

RELATIONAL TRANSFORMATIONAL LEADERSHIP: AN ASIAN CHRISTIAN PERSPECTIVE

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INTRODUCTION

Beginning with the definition of several key terms below, in this paper the author proposes ways to practice relational transformational leadership from the perspective of an Asian Christian. The theological assumption of this paper is that our Triune God is actively involved in Christian life and living (including leadership)¹ for “The God who made the world and everything in it is the Lord of heaven and earth... he is not far from any one of us. For in him we live and move and have our being.” (Acts 17:24-28 NIV) The theoretical framework of this paper is “relational transformation paradigm” which operates on the assumption that godly leaders can influence his/her followers personally and others organizationally towards transformational change of both vertical and horizontal dimensions.

In order to avoid any misunderstanding, several key-terms are defined as follows:

- » **Leadership** – Patterned interaction between a leader and his/her followers whereby the process (of inspiration → initiative → implementation → influence) leads towards transformational change individually and/or institutionally.
- » **Paradigm** – a coherent conceptual model for philosophical postulation and scholarly research (Kuhn 1970, Barbour 1974) or “the researcher’s epistemological, ontological, and methodological premises” or “interpretive framework” (Denzin & Lincoln 2000:19).²
- » **Relational Realism Paradigm** – “Ontologically, “relational realism” is defined as “the systematic understanding that ‘reality’ is primarily based on the ‘vertical relationship’ between God and the created order and secondarily ‘horizontal relationship’ within the created order.” Epistemologically, “relational realism” is to be defined as “the systematic understanding that God is the absolute Truth and the Perfect Knowledge, and only in relationship to HIM is there the possibility of human knowledge and understanding of truth and reality.”³
- » **Relational Transformation Paradigm** – transformational change is to be understood

within “relational realism paradigm.”

- » **Transformational Change** – the dynamism of change, originated vertically from the Triune-God and ushered in horizontally, through the process of interaction between transformed godly leaders and followers, leading to Christ-like character and Spirit-guided sanctification multi-dimensionally, i.e. spiritual, moral, social, behavioral dimensions at personal and/or institutional levels.
- » **Relational Transformational Leadership** – the ability of a leader whose organizational vision and operational influence vertically received (from the Triune God and guided by the truth of the Scripture) then horizontally implemented can usher in transformational change at both individual and organizational levels.

RELATIONAL TRANSFORMATION PARADIGM

A theology of Gospel transformation begins with transformational change (2Cor 3:18, 5:17; Acts 3:19; Gal 5:22-23; Ro 12:2; Phil 1:6; Lk 6:43-45; Col 3:5) of individual believer then extend to his/her network of relationships in multiple contexts of marriage, family, workplace and community. The essence of the relational transformational paradigm is diagrammatically explained in the figure below.

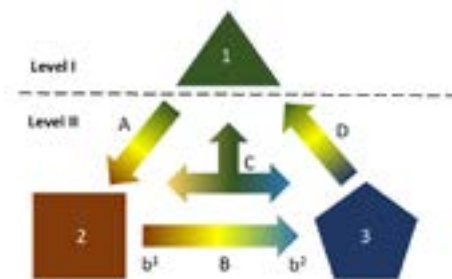


Figure 1. relational transformation paradigm: leadership @ micro level⁴

Beings/beings: 1 = Triune God; 2 = Transformed Christian leader; 3 = follower

Interaction: (TC=transformative change)

A = 1 transforming 2 (TC1 - vertical)

B = providential encounter of 2 & 3, leading to 2 exercise leadership on 3

b1: 2 potential/preparation of leadership: saved by the power of the Father’s choosing and the atonement of the Son; regenerated and empowered by the HS (vertical). Individual

1. Our Triune God is actively involved in Christian’s life, according to Pauline epistles: e.g. Rom 8:1-11; Eph 1:3-14.

2. Barbour, Ian G. 1974. *Myths, Models and Paradigms*. NY: Harper & Row. Kuhn, T.S. (1970). *The Structure of Scientific Revolutions*. 2nd Edition, Chicago Uni. The University of Chicago Press. Denzin, Norman K. and Yvonna S. Lincoln (eds.). 2000. *Handbook of Qualitative Research* (2nd ed.). Thousand Oaks, Calif.: Sage.

