by the ESRC Framework for Research Ethics

2

Research will NOT / will (**please delete as appropriate**) involve anyone lacking capacity as defined by the ESRC Framework for Research Ethics

Research will NOT / will (**please delete as appropriate**) involve potentially sensitive topics as defined by the ESRC Framework for Research Ethics

Approval will be requested from the Main Supervisor of this research and from the Oxford Centre for Mission Studies on research to which responses maybe needed through the internet

Approval will be requested from the Main Supervisor of this research and from the Oxford Centre for Mission Studies on any matters that maybe considered sensitive or in which the identity of informants is required or in any matters in which clarification is needed

Statement of Agreement

The researcher shall abide by The Six Key Principles as extracted from ‘Our principles and expectations for ethical research’ in the ESRC document:

1. Research participants should take part voluntarily, free from any coercion or undue influence, and their rights, dignity and (when possible) autonomy should be respected and appropriately protected.

2. Research should be worthwhile and provide value that outweighs any risk or harm. Researchers should aim to maximise the benefit of the research and minimise potential risk of harm to participants and researchers. All potential risk and harm should be mitigated by robust precautions.
3. Research staff and participants should be given appropriate information about the purpose, methods and intended uses of the research, what their participation in the research entails and what risks and benefits, if any, are involved.
4. Individual research participant and group preferences regarding anonymity should be respected and participant requirements concerning the confidential nature of information and personal data should be respected.
5. Research should be designed, reviewed, and undertaken to ensure recognised standards of integrity are met, and quality and transparency are assured.
6. The independence of research should be clear, and any conflicts of interest or partiality should be explicit.

To implement these principles:

- . The responsibility for conduct of the research in line with relevant principles rests with the principal investigator and the research / employing organisation.

3

- . The responsibility for ensuring that research is subject to appropriate ethics review, approval and monitoring lies with the research organisation seeking or holding an award with the ESRC and which employs the researchers performing it, or some of the researchers when it is acting as the co-ordinator for collaborative research involving more than one organisation.

- . Research organisations should have clear, transparent, appropriate, and effective procedures in place for ethics review, approval and governance whenever it is necessary.

- . Risks should be minimised.
- . Research should be designed in a way that the dignity and autonomy of research participants are protected and respected at all times.
- . Ethics review should always be proportionate to the potential risk, whether this involves primary or secondary data.
- . Whilst the secondary use of some datasets may be relatively uncontroversial, and require only light touch ethics review, novel use of existing data and especially data linkage, as well as some uses of administrative, internet-mediated data and controlled data will raise issues of ethics.
- . Research involving primary data collection will always raise issues of ethics that must be addressed.
- . **(Please delete this bullet point if your research does not involve more than minimal risk)** As the research involves more than minimal risk (as defined by the document entitled ‘Research Ethics at OCMS’), the student will submit to REC proposed research instrument, such as questionnaires or interview questions, for approval before data collection. **1**
- . **1** Please attach your questionnaires, or sample of these, if these are available now

Declaration

This researcher shall follow the ethical framework as established by the Economic and Social Research Council (ESRC) of the United Kingdom. This ESRC Framework for Research Ethics referenced in this statement can be located via the ESRC website (please choose the latest version): <http://www.esrc.ac.uk/about-esrc/information/framework-for-research-ethics/index.aspx>. I have read all the relevant sections of the ESRC Framework for Research Ethics.

Student’s Signature:

Date:

APPENDIX TWO – Survey One - Primary Data Source Dated June 2021

STADIA - Phase I - Capacity for Engagement

Start of Block: Introduction

Q1 CONSENT FORM Examining Your Capacity for Engagement 1. INVITATION You are being invited to take part in a research study. Before you decide it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully and discuss it with others if you wish. If anything is not clear or if you would like more information please contact the researcher via the email given below. Take time to decide whether or not you wish to take part in the study. 2. WHAT IS THE PURPOSE OF THE PROJECT/STUDY? Our communities and workplaces are becoming increasingly multicultural. This study will highlight some of the core factors, strengths, intercultural capabilities, and possible barriers that affect capacity for engagement between church leaders, local congregations, and immigrant or refugee communities in our proximity. 3. WHY HAVE I BEEN CHOSEN? Stadia exists to help individuals who are called by God to plant churches in places where the gospel is least accessible and to some of the most vulnerable, especially children. As a member of Stadia, your input is critical for this vital task of fulfilling the Great Commission. As church leaders you are tasked with reaching the nations, including those nations that have come to us. Data collected from this Research project will highlight some of the necessary core factors that church leaders must have in order to effectively engage across cultural boundaries. 4. DO I HAVE TO TAKE PART? It is up to you to decide whether or not to take part. You can withdraw from the study at any time during or after the study. If you

have already completed the study and wish to withdraw consent at a later date then please contact the researcher via the email below.

5. WHAT WILL I HAVE TO DO? You will be asked to complete two short surveys. The second survey should take you approximately 10-12 minutes of your time. After that, you are finished with contributing your input. There is nothing further for you to do.

6. WHAT ARE THE POSSIBLE RISKS OR BENEFITS OF TAKING PART? There are no known risks in participating in this project. We hope that participating in the study will help you, however, this cannot be guaranteed. The information we get from this study may help us to understand how we are doing as church leaders in engaging with immigrant and refugee communities in proximity to local congregations. We wish to understand what intentions, willingness, influences, and motivational aspects affect our capacity for engagement. This study will identify strengths and intercultural capabilities such as cultural intelligence that you have as church leaders and will highlight opportunities as well as obstacles for engagement.

7. DATA PROTECTION AND CONFIDENTIALITY Personal data (e.g. your name, email address, voice or any data that can identify you) WILL be collected by this study but your confidentiality will be protected. Your email is necessary to "link" survey responses only. All information you provide will be treated in accordance with the UK Data Protection Act 2018. Please click on the link below to view a Participant Privacy Notice. <https://www.mdx.ac.uk/about-us/policies/privacy>.

8. WHAT WILL HAPPEN TO THE RESULTS OF THE RESEARCH STUDY? The results of the research study will be used as part of a Postgraduate dissertation. The results may also be presented at conferences or in journal articles.

9. WHO HAS REVIEWED THE STUDY? The study has received full ethical clearance from the Oxford Centre for Mission Studies Research ethics committee who reviewed the study.

10. CONTACT (FOR FURTHER INFORMATION) If you require further information, have any questions or would like to withdraw your data then please contact:

Regina R. Foard

rfoard@ocms.ac.uk

Oxford Centre for Mission Studies

Supervisors:

Dr. Linda Whitmer

Johnson University

lwhitmer@johnsonu.edu

Dr. David Turnbull

Tabor University

dcturnbull@outlook.com

House Tutor:

Dr. Hae-Won Kim

Oxford Centre for Mission Studies

hkim@ocms.ac.uk

CONSENT STATEMENT I have read and understood the participant information above and I freely and voluntarily give my consent to participate in this project/study.



