GLOBAL DEVELOPMENT OF LEADERSHIP

ABSTRACT

PURPOSE – This paper seeks to answer the question: How can leaders be developed on global scale while simultaneously considering local relevance and applicability? It does so by investigate what implications culture and context have on global development of leaders and by trying give some clarifications into what considerations a leader would benefit of making when developing leaders internationally. It does not investigate the term known as "global leadership" (i.e., leadership across cultures) as the focus in on how to develop leaders across cultures and context while ensure that the teachings are relevant and applicable in the leader's local situation.

DESIGN/METHODOLOGY/APPROACH – Based on an iterative process global development of leaders is investigated and a new model is created to explain and give a practical approach to work with the phenomenon. The research is based on 4 main theories within culture, communication, leadership, and leadership development. The case used for the project is considered the world's largest yearly leadership conference. It is called the Global Leadership Summit and takes place in 125 countries in over 1500 locations. The empirical data consists of several documents from the Global Leadership Summit and 3 interviews of leaders from different countries who work with the conferences across the world.

FINDINGS – The project revealed that there are key elements to developing leaders globally. These are cultural and contextual awareness and understanding, the development of leadership content that is relevant to and applicable in the developed leaders culture and context, appropriate communication, and lastly the facilitation of a discussion on cultural and contextual adaptation of the leadership content through reflection and conversation. These principles are applied in the Global Leadership Summit in several ways throughout the development and execution of the conference.

PRACTICAL IMPLICATIONS – The project will be able to help global developers of leaders navigate cultural and contextual influences and heighten the likelihood of a successful development. Through the considerations I propose in the model the reader will have a better understanding of how to avoid cultural and contextual pitfalls that can hinder the outcome of the leadership development.

Instead, the reader can use the global knowledge as a resource to tailor their leadership development better to their target group.

ORIGINALITY/VALUE – The study provides a new theory "the model for global development of leadership" that directly addresses the issues related to global development of leaders for an easier approach to global development of leaders.

KEYWORDS: Leadership development, global development, international development, cultural differences, intercultural communication, facilitation, culture, context, cultural awareness, leadership.

Acknowledgements

Disclaimer: While I do my best to represent the organization and the interviewees, my conclusions I draw do not necessary represent the opinions and views of the Global Leadership Network.

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1. Introduction

For thousands of years leaders have been developed globally. We see this clearly in the bible where the Apostle Paul develops church leaders in the Roman empire based on the Christian faith that developed in Israel and the Old Testament in the Bible. It is also clearly seen in the Catholic church where priests were equipped to lead in their local context often by leaders from Rome based on books in Latin and ancient texts originally written to the Jewish people i.e., the Torah.

In our millennium we often see it in international leadership conferences or leadership development in global corporations. And since the Covid-pandemic in 2020, we have seen many of these conferences go online and thus having an even broader global target group.

Multiple studies have shown that cultural differences are a thing, and it is also well established that culture and context is an important factor in leadership. This begs the question on how what relevance culture and context plays in global developing leaders.

2. Literature review

In the following sections I will give a review of the research that concerns the areas of leadership development, and leadership in relation to culture and context, and briefly touch upon culture and context in relation to communication.

2.1. Leadership development

The area of leadership development is a vast area that has been researched for decades in many different organizations and contexts. According to a literature review by Day et al. (2013) leadership development research has often been liked to personality, behaviors, and traits with main focuses on skill, character and interpersonal or social interaction aka relations. A later focus has been on self-development of leadership. As times change, so does that leadership development. McNulty (2017) found 2 driving principals are effecting the change of leadership development. Firstly, the enhanced complexity of the context of leadership including an increasing globality partially due to technology and resulting in significantly more cultural meetings. The organizational structures are also more complex and have moved away from a traditional linier hierarchical industrial corporation. There have also been significant developments in political, economic, and social aspects including identity politics. The second driving principle is an increased knowledge about and

understanding of the human being and the specific people who are being lead. This has led to a greater understanding that no one leadership style fits all and does not fit all the time. There is a greater understanding for the complexity of people and the flexibility and adaptability needed to lead. According to McNulty (2017), it is important to not only develop leaders based on what they do or produce. It must be a holistic approach including both people and the situation/context. This suggests that in order to understand and lead people we must also understand their culture, which is part of them and the context which they come from and/or operate in – organizational and societal.

Leadership development has also been studied in relation to the Bible and the Christian faith. According to Boyer (2019, p. 9) biblical leadership is directly in relation to the "The Great Commission" which is a mission Jesus Christ gives to His followers to make more followers (also known as disciples) of Him and to teach what He has taught them. This is found in Mathew chapter 20 verses 16-20. Eims (1978) as seen Boyer (2019, p. 9) discusses 3 principles of developing disciples. Firstly, to in prayer select people who are willing to be taught. Secondly people who are willing to be in a relational development situation, highlighting the importance of community. And thirdly to instruct the whole truths of the bible without watering it down. Ogden (2003) as seen in Boyer (2019, p. 10) discusses a four-stage method where the leader is teaching by 1) "I do, you watch", 2) "I do, you help", 3) "you do, I help", and "you do, I watch". This model is based on how Jesus led his disciples in the New Testament. Biblical leadership development is always tied to the biblical principles and often tied to the leadership example of Jesus Christ.

2.2. What is culture?

Culture is a "diffuse" phenomenon with many different definitions and often fluent boundaries to other concepts. There are however some general traits that are consistent throughout the concepts (Minkov, 2013, p. 9-10). Culture can first and foremost be defined as a shared system of paradigmatic views, behavioral patterns, and values that communicate meaning to the ones who share or understand the given culture. It is described through different traits or characteristics. Culture is broadly discussed in several different context from national cultures, to subcultures, to organizational cultures. According to Minkov (2013) culture has several characteristics such as being shared by and 'normal' to the people who have the culture. While the culture is changeable, the is generally considered such as slow process that culture can be considered a stable entity. While some

regional cultures have been seen to be consistent over decades (Dorfman and House (2004)) as seen in Minkov (2013, p. 4), cultures might also change more quickly though some sort of catalyst. For example, an initiated organizational culture change or a historical event such as a terror attack. While religions and ideologies have their own sets of values, which influence the societal or national culture, Minkov (2013) argues that the societal or underlying culture is stronger, since people from the same area are more similar despite religious beliefs and ideologies. This means that people share more cultural traits with from the same area. Or the same *cultural mosaic* as Chao and Moon would call it (Chao & Moon, 2005). Americans would for example share more through their culture than with people from the same religion e.g., Muslims. So, an American Muslim has more in common with an American Christian than with an Arab Muslim. Different scholars also argues that language both can and cannot be seen as a part of culture (Minkov, 2013, p. 10). Nonetheless, it is an important way of expressing the culture. Minkov (2013, p. 5) also argues that culture can be transmitted through individuals thus passing un culture from one generation to the next. This is also the *embedded culture* that Mustafa and Lines (2012) discusses, which we will return to. Several researchers have also investigated the link between culture and race and ethnicity, without a unanimous conclusion (Minkov, 2013, p. 10-11).

Culture can also be said to both shape people and be shaped by people. Thus, being ultimately socially constructed. Edgar Schein (Milhauser, 2019) defines culture in his famous 3 -factor-model. Culture is artifacts, which are physical expressions such as clothes and buildings. Culture is the expressed values such as political stances or slogans. And lastly culture is the underlying assumptions, that people may or may not even recognize. These could be ideologies. The underlying assumptions are the core of the culture, that will only be learned over time and through becoming part of or emerging oneself into the culture. Minkov (2 (2013, pp. 11-12) argues that the physical environment, ideologies, politics, economy are influencers of culture.

Culture is a complex phenomenon that can cover larger and smaller areas. There are 2 main approaches. The fist is a positivistic approach that considers culture fixed and applicable to a larger group of people on a national scale. Hofstede (Hofstede Insights, National Culture, 2021) argues for this perspective but he also highlights that culture is too complex to define a national culture so fixed. McSweeney (Williamson, 2002) also heavily critiques Hofstede's theory on this basis. Since Hofstede has investigated culture only seen from a business perspective there are many potential

pitfalls in his theory. One being the accuracy of the theory in other sectors than the marketplace. McSweeney leans more to the second approach to culture, which considers culture too complex a phenomenon to be so simply defined, as it views culture as being a complex construction of multiple factors resulting in no larger or universal culture but infinite smaller cultures. These cultures can also be described as paradigms as by Maruyama.

That some researchers believe that culture is generalizable could be explained based on how specific the cultural description is. For instance, if the culture is only described based on political values, there are many countries that can be looped in under the same culture. For example, considering a country as being communist. If, however, the culture is described in depth based on many factors, the cultures differentiate into subcultures and individual cultures and are only applicable in smaller groups and areas. This is the baseline for Maruyama's (1974) work on intercultural communication and Mustafa and Lines (2012) view on leadership and culture.

While Hofstede (Hofstede Insights, National Culture, 2021) advocates for national cultures, Maruyama (2974) focuses on the complicities of a multitude af different paradigms and the influence it has on communication across paradigms. He defines his term *paradigmatology* as "…a science of structures of reasoning which vary from discipline to discipline, from profession to profession, from culture to culture, and sometimes even from individual to individual (Maruyama, 1974, p. 137)". Maruyama's view on paradigms can be aligned with a classical view on culture as it deals with characteristics found in different social groups, organizations, and professions. But unlike Hofstede (Hofstede Insights, National Culture, 2021), Maruyama (1974) take his views on paradigms to the extreme as his list of what influences people and thus communication consists of 20 different points including standpoints on ontology, epistemology, decision making processes, religion etc. His model thus becomes infinite more complex and makes it unlikely to gather massive groups of people such as nations or continents under one paradigm or culture. Maruyama (1974) argues for the importance of cross-paradigmatic communication and argues that if there is not a mutual understanding of the paradigms of the once who are talking to each other, there is a risk of misunderstanding. If you don't understand the paradigm what you say can be understood with a very different meaning. E.g., when speaking from one profession to another e.g., from a million-dollar business to a church, or between social groups e.g., rich, and poor. This can lead to frustration but there is also a greater risk is "the mutual illusion of mutual understanding" where aa partnership can be built

upon the false common ground (Maruyama, 1974, p. 136). This can have high costs both financially and personally.

2.1. Culture, context, and leadership

When considering the elements of Maruyama's (1974) paradigms, they overlap with an understanding for culture and context. Based on Maruyama's rational this means that a leader's behavior and communication cannot automatically be expected to be understood by and thus be effective in a different cultures and context. To understand and communicate from one paradigm to another Maruyama (Maruyama, 1974) argues for a paradigmatic process that includes mutual understanding of paradigms.

The researchers Mustafa and Lines (2012) found that culturally adapted leadership is more successful that non-culturally adaptive leadership as it has a more positive outcome for both leaders and followers. They also found that most leadership is based on Anglo-American (white) research based on Anglo-American contexts i.e., research done by and based on Anglo-American culture. Mustafa and Lines (2012) argue that this premise puts a pressure on the adaptation of the leadership styles into other national contexts. By this they mean that the lack of diversity in the background and contexts of the research and researchers have a negative effect on the focus on having to adapt the theoretical leadership according to the culture it is practiced in. They call it drifting away from cultural adaptation. Mustafa and Lines (2012) argue that this is and can be counteracted through the three mechanisms: cultural embeddedness – based on Hofstede's national culture theory, experimental learning – which they have based on Kolb's (1984) reflective learning model, and neo-institutional theory, which suggests that organizations are to the context in which they operate.

In the following, I will give an overview of different contexts and cultures found to be relevant to leadership and on comparative studies made on leadership and national context.

Jogulu (2010) made a comparative study of Australia and Malaysia primarily based on Hofstede's national culture theory and paradigms. She investigated Hofstede's paradigms individual/collective society and power distance to investigate that national preference for the leadership styles transactional and transformative leadership styles in the two countries. Her findings were that the Australian culture that could be characterized as individualistic and low power i.e., people believe that anyone can become boss one day, preferred the transformational leadership style. Jogulu

(2010) also found that the Malaysian workers preferred the transactional leadership style and that the culture could be described as valuing collective interest over individualistic and that there was a high respect to and high-power distance to the leader.

Several other researchers have studied leadership in relation to culture and contexts. I will briefly sketch out some of the studies that have been made. Yu and Miller (2005) researched leadership in relation to generational differences in a comparative study between the business and educational sector and found that the leadership styles were different. Solomon and Steyn's (2017) research revealed the importance of cultural intelligence in global leadership, which can be defined as the ability to 'grasp, reason and behave effectively in situations characterized by cultural diversity' (Ang et al., 2007, p. 337) as seen in (Solomon & Steyn, 2017, p. 2). Aritz and Walker (2014) made a comparative study on discursive leadership styles in relation to different cultures based on a study of American cultured and East Asian cultured participants, which revealed differences in the perception. Chao and Tian (2011) made a comparative study on female leadership styles in Taiwan and the US and found that culture alone can't account for the anticipated female leadership styles. Yousef (1998) made a study on leadership perception in different cultures. Other researchers include Euwema, Wendt, & Emmerik (2007), Madzar (2005), Mabey (2013), Kempner (2003), Gregersen, Morrison, & Black (1998), and Couch & Citrin (2018).

Studies have been made both on leaders in different singular cultural contexts and in the last decade the study of "global leadership" has been investigated to a higher degree. Terrell and Rosenbusch (2013) define global leaders as leaders who lead on a global scale usually leading a global firm in roles such as international directors. They found that global leadership require specific set of cultural competences such as cultural understanding, cultural sensitivity, relationship and networking building skillsets and a general curiosity and desire to learn. These help a leader to interact well in different cultural contexts and to develop through them. Wernsing and Clapp-Smith (2013) found that developing global leaders through building cultural self-awareness strengthens their ability to lead culturally informed and less by hidden cultural inherited understandings. The leader can thus see the different paradigms in play and strategically lead based on that information using or working around different paradigms.

Based on the academic literature it seems that the differences in leadership preferences relate more to local culture and context rather than the national borders. So, while researchers, who acknowledge cultural differences, agree that culture has a relation with leadership style, the studies indicate, that no specific leadership styles can be tied to the individual countries. However, leaders who are in tune with the culture in which they lead, have a more positive outcome than leaders who without the cultural understanding.

3. Problem statement

While there have been many studies on leadership and culture, the development of global leadership, and intercultural communication, the development of leaders on a global scale with the focus of equipping the leaders to lead better in their own culture and context has not been studied. Leadership development in relation to culture has only been studied academically in relation to a global leader i.e., a leader who leads cross-culturally.

An example of developing leaders on a global scale can be found in this papers case: developing leaders worldwide through a conference based in the US and expanded to conferences worldwide. The teachings in the conference are used to develop leaders in many countries – leaders who are often leading in singular local and different cultural contexts. So, unlike the global leadership *a global development of leaders* refers to the global development and not the global role of the leader.

Since the global development of leaders has a cross-cultural and – contextual nature, there is a potential gap between what the teachers think is relevant leadership and what the local leaders experience as important in their culture and context. The teachers might simply base their lesson on their own cultural and contextual experience and be oblivious to the potential disconnect of the leadership situation of the leaders they are developing. This leads to the question:

How can leaders be developed on global scale while simultaneously considering local relevance and applicability?

My problem formulated is supported by the following research questions that I will seek to answer through my project.

1. What are the elements of different cultures and contexts?
2. How does culture and context influence leadership and leadership development?

3. How does local knowledge influence the development of leaders?

4. What considerations should be/are made in global development of leaders to make it relevant and applicable?

5. How does facilitation influence the applicability and thus success of global leadership development?

Definitions – clarification of concepts

In this section I will briefly clarify the key terms that I will use in the paper.

Since *leadership* is merely the subject of the development, I have chosen to go with a broader understanding of leadership. Leadership is defined as "the process of influencing others to facilitate the attainment of organizationally relevant goals" (Ivancevich & Konopaske, 2010, p. 440) as seen in Boyer (2019, p. 18). The goals of the leader and the method to which the leader achieves these goals might differ which means that the leadership definition could include top leaders of corporate firms, church leaders, and volunteering leaders in small groups, parents etc. The leader's role is to "influence follower attitudes, behaviors, and performance" Boyer (2019, p. 1).

Leadership development is simply defined as the intentional process where someone helps a leader become a better leader, which means that they help the leader increase their ability to influence. Leadership development may also be referred to as leadership training and can include a variety of different elements including leadership teachings, leadership content, and facilitation of the content or lesson.

Global development of leaders is defined as the process where the leadership development takes place across national borders from one culture and context to another.

In the project I discuss *context and culture* a lot and as the theoretical framework will reveal the terms overlap on several points. The definition of *context* can be defined as "the circumstances that form the setting for an event, statement, or idea, and in terms of which it can be fully understood (Lexico, 2020)". Context is generally something a person is *in*. It includes physical factors such as the number of people, organizational type, country, economy, events such as natural disasters, weddings, political protest etc. The limit to what context can be is the relevance. For instance, if the discussion is about farming it will likely not have any relevance to discuss wedding ring and thus it is not part of the context. If the culture is relevant, it is generally considered part of the context. For

instance, when we discuss the context politics in Denmark, we must include the social welfare mindset and values which is part of the culture. This view closely relates to Maruyama's (1974) paradigmatology. I am using the broadest understanding of culture leaning Schein (Milhauser, 2019), Minkov (2013), and Hofstede (Hofstede Insights, National Culture, 2021). Culture is a system through which meaning be derived by those who understand the culture. It is expressed though views, behavioral patterns, and values, organizational structures, and physical expressions such as houses. It is described through different traits or characteristics and is found in both large contexts such as nations and smaller contexts such as organizations or families. Context is an overall description of factors that influence the leadership development, which I in the project disconnect from the culture for a better understanding.

Cultural and contextual self-awareness/awareness is defined as the awareness of and understanding of own/others' culture and context. It is an extended form of the term cultural self-awareness defined by Wernsing and Clapp-Smith's (2013).