3. Enoch Wan, “The Paradigm of ‘Relational Realism’.” Occasional Bulletin, Spring 2006:1.

4. Adapted from Enoch Wan and Mark Hedinger, “Transformative Ministry for the Majority World Context: Applying Relational Approaches,” EMS Occasional Bulletin (Spring 2018): 7.

Christian 2 is to submit to the Lordship of Christ (vertically)

b2: Triune God guiding 3 vertically, 3 interacting with 2 horizontally

C = TC relational transformation paradigm (vert. + horizon.), possibly/preferably cyclical
D = 3 being transformed by 1 through interacting with 2 (TC2 = horizontal B + vertical D)

Horizontal Interaction:

Level I: Divine Beings

- 1 = Father, Son, Holy Spirit horizontally and internally interacting: love & harmony

Level II: Human beings

- TC¹ and TC² @ micro-level sequentially occurred by God's grace and divine provision.
Aggregate of 2: being transformed to faith community with unity/harmony

- an imperfect reflection of the Perfection of the Triune God in unity/harmony □ multi-level relational transformation
- horizontally and internally interacting in love and with harmony

Process:

A - 2 transformed by 1 (TC¹ - vertical)
B - transformed leader 2, establish relationship with 3 (horizontal)
C - relational transformation = TC¹ + TC² possibly TC³ cyclically
D - Divine dynamism of 1 through human agent/leader 2→3→lordship of Christ (TC²)

The figure above shows the transformative nature of horizontal relationships, began from the Triune God dynamically and vertically. Where Mezirow's approach⁵ correctly sees human relationship and dialog as fundamental to the process of change and transformation, here in this paper we differ in two points:

- We bring in the vertical dimension from which the dynamism for transformation is Trinitarian: Father - "Font of blessing" and "source of wisdom" (James 1:5-18); Son - Savior and Lord (Col 1:15-20); HS - regeneration, inspiration/illumination (Titus 3:5; ; 2Tim 3:16; Jn 16:13-14)
- Being different from Mezirow's focus on horizontal relationships that foster transformative learning, in this paper we want to emphasize the interactive relationship with a faith community as well. It is not simply a series of one-on-one relationships that foster transformation. Interaction with the larger group - the Church, local congregations and the faith community of Christians - is also key to transformation; especially to cyclical multiplication of leaders.

Summarizing the figure above, then, there

5. Mezirow, Jack, ed. *Learning as Transformation: Critical Perspectives on a Theory in Progress*. 1st edition. San Francisco: Jossey-Bass, 2000.

is complexity and accuracy to the concept of transformational leadership for change in the follower, by reminding us that relationship with God is the source of dynamism for transformational change, and that besides the relationship between individual leader and follower, there is also the important and dynamic relational involvement of the "koinonia and ecclesia" - Christian fellowship and congregation. We then can simplify the many concepts in a summary statement below:

Transformational Change = Divine aid + Godly leader's influence
+ follower's positive response leading to transformation by entering faith community

RELATIONAL TRANSFORMATIONAL LEADERSHIP

Empowered by the Triune God and engendered by the leader's vision, a core organizational competency can foster competitive advantage for organizations.⁶ The characteristic of visionary leadership is the style that is infectious and influential on followers who can corporately translate the leader's vision into a promising organization's future.⁷

The infectious influence of visioning by an inspirational leader on subordinates can lead to desirable organizational change, as proposed by Indian educator Sangeeta Sahu⁸ Theories of transformational leadership⁹ and charismatic

6. Stephen J. Zaccaro and Deanna Banks, "Leader visioning and adaptability: Bridging the gap between research and practice on developing the ability to manage change," Wiley Online Library, 17 November 2004 <https://doi.org/10.1002/hrm.20030> (Accessed Aug. 25, 2018)

7. Nanus, Burt, "Visionary Leadership: Creating a Compelling Sense of Direction for Your Organization," ERIC, 1992.

8. Sangeeta Sahu, Avinash Pathardikar, Anupam Kumar, (2018) "Transformational leadership and turnover: Mediating effects of employee engagement, employer branding, and psychological attachment", *Leadership & Organization Development Journal*, Vol. 39 Issue: 1, pp.82-99, © Emerald Publishing Limited 2018. <https://doi.org/10.1108/LODJ-12-2014-0243> (Accessed Aug. 25, 2018). The implications of the study are of utmost importance for Indian IT industries facing high voluntary turnover in recent times. Transformational leaders in teams contribute to develop employee engagement, employer branding, and psychological attachment. Imparting transformational leadership training to team leaders can help in generating psychological attachment with the employees which would go a long way.