Q2 Do you consent to taking this Survey?

- Yes (1)
- No (2)

Skip To: End of Survey If Do you consent to taking this Survey? = No



Q3 Please enter your email address. This is only for the identification of participants in the Stadia Survey A and Stadia Survey B.

- `#{m://Email1}` (20)
-



Q4 As the senior church leader, please select the following statement which best describes your level of interaction with immigrants or refugees in your community: (your engagement can be work-related or socially)

- I am significantly engaged with migrants and refugees in my community. (1)
- I am somewhat engaged with migrants and refugees in my community. (2)
- I am not at all engaged with migrants and refugees in my community. (3)

End of Block: Introduction

Start of Block: Demographics - 1



Q5 What is your gender?

- Prefer not to say (1)
- Female (2)
- Male (3)



Q6 What is your ethnicity?

- White (1)
- Black or African American (2)
- American Indian or Alaska Native (3)
- Asian (4)
- Native Hawaiian or Pacific Islander (5)
- Other (6)



Q7 What is your country of citizenship?

- United States (1)
 - Other (Please specify) (2)
-



Q8 What is your age? (Please select the appropriate answer).

	Under 18 (1)	18 - 24 (2)	25 - 34 (3)	35 - 44 (4)	45 - 54 (5)	55 - 64 (6)	65 - 74 (7)	75 - 84 (8)	85 or older (9)
Age (6)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



Q9 Please indicate your relationship status:

- Married (1)
- Widowed (2)
- Divorced (3)
- Separated (4)
- Never married (5)



Q10 How long have you been in ministry? (Please indicate in number of years)

_____ Years in Ministry (1)



Q11 What is your denominational affiliation?

- Non-denominational or independent (1)
- Catholic (2)
- Lutheran (3)
- Presbyterian (4)
- Pentecostal (5)
- Methodist (6)
- Baptist (7)
- Episcopalian (8)
- Other (9) _____



Q12 What is the membership total of your congregation? (Please do not enter commas)

_____ Number of Members (1)



Q13 What is your highest educational level?

- No Degree (1)
 - Undergraduate (2)
 - Masters Level (3)
 - D. Min (4)
 - PhD (5)
-



Q14 What is the language spoken in your home?

- English (1)
 - Other (Please enter Language Spoken) (2)
-

Page Break

Q15 For the following statements, please indicate the appropriate value that best expresses your beliefs or understanding about your cultural capacity and awareness (1 = strongly disagree; 7 = strongly agree). © Cultural Intelligence Center 2018. Used by permission of Cultural Intelligence Center. Note, use of this scale granted to academic researchers for research purposes only. For information on using the scale for purposes other than academic research (e.g., consultants and non-academic organizations), please send an email to info@culturalq.com. E-CQS© is a registered trademark assessment.



Q16 MotCI	Strongly disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
1. I truly enjoy interacting with people from different cultures. (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2. I thrive on experiencing cultural differences that are new to me. (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3. Given a choice, I prefer working with people from different (rather than similar) cultural backgrounds. (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4. I value the reputation I would gain from living or working in a different culture. (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

5. Given a choice, I would value the tangible benefits (pay, promotion, perks) that could be gained from an intercultural interaction more than a same culture interaction. (5)

6. I value the credibility I would gain from developing global networks and culturally diverse connections . (6)

7. I am very confident I can persist in coping with living conditions in different cultures. (7)

8. I am sure I can handle the stress of interacting with people from cultures that are new to me. (8)

9. I am quite confident that I can socialize with locals in a culture that is unfamiliar to me (9)

Page Break



Q17 CoCI	Strongly disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
1. I can describe different views of beauty and aesthetics across cultural settings. (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2. I can describe the different cultural value frameworks that explain behaviors around the world. (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3. I can describe the differences in family systems and the varied role expectations for men and women across cultures. (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4. I can describe similarities and differences in political systems across cultures. (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

5. I can describe the legal and economic systems of other cultures. (5)

6. I can speak and understand many languages. (6)

7. I know the rules (e.g., vocabulary, grammar) of other languages. (7)

8. I can describe the ways leadership styles differ across cultural settings. (8)

9. I can describe how to put people from different cultures at ease. (9)

10. I can describe effective negotiation strategies across different cultures. (10)

11. I can describe different ways to motivate and reward people across cultures. (11)

12. I can describe effective ways for dealing with conflict in different cultures. (12)

Page Break



Q18 MeCI	Strongly disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
1. I develop action plans before interacting with people from a different culture. (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2. I think about possible cultural differences before meeting people from other cultures. (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3. I ask myself what I hope to accomplish before I meet with people from different cultures. (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4. I am aware of how my cultural background influences my interactions with people from different cultures. (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5. I pay very close attention to how culture may influence what is happening in a situation. (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

6. I am carefully conscious of how other people's cultural background may influence their thoughts, feelings, and actions. (6)

7. I make sure I adjust my understanding of a culture while I interact with people from that culture. (7)

8. I double check the accuracy of my cultural knowledge during intercultural interactions. (8)

9. I carefully adjust my cultural knowledge after a cultural misunderstanding. (9)

Page Break

X→

Q19 BeCI	Strongly disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
1. I modify the way I disagree with others to fit the cultural setting. (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2. I change how I make requests of others depending on their cultural background. (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3. I vary the way I show gratitude (express appreciation, accept compliments) based on the cultural context. (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4. I change my use of pause and silence to suit different cultural situations. (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5. I vary my verbal behaviours (accent, tone, rate of speaking) to fit specific cultural contexts. (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

6. I modify the amount of warmth I express to fit the cultural context. (6)

7. I modify how close or far apart I stand when interacting with people from different cultures. (7)

8. I change my non-verbal behaviours (hand gestures, head movements) to fit the cultural situation. (8)

9. I vary the way I greet others (shake hands, bow, nod) when in different cultural contexts. (9)

Page Break

APPENDIX THREE - Survey Two - Primary Data Source Dated June 2021

STADIA - Phase II - Capacity for Engagement

Start of Block: Introduction

Q1 CONSENT FORM *Examining the Capacity for Engagement* 1. INVITATION

You are being invited to take part in a research study. Before you decide it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully and discuss it with others if you wish. If anything is not clear or if you would like more information please contact the researcher via the email given below. Take time to decide whether or not you wish to take part in the study.

2. WHAT IS THE PURPOSE OF THE PROJECT/STUDY? Our communities and workplaces are becoming increasingly multicultural. This study will highlight some of the core factors, strengths, intercultural capabilities, and possible barriers that affect capacity for engagement between church leaders, local congregations, and immigrant or refugee communities in our proximity.