4. Methodology

In the following section I will outline my methodological considerations. The first part contains my considerations of my philosophy of science. That is followed by my research design, an argumentation for the creation of a new model for global development of leadership, and my case selection. Then I will discuss my empirical data selection including analysis tools and ethical considerations and the quality of the project. Lastly, I will critic my methodology.

4.1. Theory of science

Based on the definition of culture there are several ways to approach this research area. A positivistic approach will give fixed structure to the field. And while that could simplify the phenomena culture and context which have been established as relevant to leadership, it would limit the dynamic and fluidity of the phenomena (Porta & Keating, 2008, p. 29).

While I use theories like Hofstede's national culture (Hofstede Insights, National Culture, 2021) and Maruyama's (1974) paradigmatology, which are more positivistic than social constructivist, the way I work with culture and context in the paper leans more on a social constructivist understanding. Culture is a phenomenon that both influences people and is influenced by people, affects its context,

and is affected by context. For example, a part of the Faroese culture is the yearly whale slaughter. But this has also developed because it was an available food source before globalization. Another example could be that many Germans travel to Denmark for a holiday at the sea. This culture is influenced by the opportunity for long distance travel that cars give, which in turn is affecting the global environment. It is thus not purely deterministic as it is mutually influential. Culture and context are thus not as easy to separate and is often used in loose terms. Since the terms culture and context may at times be interchangeable, I could simply choose to use one term or the other and simply argue that they cover the same. But since the general understanding of culture usually soft and fluid and tied to people's national values and expression while context in a larger degree is viewed as static and tied to fixed events and physical entities such as geography, I have decided to use both terms – even though they might often cover the same areas. I have also chosen to use the terms broadly, so they cover the general understanding the terms and covers all potential influences of the global development of leadership. They can be viewed more as different parts of the same continuum. I want to use both terms so the reader will continually be reminded of the importance of both spectrums when working with leadership development.

So, the positivistic approach does not make sense with the definition of the cultural and contextual aspects, which are viewed as changeable phenomena though sometimes very slow to change. Since the definition of the terms are partially socially and partially context constructed and constructing socially and context in return and I am leaning towards a social constructivist approach (Bryman, 2012, p. 50). A social constructive approach usually fits a research on culture and on dynamic phenomena. But in the research, I do seek to find a more practical approach and thus narrow down the vastness of cultural and contextual possibilities to few areas that are relevant to the international development of leaders. For this reason, it is not a pure social constructive approach but also leans on elements from pragmatism (Juul & Pedersen, 2012, pp. 408-412). While I aim to give an insight that is practical it is both based on theory and praxis and an exploration of the elements and dynamics involved in global development of leaders. Also, without the commitment to an organization for the project to solve a concrete problem it is also not a clear pragmatic approach. So, my project while having pragmatic elements leans mostly towards a social constructive ontology.

I am clearer in my epistemology. My interpretivistic approach of my theoretical and empirical findings have a strong connection to the social constructive ontology (Bryman, 2012, pp. 28-32).

I have chosen to take an iterative approach to my study since I rely equally on theory and empirical data to investigate my problem statement (Barad, 2003). Since, there is not clear theory on the topic I find it necessary to continuously go back and forth between theory and my analysis to better grasp and make sense of the elements that describe culture and context and that influence international development of leaders. I do have some elements of the deductive approach (Bryman, 2012, p. 24) as I use my data to investigate the theoretical themes but the project as a whole, leans on the iterative process. This approach also supports a looser more explorative approach and maximized my understanding of the global development of leaders by supporting data with theory and vice versa.

Research design

As mentioned, my research takes an explorative approach to how culture and context influences global development of leaders. The following will be an overview on how I will do my research. (Vaus, 2001, pp. 1-9),

Based on a thorough literature review I created my own theory on the global development of leaders. Then I analyzed empirical data I collected from my case: the Global Leadership Summit (GLS). I looked into 2 GLS-programs of 2019 and 2020 and the organization's website to firstly gain a background understanding of the organization behind the GLS called the Global Leadership Network (GLN) and see what the speakers of the conference represent in terms of culture and context. Based on an analysis of the initial data I created 2 interview guides for 3 qualitative interviews with GLN leaders in different roles and countries to further understand cultural and contextual impact on the conference and leadership development process. After the interviews I was also able to get some examples of the national visions for the conferences and an evaluation of the GLS in Mexico which elaborated on some of the issues discussed in the interviews. In this way I triangulated my methods (Vaus, 2001, pp. 1-9).

The project will give insights into global development of leadership i.e., the processes involved in training leaders, and how culture and context is or is not considered in relation to the content and process. The project will not look into global leadership, nor will it give quantitative insights as to

the effect of the leadership development efforts. The purpose of the project is not to investigate how culture and leadership is related but investigates the relation between leadership development and the cultural and contextual factors that are in play in the global process. The assumption or premise is that different leadership content e.g., skills, styles, strategies, or principles, cannot be taught in the same way in very different cultures and connects without some considerations. The project investigates what those considerations are or must be in order for the leadership development to be successful.

The study contributes to the field of knowledge of how to develop leaders in a global world without the purpose of gaining the skills to lead in multiple cultures i.e., global leadership. The project contributes by developing a new model for global development of leaders based on 4 different theories and the empirical data. The project will add value to bigger or smaller organizations who works with developing leaders in different cultures and contexts. The project also has an added focus on Christianity and leadership as it is a big part of the case organization's purpose and target group. This project could in particular benefit teachers of the many pastors, who receive leadership training abroad on e.g., bible colleges.

4.2. Creation of a new theory

After extensive research I was not able to find a theory on how to develop leaders globally. However, there were many theories from other closely related fields such as culture and leadership, intercultural communication, and leadership development, that partially shed some light on the research area. But none of the theories would be able to give a fuller picture on research area on their own. So, I decided to combine 4 theories (Hofstede Insights, National Culture, 2021), (Maruyama, 1974) (Mustafa & Lines, 2012) (Wernsing & Clapp-Smith, 2013) and create a relevant framework from which I could better understand the processes of global development of leaders and hold it up against the empirical data. This theory will hopefully serve as a starting point for others to do further research in the area.

4.3. Case selection

I have based my project on the world's largest leadership event called The Global Leadership Summit known as GLS (Global Leadership Summit in Gainesville, 2021) and is run by the organization called the Global Leadership Network (GLN). The summit is held first in Chicago, US, and the across the

globe in more than 1500 location in 124 countries (Global Leadership Network, Who we are, u.d.). This is done by filming the live speakers at the conference in Chicago and then showing the recorded sessions for the global events with many local live elements (Arroyo, 2021, p. 29). The speakers are of high quality and include diverse top speakers from e.g., from Disney, Nike, NGOs, and churches (Global Leadership Network, 6 Leadership Themes to Expect at #GLS19, 2019). GLN has many local partners who work to ensure the conference is relevant and applicable in different cultural and contextual settings as corporate and rural settings (Cochrane, 2021, pp. 16-17).

I chose this case as I wanted an organization that has a large reach into many different cultures and context. I knew of the conference because I have a volunteer at one of the Global Leadership Summits in Denmark. I was part of a team that planned and facilitated the framework of the conference, but I have not worked directly with the leadership development. So, it gave me enough insights into the organization to know it would be relevant for the project without knowing their full process of global leadership development.

Another reason for choosing GLS as my case was that I wanted an organization that specializes in developing and empowering leaders. Due to the size of the conference and the very diverse group of attendees GLN can be considered a unique and critical case (Yin, 2009, p. 47) (Flyvbjerg, 2006). I have chosen to dive into this one case in order to get a deeper insight influence and consideration of cultural context in their leadership development. The case does have some elements resembling a multiple case study as there are many local conferences as part of the GLS. But since I treat the local events as being part of one conference, I consider it a single case study. (Bryman, 2012, pp. 70-74). While I could have chosen to make a comparative case, a single study case gives me an excellent opportunity to dive deeper into the factors that influence whether or not the global development of leaders is relevant and applicable (Bryman, 2012, pp. 72-74).

Considerations of empirical data

I have chosen to work with 2 types of empirical data: secondary data consisting of website, why-statements, evaluations, and GLS programs, and primary data consisting of 3 interviews of GLN leaders (Rapley, 2008, pp. 8-10).

Global Leadership Summit programs and evaluations

The website was chosen to give me a good background information on the organization and conference.

I would have been able to get a better understanding of the content if I had reviewed and analyzed the full teaching content of the Global Leadership Summit for both 2019 and 2020. But since this would have been over 40 hours of leadership sessions the idea was discarded. That would have been too much data to shift through for the size of this project. So instead, I chose to analyze the programs of GLS 2019 and 2020. I chose to analyze the programs rather than a few sessions as the composition of the different speakers and topics were more important for the project than understanding how a few sessions were taught. There was also a consideration of accessibility.

Analyzing the programs would give me insights into the speaker's context and culture and allow me to see if the speakers would match a diverse global audience or if they were mainly from a singular culture and context e.g., American business leaders. It would be too comprehensive to try to cover all the different factors that create the speakers' background as will be elaborated in the theoretical section. So, I have based my analysis of the introduction the speakers are given in the program. Since the program was developed by the GLN it will only show what GLN has deemed relevant for the GLS participants to know. It shows some of their considerations in their selection of speakers but whatever they might have omitted will be a gap for this study that can be further investigated to strengthen the research. The relevant extracts of the programs are available in the appendix. The speakers' topics were found online.

The website and the programs are categorized as harvested secondary data and is the first step of my triangulation as the analysis of the programs will be used as background knowledge for my interviews (Rapley, 2008, pp. 8-10) (Vaus, 2001, pp. 1-9).

I also had the opportunity to look at the "Why"-statements of the different national Global Leadership Summits in South America. This gives me an insight into the different motivations and goals which influence the choices of leadership talks in the national and/or local conferences. Lastly, I have received an evaluation from the Mexican GLS in 2020, where I will analyze the relevant material to get an insight to who participates in the conference and what their feedback has been. These documents were provided by the Executive Director for Latin America, Carlos Arroyo, after

the second interview. They were in Spanish but the Why-statements have been translated to English and is added in a model. The why-statements and the evaluation are also harvested secondary data and the analysis will be used as background knowledge for analysis of my interviews (Rapley, 2008, pp. 8-10).

Content developers and selectors

I chose to interview the people in charge of creating the content and/or selecting the speakers for the Global Leadership Summit as they are the people who would or wouldn't have global considerations for the content and whose choices directly influences the relevance of the teachings (Bryman, 2012, pp. 416-417). My sampling was partially based on conversations with the organization to find the best suitable people to interview based on their role and availability.

I had the pleasure of interviewing the vice president of international ministries, Scott Cochrane, who has been a part of the Global Leadership Summit for more than 10 years in 2 countries and works with the global development of the conference (Cochrane, 2021, pp. 13-15).

I also had 2 exciting interviews with 2 GLS leaders responsible for the conferences in India and Latin American, who both attend the yearly conference in Chicago and international conferences. I wanted to understand what criteria they have for their content choices and how culture and context influences this. I want to understand their considerations when taking the conference from a US context to their respected locations. Both of these interviews were arranged through Scott Cochrane based on his insights.

First, I interviewed Carlos Arroyo who is the Global Leadership Network's Executive Reginal Director for Latin America and the Caribbean. Brazil is not included in the Latin American GLN region, because they speak Portuguese not Spanish. It belongs to a different group. He is responsible for overseeing and partnering with the national leaders and both supporting them in holding the conference according to the standard of the GLS and the facilitating the relevant contextualization (including cultural interpretation). He influences the way GLS is held and facilitated in Latin America (Arroyo, 2021, pp. 27-28).

Secondly, I interviewed Binu Varghese, the national leader of the Global Leadership Summit in India, which consists of 100 conferences in 5 languages. Along with a small team, he is responsible for selecting the talks that they believe are relevant for the leaders in their respected national and

regional contexts. Their choices directly influence whether or not their selected content is relevant for the leaders that attend the local leadership conferences (Varghese, 2021, pp. 39, 44).

The interviews are primary generated data and were all qualitative and simi-structured with open-ended questions, which gave me freedom to bounce between the questions as the interviewed flowed (Rapley, 2008, pp. 8-10) (Bryman, 2012, pp. 469-488). I was also able to add extra questions based on the conversation that gave me more insights to specific details. For example, about how the GLN prepares their speakers for a global and diverse audience. I chose to only have 1 interview round per interviewee and instead have more interviewees from different areas. This gave me perspectives from 3 different continents.

Both types of interviews were based interview guides that I created based on the analysis of the teaching material and all-round knowledge of GLN. The second interview guide for interviews 2 and 3 were modified based on insights from the first interview and targeted to get more insights on how the GLN tailor the international conferences to their specific cultures and contexts. This reflects my iterative process (Barad, 2003).

The interview guides revolve around these topics:

1. Background of the Global Leadership Summit
2. Culture, context, and relevance of the speakers and the listeners.
3. The consideration and criteria of the leadership speakers and lessons
    o Selection and deselection
4. Cultural awareness
5. The communication of the lessons
6. The live setting of the conference and its influence on the learning experience
7. Cultural relevance and adaptation

These topics were inspired by the theory and the analysis of the GLS program for 2019 and 2020.

All the interviews were held over a video-Zoom call where the interviewees were in their respected countries, and I was in Denmark. The video-aspect provided important visual ques that allowed for a more natural conversation. Although with the pandemic in mind virtual interviews are very normal

at the moment. I also used paraverbal communication to emphasize active listening as body language was limited by the form of the interview (Bryman, 2012, pp. 135-138, 488).

Analysis tools

I have used open coding for my analysis while being conscious of the themes that appeared in my theoretical framework (Bryman, 2012, pp. 568-569). These themes are 1) *cultural and contextual influences and differences*, 2) *cultural and contextual awareness*, 3) *communication* and 4) *adaption and applicability.* I did not settle on any themes before the analysis though. Using axial coding I categorized the findings in 2 themes: the contexts, and the soldiers' characteristics (Bryman, 2012, pp. 298, 568-569)

The analysis revealed 6 additional themes. These are *Christian foundation*, *people- and purpose-driven*, *partnerships*, *cultural and contextual awareness and consideration*, *wow-experience,* and *facilitation*. All of the themes are discussed, and findings are discussed based on the "the model for global development of leadership".

Ethics and quality of the study

I have asked each interviewee if they wanted to be anonymized and they did not see the need for it (Bryman, 2012, pp. 143, 576-577). I have also asked for permission before recording the interviews, to which the interviewees consented. They also agreed to me to using the interview for my thesis project including the processing of the data and public use of the data. In the first interview certain examples have been redacted due to sensitivity issues with specific countries, but the redaction does not influence the overall outcome of the analysis (Bryman, 2012, pp. 143, 576-577).

The project uses a range of different data and triangulates them by using the secondary data to create the interview guides for generating the primary data (Vaus, 2001, pp. 1-9). This allowed me to dive deeper my research as the process allowed me in a hermeneutic sense to draw on a better understanding for each step in the process (Bryman, 2012, pp. 560-561). This combined with a clear operationalization enhances quality, reliability, and validity of the project (Vaus, 2001, pp. 1-9). Along with the research across global contexts there is a good foundation for findings to be generalized in the context of global development of leaders (Bryman, 2012, pp. 390-394).

The redactions I had to make for sensitivity reasons does limit thre transparency of my reseach to a degree. But since the redactions are explained and the rest of the interviews are transcribed there is still a good level of transparency with supports the validity of the project (Bryman, 2012, p. 143) (Vaus, 2001, pp. 1-9). This also enhances the credibility of my project and adds to the overall trustworthiness of the project. My methodology explains step by step how I have come to find the emprical data and my operationalization which can be confirmed if needed. Overall I believe my project is trustworthy and will hopefull have an impact on its readers (Johnson and Resulova 2017, p. 266).

4.4. Critic on methods/delimitations of project

My project would have benefitted from a larger empirical study as more data would have given further insight into more ways that GLN develop leaders. A multiple case study would have also added to a broader understanding of the investigated phenomenon. A larger study would also be better suited for a new theory development and with the grounded theory as an obvious analysis tool. But this would have vastly increased the scope of the project that exceeds the given size of the project, which is why I have chosen a smaller data collection with a less extensive method.

5. Theoretical background

As the literature review revealed both culture and context are relevant to leadership and leadership development. But as Maruyama (1974) illustrated in his paper on paradigmatology it is very comprehensive to describe one person's culture and context fully. This is seen in his 20-point overview on paradigms (Maruyama, 1974, pp. 142-143) – of which there are infinite combinations. And this is even further complicated when trying to develop on a global scale. One cannot possible fully understand all cultures and contexts and communicate specifically to all of them at once. So how can it be narrowed down? What parameters are most important consider when developing leaders on a global scale?

Well, there is no conclusive answer on this since there is no research directly on this. So, I will try to create a new theory based on and inspired by 4 theories in order to simplify the process of global development of leaders for practical reasons. The theories are Hofstede's national culture theory (Hofstede Insights, National Culture, 2021), Maruyama's (1974) paradigmatology, Wernsing and Clapp-Smith's (2013) Cultural self-awareness theory, and Mustafa and Lines' (2012) 3 mechanisms

that tie leadership to culture and context. Combined they account for what influences leadership and leadership development in a cross-cultural and cross-contextual learning situation.

In the following sections I will elaborate on the 4 theories and give a cohesive explanation on, why culture and context are important for successful leadership and leadership development, and what mechanism are important to develop leaders across different cultures and contexts successfully. Which means teaching in a way that enables the leaders to use the leadership teachings locally. Based on the theories, I will then narrow down the most important areas for global development of leaders and combine them into a new model in section 6.