9. Listed below are selective references on "transformational leadership" --

- Barling, J., Weber, T. and Kelloway, E. K. 1996. "Effects of transformational leadership training on attitudinal and financial outcomes: A field experiment." *Journal of Applied Psychology*, 81: 827-832.
- Bass, B. M. A new paradigm of leadership: An inquiry into transformational leadership, Alexandria, VA: US Army Research Institute for the Behavioural and Social Sciences. 1996.
- Lowe, K. B., Kroeck, K. G. and Sivasubramaniam, N. 1996. "Effectiveness correlates of transformational and transactional leadership: A meta-analytic review of the MLQ literature." *Leadership Quarterly*, 7: 385-425.
- Roberts, N. C. 1985. Transforming leadership: A process of collective action. *Human Relations*, 38: 1023-1046.
- Shelley D. Dionne, Francis J. Yammarino, Leanne E. Atwater, William D. Spangler, "Transformational leadership and team performance", *Journal of Organizational Change Management*, Vol. 17 Issue: 2, pp.177-193, (2004) @ <https://doi.org/10.1108/09534810410530601> (Accessed Aug. 25, 2018)
- Kendra Cherry, "Transformational Leadership: A Closer Look at the Effects of Transformational Leadership," @

leadership¹⁰ provide important insights on effective leadership; but most of the theories are weak in the conceptualization and measurement of leadership processes.¹¹

LEADERSHIP AND TRANSFORMATIONAL CHANGE FROM ASIAN PERSPECTIVE

Some Asian authors can fill in the gap and two helpful references from Chinese perspective are listed below:

- Tsang, Z. K. *The Real Art of Leadership*. Beijing: CBPCIP (In Chinese: 領導的真功夫。曾仕強。北京: 聯合出版社)
- _____ . *Winning by the Chinese Style of Leadership*. 2010. (In Chinese: 贏在中國式管理。廣東經濟出版社)

These two are samples while there are more for readers who are looking for reference.¹²

An Asian perspective on leadership can be helpful for it is a good departure from the popular Western way which is included in the several figures below:

“...from the scientific, materialistic paradigm of the twentieth century toward a more holistic and spiritual view for the workplace of the twenty first century. The purpose of this article is to describe a new vision for leadership and the development of organizations which integrates

<https://www.verywellmind.com/what-is-transformational-leadership-2795313> (accessed Feb. 2, 2021)

- Derek Farnsworth, Jennifer L. Clark, John Hall, Shannon Johnson, Allen Wysocki, and Karl Kepner, “Transformational Leadership: The Transformation of Managers and Associates.” @
- <https://edis.ifas.ufl.edu/hr020> (accessed Feb. 2, 2021) They proposed four factors to transformational leadership, (also known as the “four I’s): idealized influence, inspirational motivation, intellectual stimulation, and individual consideration.

For critique of both transformational leadership and charismatic leadership, see

- Gary Yukl, “An Evaluative Essay on Current Conceptions of Effective Leadership,” Pages 33-48 | Published online: 10 Sep 2010@ <https://www.sciencedirect.com/science/article/pii/S1048984399000132#!> (Accessed Aug. 25, 2018)

Selected samples are listed below:

- The Principles of Chinese Guanxi: Time-Space Order, Life Desire and Their Changes. Peking University Press 2011 (In Chinese: 中國人的關係原理：時空秩序、生活欲念及其流變)
- Akira Namatama. *The Art of Thinking in Human Relationships: Game Theory & Skills in Life*. Taiwan. 2008. (original in Japanese with Chinese translation: 人際關係思考術。台北：如果出版社)
- T. L. Hsu. *Systems Thinking II: From Relations to Systems*. (In Chinese: 系統思維II: 關係思維。薛俊良。香港。匯智出版有限公司)
- Hai Tao. *Relations Decide Success or Failure*. Beijing: City Press. 2007. (In Chinese: 關係決定成敗。北京: 中國城市出版社)
- *Lessons on Human Networks*. BEIJING: CBPCIP (In Chinese: 人脉关系课。曾仕強。北京: 聯合出版社)
- M.E. Zhang. *The Keys of the Kingdom*. Taiwan. Logo Publishers 2018. Relationship is the Treasure of the Kingdom (In Chinese: 天國的寶藏)