3. WHY HAVE I BEEN CHOSEN? Stadia exists to help individuals who are called by God to plant churches in places where the gospel is least accessible and to some of the most vulnerable, especially children. As a member of Stadia, your input is critical for this vital task of fulfilling the Great Commission. As church leaders you are tasked with reaching the nations, including those nations that have come to us. Data collected from this Research project will highlight some of the necessary core factors that church leaders must have in order to effectively engage across cultural boundaries.

4. DO I HAVE TO TAKE PART? It is up to you to decide whether or not to take part. You can withdraw from the study at any time during or after the study. If you have already completed the study and wish to

withdraw consent at a later date then please contact the researcher via the email below.

5. WHAT WILL I HAVE TO DO? You will be asked to complete two short surveys. The second survey should take you approximately 10-12 minutes of your time. After that, you are finished with contributing your input. There is nothing further for you to do.

6. WHAT ARE THE POSSIBLE RISKS OR BENEFITS OF TAKING PART? There are no known risks in participating in this project. We hope that participating in the study will help you, however, this cannot be guaranteed. The information we get from this study may help us to understand how we are doing as church leaders in engaging with immigrant and refugee communities in proximity to local congregations. We wish to understand what intentions, willingness, influences, and motivational aspects affect our capacity for engagement. This study will identify strengths and intercultural capabilities such as cultural intelligence that you have as church leaders and will highlight opportunities as well as obstacles for engagement.

7. DATA PROTECTION AND CONFIDENTIALITY Personal data (e.g. your name, email address, voice or any data that can identify you) WILL be collected by this study but your confidentiality will be protected. Your email is necessary to "link" survey responses only. All information you provide will be treated in accordance with the UK Data Protection Act 2018. Please click on the link below to view a Participant Privacy Notice. <https://www.mdx.ac.uk/about-us/policies/privacy>.

8. WHAT WILL HAPPEN TO THE RESULTS OF THE RESEARCH STUDY? The results of the research study will be used as part of a Postgraduate dissertation. The results may also be presented at conferences or in journal articles.

9. WHO HAS REVIEWED THE STUDY? The study has received full ethical clearance from the Oxford Centre for Mission Studies Research ethics committee who reviewed the study.

10. CONTACT

(FOR FURTHER INFORMATION) If you require further information, have any questions or would like to withdraw your data then please contact:

Regina R. Foard

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Oxford Centre for Mission Studies

Supervisors: Dr. Linda Whitmer

Johnson University

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Dr. David Turnbull

Tabor University

dcturnbull@outlook.com

House Tutor:

Dr. Hae-Won Kim

Oxford Centre for Mission Studies

hkim@ocms.ac.uk

CONSENT STATEMENT I have read and understood the participant information above and I freely and voluntarily give my consent to participate in this project/study.



Q2 Do you consent to taking this Survey?

- Yes (1)
- No (2)

Skip To: End of Survey If Do you consent to taking this Survey? = No



Q3 Please enter your email address. This is only to identify survey responses for the same respondent in Survey A and B.

- `#{m://Email1}` (1) _____



Q4 In Survey A, you indicated the level of engagement with migrants and refugees in your community. The following Question 1.5 is the same question found in the first survey. Please select the **EXACT** same response that you provided in Survey A.

As the senior church leader, please select the following statement which best describes your level of interaction with immigrants or refugees in your community: (your engagement can be work-related or socially)

- I am significantly engaged with migrants and refugees in my community. (1)
- I am somewhat engaged with migrants and refugees in my community. (2)
- I am not at all engaged with migrants and refugees in my community. (3)

Q5 In the space provided below, please indicate the degree to which each statement applies to you by marking whether you "(1) Strongly Agree to (5) Strongly Agree Disagree" the statement. There are no right or wrong answers.. Work quickly and record your first response. This scale is used by permission from Dr. van der Veer. See van der Veer, Ommundsen, Yakushko, and Higler (2011) for further details.



Q6 XScale

	Strongly agree (5)	Somewhat agree (4)	Neither agree nor disagree (3)	Somewhat disagree (2)	Strongly disagree (1)
1. Interacting with immigrants makes me uneasy. (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2. With increased immigration, I fear that our way of life will change for the worse. (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3. I am afraid that our own culture will be lost with increase immigration. (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4. Immigration in this country is out of control. (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5. I doubt that immigrants will put the interest of this country first. (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Page Break



Q7

For the following Questions 6-10, please select the appropriate category that best describes your understanding, beliefs or perceptions about your experiences. See Neuliep and McCroskey (1997:395) for similar questions.

Have you previously visited another country? See MacNab and Worthley (2013:73) and Van Der Zee and Brinkmann (2004:216) for similar questions.

- Yes (1)
- No (2)

Skip To: Q10 If For the following Questions 6-10, please select the appropriate category that best describes your... = No

Q8 If you have previously visited another country (countries), how many have you visited?

- Number of Country (Countries) (6)
-



Q9 If you have visited another country (countries), what is the total amount of time spent for all previous international travel? Please select from one of the following choices which shows the amount of time you have spent outside the U.S.

- Less than one month (1)
- Less than one year (2)
- More than one year (3)
- More than two years (4)
- More than five years (5)



Q10 Please select the appropriate response that captures the amount of time you presently spend in interacting with people from different cultures/countries:

- Daily (1)
 - 2-3 times a week (2)
 - Once a week (3)
 - Monthly (4)
 - Occasionally (5)
 - Never (6)
-

Q11 From the list below, please select a response that captures your overall satisfaction level regarding experience(s) you have (or have had) in interacting with people from different cultures/countries: (Chua et al. (2012:8) for similar questions).



Q12

	Extremely positive (5)	Somewhat positive (4)	Neither positive nor negative (3)	Somewhat negative (2)	Extremely negative (1)
My satisfaction level with my engagement with people from other countries/cultures is: (14)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Page Break



Q13 THEOLOGY - Carefully read each statement below. Please select *all* the statements that apply to your biblical bases for engagement.

In your opinion, when you think about engaging with immigrant communities in proximity to your congregation which of the statements reflect your biblical understanding and beliefs about local mission engagement with immigrant communities. (The theological questions used in this questionnaire are found in the research work of David Turnbull, PhD., “Clergy and Cultural Intelligence: A Study of the Foundational Capacity of Clergy to Function Effectively as Multicultural Leaders within the Baptist and Uniting Church Denominations in South Australia”, 2019 (Turnbull

2019:400). This portion of Turnbull (2019) questionnaire was used by permission).