5.1. Hofstede's dimensions of national culture

As mentioned, Hofstede (Hofstede Insights, National Culture, 2021) made a model arguing for national culture. He, along with fellow researchers, have conducted research in over 75 countries based on a and has developed the theory over the last 50 years. The model consists of 6 dimensions in which a country will typically have a preference. According to Hofstede (Hofstede Insights, National Culture, 2021) these preferences show the nations culture.

Figure 1 Hofstede's 6 dimensions of national culture
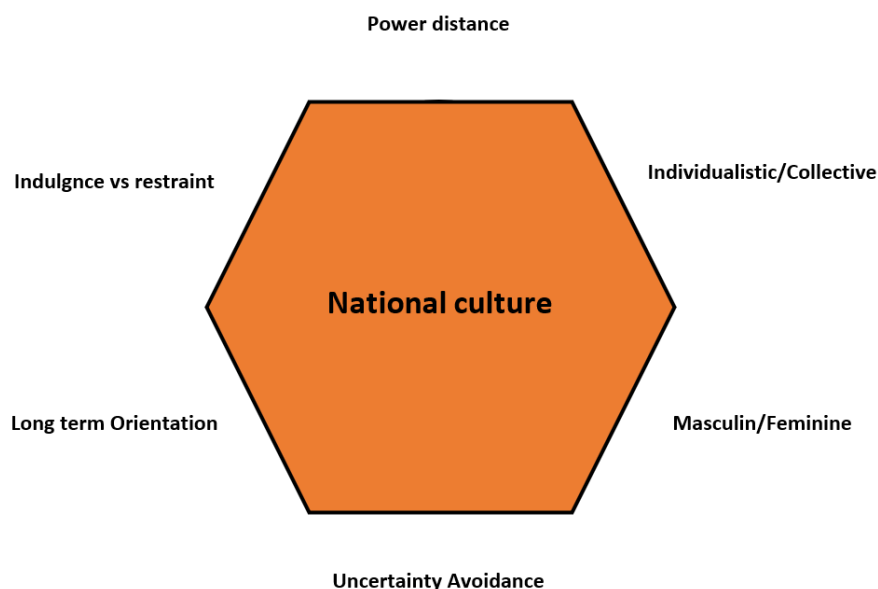
1) **Power distance index.** The dimension describes the relation between the ones low and high in power. Those with a high-power distance accept (not necessarily prefer) a hierarchical order where the roles of leader and follower are distinct. Such a power structure can usually be found in the military. The power distribution doesn't have to be justified other than the

leader is the leader. In low-power-distance societies people will "strive to equalize" the power distribution and "demand justifications for inequalities of power". In other word people are much more engaged in the affairs of power and don't "just" accept actions of power because of a hierarchical structure. The power dimension could refer to the people's faith in its authorities or their bosses (Hofstede Insights, National Culture, 2021).

2) **Individualism vs. collectivism.** This dimension is about the social values and expectations of the country. For instance, the individualistic side is mostly about the individual itself and the closest relations. In an individualistic society one is only expected to care for oneself and one's immediate family. But in a collective society is a tight knit framework the expectation is larger and the social group too. The expectations are also larger such as unquestionably loyalty. To roughly determine the society, one might ask "what is most important career or family?" This of course have nuances, but if individual goals cannot be placed on hold it typically reflects the individualistic dimension. One can see if a person uses "I" or "we" more frequently (Hofstede Insights, National Culture, 2021).

3) **Masculinity vs. femininity.** These dimensions correlate values often associated with masculinity and femininity. Masculinity being characterized as competitiveness and with a preference for achievements, assertiveness and material rewards, and femininity valuing consensus, "cooperation, modesty, caring for the weak, and quality of life". These values are often associated with hard vs soft values (Hofstede Insights, National Culture, 2021).

4) **Uncertainty avoidance index (UAI)**. This dimension is about how the society feels about uncertainty and ambiguity. If the society is very uncomfortable i.e., having a strong UAI, it will avoid or control it through the creation of stability and structure. This country will also be intolerant of new or unorthodox ideas and behaviors and is thus not usually characterized as innovative unlike weak UAI, who are more relaxed in uncertain and changing contexts. Strong UAI countries will be led by principles whereas weak UAI countries are more lead by practice for example that allows for learning by doing (Hofstede Insights, National Culture, 2021).

5) **Long term orientation versus short term normative orientation (LTO)**. LTO deals with the society's connection to both past and future. While all countries have ties to both past and future a low LTO prefers traditions and is skeptical or hesitant to change and can thus be

more short term oriented. A high LTO is more pragmatic and typically more modern and future orientated (Hofstede Insights, National Culture, 2021).

6) **Indulgence versus restraint (IVR).** IVR refers to the individual's ability to get gratification and the individual's drive to do what they want based on upbringing and society. If an individual wants to and is relatively able to follow dreams and desires including leisure activities the society is considered indulgent. If a person is regulating and limiting these dreams and desires based on societal norms and/or upbringing this is considered restraint (Hofstede Insights, National Culture, 2021).

The six dimensions are culturally and not contextually oriented. The model is solely based on research done in business contexts around the world which leaves a large potential margin for error. Since it does not take individual or subcultural differences into account it has a poor foundation to claim knowledge of the national population outside the business world. But the model does suggest very good dimensions to consider when trying to understand different countries, as the model describes different cultural values and motivational factors important for leadership – even if it cannot be taken fully at face value. Hofstede (Hofstede Insights, National Culture, 2021) also emphasizes this when he states that "the country scores on the dimensions are relative". He argues that model is only meaningful by comparison (Hofstede Insights, National Culture, 2021). So, for those who seek to develop leaders internationally without having the time or opportunity to fully understand and immerse themselves in the culture and context of their leadership pupils, the six dimensions make for some good pillars to consider getting a broader perspective of cultural influences.

5.2. Maruyama's paradigmatology

A more complex view of what parameters influences people's behavior and interaction is provided by Maruyama's (1974) theory of paradigmatology. With his 20 factors, he includes a multitude of both contextual, existential, and cultural phenomena that affects a person's understanding of the world and what is being communicated (Maruyama, 1974, pp. 136-188). This multifaceted model illustrates how complex societies and people are and that one should not take the differences for grated when communicating. Below I will briefly summarize the 20 factors which are all described throughout the paper – thus the vague references.

- *Science*, *information,* and *cosmology* all related to how the world works. Some people see the world as linier with a predictable causality, others consider the world more complex. It is also about the consistency of things (Maruyama, 1974, pp. 142-188).

- *Social organization* relates to how the world, an organization or society is structured and deals with the same aspects that Hofstede's dimensions of power distance and individualistic-collective. However, it also includes the view on things natural order (Maruyama, 1974, pp. 142-188).

- Maruyama's *religion*-factor refers to the universality and pluralism. Is there a belief in one, more or no god(s)? The factor does not deal with specific religions but the pattern of thinking that can be set on one, non or more truths. And thus, it spills into the factor *philosophy*. This is also related to the *social policy*-factor as the set beliefs can affect the social relations for instance by loving thy neighbor. This then correlates with Hofstede's individualistic-collective dimension and masculine-feminine dimension. However, it connects these thoughts with the context of religion and world views. The ideology factor correlates to this for example by connecting the monotheistic religions with an authoritarian ideology, but as Maruyama highlights there are infinite combinations and expressions of the different factors (Maruyama, 1974, pp. 142-188). This is also related to the *decision-making process*: is it individual or collective?

- *Esthetics* is almost self-explanatory. It refers to the preferred expression. *Ethics* however does not refer to values or classical virtues but refers to the relation to others for example competitiveness or symbiotic. It has more to do with motivation and dependance (Maruyama, 1974, pp. 142-188).

- *Logic, perception, knowledge, methodology, research hypotrophies and research strategy, assessment*, and *analysis* all relate to how and why information is gathered, understood, and used. The factors are driven by purpose and sense-making (Maruyama, 1974, pp. 142-188).

- *Community people viewed as* is a factor the relates to the view of the other person or the other society. *Planning* is about how the future is dealt with and who is entrusted with the responsibility of the future (Maruyama, 1974, pp. 142-188). Is it strategically or random?

The model is very vast, and it is unlikely for someone who works with global development of leaders, to grasp all of this complexity without already being highly familiar in the cultures and contexts they

are developing leaders in. And for a conference like the Global Leadership Summit, that is replicated in over 100 countries influencing than hundreds of thousands of people (Global Leadership Network, Program for Global Leadership Summit in Chicago in 2019, 2019, p. 2) from many different cultures and contexts it would be impossible. But Maruyama's (1974) model adds to Hofstede's model (Hofstede Insights, National Culture, 2021) in the areas of world views, sense-making, motivation, religious and political influences, structure of society and the organization, and how the 'other' is viewed.

Maruyama's solution to work interculturally and inter-contextually is divided into 3 steps (Maruyama, 1974, pp. 189-195):

1) Understand the others' paradigm which is based on culture and context. Which is a fundamental part in communicating and leading in different cultures.
2) Explain your own paradigm, which implies an awareness of one's own paradigm.
3) The cross-paradigmatic process, which is a development of a new paradigm where the mutual understanding can take place based on a mutual awareness of both culture and context i.e., the paradigms of the communicating parties.

Depending on the structure of the global development of leaders, the cross-paradigmatic process might not be possible as it entails both the teacher, and the pupil are able to communicate. I will return to this matter later in the paper.

5.3. Mustafa and Lines' 3 mechanisms

Mustafa and Line (2012) argue that leadership must be culturally adapted to have strengthened effect in different cultural contexts than the context in which the leadership theories were developed. This is and can be done through their 3 mechanisms: cultural embeddedness, experimental learning, and neo-institutionalism.

1) Cultural embeddedness is partially built on Hofstede's national culture model. The mechanism premises that a person's identity is formed by the cultural socialization and thus partially dictates behavior and thought patterns and values. With regards to culture this both leans on the view that culture is something we have and something that is developed, and thus can change over time – although very slowly (Mustafa & Lines, 2012, p. 26).

2) Experiential learning is learning through and adapting behavior and approaches based on experiences. This relies heavily on a reflective process where the leader continuously develops and adapts the leadership theories to their specific needs (Mustafa & Lines, 2012, p. 27).

3) Neo-institutional theory suggest that organizations adapt to what is accepted by the surrounding culture and which influences organizational values, products etc. and in turn the organizations leadership. This could for example be that an organization does not sell pork in the middle east and also has a more modest expression (Mustafa & Lines, 2012, p. 27).

Through the mechanisms Mustafa and Lines (2012) tie leadership to the local culture and context both in relation to the people who are lead and the society's influence on the organization. While their main focus is on the culture. They argue that cultural adaptation is essential for the use of leadership theories derived from foreign culture and context (Mustafa & Lines, 2012). If the international leadership theories are not adaptable to the local culture and context, it is not useful (Mustafa & Lines, 2012, p. 25).

5.1. Wernsing and Clapp-Smith's Cultural Self-Awareness

When Maruyama (1974) highlights the importance of explaining your own paradigm, which is influenced by the culture they have and context they are in, he implies that one must be aware of and know their own culture and context. That is a premise of being able to explain it to others. This aligns with Wernsing and Clapp-Smith (2013) research on cultural self-awareness being and integrate part of global leadership. They include context as part of culture (Wernsing & Clapp-Smith, 2013, p. 541).

Wernsing and Clapp-Smith (2013, p. 535) defines cultural self-awareness as "the ability to identify personal beliefs and values that are sourced from one's cultural upbringing and to recognize the influence of this cultural conditioning on behavior" i.e., the ability to understand one's own cultural embeddedness. Cultural self-awareness is triggered by meeting a contrasting culture that leads to self-reflection and developed by the leader being motivated to investigate and understand their own culture. This builds intercultural competence that is a skill that can be practiced and increased through continuous cultural interaction and curiosity (Wernsing & Clapp-Smith, 2013, p. 541).

The purpose of developing cultural self-awareness is that the leader is culturally informed with the intention of using that knowledge to lead better. So instead of leading solely based on their own culture because they don't know any better (What Maruyama (1974, p. 190) calls being trapped in their own paradigm), they are able to see beyond their culture and lead informed and not based on their biases when leading intercultural (Wernsing & Clapp-Smith, 2013).

Combining the cultural self-awareness with the awareness of the other's culture and context allows the leader to strategically lead to the best of their ability by being able to navigate cultural and contextual opportunities and hindrances. The same premise goes for leadership development.

To narrow down all the different relevant factors I have created some overall themes that have been represented in the 4 theories are: 1) *cultural and contextual influences and differences* for example but not limited to individual motivations, politics, economics, religion, organizational factors, and language. 2) *Cultural and contextual awareness*. 3) *Communication*. 4) *Adaption and applicability.* The what the culture and context entails is vague on purpose as the theory shows that it can vary from place to place.

6.   The model for global development of leadership

Since none of the presented theories completely cover the area of research in this project, I have chosen to combine them and create my own theory by combining and expanding on the former theories. By combining the 4 theories I cover the broad areas within culture and context that influence leadership and leadership development globally. This theory will aim to give a structure that can be used to better develop leaders on a global scale with cultural and contextual aspects in mind. I will also compare this model with how GLN develop leaders in their Global Leadership Conference. This will hopefully give better insights that can improve my understanding of global development of leaders.

I have chosen to frame *the theory on global development of leaders* around a conference setting as it is a useful setting to develop leaders globally. If the leader is developed on a more personal level e.g., through a mentor, many of the same principles would be applicable in a looser structure but in a more in-depth and ongoing process. The more contexts and cultures that are represented in the development situation, the more complex the influences become. But since it is not possible for an

organization to consider e.g., a 100 cultures and contexts such as in the GLS, the goal becomes to work more broadly with the awareness of cultural and contextual differences and work *with* these differences with the purpose of a likely necessary adaptation of the leadership content. In a consultancy situation with only one organization, it is easier to tailor the leadership development to the specific needs of the organization.

Below is a model of the 3 factors of global development of leaders which is based on the 4 themes found in the theory. The first to themes are combined into having awareness and an understanding of the cultural and contextual influences on the leadership. Awareness is implied as it is necessary to be aware before you can understand. This leads to the development of the content that must then be communicated in a way that is applicable in the given culture and context. Thus, it combines the third and fourth theme. In the model I am not particular about describing all potential cultural and contextual influences. Instead, the focus is to for the developer to start investigating based on the respected target group.

Figure 2 Factors of Glabal Development of Leadership

6.1. Understanding the cultural and contextual influences

In order for the leadership content to be relevant it is important to understand where the leader is coming from - figuratively and literally speaking. This means that the developer must be curious about getting to know the who, why, what, where, and how. In other word the developer must become culturally and contextually aware of the leader's situation.

- Who is leading? How can the leader be characterized? Are they full time, female, male, single parents etc.? What is relevant to the leader as a person?

- Why are they leading? What is their personal or organizational purpose and motivation? Do they have certain convictions?

- What are they leading? What type of organization is it? Is it the girl scouts or Google? How many people do they lead?

- Where are they leading? This could be the country, the suburbs, the church. What is the setting that they are leading in – culturally and contextually. Areas that might be relevant her could be government, politics, religion and ethics, and current events. For example, the murder of George Floyed had a huge impact.

- How are they leading? Are they social media influences, military leaders, or teachers? All this is influenced by where they lead but also based on what skills they have. It could also be about their leadership style or their character.

The developer will benefit from talking to either the leader they are going to develop (perhaps they already know them) or if it is a conference then someone who is familiar with what the leaders' situation. An easy overview over the potential societal influences would be using Hofstede's "Country Comparison Tool" (Hofstede Insights, Country comparison, 2021). Just be mindful that this is a limited insight based on business research only. But it is a good starting point and should always be followed up with local inquires.

If the research on the leader and their culture and context is done in depth it will give insights as to what needs, possibilities, and limitations that the leader faces. And that reveals what would be relevant to consider in terms of creating the leadership development content and how it is communicated. Being able to understand and see potential pitfalls will allow the developer to stay mindful, avoid some pitfalls, and generally enhance the leadership development process through relevance. The better awareness and understanding the developer has of these elements the better equipped they will be to develop relevant content that the leader can adapt and apply in their culture and context. And that is essential to benefit from the development. Without the relevance of the content and the possibility of adaptation and applying it there is a risk of the leadership development being wasted (or only having short term effect).

The more homogeneous the group is the easier it will be to tailor the teaching material as there are fewer factors. But if the developer is teaching many leaders from many different cultures and

contexts, as in the case of a global conference, the developer will then benefit from understanding general cultural and contextual influences. For example, that some leaders are profit driven while others are impact driven. It is important to not get stuck just looking at either the leader as a person, the organizational level, or at the societal level. All levels are relevant to a larger or minor degree.

To ensure that the developer aware of their own culture and context as well as the leaders', it can be a good idea to ask what is different between my culture and their culture, my leadership role and theirs, my organization and theirs, etc. This forces the developer to consider both perspectives.

6.2. Content development

After getting an understanding of the target group and their culture and context, the content developer must consider what is relevant for all leaders to learn. For example, leadership styles, ethics, communication etc. I will not dive deeper into this area as it can be very dependent on the cultural and contextual framework, as previously discussed.

6.3. Communication of leadership content

This part of the theory revolves around how the developer communicates the leadership content in order to develop leaders in a way that they are able to understand and accept the lesson despite cultural and contextual differences, and in a way that the leaders will be able to apply the content in their own situation. This is done by considering practical communication such as what the developers say and wear, and then considering the cultural and contextual in what examples are given and by encouraging reflection and adaptation for a better applicability.

Whether or not the leaders have cross-cultural and -contextual experience or know that the developer is from a different context, it is imperative for the adaptability of the lesson that cultural and contextual differences are addressed. In this way many misunderstandings may be avoided, and the message will have a better chance of being understood.