- Missio Dei* - the mission of God (1)
 - Scriptural Mandate (2)
 - Personal Experiences/Principles (3)
 - The Example of the Early Church (4)
 - The Great Commission (5)
 - The Great Commandment (6)
 - The Life of Jesus (7)
 - Denominational Tradition or Policy (8)
 - Social Justice (9)
 - Ecumenism (10)
 - Imago Dei* - being made in the image of God (11)
 - Theological Training/Seminary (12)
 - Racial Reconciliation and Relations (13)
 - Unity and Diversity (14)
 - Examples of the Trinity (15)
 - Welcoming the Stranger (16)
 - Hospitality theology (17)
 - Migration theology - receiving the sojourner, alien, foreigner living among you (18)
-



Q14 Do you believe the local church should engage locally with immigrant or refugee people?

- Yes (1)
 - Maybe (2)
 - No (3)
-

Q15 Do you believe the local church should send missionaries to people in other cultures and countries for a **global** mission engagement?

- Yes (18)
 - Maybe (19)
 - No (20)
-



Q16 Do you believe there is a biblical basis for engaging immigrant or refugee people?

- Yes (1)
- Maybe (2)
- No (3)

Skip To: Q18 If Do you believe there is a biblical basis for engaging immigrant or refugee people? = No



Q17 If you believe there is a biblical basis or motivation for engaging migrants in your communities, would you share two (2) or three (3) biblical passages on which you base your beliefs? Please write "NONE" if no references apply.



Q18 Given the current immigration crisis and the related political upheaval, please select the appropriate box which indicates the degree in which your motivation for engagement with immigrants might be affected by these events.

	True (1)	Neither true nor false (2)	False (3)
1. My motivation to engage with immigrant or refugee people is affected by the current events. (CEvents)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. My motivation to engage with immigrant or refugee people is affected by my political views. (PViews)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. My motivation to engage with immigrant or refugee people is affected by my biblical understanding. (Biblical)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



Q19 Please select the answer that best captures your understanding regarding the priority of local mission engagement with immigrant communities:

	Extremely important (5)	Very important (4)	Moderately important (3)	Slightly important (2)	Not at all important (1)
How important do you believe it is to engage with immigrant or refugee people in your community? (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



Q20

Many factors affect a local congregation's ability to do cross-cultural ministry. In your

opinion, please indicate how "likely" the following factors might affect your local mission engagement with immigrant or refugee communities in proximity?

	Extremely Likely (3)	Somewhat Likely (4)	Not at all likely (5)
Interest in cross-cultural ministry (10)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Cross-cultural training (11)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Cross-cultural experiences (12)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Lay volunteers' interest in cross-cultural ministry (13)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dedicated staff for local cross-cultural ministry (14)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Financial resources (15)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Demographic heterogeneity (16)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



Q21 To what extent do you as the senior pastor influence decisions made regarding local engagement with migrants in your community?

A great deal (5)

A lot (4)

A moderate amount (3)

A little (2)

None at all (1)



Q22 The global Covid-19 pandemic has affected most every area of life as we know it. To what extent has the pandemic affected your ability to engage with immigrant people?

A great deal (1)

A lot (2)

A moderate amount (3)

A little (4)

None at all (5)



Q23 Many factors affect a local congregation's ability to do cross-cultural ministry. In your opinion, please indicate from the following list of factors which factor has the greatest effect and the least effect on your local mission engagement with immigrant or refugee communities in proximity?

	Factor with Greatest Influence (1)	Factor with the Least Influence (2)
	<input type="radio"/>	<input type="radio"/>
	<input type="radio"/>	<input type="radio"/>
	<input type="radio"/>	<input type="radio"/>
	<input type="radio"/>	<input type="radio"/>
	<input type="radio"/>	<input type="radio"/>
	<input type="radio"/>	<input type="radio"/>
	<input type="radio"/>	<input type="radio"/>
	<input type="radio"/>	<input type="radio"/>



Q24 Aff-Beh

	Extremely positive (5)	Somewhat positive (4)	Neither positive nor negative (3)	Somewhat negative (2)	Extremely negative (1)
In your opinion when you think about engaging with immigrants in your community, how do you feel about that? (6)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



Q25 In your opinion, what is the single most influential factor that *motivates you* to engage with immigrants or refugees?

APPENDIX FOUR – Expert Panel

	A	B	C	D	E	F	G
1	Read Each of the following Questions/Statements that are recorded in the Survey and make the appropriate assessment/response	Record Your Time for Survey	Clarity (Good/Bad)	Logic (Good/Bad)	Useful to Research Question(s) (yes/no)	Which Research Question, Sub-Question does this best relate? (please specify)	Feedback/Comments
2	Please enter your timed survey completion						
3	Q1.2 - Do you give your consent to take the survey?						
4	Demographics						
5	Q2.1 - What is your Gender?						
6	Q2.2 - What is your ethnicity?						
7	Q2.3 - What is your country of citizenship?						
8	Q2.4 - What is your age?						
9	Q2.5 - Marital status						
10	Q2.6 - How long have you been in ministry?						
11	Q2.7 - What is your denominational affiliation?						
12	Q2.8 - What is your highest education level?						
13	Q2.9 - What is the language spoken in your home?						
14	Intercultural						
15	Q3.2 - Have you previously visited another country?						
16	Q3.3 - If you have previously visited another country (countries), how many have you						
17	Q3.4 - If you have visited another country (countries), what is the total amount of time spent for all previous international travel?						
18	Q3.5 - Please select the appropriate response that captures your overall frequency of contact you have in interacting:						
19	Q3.6 - Please select a response that captures your overall degree of experience you have in interacting: (Chua et al. (2012:8) for similar questions).						
20	Cross-Cultural Section						
21	Fixed - Cannot change statements and/or order						

	A	B	C	D	E	F	G
2	GENE Section						
2							

2	Fixed - Cannot change						
3	statements and/or order						
2	Local Mission						
4	Engagement						
2	Q6.1 - Carefully read						
5	each statement below.						
2	Please rate the top five						
5	(5) items below which						
2	best express your						
5	theological beliefs or						
2	understanding about						
5	local cross-cultural						
2	mission engagement						
5	with immigrant						
2	communities in Kansas						
5	City.						
2	Q6.2 - In your opinion,						
6	does your congregation						
2	have any local mission						
6	engagement ministry						
2	with immigrant or						
6	refugee communities in						
2	Kansas City.						
2	Q6.3 - In your opinion,						
7	please indicate what						

	<p>types of outreach programs with culturally-diverse populations your church is using? (Select all that apply).</p>						
<p>2 8</p>	<p>Q6.4 - Please select the answer that best captures your understanding about your priority for local mission engagement with immigrant communities:</p>						
<p>2 9</p>	<p>Q6.5 - In your opinion, which of the following factors influence your decision to engage with immigrant communities in proximity? (Select all that apply).</p>						
<p>3 0</p>	<p>Q6.6 - Please select the person who oversees local mission</p>						

engagement in your congregation.						
<p>Q6.7 - Many factors affect our congregation's ability to do crosscultural ministry. In your opinion, which of the following statements do you believe represent obstacles to your local mission engagement with immigrant or refugee communities in proximity.</p> <p>(Select all that apply).</p>						