I will address certain areas that are important for the leader to consider based on the theoretical background. This section is based on in particular based on Maruyama's (1974) cross-paradigmatic communication, Mustafa and Lines' (2012) mechanism of experimental learning, and Wernsing and Clapp-Scmith's cultural self-awareness. The model also includes mass communicate to several cultures and contexts at once and not just one paradigm to another as in Maruyama's examples.
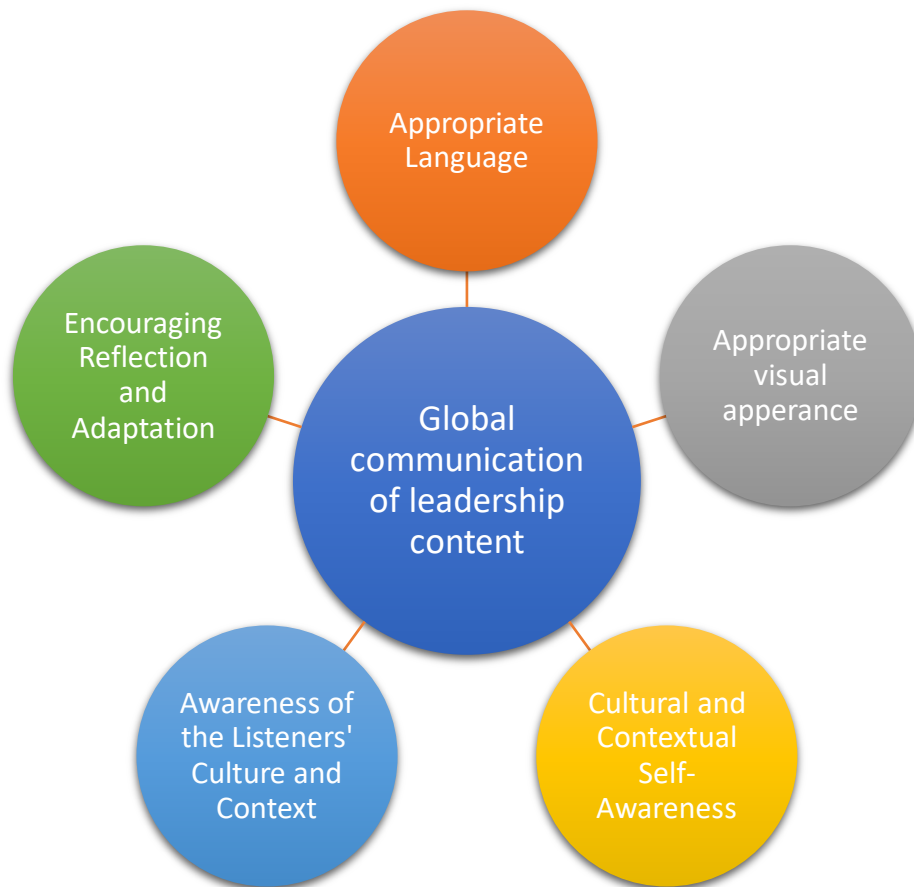
Figure 3 Global Communication of Leadership

The key elements should be considered in the global communication of the leadership content. (The communication is global in the same way the at the leadership development is global). If the developer is using visual aids such as power point or video, they should also consider these aspects for that content.

1. Firstly, the *language*. It is an obvious point that the audience must be able to understand what is being taught. This is both regarding language such as English or Danish, but also the different humor, idioms, and terminologies etc. For instance, the phase throwing the baby out with the bathwater is an English expression, that does not translate well directly into Danish. A common Danish expression that doesn't translate well into English could be "don't play King Carrot" meaning don't be arrogant. Likewise, the phase being "covered by the blood of Jesus" is unique to the Christian and Catholic context and sounds absurd outside its setting. The developer will be wise to either explain or completely avoid such terminology if

it does not make sense for the target group. The developer would also be wise to avoid profanities or perverted jokes as it is inappropriate in most professional and cultural settings. If translation is needed, make sure that it is translated correct. While some cultural adaptation might be beneficial in the translation, it might also take way from or change the lesson. Make sure that the content stays the same. One can try to ensure this by having a knowledgeable leader as a translator – someone who understands the developer's culture and context. The same type of translator would be suitable when making subtitles on virtual lessons.

2. Secondly, the *visual appearance*. This includes hand gestures, appropriate outfit etc. It is always good to check with the locals to see if there are certain cultural faux pas to avoid. If, however, one is communicating to many cultures and contexts at once it is wise to stay modest. Examples of general immodesty could be showing a lot of skin or wearing expensive jewelry. Inappropriate appearance can distract from a good message and thus losing some if not all of the presumed outcome.

3. Thirdly, *cultural, and contextual self-awareness*. The developer must understand and explain their own context and culture. It is important that the developer includes and presents their own culture and context as an initial acknowledgement of differences. This also kickstarts the thought process that the presented leadership content might have to be adapted.

4. Fourthly, *awareness of the listeners' culture and context*. The developer must understand the potential cultural and contextual differences of the audience. This understanding is developed in point 6.1. To enhance the audience connection to the content is a good idea to give concrete and relevant examples that relate to the listeners culture or context or at least to a variety of cultures and contexts. This will also encourage the listeners' consideration of how the content would apply in their situation.

5. Fifth, *encouraging reflection and adaption*. Lastly it is important to openly discuss the cultural and contextual differences. This can be done in a group discussion, through assignments, or simply as a reflection. Through this the listeners are forced to consider the cultural and contextual implementation on applicability of the leadership content. Considering the globality of the world and that the receivers are listening to someone from a different culture and context, the listeners are most likely aware that there can be multiple

ways of viewing the world. So, it is likely not a big leap. The discussion will thus not focus on the acceptance of multiple paradigms – it is fairly safe to assumed it is already there. The focus will be on being critical of the lessons and consider how and if it can be implemented in their own culture and context and what the implications could be. The discussions and reflections will simulate the experimental learning process of Mustafa and Lines (2012). This way there can be a theoretical adaption of the leadership teachings before the actual implementation. After the implementation (and thus outside the "classroom") more experience will be gained, and the 'real' experimental learning process will begin, which can help modify and adapt the leadership teachings further for better use.

The model for global development of leadership revolves around the deliberate and intentional consideration and discussion about culture and context in relation to relevance, communication, and applicability. As Mustafa and Lines (2012) discussed most leadership theories are based on Anglo-American research and contexts, and that is often taken for granted when trying to implement the leadership in other cultures and contexts from both developers and leaders. By being culturally and contextually aware and by the developer including these considerations in the global process of developing leaders, there is a greater chance for the leaders to be developed according to their specific situation and with the tools to use their development.

It is important to acknowledge that most of these processes are natural for many people. Especially for people who have transitioned between several different cultures and contexts. But it is that we do not take the cultural and contextual differences for grated and skip the reflective process of developing suitable leadership content. Through the considerations made in the model of global development of leadership we are able to enhance quality of the leadership development.

7. The Global Leadership Summit

To better understand how leaders are developed on a global scale while simultaneously considering local relevance and applicability, I have analyzed empirical data from the Global Leadership Network. The empirical data consists of an analysis of the website, the why-statements from South America, an extract from an evaluation of Mexico's 2020 GLS, 2 GLS programs from 2019 and 2020, and lastly the tree interviews from GLN leaders. Since the Global Leadership Network used some Christian terminology, I will briefly define them here:

The term "Kingdom of God" is a biblical term used by Jesus several times in the gospels for instance in the Lord's prayer: "Thy Kingdom come; Thy Will be done on earth as it is in Heaven" (Matthew 6:10 in the Bible). It broadly refers to the areas where God is the king meaning that He has authority. God's Kingdom is in heaven and all the places where his will is being done e.g., in churches or wherever a Christian lives our His commands i.e., "kingdom work". So, it can also be in corporate firms, schools etc. To advance the Kingdom of God happens by doing God will e.g., teaching God's word or being a good friend, mother, or leader. It is basically about following the Christian faith and sharing the gospel of Jesus.

In the following section I will analyze my empirical data and give an overview over my findings. As a shot reminder the themes found from the theoretical framework were 1) *cultural and contextual influences and differences*, 2) *cultural and contextual awareness*, 3) *communication* and 4) *adaption and applicability*. I had these themes in in the back of my mind while I did the open coding analysis.

7.1. Website information on the Global Leadership Network

The Global Leadership Network describes themselves as being "a community that is committed to learning from each other and using our influence to accomplish God's purposes on earth. (Global Leadership Network, Who we are, n.d.)" The organization was founded in 1992 with based on the

belief that "the Church is God's plan to redeem and restore our world" (Global Leadership Network, Who we are, n.d.). They focus on leadership development in all sectors both Church leaders and Christians in all sectors. The aim is for leaders to grow and impact the world through inspiring and equipping which sparks and inner transformation and outer influence (Global Leadership Network, Who we are, u.d.).

GLN's Vision

- "We envision a movement of Christians and churches maximizing their full leadership potential to impact the world"
(Global Leadership Network, Who we are, u.d.)

GLN's mission

- "To inspire and equip world-class leadership that ignites transformation"
(Global Leadership Network, Who we are, u.d.)

Figure 4 GLN's Vision from the website

They do this primarily through their yearly Global Leadership Summit. The conference has 2 stages. First the conference is held in August in Chicago, where it is also being broadcast live in HD to hundreds of satellite locations in North America. After the conference has been held, it is then held in more than 1500 location in 124 countries (Global Leadership Network, Who we are, u.d.).

According to the website the attendees have reported that their outcome has been 68 % improved productivity, 81% improved job satisfaction, and 74 % improved work quality, along with several personal testimonies (Global Leadership Network, Global Leadership Summit, n.d.). For example, this testimony by John Venhuizen, the President & CEO of Ace Hardware Corp. He says: "The Global Leadership Summit is quite arguably the most effective, purpose-filled leadership development experience in the world. I can say, without reservation, the high quality, inspiring content delivered via the Summit has made many people within our organization, better leaders…including me" (Global Leadership Network, Global Leadership Summit, n.d.).

The Global Leadership Summit is viewed as a "kicks-off a year-long community transformation process" where leadership growth and the application of the learning from the conference is set into action (Global Leadership Network, Who we are, n.d.). It is thus viewed as more than just a major yearly event and has focus of ongoing growth in the leaders (Global Leadership Network, Who we are, u.d.).

The organization has a strong Christian foundation and purpose which is very clearly stated on the website. While the conference is open to non-Christians the main target group is to grow Christian leaders. Approximately half of what the organization explains about itself is about their what they believe in. This includes key biblical and theological standpoints for example about the Holy Trinity, salvation. Their view on humanity is that people are God's creation and subject to God's love, care, and interest. They also briefly discuss that all Christians are part of the one universal Church. And that unity among Christians is expressed through "acceptance and love of one another across ethnic, cultural, socio-economic, national, generational, gender and denominational lines". Which aligns with to successful cross-cultural and -contextual communication in having a mutual understanding and acceptance. Lastly, they mention the purpose and function of the church which ultimately to fulfil "the Great Commission" (Global Leadership Network, Who we are, u.d.).

The great commission a mission to the Church from Jesus found in Matthew 28, 16-20 in the Bible which is advancing the Kingdom of God through sharing the biblical truths about Jesus. So, the Christian values, identity, and purpose is very clearly present in the development of the conference, while it is not dominating in the leadership lesson as we will see in the following sections.

7.2. Why-statements of South America

South America's vision, mission, and national "why"-statements

- Over all vision: We envision a movement of Christians and churches maximizing their full leadership potential to impact the world.
- Mission: Inspire and equip world-class leadership that drives transformation.

Bolivia

- We inspire and train the leadership of Bolivia based on the values: potential and service, for the transformation of society in an integral way.

Chile

- Inspire and develop Chilean leadership with high-level resources, to exercise leadership based on Christian principles that transform their environment.

Colombia

- We exist to impact all of Colombia, developing Christian leadership in each sphere, transforming its community and maximizing the impact of the Kingdom of God.

Cuba

- Provoke the transformation of Cuban Christian leadership, so that it lives excellence by maximizing the impact of its context.

Ecuador

- We are a movement whose purpose is to raise the level of national leadership with Christian values, which maximizes its influence to transform Ecuador.

Panama

- Contribute to the development of people, so that they influence the transformation of the society in which they live.

Peru

- Inspire and equip leadership in Peru with life experiences and first-rate resources, to identify their potential and achieve their purpose, causing the transformation of all spheres of society with Christian principles and values.

Uruguay

- Inspire the Christian leadership of the entire country to have a great vision, to maximize the impact of the Kingdom of God at all levels of Uruguayan society.

Above is a model of 8 why-statements that I received from Carlos Arroyo in Spanish. The different why-statements reflect the overall vision and mission for South America but are personalized to the different countries. The majority of the statements have very clear links to the Christian aspects of the vision. 6 out of 8 countries directly refer to Christian leaders and/or Christian values and principles. 2 also refer to the "Kingdom of God". Even though 2 statements do not express the Christian focus, that does not mean that the Christian faith is not an important for the national GLS team as they still subscribe to the overall vision and mission of GLN (Global Leadership Summit in South America).

The why-statements show that the Global Leadership Network seeks to inspiring and equipping leaders and reach or develop the leadership potential. The statements show that they aim to do this through stories or experiences (Peru), vision building((Uruguay), Christian(-based) values, and high-quality leadership training. All statements express the purpose of transforming and impacting the local communities or the whole nation. The statements show different ways that this impact will be seen. The statements from Peru and Uruguay highlights the change "in all spheres" and "at all levels" in their respected society (Global Leadership Summit in South America).

7.1. Extract from the evaluation from the 2020 GLS conference in Mexico

The following is an analysis of an extract from an evaluation of the 2020 GLS conference in Mexico that includes marketing, pandemic influences, statistics, feedback among other things. I have chosen to focus on the data regarding the participants age, gender, reattendance, the sectors they belong to, the ratings, and other feedback as they relate to the context of the listeners.

Edad	Porcentaje
20 a 39	42.05%
40 a 56	41.64%
57 a 75	10.54%
19 o menos	4.86%
76 o más	0.91%

Figure 5 Evaluation document page 3 on age

While the pandemic was a significant part of the 2020 conference there is little conclusive information on how it has influenced the conference. There were both pros and cons to enhancing the online experience and limiting the live elements. But based on the data I have received and that my research is not focused on the influence of a pandemic
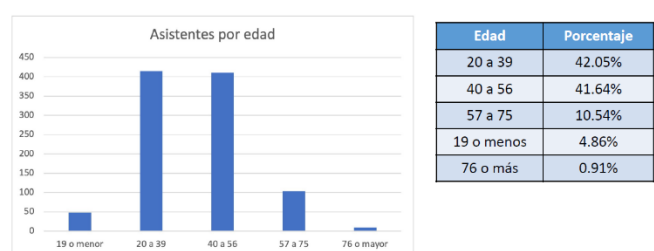

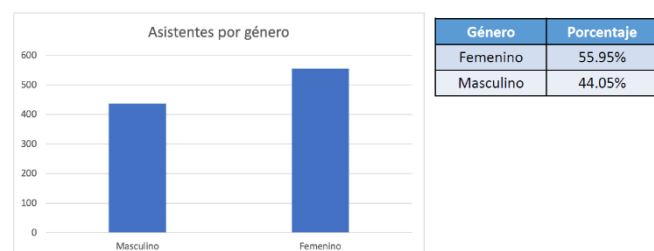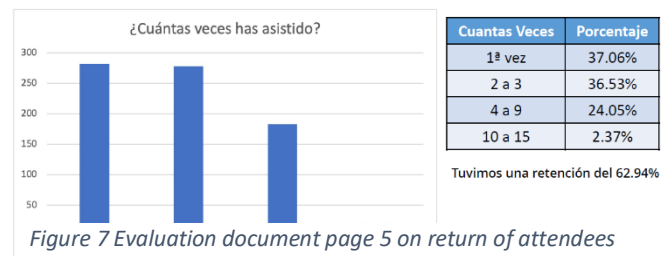| Género	Porcentaje
Femenino	55.95%
Masculino	44.05%

Figure 6 Evaluation document page 4 on gender

on global development of leadership, I have chosen to focus more on the other contexts that are present at a regular conference outside of the pandemic. This also means that I am not taking into consideration what effect the pandemic has on this specific conference.

The main age group (figure 5) are adults between 20 and 56 which consists of over 80 % of the participants. Which may reflect the general working age for many adults worldwide. Figure 6 shows that the participants are fairly evenly divided between

Cuantas Veces	Porcentaje
1ª vez	37.06%
2 a 3	36.53%
4 a 9	24.05%
10 a 15	2.37%

Tuvimos una retención del 62.94%

Figure 7 Evaluation document page 5 on return of attendees

men and women with a majority of women. Figure 7 shows how many times the participants have attended the conference. The majority (37,06%) were on their first Global Leadership Summit. The second largest group (36, 53%) consists of second- and third-time participants. Almost a fourth of the participants had been on the conference 4 times or more, while around 2 % had been to the conference for more than a decade. This shows that more than 60% of the conference participants returned for the conference most likely because of good experience and takeaway (Global Leadership Summit in South America, pp. 3-5).

Preguntas sobre la experiencia en línea...	Calificación del 1 al 10
1. Tu experiencia en línea en términos generales	9.33
2. Proceso de inicio de sesión	9.33
3. Conexión al internet	9
4. Instrucciones del presentador en línea	8.83
5. Comentarios del facilitador	8.83
6. Duración de la facilitación	7.67
7. Calidad de la transmisión	9.67
8. Elementos interactivos	8.83
9. Tiempos de discusión	8.33
10. Elementos de programación	9.17

Figure 8 Evaluation document page 10 - rating of the conference

Based on feedback seen in figure 8 the overall experience of the conference was over 9 out of 10. While the sessions and the facilitations scored high (both around 9 out of 10) the duration of the facilitation had the lowest score at 7,67. The low score might either be normal, reflect a need to

improve facilitation, or it might be a result of limited facilitation caused by having more online events because of the pandemic. This would be easier to evaluated if I had the evaluation from 2019 (Global Leadership Summit in South America, p. 10).

Sector	Porcentaje
Empresas	31.80%
Ministerio	29.04%
Educación	15.24%
Familia	15.24%
Artes	4.73%
Gobierno	1.97%
Beneficencia	1.31%
Medios	0.66%
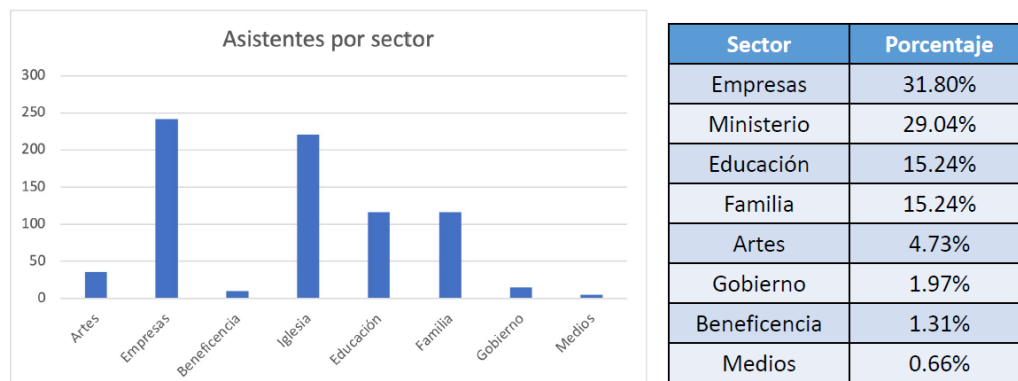
Figure 9 Evaluation document page 6 on sectors represented

Figure 9 gives insights to the different backgrounds of the participants. The largest group in Mexico in 2020 were businesspeople with 31,8% closely followed by people from the churches or ministries with 29,04 %. The sectors family and education were equally represented by 15,24 %. Lastly the minorities consisted of participants within the sectors of arts, government, charities, and media (Global Leadership Summit in South America, p. 6).

All of these statistics give us insights in the diverse participants of the Global Leadership Summit. Just within Mexico the local conferences seek to develop leaders in at least 8 different sectors. They teach leaders in all ages from teens to elders and all in between. They train women and men and leaders who are familiar and unfamiliar with the conference. And the feedback shows that the participants overall are having great takeaways.

In the final extract from the evaluation (figure 10) are 5 testimonies of how the conference has influenced some of the participants.

Algunos testimonios…

"Este tipo de cumbre de liderazgo ha sido de gran impacto para mí, porque como profesionista de empresa he tenido cursos de liderazgo; sin embargo, ninguno lo ha hecho basado en los principios de Jesucristo como Líder. De ahora en adelante mi punto de vista de liderazgo será basado también en los principios de Jesucristo".

"La Cumbre me ha ayudado a tomar valor para tomar acción. Vencer aquello que me detiene y creer en que hay algo que puedo hacer. Cada consejo, cada motivación, cada palabra de sabiduría es un golpe que derriba ese muro que me detiene a ser un líder".

"Me han inspirado a no rendirme en el proceso de mejorar como líder, me ha mostrado nuevo conocimiento que puedo aplicar y he tenido la oportunidad de invitar a mi equipo de trabajo."

"Lo que más me aporta la Cumbre cada año es re-direccionar mi enfoque cuando se ha perdido alguna visión o meta. SIEMPRE me recuerda que no debo olvidar mis objetivos y no debo de dejar de motivar a la gente a mi alrededor a ser mejores y tratar de sacar lo mejor de ellos."

"Me quedé sin palabras. Es algo increíble el poder ver y escuchar a personas grandes, exitosas e inigualables líderes mundiales. En estos tiempos difíciles y el dedicar un tiempo de mi día a estas conferencias de liderazgo me ha dado ánimo para no perder la cabeza en esta cuarentena. Gracias infinitas."

LA CUMBRE GLOBAL DE LIDERAZGO

Figure 10 Evaluation document page 16 - Stories of influence from the conference

"This type of leadership summit has been of great impact to me, because as a business professional I have had leadership courses; however, none have done so based on the principles of Jesus Christ as a leader. From now on my leadership point of view will also be based on the principles of Jesus Christ (Global Leadership Summit in South America, p. 16)". The first comment reveals the impact of leadership development based on the Christian faith. The conference seems to help the participant to adjust his leadership paradigm to include Christian principles. Something that the participant views as desirable.

"The Summit has helped me take the courage to take action. Overcome what is holding me back and believe that there is something I can do. Every tip, every motivation, every word of wisdom is a knockdown blow that wall that stops me from being a leader (Global Leadership Summit in South America, p. 16) ". The second quote highlights how the conference has helped the participant gain the courage to act. The conference seems to be working as catalyst for change within the participant that motivates them to not settle but have or hold onto a greater vision and mental empowerment to break through obstacles that are holding them back.

"They have inspired me not to give up in the process of improving as a leader, it has shown me new knowledge that I can apply, and I have had the opportunity to invite my work team (Global Leadership Summit in South America, p. 16) ". The third commend shows how the conference inspires the individual to keep improving and developing as a leader. It shows that the individual

feels equipped by applicable knowledge and how the individual finds it important that they could share this experience with their work team through the invitation.

"What the Summit gives me the most every year is redirecting my focus when some vision or goals have been lost. ALWAYS reminds me that I must not forget my goals and I must not stop motivating people around me to be better and try to get the best out of them (Global Leadership Summit in South America, p. 16) ". Number 5 addresses how the summit helps them refocus on their vision and goals aka. keep their eyes on the prize. The quote also shows how the summit has a focus on the people that the leaders lead in that the leader "must not stop motivating" their followers and use their potential through trying to "get the best out of them". Here the takeaway relates to 2 basic leadership themes 1) the leader must lead in a direction through a vision and a goal, and 2) the leader leads people and uses them to get to the goal.

"I'm speechless. It is something incredible to be able to see and hear great, successful, and incomparable people world leaders. In these difficult times and dedicating times of my day to these conferences of leadership has encouraged me not to lose my head in this quarantine. Infinite thanks. (Global Leadership Summit in South America, p. 16) " The last quote mainly addresses the gratitude of the participant and the importance of being encouraged when leading in tough times such as the pandemic. For the last participant, the conference functions as inspiration and perhaps a breath of fresh air. The participants takeaway was renewed energy and clarity in amidst the pandemic.

7.2. Global Leadership Summit Programs for 2019 and 2020 (US)

In the following section I give an overview on my findings from the analysis of the 2 programs from the Global leadership summit. The analysis gives an overview on the topics that the speakers teach and on the speakers' backgrounds and overall program composition.

Global Leadership Summit Program 2019

When GLN presented their program for 2019 they highlighted how everyone wields influence in their "family, school, work or church". They encourage people to grow their leadership since committing to grow their own leadership will benefit everyone around them – businesses, communities, and churches (Global Leadership Network, Program for Global Leadership Summit in Chicago in 2019, 2019, p. 2).

The Global Leadership Summit 2019 in Chicago presented 15 sessions with a range of different speakers and topics relevant to leadership (Global Leadership Network, 6 Leadership Themes to Expect at #GLS19, 2019). Among speakers were the lead pastor of the church that developed the Global Leadership Summit, Craig Groeschel; adventurer and tv-host Bear Grylls; youth researcher Jason Dorsey, mayor of the city of Compton in California, Aja Brown; social-entrepreneur within fostering and adoption, Dr. Krish Kandiah; former FBI Hostage Negotiator, Chris Voss; and Chief Marketing Officer of Endeavor (entertainment, sports and fashion) Bozoma Saint John (Global Leadership Network, Program for Global Leadership Summit in Chicago in 2019, 2019, pp. 4-8).

There were 6 main topics that were taught on during the 2019 conference. These topics are *change management*, *negotiation*, *supervising people*, *risk taking*, *character and values*, and lastly *grander vision* (Global Leadership Network, 6 Leadership Themes to Expect at #GLS19, 2019). All these topics are meant to create "fresh, actionable and inspiring leadership content" that spark conversations (Global Leadership Network, 6 Leadership Themes to Expect at #GLS19, 2019). The topics reflect typical leadership situations across sectors, which is argued on the

Figure 11 Topics for GLS 2019

website for each topic. The first topic *change* management is justified in this quote: "We live in disruptive times. In the midst of continual change, leaders need to know how to move forward in the face of uncertain conditions, both for themselves and their organizations" (Global Leadership Network, 6 Leadership Themes to Expect at #GLS19, 2019). This claim is supported by the examples of how the speakers have experienced change as leaders in different situations and contexts. For example, the first topic is covered by 4 speakers who each give their take on change management. Ben Sherwood's session departs from his experience on leading Disney and ABC Television through the groundbreaking change in the entertainment industry caused by the development of digital content and streaming services. Bozoma Saint John's session was more about working as a marketing leader with "disruptive brands" such as Apple. Danielle Strickland who is a pastor, author, and justice advocate, focused her session on change management in transitioning and chaos with the focus on outlining a strategy for navigation. Lastly pastor Craig Groeschel's session focused on

his process to continually evolve his church in a positive direction (Global Leadership Network, 6 Leadership Themes to Expect at #GLS19, 2019).

The relevance of the other five topics is argued the following way. *Negotiation* is a skillset that is used in several contexts such as "negotiating with a colleague for a meeting space, in the board room for a merger or with a teenager about a night out". Even though a former hostage negotiator and a mayor is teaching on the matter, GLN argues that this skill is useful for every leader and lets the speakers illustrate why. The topic *Supervising People* is about the role of the leader to not just be an overseer but "to develop a specific skill set to build relationships, trust and get work done through others". Speaking on this was the generational researcher Jason Dorsey and advisor Todd Henry. Number 4, *Risk Taking*, is about the leader's relationship with rejection. Are they willing to risk it and to face it? Bear Grylls discussed this in relation to his adventures. Jia Jiang talked about his findings from a100-day experiment on rejection. And Liz Bohannon discussed her risk-taking journey shifting from one job into developing a socially conscious fashion brand, that helps women worldwide. Number 5, *Character and Values* was about leadership foundation being the leader's character and values. These influence the vision and morals of the leader. Patrick Lencioni, best-seller within leadership books, spoke on exploring own leadership motivation and how that impacts leadership effectiveness. DeVon Franklin, producer and CEO, spoke about staying true to your values and thriving in Hollywood. Dr. Krish Kandiah shares "how his experiences with the foster care system helped him clarify his leadership values". Jo Saxton discussed the "connection between character and leadership". The last topic, *Grander Vision*, has a focus on leaders "aligning their passions with their God-given gifts". This leads to a grander vision and with significant impact. The topic is illustrated through 3 stories of "everyday people" who have made this connection between passion and "gifts" or skills. For example, of a fatherless African Maasai boy who impacted his nation (Global Leadership Network, 6 Leadership Themes to Expect at #GLS19, 2019).

These six topics can be divided into three main areas: leadership skills, character and values, and inspiration. All of them are as mentioned important to leaders in multiple cultures and contexts. And with the argumentation of each topic there is already an encouragement to adapt the content to the respected leadership situation. For example, taking the negotiation lesson from the former FBI hostage negotiator and adapting it for the use in an argument between a parent and a teenager (Global Leadership Network, 6 Leadership Themes to Expect at #GLS19, 2019). Without the initial

introduction to the lesson, it would be easy to dismiss the connection between the very different sectors. Nonetheless GLN illustrates that negotiation is a basic skill that every leader encounters.

The different topics reflect values centered around people and purpose. By this I mean that many of the topics are about connecting to values that directly connect with the person behind the resource. For instance, "supervising people" is about growing people rather than managing resources. Another example could be "risk taking" which is connected to the leader's resilience and ability to face rejection. And then of cause the topic about character and values are about people again. The purpose aspect comes into play as the focus on skills are about reaching the vision. And then there is a focus on motivation and inspiration which also ties into the topics "character and values" and "grander vision" (Global Leadership Network, 6 Leadership Themes to Expect at #GLS19, 2019).

All these sessions combined give leadership training in diverse areas from and based on diverse cultures and contexts with concrete examples. To get a better overview on backgrounds of the speakers, I have created a table which can be seen below.

GLS speakers Chicago 2019

	Number	Percentage	Examples
Number of sessions:	15	100,0%	
Female speakers	5	33,3%	
Male speakers	10	66,7%	
Non-white representation	6	40,0%	African and Asian
Represented continents	3	42,9%	Africa (Jo Saxton), Europe (Dr. Krish Kandiah), America (Craig Groeschel),
Cross-cultural and -contextual experience	15	100,0%	Global speakers, global compagnies, traveler (bear Grylls), immigrant (Jo Saxton), diverse occupational background (Danielle Strickland), diverse clientele (Patrick Lencioni), Cross-contextual work as a mayor (Aja Brown), social-entrepreneurship (making money of fashion and developing female leaders, Liz Bohannon), international speaker and consultant (Dr. Krish Kandiah), career shift

			from corporate to consultant (Jia Jiang), researcher (Jason Dorsey)
Different areas of expertise			Leadership within: Church, Social work/justice, business, consultancy (innovation, teambuilding, spirituality, character, negotiation children/family, youth, psychology), life experiences, entertainment.
Vocations (overlapping)			
Religious	3	20,0%	pastors, church staff, Christian spiritual coach
NPO's	3	20,0%	social entrepreneurs (female leadership equipment, justice advocate, adoption- and foster care initiative)
Business - for profit	7	46,7%	Sports, fashion, marketing, CEO's, consultancy (leadership, negotiation, culture), entertainment
Government	1	6,7%	Mayor
Freelancers	10	66,7%	TV-host/adventurer, coaches, blogger, advisors, authors

As is evident in the model and the previously given examples the speakers have a very diverse background. Because the backgrounds of the speakers are so diverse it is easy to derive that it is intentional. A third of the speakers are women, and 40 % of the speakers are non-white (for comparison the US has 23,7 % non-white inhabitants (United States Census Bureau, 2019)). All speakers had experience with different cultures and contexts. Many were working in global firms, some had lived in several countries, and many were international speakers. Others had transitioned from one vocation to another or held several at once for example as authors, speakers, and leaders in firms or churches. 5 vocations appeared through the analysis: religious, NPO, business, freelancing, government. Some of the vocations overlapped such as freelancers who were authors and had other vocation within business (DeVon Franklin). Or a pastor who was also an author and a justice advocate (Danielle Strickland). The represented vocations and areas of expertise were very diverse covering a very broad spectrum of interests, backgrounds and leadership cultures and contexts. Just looking at the business vocation there are speakers leading in the contexts of sports, fashion, and entertainment. Other representing areas are social justice, social entrepreneurship

such as aiding African women in business (Liz Bohannon), charity (Dr. Krish Kandiah), and multiple leadership consultants (Global Leadership Network, Program for Global Leadership Summit in Chicago in 2019, 2019, pp. 4-8).

Global Leadership Summit Program 2020

The Global Leadership Summit in 2020 was in many ways different because of the pandemic with many local conferences going online instead of having their usual conference settings (Global Leadership Network, Evaluation Mexico GLS 2020, 2020). But GLN still had a full program to offer their conference participants whether they followed the conference in person or online. The introduction to the conference was based on the "uncertain times" that we can easily assume refers to the pandemic and the changes that followed globally. It could however also refer to other local or national changes such as the murder of George Floyed. Nevertheless, the focus is on how "leaders see possibilities where others see limitations". A second focus is on how the leader has an opportunity to invest in themselves as a leader and impacting their respected leadership context thus reflecting the motivation from the GLS 2019 (Global Leadership Network, 6 Themes to Expect at #GLS20, 2020).

The GLS 2020 in Chicago presented 15 sessions just as they did in 2019. Again, the speakers and topics were diverse and relevant in multiple if not all cultures and contexts where leaders operate. 6 topics of the year were: *resilience, innovation, intentionally re-thinking, leading in difficult times, building trust,* and the re-runner *grander vision* which are the inspirational testimonies (Global Leadership Network, 6 Themes to Expect at #GLS20, 2020).

GLS20
- Resilience
- Innovation
- Intentionally Re-Thinking
- Leading in Difficult Times
- Building Trust
- Grander vision

Figure 12 Topics for GLS 2020

The importance of the topic *Resilience* is based on "difficult times" and the need to dig deep and develop grit and resilience. To speak on this GLN brought in KaKá, a Brazilian soccer Superstar, to discuss how he handled pressure, setbacks and injury and developed resilience. Sadie Roberson Huff, a social media influencer, shared about developing resilience in relation to growing up in the public eye. Marcus Buckingham talked about his research within resilience. *Innovation* is about intentionally bringing an organization into uncertainty as

visionary and creative leaders. Pastor Craig Groeschel (a regular) talked about challenges of the old ways not working anymore and "breaking through to new growth". Director of Nike, Beth Comstock, addressed innovation. The topic *intentionally re-thinking* is about how complex times call for strategic and logical thinking. The speaker Biship T.D. Jakes challenged paradigms and discussed migrative leadership, while Rory Vaden discussed how to think about and multiply time. The GLN introduces the topic *leading in difficult times* by highlighting leaderships to be essential and critical role in difficult and disruptive times. To speak on this topic were Dr. Tomas Chamorro-Premuzic, who talked about the six necessary traits for leading in a crisis, and Nona Jones, who talked about "why playing it safe is insufficient" (Global Leadership Network, 6 Themes to Expect at #GLS20, 2020). *Building trust* is called "the currency of leadership". GLN argue that gaining trust from the follower will allow the leader "to inspire them to action". Speaking on this is are professor Amy Edmondson, who spoke on "key practices to create psychological safety" for the team, Lysa Terkeurst, who discussed obstacles for leadership and relationships and how to get past them, and lastly behavioral expert Vanessa Van Edwards, who taught on making a positive impact on people though balancing warmth and competence (Global Leadership Network, 6 Themes to Expect at #GLS20, 2020). The last topic, *grander vision*, is the same as 2019 but with 3 new stories (Global Leadership Network, 6 Themes to Expect at #GLS20, 2020). The highlighted story in the program is of an 18-year-old young man from Venezuela (Global Leadership Network, 6 Themes to Expect at #GLS20, 2020), which adds to the global nature of the content since many of the speakers are US based.