A	B	C	D	E	F	G
<p>Q6.8 - If any of the above factors changed within the next twelve (12) months, what is the probability that you would initiate local</p>						

	<p>mission engagement with immigrant communities in proximity to your congregation?</p>						
<p>3 3</p>	<p>Q6.9 - In your opinion when you think about engaging with immigrants in your community, what are some of the underlying feelings you might experience? (Select all that apply)</p>						
<p>3 4</p>	<p>Q6.10 - In your opinion, what is the single most influential factor that would lead you or has led you to engage with immigrants?</p>						
<p>3 5</p>	<p>Q6.11 - Please use the space provided to add any additional thoughts you may have regarding local mission</p>						

<p>engagement with immigrant communities in Kansas City.</p>						
<p>3 End of Survey 6</p>						
<p>3 Thank you for 7 participating in this research project.</p>						

	A	B	C	D	E	F	G
	Read Each of the following Questions/Statements that are recorded in the Pilot Study document and make the appropriate assessment/response	Clarity (Good/Bad)	Logic (Good/Bad)	Useful for Research Project? (yes/no)	Addressed in Survey? (yes/no)	Which Section of Survey corresponds to this question (please mark section 2-6)	Feedback/Comments
1							
2	Research Project						
3	Research Question 1 - What are some of the motivational bases for local mission engagement of senior church leaders of TSP with immigrant communities in Kansas City?						
4	Research Question 2 - What factors affect motivational bases for local mission engagement between senior church leaders of the TSP and immigrant communities in Kansas City?						
5	Research Objective 1A - To identify and assess some motivational bases for local mission engagement of the senior pastors in TSP.						
6	Research Objective 1B - To identify and examine some of the perceived barriers for local mission engagement between senior pastors in TSP with immigrant communities in KC.						
7	Research Objective 2 - To assess the perceived levels of cultural intelligence of the senior pastors in TSP, and particularly to identify any correlation between motivational CQ levels (the expanded cultural intelligence assessment provides more nuanced insights for this motivation) and motivational intentions for local mission engagement with immigrant communities in KC.						
8	Research Objective 3 - To assess the perceived degrees of ethnocentrism as understood by the senior pastors in TSP; to assess whether there are meaningful differences between levels of ethnocentrism and levels of CQ of the senior pastors in TSP.						
9	Research Objective 4 - To identify and assess for the effects of the other contributory factors that influence or affect motivation for local mission engagement of the senior pastors including prior international experience, and previous intercultural contact.						

	A	B	C	D	E	F	G
10	Sub-Question 1 - Based on the theological underpinnings of senior church leaders in TSP, are there any meaningful differences						

	between theology bases and actual engagement by local congregations with immigrant communities?						
1 1	Sub-Question 2 - Based on the self-identified senior church leader respondents of the TSP who are not presently engaged, are there meaningful differences between their theological bases for local mission engagement with immigrants from the self-identified senior church leader respondents of the TSP who are presently engaged in local mission among immigrant communities?						
1 2	Sub-Question 3 - Are there any meaningful differences between CQ levels and involvement in local mission engagement between the senior church leaders of TSP?						

1 3	Sub-Question 4 - Are there meaningful differences between CQ levels of the selfidentified senior pastor respondents of TSP who are presently engaged in local mission with immigrants from the self-identified senior pastor respondents of TSP who are not presently engaged?										
1 4	Sub-Question 5 - Are there meaningful differences in Motivational CQ levels between the self-identified senior church pastor respondents of TSP who are presently engaged in local mission with immigrants from the selfidentified senior pastor respondents of TSP who ae not presently engaged?										
1 5	Sub-Question 6 - Are there meaningful differences between levels of ethnocentrism of the self-identified senior pastor respondents of TSP who are engaged from those self-identified senior pastor										

	respondents of TSP who are not presently engaged with immigrant communities in KC?						
1 6	Sub-Question 7 - Are there meaningful differences in levels of ethnocentrism and levels of cultural intelligence between selfidentified senior pastor respondents of TSP presently involved in local mission engagement from self-identified senior pastor respondents of TSP who are not presently involved in local mission engagement?						

	A	B	C	D	E	F	G
1 7	Sub-Question 8 - Are there any meaningful differences in degree and frequency of prior international experiences between selfidentified senior pastor respondents of TSP who are presently engaged from the selfidentified senior pastor respondents of TSP who are not						

	presently engaged in local mission engagement with immigrant communities in KC?						
18	Sub-Question 9 - Are there any meaningful differences in degree and frequency of present engagement with cross-cultural relationships between self-identified senior pastor respondents of TSP from self-identified senior pastor respondents of TSP who are not presently engaged with cross-cultural relationships?						
19	Sub-Question 10 - Are there meaningful differences between levels of cultural intelligence and the frequency and degree of prior international experience of the senior pastor respondents of TSP?						
20	Sub-Question 11 - Are there meaningful differences between levels of cultural intelligence and the frequency and degree of						

	intercultural contact of the senior pastor respondents of TSP?											
--	--	--	--	--	--	--	--	--	--	--	--	--

APPENDIX FIVE – Explanatory Email to SCP

Tentative Distribution timeline

June 22 - Distribute surveys via Doug's email account (COMPLETE)

Week of June 22 have the PM send text messages to planters they have worked with (COMPLETE)

June 29 - Send reminder email via Doug's email account (COMPLETE)

July 8 - Send reminder email via Doug's email account

July 14 - Rewrite plea for participation and send email, determine method for text messaging

Distribution email - Original

Over this past year, as church leaders, you have faced unprecedented challenges, a devastating global pandemic, an extremely divisive political season, and pressing social and moral issues faced by our society. The global pandemic has affected how we participate in church, has limited our social gatherings, and has curtailed our evangelism and outreach. The overwhelming demands that this places on you as a leader are difficult to comprehend. Undoubtedly all of this has left you exhausted, discouraged, and overwhelmed.

Now, in addition to all of this, we have a *BIG ASK* from each of you. You are being asked to participate in two *short* surveys. Can we tell you how critical your feedback is? The information gathered from these surveys will help equip every church leader for the essential task of fulfilling the Great Commission because as a church leader, you are tasked with reaching the nations, including those nations who are now living here.

Further, we know you are frequently asked to participate in surveys, and all of them express the vital need for your response; however, because only a small group of you are being asked for your feedback, *everyone's* participation is *Critical*.

Data collected from this Research project will highlight some of the necessary core factors that outline a capacity for intercultural engagement so that church leaders might effectively engage across cultural boundaries. Stadia will have the exclusive data and feedback from this research. From this data, Stadia can develop programs and training that will enhance your capacity for cross-cultural engagement and help make you an effective cross-cultural leader.

Please take the time to complete these two short, back-to-back surveys. Thank you in advance for your participation -

Distribution email - updated by Wesley

Over this past year, as church leaders, you have faced unprecedented challenges, a devastating global pandemic, an extremely divisive political season, and pressing social and moral issues faced by our society. The global pandemic has affected how we participate in church, has limited our social gatherings, and has curtailed evangelism and outreach. But God is still at work, planting churches that will intentionally care for children!

Will you help Stadia support church planters by completing two short surveys? Data collected from this Research project will highlight some of the necessary core factors that outline a capacity for intercultural engagement so that church leaders might effectively engage across cultural boundaries. Stadia will have the exclusive data and feedback from

this research. From this data, Stadia can develop programs and training that will enhance a church planters' capacity for cross-cultural engagement and help develop them into effective cross-cultural leaders.

Initial Distribution Email - updated by Julie

Send on June 22

SUBJECT: The Critical Leadership Skill of Cultural Intelligence

Over this past year, as church leaders, you have faced unprecedented challenges, a devastating global pandemic, an extremely divisive political season, and pressing social and moral issues faced by our society. The overwhelming demands that this places on you as a leader are difficult to comprehend. But do not lose hope. What we are going to ask of you is something that can help you and others become more effective at understanding and navigating different cultural realities.

You are being asked to participate in two concurrent mobile-friendly, *short* surveys. Can we tell you how critical your feedback is? The information gathered from these surveys will help equip every church leader. Here's how:

Data collected from this research project will highlight core factors that indicate a strong capacity for intercultural engagement. Stadia will have the exclusive data and feedback from this research. The research will be used to develop practical cultural intelligence training, which has been proven to be a critical leadership capability.

Further, we know you are frequently asked to participate in surveys, and all of them express the vital need for your response; however, because only a small group of you are being asked for your feedback, *everyone's* participation is *Critical*.

The first part of the mobile-friendly survey takes 10 minutes and the second part of the survey will take 11 minutes. Thank you in advance for your participation - <REGINA WILL SEND REAL LINK ON 6/21>

TEXT Message draft for PM team to send between 6/23 and 6/25

Hi! This is your Stadia Project Manager, <NAME>. You recently received a mobile-friendly survey link from us, via email, regarding the critical leadership skill of cultural intelligence. This study will help Stadia develop essential leadership training to improve intercultural engagement through churches. Your input will be invaluable. Please take a few minutes to complete it. If you did not see it in your email, please check your spam folder. Thank you!

7 Day Reminder Distribution Email - updated by Julie

Send on June 29

SUBJECT: REPLY to this Cultural Intelligence Study

Last week, we shared some information about a study we are participating in around Cultural Intelligence. The results of this study will ultimately be to your benefit and the benefit of other Stadia church planters. It will help you and others become more effective at understanding and effectively leading among different cultural realities.

You are being asked to participate in two concurrent mobile-friendly, *short* surveys. The information gathered from these surveys will help equip every church leader. Here's how:

Data collected from this research project will highlight core factors that indicate a strong capacity for intercultural engagement. Stadia will have the exclusive data and feedback

from this research. The research will be used to develop practical cultural intelligence training, which has been proven to be a critical leadership capability.

A very small group of you are being asked for your feedback, so *everyone's* participation is *Critical*. The first part of the mobile-friendly survey takes 10 minutes and the second part of the survey will take 11 minutes. Thank you in advance for your participation -
<REGINA WILL SEND REAL LINK ON 6/21>

14 Day Reminder Distribution Email - updated by Julie

Send on July 8

SUBJECT: We are Missing Your Critical Feedback

Two weeks ago, we shared some information about a study we are participating in around Cultural Intelligence. The results of this study will ultimately be to your benefit and the benefit of other Stadia church planters. It will help you and others become more effective at understanding and effectively leading among different cultural realities.

You are being asked to participate in two concurrent mobile-friendly, *short* surveys. The information gathered from these surveys will help equip every church leader. Data collected from this research project will highlight core factors that indicate a strong capacity for intercultural engagement. Stadia will have the exclusive data and feedback from this research. The research will be used to develop practical cultural intelligence training, which has been proven to be a critical leadership capability. You will be a beneficiary of this study and the training developed from it.

A very small group of you are being asked for your feedback, so *everyone's* participation is *Critical*. The first part of the mobile-friendly survey takes 10 minutes and the second

part of the survey will take 11 minutes. Thank you in advance for your participation -
<REGINA WILL SEND REAL LINK ON 6/21>

21 Day Reminder Distribution Email - updated by Julie

Send on July 14

SUBJECT: We are Missing Your Critical Feedback

We are in the final push to gather the critical data needed to complete the Cultural Intelligence Study we shared with you several weeks ago. Your participation is essential for us to have a sufficient amount of data to have statistical reliability and validity. Please take 20 minutes and complete these two short, concurrent mobile-friendly surveys.

1st survey -

2nd survey -

Over this past year, you and other Stadia planters have faced unprecedented challenges, a devastating global pandemic, an extremely divisive political season, and pressing social and moral issues faced by our society. Each of these have impacted how people participate in church, how we gather socially, how we pursue evangelism and outreach, and certainly how we communicate to and encourage those around us regarding each of these challenges. The overwhelming demands that this places on you as a leader are difficult to comprehend. Undoubtedly many church leaders are exhausted, discouraged, and overwhelmed. And this is precisely why this study is so important.

The information gathered from these surveys will help equip every church leader. Data collected from this research project will highlight core factors that indicate a strong capacity for intercultural engagement. Stadia will have the exclusive data and feedback from this research. The research will be used to develop practical cultural intelligence

training, which has been proven to be a critical leadership capability. You will be a beneficiary of this study and the training developed from it.

A very small group of you are being asked for your feedback, so *everyone's* participation is *critical*. Thank you in advance for being a part of this important research!

1st survey -

2nd survey -

Tentative Distribution timeline

June 22 - Distribute surveys via Doug's email account (COMPLETE)

Week of June 22 have the PM send text messages to planters they have worked with (COMPLETE)

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Over this past year, as church leaders, you have faced unprecedented challenges, a devastating global pandemic, an extremely divisive political season, and pressing social and moral issues faced by our society. The global pandemic has affected how we participate in church, has limited our social gatherings, and has curtailed our evangelism and outreach. The overwhelming demands that this places on you as a leader are difficult to comprehend. Undoubtedly all of this has left you exhausted, discouraged, and overwhelmed.