The topics could again be divided into the 3 areas: skills, character and values, and inspiration. The skills generally revolved around the ability to navigate strategically in the current situation and to steer towards the future and creating a security for the followers (Amy Edmondson). The character is more about building the leader's stamina through resilience and but also traits that are necessary for a leader in crisis (Dr. Tomas Chamorro-Premuzic) and being visionary and aiming for higher ground (Craig Groeschel). The values also that are in play this year the focus more on the leader than the followers compared to the conference in 2019. But still, it is about the person and not just about the product. There is a focus on inspiring, motivating and creating safety for the followers, which while it requires skill illustrates the value of people being more than just resources. Unless it of cause is for the purpose of them to work harder. But we have no reason to jump to that

conclusion. Lastly the inspirational aspect, which has already been mentioned, is most clearly seen in the topic "grander vision", where stories are shared about impacting the world. The speakers could also be considered stories of inspiration since they generally give examples or base their sessions of their own stories. Perhaps apart from the researcher (Global Leadership Network, 6 Themes to Expect at #GLS20, 2020).

I will give an overview over the backgrounds of the speakers in the Global Leadership Summit 2020 in the following table.

GLS speakers Chicago 2020

	Number	Percentage	Examples
Number of sessions:	15	100,0%	
Female speakers	6	40,0%	
Male speakers	9	60,0%	
Non-white representation	5	33,3%	
Represented continents	3	42,9%	South America - Brazil (Kaká), Europe - England (Dr. Tomas Chamorro Premuzic), Noth America - US (Vanessa Van Edwards)
Cross-cultural and -contextual experience	15	100,0%	Global speakers, global vocation, global company, global research, global following/target group online, cross-professional speaker
Different areas of expertise			Church leadership, app-development, authors, speakers, professor, soccer player, UN-ambassador, entrepreneurs, social influencer, worship leader (Christian music), sports, research, faith-based partnership, Cristian female empowerment (Proverbs 31 Ministry/Lysa Terkeurst), psychology, behavior, journalism (Paula Feris)
Vocation (overlapping)			
Religious	6	40,0%	Pastors, Global Faith-Based Partnerships (Nona Jones), Proverbs 31 Ministries (Kysa Terkeust), podcast on faith and spirituality (Paula Faris)

NPO's	3	20,0%	The Potter's Hours (T.D. Jakes' humanitarian organization), Global Faith-Based Partnerships (Nona Jones), Proverbs 31 Ministries (Kysa Terkeust), Consultants
Business - for profit	8	53,3%	Soccer player, Director of Nike (Beth Comstock), consultants
Freelancers	13	86,7%	Writers, social media influencers
Education	4	26,7%	Harvard professor (Amy Edmondson), researcher (Marcus Buckingham), professor (Dr. Tomas Chamorro Premuzic), behavioral expert (Vanessa Van Edwards)

The table shows that the speakers for the Global Leadership Summit 2020 still shows a diverse group of speakers. There is a slight raise of female to male speakers which might be insignificant as it is only one speaker of the opposite gender. In the same way there is a decline in non-white speakers which is only by one person being white. For both gender and race the differences can be because of availability and desired speakers but I don't have enough information to draw a conclusion on this. But it also does not change the fact that the speaker group is still very diverse. GLS 2020 does not have any government speakers, but it does have several researchers and other people connected to the educational sector. There are a lot more speakers from the religious vocation, which might be explained by the fact that the speakers from the NPO vocation are also religious, which was not the case the prior year. The business vocation is very similar but does include the 4 researchers from the educational vocation as they also function as consultants. The high number for the freelancers is explained by the fact that 13 out of the 15 speakers have written books compared to 10 in 2019. The diversity in the background is similar to the speakers in 2019 although in different areas and with 4 times as many researchers as the year prior (Global Leadership Network, Global Leadership Network US Program 2020, 2020, pp. 2-15).

7.3. Interviews

The analysis of the interviews gave many insights into how the GLN works as an organization when it comes to leadership development on a global scale. I have structured my findings into to several themes and will end this section with a summary of my findings.

The several quotes from the interviews can be found in the transcriptions in the appendix. The quotes have been colored green in the appendix for an easy review.

Interviewee backgrounds

The interviewees each gave insights based on their different work within the organization and based on their respected cultural and contextual backgrounds and experiences. Here I will briefly sketch out the interviewees' backgrounds.

Scott Cochrane is one of the vice presidents of international ministries in the Global Leadership Network (GLN). His responsibilities involve the growth of the international Global Leadership Summit (GLS). His work GLS begins with a personal experience from the conference that where personally experienced the impact of how leadership development (and God) can impact a community which sparked a passion to see this transformation elsewhere. (We will return to this story and the "God-factor" in a later section.) Scott's experience led to him working with GLN on a national basis in Canada and on a global basis in Chicago, USA, where he has been for 9 years. In his work he draws on his international experience of being a Canadian now living and working in the USA. His Canadian background as an asset for global networking as Canadians in general have a very good reputation worldwide. He has a good understanding of culture and context being different from country to country, which is seen in how he describes the church contexts in Canada, Europe, and the US (Cochrane, 2021, pp. 13-15).

Carlos Arroyo is the executive regional director of Latin America which in GLN includes the Spanish speaking parts of the Americas and the English-speaking Caribbean. So that includes everything south of and including Mexico – except for Brazil which belong in a different group because of the size and language difference (Portuguese) (Arroyo, 2021, pp. 27-28). The Latin American region has about 45,000 people combined at their summits. His role is "to coordinate with them and make sure that all the leaders and initiatives that we're having are aligned to our vision" and ensure that they are "producing part we call a wow-event a wow-experience (Arroyo, 2021, p. 29)". He is originally from Costa Rica, has lived in Panama, but currently live in the Dominican Republic, and including his 9 years of work with GLN within Latin America he has a lot of cross-cultural and -contextual experience which he uses to help local teams (Arroyo, 2021, pp. 27-28).

Binu Varghese is the national director for India. The country has grown from 16 to 100 summits which attracts about 25,000 people in 52+ cities in the 9 years Binu has worked with the GLS (Varghese, 2021, pp. 39, 44). "My role involves (…) giving direction, leadership and networking and connection and partnership with various churches and organizations across this country (Varghese, 2021, p. 39)". And (….) especially connecting with the key leaders and also overseeing the both the leadership and the execution of vision and execution of the summits (Varghese, 2021, p. 39)". He attends the summit in Chicago and partakes in the selection of the GLS content for his country's summits (Varghese, 2021, p. 39).

The organization of the Global Leadership Network

The interviewees gave detailed accounts about how the Global Leadership Network is structured as an organization. GLN has volunteers all over the world and some paid staff in the regional and global teams (Arroyo, 2021, p. 28).

The Global Leadership Summit started in the US. In 2005 they started to expand internationally (Cochrane, 2021, p. 16). As part of the international expansion, they had several considerations regarding bridging the cultural and contextual barriers and ensure that the leadership content was still relevant and applicable. Firstly, they concluded that they "simply could not take the entire two-day US summit and parachuted into all these other countries" because "there would be almost no cultural context where that would work" (Cochrane, 2021, p. 16).

So, they put a lot of thought into developing an organizational structure that would include local leaders, who had an understanding of and ability to work with and facilitate within the local culture and context (Cochrane, 2021, p. 16). A key part of the model was the decentralization of the organization. The purpose was not to find salesmen for the conference. "It was not a product from the United States that we were exporting (Cochrane, 2021, p. 16)". Instead, the relation is a partnership who has a sense of ownership in the conference. GLN relies on their local leaders' abilities to understand and work in their respected cultures and contexts. They trust them to be able to facilitate the leadership development in a way the makes the global content relevant and applicable in the local situations. For this reason, the partners are chosen carefully, and steering committees were developed.

GLN makes an effort to assure that all the partners are likeminded, kingdom focused and shared the vision of being able to transform their respected country (Cochrane, 2021, p. 16). The country partners are Christian (Varghese, 2021, p. 51). In Latin America, they would specify it as an Evangelical Christian i.e., not a catholic and there it is usually a pastor (Arroyo, 2021, p. 29). It is important to find key leaders in the community (Varghese, 2021, p. 45). "These tend to be highly influential leaders and again they provide the necessary contextualization also (Cochrane, 2021, p. 20)". In India, the leaders also work as gatekeepers as they have a high influence. The leaders are crucial because as Binu explained "in some cities, if the pastor don't announce, nobody will come. It doesn't matter how much publicity you do for GLS if the pastor or the leader of the Church doesn't announce, people will not come. They need an approval (Varghese, 2021, p. 45)".

The partners need to be "somebody who's very passionate about leadership development (Varghese, 2021, p. 46)" so there is a drive to develop leaders for more than a couple of years. GLN would then provide the "tool" or give the "gift" of the conference and work with the local partners to provide cultural context. This is done by giving them training and supporting them in the use of the GLS to achieve their vision (Cochrane, 2021, p. 16). The training includes training in facilitation and production in order to create wow-experiences at the GLS (Arroyo, 2021, pp. 29-30). Another important area is the continuous refocusing on the why-statements to stay on track and not slip into a distraction of just getting higher attendance (Arroyo, 2021, p. 36). They also work with them on the different elements of the conferences inviting them to interact. They have discussions and they listen while giving authority and ownership to the partners (Varghese, 2021, p. 44).

GLN maintains a clear and highly respected brand that is recognized by its high-quality leadership development. This brand stays the same in all the different cultures and contexts that GLN works in. For example, when GLN adapts the conference for the Mongoloid culture and context in North-East India (Varghese, 2021, p. 43). In some areas the conference doesn't adapt but the people adapt to the conference. This is the case in Inda with regard to the counter-cultural fixed time aspect. "Our conferences start on time which is not very common culturally speaking in India (Varghese, 2021, p. 44)". People know that "the GLS will start on time, and it will finish on time (Varghese, 2021, p. 44)".
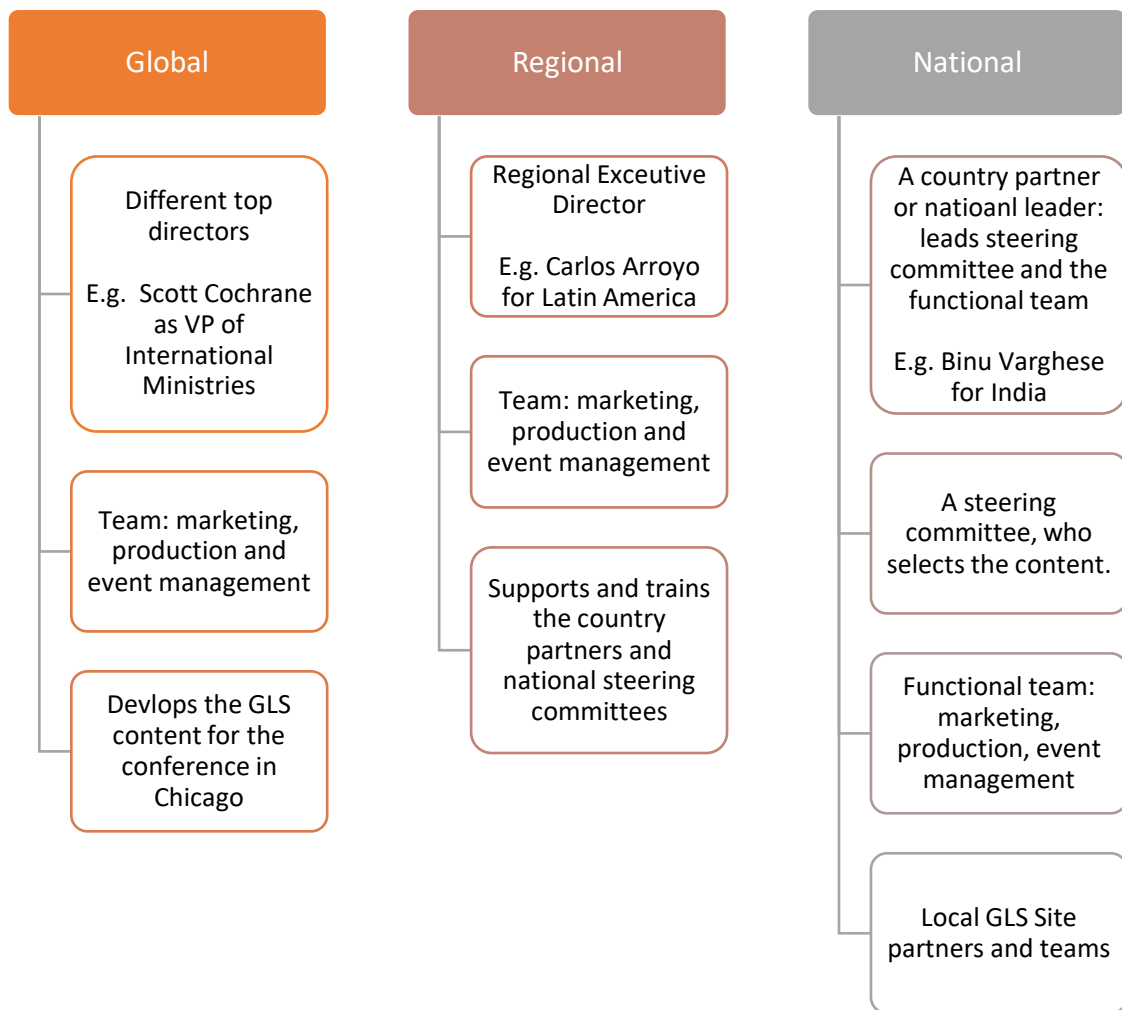
Figure 13 The organizational levels of GLN

This model above illustrates the 3 core levels of the organization: global, regional, and national.

On a global scale there are a number of different directors and teams. For example, a division on international ministry where Scott Cochrane as mentioned works (Cochrane, 2021, p. 13). There are also teams within marketing, production, and event management. And I have included the team that develops the leadership content for the GLS in Chicago in this level, since this is the content that will be used globally.

On a regional plan they have regional executive directors such as Carlos Arroyo. They regional directors usually have a team under them consisting of directors within marketing, production, and event management. Carlos Arroyo leads the Latin American region and has 5 staff under him located in 3 different countries. The role of the regional teams is to support, equip and train the country partners and the national steering committees. They prepare a suggestion for the country partners

to select the GLS content for their local events and meet with them to discuss the different perspectives and needs for the conferences. Part of the equipment of the national teams is also to take charge of the translations of the GLS content and prepare facilitation tips in collaboration with the country leaders (Arroyo, 2021, p. 28).

On a national level GLN has country partners and steering committees. The country partner is a recognized leader in their country. They are "the head of the steering committee and also is the head of the functional team who are the people who run the GLS; a producer, a marketing coordinator, and an event manager (Arroyo, 2021, p. 29)". GLN also aim to build a steering committee "Which is a kind of a board of directors of influential leaders who use their networks to promote the GLS across the country (Arroyo, 2021, p. 29)". The country partner is the head of this committee. Lastly there are also local site partners who facilitate the GLS in the different cities. They are under the leadership of the country partner and are in charge of practically carrying out the conferences e.g., prepare locations, food, host and facilitate (Arroyo, 2021, p. 29). (When I was a volunteer at the GLS in Denmark, that was the team I was part of).

Purpose of Global Leadership Summit

GLN is very clear about their vision. All the interviewees highlighted the same focus be they at the main office in Chicago, a regional leader, or a country partner. The purpose of the Global Leadership Summit is first and foremost to create an inner transformation in the leader rather than having a high attendance. The focus is not on giving the leaders skills to scale the career ladder (although a welcome result) but to equip leaders to led better where they are (Cochrane, 2021, p. 21). "What we're looking for is to ignite transformation to make the leaders improve their leadership skills to become better leaders (Arroyo, 2021, p. 35)" that will impact the people and organization around them and like an impactful wave that ripples through to the community and country. As the quote from Binu says: ""Leaders grow individually, but then their influence as it's always collective (Varghese, 2021, p. 48)". So GLS focuses primarily on the inner transformation and calls to action for an outer impact by influencing people.

Another purpose is to have a Kingdom impact (Cochrane, 2021, p. 21) i.e., advancing the Kingdom of God. While this is the general purpose of GLN, some countries are in contexts where the country partners have to be sensitive and considerate about their religious visions. This is the instance in India where "the Christian faith is not viewed as accepted as easily as in many other countries (Varghese, 2021, p. 49)" because of the different religious context. But the Christian faith is still a big part of the GLS in India as they only work with Christian partners (Varghese, 2021, p. 51) and prioritize worship in the locations where it is appropriate. They are very mindful about not having a worship session in the conferences that are primarily mixed faith. Here they would just play a song instead (Varghese, 2021, p. 41-42). But with Christian youth they would allocate a lot of time. "We may have two sets of 30 minutes or. 25 minutes because youth really love having the time of worshiping together and singing to the great music so. The time allocated for worship is differ in each format depending on the audience that we're trying to reach (Varghese, 2021, p. 42)"

It is important for the GLN that their partners have ownership in their conferences. For this reason, the GLN asks and works with their partners to create national why-statements which must in some way align with the organizational vision (Arroyo, 2021, p. 36). The process of creating the statements is done "prayerfully" and with a focus of it being specific so that the vision is clear and there is a target to aim for (Cochrane, 2021, p. 17). This is an example of a why-statement from Lithuania. According to Scott they among other things want "to see the eradication of unwanted teen pregnancies, to lower the divorce rate, to reduce the incarceration rate in prisons (Cochrane, 2021, p. 17)". Another example is India's why-statement described by Binu: "We want to inspire credible Christian influence across all walks and spheres of life (Varghese, 2021, p. 42)". In short what GLN wants to see is people transformed and create an impact where they are.