Now, in addition to all of this, we have a *BIG ASK* from each of you. You are being asked to participate in two *short* surveys. Can we tell you how critical your feedback is? The information gathered from these surveys will help equip every church leader for the essential task of fulfilling the Great Commission because as a church leader, you are tasked with reaching the nations, including those nations who are now living here.

Further, we know you are frequently asked to participate in surveys, and all of them express the vital need for your response; however, because only a small group of you are being asked for your feedback, *everyone's* participation is *Critical*.

Data collected from this Research project will highlight some of the necessary core factors that outline a capacity for intercultural engagement so that church leaders might effectively engage across cultural boundaries. Stadia will have the exclusive data and feedback from this research. From this data, Stadia can develop programs and training that will enhance your capacity for cross-cultural engagement and help make you an effective cross-cultural leader.

Please take the time to complete these two short, back-to-back surveys. Thank you in advance for your participation -

Distribution email - updated by Wesley

Over this past year, as church leaders, you have faced unprecedented challenges, a devastating global pandemic, an extremely divisive political season, and pressing social and moral issues faced by our society. The global pandemic has affected how we participate in church, has limited our social gatherings, and has curtailed evangelism and outreach. But God is still at work, planting churches that will intentionally care for children!

Will you help Stadia support church planters by completing two short surveys? Data collected from this Research project will highlight some of the necessary core factors that outline a capacity for intercultural engagement so that church leaders might effectively engage across cultural boundaries. Stadia will have the exclusive data and feedback from this research. From this data, Stadia can develop programs and training that will enhance a church planters' capacity for cross-cultural engagement and help develop them into effective cross-cultural leaders.

1st survey -

2nd survey -

APPENDIX SIX – Permission for Xenophobic Scale

Dear Regina,

Thanks for your mail.

During the process of creating the probabilistic xenophobia scale (Mokken type) the item scores were dichotomised.

You may, however, in designing your self-completion questionnaire consider using for example the 5 usual answer categories (highly agree (5) to highly disagree (1) in order to computing individual scores. In that case, since it is a cumulative scale, you may simply add up the single item scores resulting in a total score (the higher the score, the more xenophobic). The advantage of a cumulative scale is obvious: agreement with the most 'difficult' item implies agreement with the more 'easy' ones, but you may read about that in the article itself.

I hope that this answers your question.

wishing you much success!

Kind regards,

Prof. Dr. Kees (CG) van der Veer

tel: +31629070050

e-mail: cg.vanderveer@gmail.com

<http://www.transcend.org/tpu>

<http://www.galtung-institut.de>

Op za 20 mrt. 2021 om 12:30 schreef Regina FOARD <rfoard@ocms.ac.uk>:

To: cg.vanderveer@gmail.com

Subject: Xenophobia Scale

Dr. van der Veer:

Thank you for granting permission for use of your Xenophobia scale for my academic research. This XS is designed for self-report based on a Likert-like scale of 5 or 7, or either one? How do I score the assessment? What is considered high/low latent xenophobia traits?

Again, thank you very much for granting access and permission.

very truly

Regina R. Foard

_____Â

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APPENDIX SEVEN – E-CQS Instrument

E-CQS (Expanded Cultural Intelligence Scale) ©₁

Instructions: Read each statement and select the response that best describes your capabilities relative to those of your peers.

Select the answer that BEST describes you AS YOU REALLY ARE (1=strongly disagree; 7=strongly agree)

Motivational CQ

Intrinsic Motivation I truly enjoy interacting with people from different cultures.

Intrinsic Motivation I thrive on experiencing cultural differences that are new to me.

Intrinsic Motivation Given a choice, I prefer working with people from different (rather than similar) cultural backgrounds.

Extrinsic Motivation I value the reputation I would gain from living or working in a different culture.

Extrinsic Motivation Given a choice, I would value the tangible benefits (pay, promotion, perks) that could be gained from an intercultural interaction more than a same culture interaction.

Extrinsic Motivation I value the credibility I would gain from developing global networks and culturally diverse connections.

Self-Efficacy to Adjust I am very confident I can persist in coping with living conditions in different cultures.

Self-Efficacy to Adjust I am sure I can handle the stress of interacting with people from cultures that are new to me.

Self-Efficacy to Adjust I am quite confident I can socialize with locals in a culture that is unfamiliar to me.

Cognitive CQ₂

Culture General Knowledge

Values I can describe different views of beauty and aesthetics across cultural settings.

Values I can describe the different cultural value frameworks that explain behaviors around the world.

Values I can describe differences in family systems and the varied role expectations for men and women across cultures.

Business I can describe similarities and differences in political systems across cultures.

Business I can describe the legal and economic systems of other cultures.

Sociolinguistics I can speak and understand many languages.

Sociolinguistics I know the rules (e.g., vocabulary, grammar) of other languages.

E-CQS (Expanded Cultural Intelligence Scale) (continued) ©

Context-Specific Knowledge

Leader I can describe the ways leadership styles differ across cultural settings.

Leader I can describe how to put people from different cultures at ease.

Leader I can describe effective negotiation strategies across different cultures.

Leader I can describe different ways to motivate and reward people across cultures.

Leader I can describe effective ways for dealing with conflict in different cultures.

Metacognitive CQ

Planning I develop action plans before interacting with people from a different culture.

Planning I think about possible cultural differences before meeting people from other cultures.

Planning I ask myself what I hope to accomplish before I meet with people from different cultures.

Awareness I am aware of how my cultural background influences my interactions with people from different cultures.

Awareness I pay very close attention to how culture may influence what is happening in a situation.

Awareness I am carefully conscious of how other people's cultural background may influence their thoughts, feelings, and actions.

Checking I make sure I adjust my understanding of a culture while I interact with people from that culture.

Checking I double check the accuracy of my cultural knowledge during intercultural interactions.

Checking I carefully adjust my cultural knowledge after a cultural misunderstanding.

Behavioral CQ

Speech Acts I modify the way I disagree with others to fit the cultural setting.

Speech Acts I change how I make requests of others depending on their cultural background.

Speech Acts I vary the way I show gratitude (express appreciation, accept compliments) based on the cultural context.

Verbal Behavior I change my use of pause and silence to suit different cultural situations.

Verbal Behavior I vary my verbal behaviors (accent, tone, rate of speaking) to fit specific cultural contexts.

Verbal Behavior I modify the amount of warmth I express to fit the cultural context.

Non-Verbal Behavior I modify how close or far apart I stand when interacting with people from different cultures.

Non-Verbal Behavior I change my non-verbal behaviors (hand gestures, head movements) to fit the cultural situation.

Non-Verbal Behavior I vary the way I greet others (shake hands, bow, nod) when in different cultural contexts.