The primary target group of the summit is Christian leaders, but they have expanded their target group over the years to include leaders within the sectors of business, education, healthcare, government, among others (Cochrane, 2021, p. 15). Some of the conferences have mixed target

groups, while other conferences are sector specific (Varghese, 2021, p. 40). The way the conference is made also allows GLN to develop leaders in big cities like Chicago and "even to leaders who are in the remote, rural suburban areas and that is a great opportunity for a lot of them (Varghese, 2021, p. 43)". Here is an example of how the GLS has impacted a woman so much that she changed her vocation:

> This woman in India was afraid of following her passion and call to do something in India for people had health challenges. After attending the conference, she gained confidence and her fear was gone. "She went on to start a small health clinic. It went on to become a 50-bedded hospital. Now she owns a 250-bedded-hospital for people who are affected by you know the Ganger in wounds. That region has a lot of people in the amputating their legs. But then she has come up with the medication and the plan and a program that has saved at least 20,000 people (Varghese, 2021, p. 50)".

Scott also shared a personal testimony of how attending the GLS had a significant impact on his personal life as well as the church he was a leader in. Concretely that impact was seen in that the leaders "began to see the potential of (..) of what God could do in and through the local church if the leaders were more fully equipped and had a stronger vision (Cochrane, 2021, p. 14)". The key points being having a grander vision in part by seeing potential, growing as a leader by being equipped, and lastly the confidence in what God can do (Cochrane, 2021, p. 14). Scott and the leaders kept coming back to the conference, they grew in their leadership, and they applied the leadership teachings in the church. The result was that the church within a few years "became a high impact, highly relevant church" with "noticeable, a discernible relevant difference" in their community (Cochrane, 2021, p. 14). The church grew from 300 church members to 3000. As a side not Scott mentioned that is very uncommon to have such a big church in Canada. In other words, it was in contrast to their culture and context. Scott explains the growth and impact is the church happened "because through our growth and leadership, which happened to happen through the Global Leadership Summit, we began to understand what God could do through his church if it was being well led (Cochrane, 2021, p. 14)".

He thus highlights importance of God working through the leaders to impact people which I have illustrated below. I describe the influence or impact of God in any given situation as the "God-

factor". In this paper we are talking about how God works through the leaders and leadership development. This is not that cannot be proven or disproven but is nonetheless a significant belief that is part of the takeaway from the conference. The better the leader the more God can work through them to impact people and thus multiply the impact for example peoples' lives which is in Scott's story is seen through a growth in church membership.

Developing and selecting leadership content

In the US, the GLN team selects the speakers and topics of the Global Leadership Summit in Chicago. The global audience informs the speaker selection, but not to a degree where speakers or topics are deselected because they might not work in specific cultures and contexts. The leadership lessons must be able to speak on global leadership themes that to a large degree can work anywhere and everywhere. This includes skill development speaks on general leadership topics such as teambuilding or character related topics such as humility (Cochrane, 2021, pp. 18-19).

The whole conference reflects the Christian foundation of the organization. So, while the speaks are on leadership and not preaching, the speaks must also not contract or speak against the beliefs of the organization. This does not mean that all speakers are Christian. Non-Christians are simply asked not to speak on theology. As Scott says: "we'll let the pastors teach on theology, right. You [non-Christian speakers] teach us on your area of leadership expertise 'cause that's why we brought you here (Cochrane, 2021, p. 19)". In this way the Global Leadership Network maintains the "balance between being unapologetically Christian and yet hopefully in no way offensive to anybody from a non-faith background (Cochrane, 2021, p. 19)". Authenticity is important to them.

The speakers are mostly American, but they are increasingly including more international speakers e.g., the Brazilian soccer star Kaká. GLN also aims to have a diverse line up of speakers in relation to back grounds, and also having a healthy balance of gender and ethnicity. The Global Leadership Network help the speakers be prepared to speak to address a global audience "so that the content they're delivering has a clear path to the hearts of our listeners (Cochrane, 2021, p. 24)". Scott says: "What we recognize is that we know our audience and we want them to be successful in connecting with our audience as well (Cochrane, 2021, p. 23)".

One of the areas that they work with is ensuring that the speakers "stick to themes of a global nature" as mentioned earlier (Cochrane, 2021, p. 18). It is not about micromanaging the content

but is about creating relevance. "It's their talk but we will work with them on their drafts of their talk and so on to help them structure their talk and provide the content that's going to be most relevant, to be helpful, and impactful for our audience (Cochrane, 2021, p. 23)"

Another is to remove any distractions that can take away from the speak and help the message come across by giving alternatives. Distractions could be humor and references that are not globally understandable. For example, inside jokes or references that are only local or national known e.g., local events. Another distraction could be inappropriate appearance e.g., addressing clothes or tattoos. Here are 2 examples:

> The first was the speaker Chris Brown who wore sandals when he taught. "For many of us it is no problem, and his talk was great. But some pastors, some partners in some countries, this deselected – did not choose Chris Brown talk because of his sandals. Because some people in the audience would feel offended or for them this is an offense. (Arroyo, 2021, p. 31)"

> Another speaker, Danielle Strickland, "had some tattoos and they are noticeable on the video. So, some pastors and some partners did not choose because in many places Christians believe that tattoos are not correct." She was deselected by some countries even though her talk was great (Arroyo, 2021, pp. 31-32).

The GLN team tries to avoid these factors that can block a good speak from impacting thousands of people. They do this through conversations with the speakers and are able to develop or enhance the awareness of own and global culture and context for many of the speakers (Arroyo, 2021, pp. 31-32).

The purpose of the Global Leadership Summit is not to address or solve local cultural and contextual issues, but to transform individuals who can then impact the local community. Therefore, the theoretical cultural and contextual factors defined by Hofstede and Maruyama is not directly relevant to the themes chosen for the conference. They don't' really "intersect" (Cochrane, 2021, p. 21). They are focused on is the leaders' personal growth by: "growing the heart, growing the character, and certainly growing some of the skills of the participants, but the end game is their own transformation (Cochrane, 2021, p. 20)". Scott recognizes the real aspect saying: "I think a case can be made for those perspectives but when we entrust the GLS to people from that country, they are

already very well aware of the dynamics in their country (Cochrane, 2021, p. 20)". Since they do not have political stances on these issues or universal solutions, and as Scott says, they might not "even have a voice into any of that (Cochrane, 2021, p. 20)". So instead of considering the local issues for the global content development, GLN addresses these issues when the conference is transferred from Chicago to the various local conferences with their highly competent and knowledgeable partners, who can address the issues in the situation where it is relevant (Cochrane, 2021, pp. 20-21). This is another way that the decentralization of the organization comes into play. It is not simply a mass-produced conference but a that is also adapted to fit the local cultures and contexts.

When the country leaders and their teams choose the speakers for their conferences, they consider two things. Firstly, they consider their why-statements. The topics that they choose should in some way help them get closer to their vision of for example make Christian leaders more credible. A second thing they consider is the culture and context. Firstly, because many contexts work with one-day conferences and thus only 6-8 speaks (Arroyo, 2021, p. 31). And secondly that despite the cultural and contextual preparation and consideration some speaks will still not relevant or appropriate in all countries. If a speak does not work in the local GLS it is simply deselected in favor of another option (Cochrane, 2021, pp. 16, 18). Sometimes it is because it is not relevant. Other times it is because it is not appropriate such as the examples given on the sandals and the tattoos. But it could also be the topic (Arroyo, 2021, p. 31). For example, there was a speak about totalitarism which would not work for the GLS in Cuba. "Because obviously we will have problems with the government. And in Cuba we work with permission. We do it by the book. We do not go on the black market, so we have to respect the rules (Arroyo, 2021, p. 31)". There was also an example of a speaker who was deselected solely because she had a controversial past in the US government that would not go over well in that respected country (Arroyo, 2021, p. 31). The selectors for the international conferences, unlike the content developer for the summit in Chicago, have to be very mindful of what their local context and culture is. If they are not, it can have huge consequences on the relationships to the governments and for the success of the conferences. However most contextual and cultural differences can be explained through the facilitation (Arroyo, 2021, p. 32). But the speaks just have to pass the first two barriers to get there.

It is important for the GLN that the countries in general choose speakers who represent a wider range so that they speak to a wider audience. "For example, we do not accept when they choose
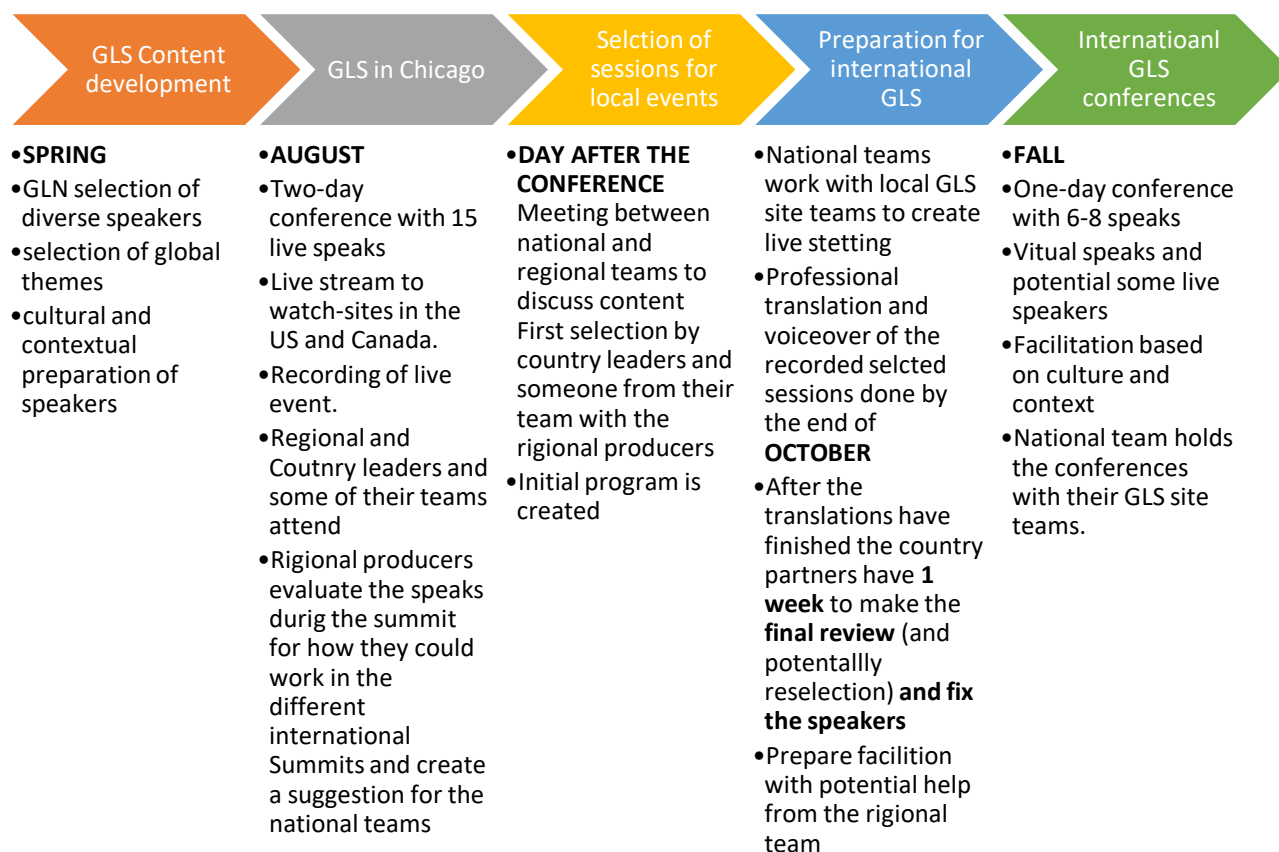
only men to speak in the line-up. We don't want them to only choose those speakers for Christians. Now we want to balance in content. (Arroyo, 2021, p. 33)". But it is on a case-by-case basis as there are some rare occasions where GLN might discuss with the steering committee why they deselect certain speakers that they believe are of a "biblical value" (Cochrane, 2021, p. 23). They won't impose the speaks on their partners' conferences, but they will start a conversation. While GLN encourages diverse leadership not all the cultures and contexts embrace diversity which can create tension or conflict. Often the partners of GLN are on board with the leadership values and views, but if their respected culture and context isn't that can be an obstacle for choosing certain speakers (Cochrane, 2021, pp. 22-23). Scott says that the local leaders "simply have enough self-awareness to know this is going to be a real problem here and we don't want to be an agency of division (Cochrane, 2021, p. 22)". An example could be that female leadership can be an issue for some conservative Christians (Cochrane, 2021, p. 22). It can be dividing to bring such a speak, but controversy can also be an agent for conversation and change. It can be an opportunity to challenge the paradigm (Cochrane, 2021, p. 23).

> Another example of this was a speak from Bono where he "scolded our audience for the inactivity of the churches outside of Africa weren't doing anything to alleviate the suffering in Africa (Cochrane, 2021, p. 22)" In a gentle and clear way he stated that it was unacceptable. That created a lot of discomfort. When Bono returned as a speaker 3-4 years later, he shared how he was amazed by how people had responded to his message and acted upon it. "And today the church has emerged as one of the most effective agencies for aids relief in Africa and this is not the only reason but a big part of that had to do with 15 years ago bono calling out people (Cochrane, 2021, p. 23)."

This illustrates that the right amount of discomfort can be good but too much can alienate the audience. So, the selection of requires "discernment" and "responsibility" (Cochrane, 2021, p. 23).

Developing the Global Leadership Summit

I have made a model to explain the process of how the Global Leadership Summit is made globally.

GLS Content development	GLS in Chicago	Selction of sessions for local events	Preparation for international GLS	Internatioanl GLS conferences
•**SPRING** •GLN selection of diverse speakers •selection of global themes •cultural and contextual preparation of speakers	•**AUGUST** •Two-day conference with 15 live speaks •Live stream to watch-sites in the US and Canada. •Recording of live event. •Regional and Coutnry leaders and some of their teams attend •Rigional producers evaluate the speaks durig the summit for how they could work in the different international Summits and create a suggestion for the national teams	•**DAY AFTER THE CONFERENCE** Meeting between national and regional teams to discuss content First selection by country leaders and someone from their team with the rigional producers •Initial program is created	•National teams work with local GLS site teams to create live stetting •Professional translation and voiceover of the recorded selcted sessions done by the end of **OCTOBER** •After the translations have finished the country partners have **1 week** to make the **final review** (and potentallly reselection) **and fix the speakers** •Prepare facilition with potential help from the rigional team	•**FALL** •One-day conference with 6-8 speaks •Vitual speaks and potential some live speakers •Facilitation based on culture and context •National team holds the conferences with their GLS site teams.

First the leadership content is developed in Spring for the conference in Chicago with Global themes in mind and without major consideration to local contexts. This includes the preparation of the speakers and is made by the global team.

Then the Global Leadership Summit is held in Chicago in the US with live speakers and a live stream throughout the US and Canada, and the speaks are recorded. (Arroyo, 2021, p. 29). It is a 2-day conference with about 12-15 leadership sessions (The program analysis show that they had 15 talks in 2019 and 2020) that are run back-to-back without facilitation (Varghese, 2021, p. 40). Regional and country leaders attend with their teams and steering committees. It varies how many come and usually not all country leaders are able to come. All teams review the speaks and enjoy the experience. The regional producers prepare suggestions for the national teams.

The day after the conference the regional leaders' and their producer meets with the national representatives i.e., the country leader and typically their producer. They discuss what speakers they would like to have for their conference based of the suggestions made by the regional producer and the considerations of the national team (Varghese, 2021, p. 39). It is the country partner and their team that ultimately decide what speaks to use and the regional team has a supporting role. The speaks are chosen based on the country's why-statement and based on the cultures and contexts that the conferences are held in. That day they agree on an initial program which typically consists of 6-8 speaks, and the translation process for begins (Arroyo, 2021, pp. 32-33). The translation and voiceovers are professionally made and of high quality. Major languages like Spanish gets a voiceover. The Latin America region has about 45.000 participants for example. Smaller languages like Danish will get subtitles. Some of the people who do the voice overs also work in Hollywood (Arroyo, 2021, p. 29). The translation also includes different written material (Arroyo, 2021, p. 29).

Then the different national teams prepare their GLS in their respected countries in all their locations. If possible, they add local speakers. In the end of October, they receive the translational content and make final selections. The national teams have one week to review the content and make final selections or deselections. This might be based on the translation or a new understanding of the speaks. Since many of the country partners are not native English speakers the interpretation of the speak might change once they hear it in their native language. "Because is even some of them speak English, when we have it in Spanish when we were understanding it's easier (Arroyo, 2021, p. 33)". And then the speak might no longer be relevant. In the major languages such as Spanish there are typically several other speaks that the country partners can choose from if they want to change their program. But after that week, the speaker line-up is set. The line-up may include local speakers as well and local inspirational stories. As part of the preparation the regional team also works with the national teams on facilitation questions and contextualization into their cultures and contexts.

In the fall the respected countries have their GLS in their different locations. For example, India has 100 bigger and smaller GLS sites with about 25.000 attendees (Varghese, 2021, p. 39). The conferences setup varies from country to country and from site to site. In India they typically have a one-day conference from 9.30 to 4.30 "because generally 9-5 is in an office timing" in the country and it's the expectations people have in that context (Varghese, 2021, p. 40). Usually, the different

sites are ales divided it by sector even though there are some "premier edition" GLS that are for everyone. They usually have 5 – maximum 6 speaks at the conference because they cannot fit any more speaks in as they spend time on facilitation which is essential for the cultural and contextual understanding (Varghese, 2021, p. 40). The recorded speaks are introduced by a live host or facilitator and then watch virtually – unless it is a local live speaker. The speak is then followed by facilitation. The live setting also usually includes a worship session and 3 breaks with tea and lunch (Varghese, 2021, p. 40). Many of the elements of the GLS is localized such as having a local band and facilitator and familiar foods and buildings.