¹ © Cultural Intelligence Center, 2018. Used by permission of the Cultural Intelligence Center, LLC.

Note. Use of this scale is granted to academic researchers for research purposes only. For information on using the scale or items for purposes other than academic research (e.g. consulting, program evaluation, non-academic organizations), send an email to info@culturalq.com

For more information, see Van Dyne, L., Ang, S., Ng, K.Y., Rockstuhl, T., Tan, M. L. & Koh, C. (2012). Subdimensions of the four factor model of cultural intelligence: Expanding the conceptualization and measurement of cultural intelligence. *Social and Personality Psychology Compass*, 6/4, 295-313.

See also <http://culturalq.com>

² Additional information on the Subdimensions of Cognitive CQ:

Cognitive CQ includes 1) culture-general knowledge – declarative knowledge of the major elements that constitute the cultural environment; and 2) context-specific knowledge - declarative knowledge of how cultural universals are manifested

in a specific domain and procedural knowledge of how to be effective in that domain.

Culture-general knowledge is defined as knowledge of the universal elements that constitute a cultural environment.

Understanding the general elements that characterize culture is important because it provides people with an organizing

framework for thinking about possible ways that cultures might be similar and different.

Context-specific knowledge is defined as declarative knowledge about manifestations of cultural universals in a specific

domain and procedural knowledge about how to be effective in that domain. A domain could refer to a specific cultural

context such as a particular country or part of the world, as emphasized in area studies. A domain could also refer to a

specific subculture such as business managers, diplomats, peacekeeping forces, educators, or demographic subgroups

based on gender, age, education, etc.. Given our interest in organizational contexts, we focused specifically on context specific

knowledge of effective management practices across cultural contexts. Future research can include context specific

knowledge for other subgroups.

APPENDIX EIGHT – Logistical Communication

CQ Stadia Church Planters

For the Month of June

Email Distribution - Survey A/B

Pre-Distribution : Finalise email content

Distribute email link to SC-P from Craig's account

Send out Email link to Survey A/B early June

Create Reminder Email/Text content

Text-Alert Message – Alert to Survey Email – Survey A/B

Two days Post-Distribution send out Text

Text should alert each respondent that an email was sent to their email address requesting them to participate in this research project

Should this Text-Alert be sent by Project Managers?

First Email Reminder

Two days Post-Distribution determine who HAS taken Survey A/B

Submit the List of those who HAVE taken the Survey A/B to Stadia

Send 1st Reminder Email – through Craig's account

First Text Message Reminder

Determine who HAS NOT yet taken Survey A/B

Send out text reminder 5-7 days Post-Distribution

For the Month of July

Second Email Reminder

Two-weeks Post-Distribution - Determine who HAS NOT yet taken Survey A/B

Submit the list of those who HAVE taken the Survey A/B to Stadia

Send 2nd Reminder Email

Second Text Message Reminder

Two-weeks Post-Distribution – USE same list for email addresses for respondents who have not completed Survey A/B

Send 2nd Text Reminder

Close Project Survey A/B

Mid-July to end-July close Survey A/B access

Determine Final Participants

Communicate final list to Stadia C-P

The PhD thesis - Completion of Results

Emily Diaz <ediaz@stadia.org>

8 January 2024 at 16:29

To: Rob Wegner <robwegner@kcunderground.org>, Regina FOARD
<rfoard@ocms.ac.uk>

Regina,

Good news! I got a quick response and am happy to say that you are welcome to use Stadia's name in your published work. We are honored to have been, even the slightest bit, involved in your very important work.

With our staffing transitions, please see me as a point of contact on behalf of Stadia. We would very much like to receive both a summary and the whole dissertation once you are finished. I am hopeful that your work will be helpful learning for Stadia as well.

God bless you as you enter the final stretch!

Emily

Emily Diaz

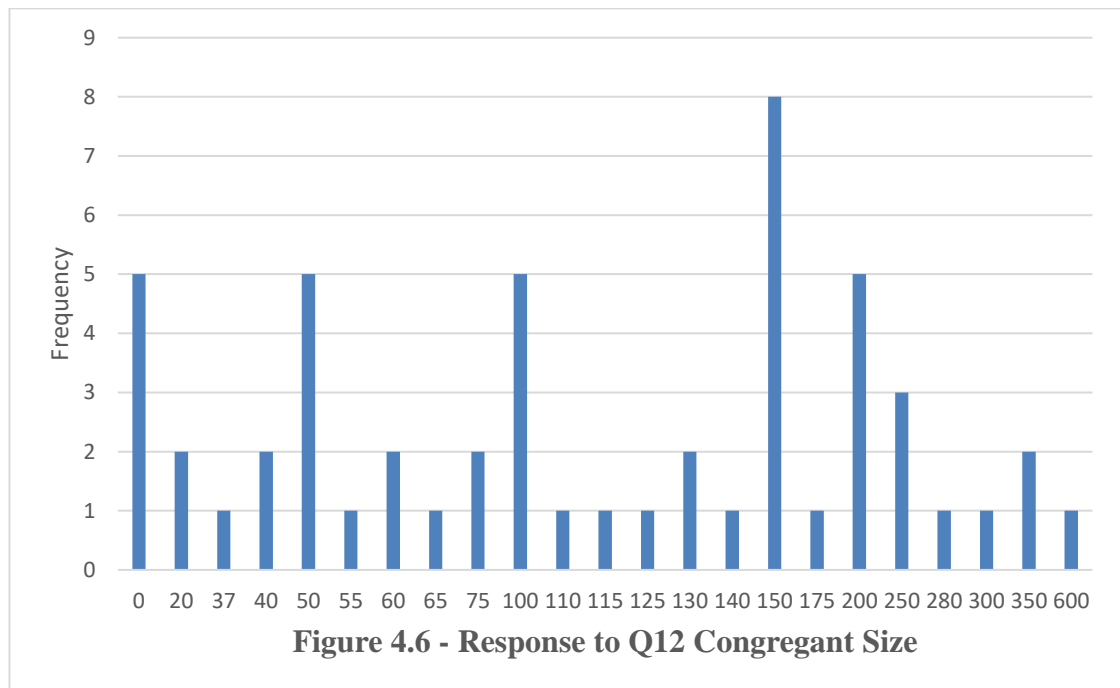
Project Manager

[Stadia has a fresh new look. Click here for a message from our President.](#)



APPENDIX NINE – Figure 4.6

FIGURE 4.6 – CONGREGANT SIZE



The congregational membership totals have a baseline range from “zero to six-hundred”. Respondents are each asked to write-in their response for membership totals but five respondents did not supply a total membership number. The largest numerical response shows eight respondents (or 14.8%) of the total fifty-four participants have a congregation of one-hundred-and-fifty (150) members.