Wow-experience and facilitation

A WOW-experience is a way to work around the video aspect of the conference, so people still want to come to the conference rather than simply watch it at home. In the same ways that theaters are creating an experience that makes people want to go to the theater instead of watching the movie at home. "We made a difference regarding using programming, using live worship, and also using (…) live facilitation. We have the material that is produced after the summit with some five to six questions that help you grow with a talk (Arroyo, 2021, p. 30)". GLN spends time on teaching local partners on how to create a WOW- Experience. "The way they perform the way that they produce their local events usually are not as good as we expect. So, we with train them in order them to learn how to produce what we call a wow-experience (Arroyo, 2021, p. 30)".

Binu also discusses having a high-quality summit, but he emphasizes the importance of context. "We also see how do they a conference, but we will definitely be one level higher than how they will do. But we will not make it 10 or 20 levels higher (Varghese, 2021, p. 43)". If the conference is 20 times higher than the norm then people can end up losing the connection and the conference can feel "foreign" and be partially rejected (Varghese, 2021, pp. 43, 50). "One of the biggest threats for a moment like Global Leadership Summit is it can be seen as a western event (Varghese, 2021, p. 50)". They combat this by having many local elements.

One of these elements is the physical framework. GLN tries to match the expectation of the target group and then raise the level a bit more. This means that "the Marketplace Summit happens in the five star or a three star hotel (Varghese, 2021, p. 43)". But that would be out of place for the people in a rural area. Even if they had the finances it would seem like "an outside conference coming in

(Varghese, 2021, p. 43)". So instead, they partner and "use their facilities" and "their resources" (Varghese, 2021, p. 43). This creates a sense of it being their conference.

They also "involve local leaders in the discussion, finalizing planning, execution in the summit itself (Varghese, 2021, p. 51)" They ensure a place for talking, reflecting, and listening to others' takeaways. And lastly, they prioritize having local quality facilitators who are "able to break it down to the local setting in local contexts (Varghese, 2021, p. 51)". This creates ownership for the listeners as well (Varghese, 2021, p. 51). The facilitation is highly valued by the listeners whose general complaint is that it isn't long enough. But it is not possible unless they cut out some speaks. "The GLS in our countries wouldn't be successful if we do not have facilitation (Arroyo, 2021, p. 35)".

As mentioned, for the international GLS the sessions are shown virtually, and the facilitation plays a very important role in the audience's experience of the conference.

We have already discussed the importance of the themes and speaker preparations which helps the speaks be relevant outside their own culture and context. Now the translation is also part of the facilitation as it helps the speakers understand the speak better. And the languages also reflect different cultures. For example, in India where they translate to 5 different languages which comes with their own sets of culture and contexts (Varghese, 2021, p. 46). In the translation and voiceover process the speaks quality is improved and distractions are ironed out (Arroyo, 2021, p. 33). Here are 2 examples of how the work with the translations:

> They might add intensity for a speak: "For example if it is very low intensity but the content is very good. So, what they tried to do is they try to put an interpreter with energy into the talk. The lack of energy from the speaker does not damage it because the content is very good" (Arroyo, 2021, p. 33).

> Another example is an insinuated reference of something that will not work in the desired context. For instance, "once Simon Sinek mentioned briefly that he was supporting the LGBT movement. He did not say that so openly, but it was understood from what he said. So, what we did was that when we dubbed that part of the talk our team changed how it was said to avoid the conflict. (Arroyo, 2021, p. 32)". In other words, they rephrased what he was saying. It is about "trying to stay true to the idea but not exact example that he said just insinuating that he was backing up that movement (Arroyo, 2021, p. 32)." Simon

Sinek was not making an example about LGBT and did not mention it directly, but the hint of it would have stopped the speak from being shared at certain international conferences.

So, when translating they have to be careful to only change minor things that are irrelevant to the message but enhances the possibility of the message being heard.

Then there is the live facilitator, who is a local leader who helps "contextualize what they have learned. Why? Because most of the talks are very American". And as Carlos say: "we are not American (…) We are different. So, we're culturally different. Some of the things they say do not really apply to our reality (Arroyo, 2021, p. 30)". Therefore, they spend a good amount of time during these conferences to introduce and facilitate the cultural and contextual understanding and adaption. As Scott argues a simple introduction of the speaker's name without the context would like not work (Cochrane, 2021, p. 18). Here is an example of facilitation from India:

> "The facilitator in India he got up at the beginning of the talk. And he said: "Now in this talk you're about to hear Jack Welch, who is a very well-known American businessman. He's going to talk about some themes, that could actually help us address some of the farming issues we have in our area here. So, I want you to pay attention to these concepts and so on and so forth". Then they watched the talk and then after the talk they said: "Let's have a conversation about this. What did you hear that facilitator said? What did you hear from Jack Welch, that you think is relevant to some of the farming issues we have in our area?" And all of a sudden people were starting to respond all over the place (Cochrane, 2021, pp. 17-18)".

The example shows how the facilitator (which is the host of the conference) first introduces the speaker and topic. They encourage to reflect on the applicability and adaptation already before the lesson begins. After the lesson there is another encouragement from the facilitator to reflect on the relevance and application in a conversational matter which can be for about 10-15 minutes depending on the site (Arroyo, 2021, p. 30). In India it is 15-30 minutes, but Binu also emphasizes how important the community is in the culture and how they work with a community learning (Varghese, 2021, p. 41). The facilitator "someone who is helping me navigate what I have just

learned and tries to go encourage me to make decisions to improve my leadership (Arroyo, 2021, p. 31)". In other words, the facilitation is very much about the inner transformation that is the vision for the Global Leadership Network. Therefor the facilitation is often also related to focus of the why-statement (Cochrane, 2021, p. 18) in that it connects to the local visions of the country partners. Another example of facilitation was of a speaker who spoke about what he had learned climbing a mountain and applying the experience to leadership. Because he used the image of the mountain as an integral part of the speak, they "provided to every team a picture of that wall [a mountain wall, that is difficult to climb] so that people could see and understand priorly. So, when they listened, they could really apply it (Arroyo, 2021, p. 35)". Carlos says it best when he says: "if it is not contextualized to the reality, it does not make any change (Arroyo, 2021, p. 35)."

7.4. Conclusion of analysis

The analysis of all the empirical data reveled how the Global Leadership Network develops leaders globally by having a strong connection to their organizational identity and purpose, and by creating excellent leadership content that they contextualize to the specific needs of the respected GLS sites. The main themes that I discovered through my coding was *Christian foundation*, *people- and purpose-driven*, *partnerships*, *cultural and contextual awareness and consideration*, *wow-experience,* and *facilitation*.

It was very evident in the interviews and on the website that GLN has a very clear idea about what they want to see and how they want to do it, and with whom. They have a clear focus on wanting to see leaders be transformed and that leading to a local impact. It is people oriented, not focused on numbers and money. It is strongly based on their Christian values but is not forced on anyone. The leadership content must coincide with the Christian values. Each country also has a personal vision that drives them forward and keeps them goal oriented. Everything is done based on the direction given by the why-statements and the Christian foundation.

GLN is also very clear about pursuing their vision through their Global Leadership Summit (and other initiatives). This includes high-quality leadership content that is tailored to fit both a global context, by having global leadership themes and speakers who are prepared to speak to a global audience, inspirational stories, and a local context as they prioritize to have the right setting and facilitation

that fit the local culture and context. In this way they are able to make the content relevant and applicable worldwide based on the same original global content.

They are very intentional with partnering with local leaders. They won't work with just anyone. They work with Christian influential leaders who share the same vision of developing leaders. These leaders have ownership over the conferences that they lead. The partnerships give GLN the ability to tailor the leadership development in 1500 locations because the partners are part of the cultures and contexts.

The way GLN deals with diversity in terms of a multitude of different cultures and contexts are done in several ways. 1) The leadership themes are global meaning that they are trying to be universal. The these also reflect a diverse set of topics. 2) The speaks are contextualized a bit in the online program when people sign up for the conference. 3) The speakers are from diverse backgrounds e.g., sectors, countries, genders. They are highly talented leaders and are prepped to speak to a global audience. 4) After the summit in Chicago local leaders select content that is relevant for their respected cultures and contexts. 5) The recorded speaks are professionally translated and voiced over to enhance their quality and iron out minor distractions. 6) The speaks are reviewed again and reselected by the local leaders. 7) The local GLS are held in culturally and contextually suitable facilities with as many local elements as possible. 8) Is the facilitation of the speaks during the local GLS where the hopefully already relevant speaks are additionally contextualized. The Summit actually have 8 steps to ensure a wow-experience that creates an experience and cultural and contextual relevance and applicability. This all illustrates GLNs global awareness, consideration, intentionality, and adaption.

8. Discussion

So how does the Global leadership conference and the principles of the Global Leadership Network relate to the theoretical framework and the model for global development of leadership?

Theoretical themes	Empirical themes
• Cultural and contextual influences and differences • Cultural and contextual awareness • Communication • Adaption and applicability	• Christian foundation • People- and purpose-driven • Partnerships • Cultural and contextual awareness and consideration • Wow-experience • Facilitation.

Figure 14 Comparison of themes

Through the analysis I discovered that the Global Leadership Summit is following the theoretical principles for global leadership development. They are culturally and contextually aware and self-aware. They consider the cultural and contextual influences of leadership in praxis and leadership development. They also consider the cultural and contextual differences and work intentionally on enhancing understanding, adaptability, and applicability in whatever context the audience are from. They seek to make the conference relevant and create wow-experiences that enhances their outcome of the conference.

The Global Leadership Summit has structured their organization in a way that they are able inquire about, to know, and to adapt according to the local setting in order (Cochrane, 2021, pp. 16,20). This be because they work closely with local partners. This means that even though the content and the speaker is not native to the culture and context the local partners are well equipped to facilitate contextualization. This depends however on the content of the speak. Some speaks are not relevant but other are simply inappropriate in spite of the speakers being prepared for a global audience (Arroyo, 2021, p. 31).

The way the Global Leadership Summit develops leaders has many similarities with *the model for global development of leadership*. But it is on another layer of complexity because of the global scale of the conference and because of the organizational structure. Where the GLN has several layers of teams and both live speakers and virtual speaks, the considerations made in the model for global

development of leadership are based on a linear leadership development with only one speaker and one setting.

The GLS fist develops conference for the GLS Chicago and communicates it there, then they modify the content and communicate it again in more than 100 different countries. to compare the model for global development of leadership I will break down the GLS in two and discuss against my model for global development of leaders and based on the illustrations I introduced in point 6.

Figure 3 Global Communication of Leadership

Their first part is global content to a global audience yet mainly American. In order to be relevant, they choose global leadership themes, or as close to it as they can come. These include areas of character development, inspiration, and leadership skill principles (Cochrane, 2021, pp. 18-19). No themes that are complex but ones where the purpose is straight forward. They might have controversial themes, but they must relate to a global theme – something that is relevant and applicable worldwide. While it sounds like the leadership themes are universal it is only an aim for the speaks. In GLS's experience they will never be able to make all the speaks universally relevant and applicable (Cochrane, 2021, p. 16). It must also be mentioned that most speakers are American

and the main attendees at the conference in Chicago are American. So, while they are not considering local culture and context for this conference, they are still speaking into one.

To communicate appropriately they train their speakers in a way that hits all 5 om my communication points. Through this GLN demonstrates an awareness of cultural and contextual differences and a consideration in trying to get the message across on the listeners' premise. And they develop it in their speakers. As an example, I mentioned they will try to avoid sandals and tattoos. This illustrates their awareness of how appearance effect their communicating and with the acceptance and outcome of the leadership development. They develop the speaker by having a conversation about cultural and contextual differences. They also consider the language on the global scale by directing the speakers to not use references and jokes that only make sense in a local setting (Arroyo, 2021, p. 31). While there is no facilitation on the GLS in Chicago the speakers do have several illustrations as part of the speaks. These are inspirational stories and may be standalone videos or part of the leadership session. For example, when Bear Grylls discusses how his experiences on adventures are relevant for leadership. The storytelling aspect of the conference relates the four-stage leadership development method that Ogden (2003) as seen in Boyer (2019, p. 10) discusses. The whole principle is based on seeing what others do and then in baby steps start doing it oneself. While Ogden's method is more suited for leadership development in a mentor relation, the Global Leadership Summit is still able to inspire by using the first step: I do, you watch. This is a central part of the Grander vision theme – to inspire by example.

Figure 2 Factors of Glabal Development of Leadership

The first part of the Global Leadership Summit thus follows figure 2 and 3 very well.

Now second part of the conference, when they move the conferences into hundreds of different local sites, is a bit tricky. Here they do not create the content based on the target group's culture and context. They choose between the global themes and then they adapt it, so they fit their setting. This is the international local teams that attend the Chicago conference and select the speaks based on discussion with their GLN regional partners. They still use the same considerations and put a lot of time and effort into choosing the right speaks and making them relevant and applicable in their local session with their different target groups.

Here is one of the key things that separates the GLS model from my model. They have their why-statements, brand, and a Christian foundation. This is their own culture and context that influences the leadership development in a way that I did not account for in my model. They have built their conferences up around their why-statements, brand, and Christian foundation which informs their target group. This means they have a clear direction when they choose their global speaks in Chicago and it helps them determine what speaks are relevant apart from them being culturally and contextually appropriate. GLN's strong focus on their why-statements, brand and Christian foundation highlights the importance of not simply accommodating the listener's culture and context but the developer remembering and drawing on their own experience and agenda as it can be a strength for the leadership development which is evident by the success of the GLN organizational model.

Based on their vision, brand, and Christian foundation they select the speaks and because the selection criteria are the same the informs their conference participants the chosen speaks are already somewhat relevant. Then they add on to this with several layers of cultural and contextual considerations such as translation, local facilities, and facilitation as they are aware that western leadership theories and development are rarely easily adaptable or applied correlating with Mustafa and Lines's (2012) view on Anglo-American leadership research. This is their top priority as it is the thing that gives people a wow-experience that enhances their learning experience.

The facilitation hits the cultural and contextual aspects of figure 3 hard as it is about showing the differences in culture and context and inviting the audience into a discussion about adaptation and applicability. It is a time for reflection and discussion which aligns with Wernsing & Clapp-Smith's self-awareness (2013) and Mustafa and Lines' (2012) 3 mechanisms on cultural and contextual

influences on leadership and the necessary reflective process in the experimental learning. AS mentioned earlier that will happen for real when the participants apply the leadership development, but it is a good first step. It also aligns with Maruyama's (1974) cross-paradigmatic process of understanding and addressing differences and finding a new way of thinking – which in this case is about leadership. Since GLS's leadership content is designed with inner transformation in mind the transformation relates will to Maruyama's development of a new line of thinking that embraces known and foreign paradigms into a third new personalized paradigm. So, while the cross-paradigmatic process does not happen between the speaker and the participant it happens with the facilitator instead.

Interestingly enough the facilitation does not take place in the Global Leadership Summit in Chicago. While most of the attendees there would be Americans being taught by primarily American speakers, thus closer to each other in relation to a national culture, there is still a matter of contextualization. There are still church leaders who are learning from an FBI-negotiator and who are not receiving any help from a facilitator on how to contextualize this in their own context. This may limit their ability to apply it in their respected cultures and contexts. As they may come from other cultures and contexts that the speaker. It could be living on the countryside, in a suburb, or working within a completely different sector such as medicine or education.

The leadership content of the Global leadership Summit and the considerations and actions made by GLN regarding facilitation and bridging cultural and contextual differences, relates to the two driving influences on leadership development that McNulty (2017) discusses, as mentioned in the literature review. The leadership themes revealed in the program were very people oriented. Both in relation to the leader in terms of developing certain character traits such as humiliy, and in relation to the followers sessions that focused on growing people. The other point was about the increased complexy which is evident in the global apect of their conferences and the global devvelopment theme. GLS thus adresses two current influencers of leadership development rather fluently in their choice of themes and in how they address the global complexity.

While Hofstede's national theory (Hofstede Insights, National Culture, 2021)doesn't have a practical way to address the cultural differences the different cultural (and contextual) aspects were considered by the Global Leadership Summit on a local level. For instance, when deselecting speaks

based on corruption or prioritizing community learning. The theory is useful to explain some of the dynamics in the different contexts while also being insufficient in addressing cultural and contextual differences between sectors which is a necessary consideration for the Global Leadership Summit. They have to make more consideration that the national aspect as seen in India wit the corporate vs rural setup.

9.   Conclusion

In conclusion there are important aspects to consider when developing leaders globally. As the case of the Global Leadership Summit clearly illustrates it is very possible to develop leaders across cultural and contextual barriers. The study has shown that it is important that the developer is cultural and contextual aware and self-aware, and that they prioritize getting to understand the culture, context, and motivation of the leader in order to create relevant content that the leader will be able to apply in their own leadership situation. The developer must also consider the communication of the content and make sure that they are appropriate in their apparency and in the way they talk. The developer must also avoid references and sayings that doesn't make sense in the leader's culture and contest. The developer should address differences in order to call attention to the fact that the content might need adaption for it to be applicable. This could be facilitated through reflection and discussion. The Global Leadership Summit applies these principles in their conferences although in a slightly different manor as their conference structure is more complex including several layers of cultural and contextual considerations and facilitations.

There are many more aspects of global leadership development that one can research. Further studies might entail an ethnographic study of the Global Leadership Summit as it will give a better understanding of the processes and reasonings behind their content development and selections. One might also look into the virtual aspect of global development of leadership. For the Global Leadership Summit, it has enabled them to provide world class leadership content to rural as well as corporate settings.

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11. The appendix can be found in separate document.

The appendix includes extract from GLS 2019 and 2020 programs, the 2 interview guides, and transcriptions of the 3 interviews.