10. For critique of both transformational leadership and charismatic leadership, see Gary Yukl, “An Evaluative Essay on Current Conceptions of Effective Leadership,” Pages 33-48 | Published online: 10 Sep 2010@ <https://www.sciencedirect.com/science/article/pii/S1048984399000132#!> (Accessed Aug. 25, 2018)

11. Wan 2018:11

12. Peckman, Jeremy. “Relational Leadership.” *Evangelical Focus – Blogs – Forum of Christian Leaders*, n.d. file:///Volumes/NO%20NAME/Book_Missionary%20Training/Relational%20Leadership_process+diagram.htm. (access Oct. 1, 2016)

emerging perspectives from the fields of science, transpersonal psychology, eastern Philosophy and management. Spirituality is seen as important in helping human beings experience the fundamental meaning and purpose of their work.”¹³

LEADERSHIP AND TRANSFORMATIONAL CHANGE FROM A CHRISTIAN PERSPECTIVE¹⁴

Popular paradigms of Christian ministry (i.e. programmatic, managerial and entrepreneur) in contemporary context in the west are secularized and post-Christian. Evangelical Christians are not to conform to the worldly way; instead are to be transformed (Rom 12:1-4). Popular Christian paradigms are to be re-examined from a scriptural and theological perspectives (see extensive critique elsewhere by Enoch Wan).¹⁵ A simple comparison of two Christian approaches is shown diagrammatically in the table below:

Element	Popular	Relationally Transformative
What to be achieved? (dimension)	Skills, knowledge, etc. (horizontal dimensions)	Christian transformative change (first vertical then horizontal)
Focus	Program and process	People and relationship (Christianity – true to Scripture)
Strategy	Traditional	Interactive and personal (Beings of Triune God & beings)
Success/evaluation	Measurable outcome	Not lineal/individualistic; but holistic & communal
What to be achieved	A proficient leader with followers; leaving a legacy.	An exemplary follower of Christ who inspires others (1 st character + 2 nd career)
Focus	Making a leader according to prevailing cultural norms; success, authority and fame	Cultivating a leader according to the Kingdom of God: God’s attributes & Kingdom values. Authority is based on humility (character) and mutuality (relationship).

13. Ron Cacioppe, (2000) "Creating spirit at work: re-visioning organization development and leadership–Part I", *Leadership & Organization Development Journal*, Vol. 21 Issue: 1, pp.48-54, <https://doi.org/10.1108/01437730010310730> (Accessed Aug. 25, 2018)

14. This section is adapted from two prior publications:

- Enoch Wan & Mark Hedinger, *Relational Missionary Training: Theology, Theory and Practice*. CA: Urban Loft Publishers. 2017.
- Enoch Wan & Mark Hedinger, “Transformative Ministry for the Majority World Context: Applying Relational Approaches,” *Occasional Bulletin*, Spring 2018: 4-17.

15. For critique of popular paradigms (chapter 7) and proposal of “relational paradigm” (chapters 13-14), see Enoch Wan, *Diaspora Missiology: Theory, Methodology, and Practice*. (2nd ed.) IDS, 2015. (available @ Amazon.com)

Strategy (dimension)	Leadership style: programmatic, managerial and entrepreneur	- Primarily vertical and secondarily horizontal relationships - Convergence of vertical and horizontal dynamism, leading to transformational changes: levels (personal & institutional) & multiple dimensions (1 st vert.+2 nd horizon.) Process: inspiration → initiative → implementation → influence (chain of transformative change)
Success/evaluation	popular contest & quantifiable outcomes	1 st Faithfulness to God vertically and 2 nd fruitfulness by God's empowerment and provision horizontally

Figure 2: Two Christian Paradigms: Popular and Relationally Transformative¹⁶

Below is a list of reflections on popular Christian leadership¹⁷ which are often formulated on the basis of:

- functional efficiency (even “servant” leadership)
- within a competitive context (leading companies, military, etc.) so is to “get out ahead”
- organizational skill (managerial)
- self-actualization (i.e. “be all you can be”)
- evaluation that is performance-based (e.g. bonuses, leadership awards)

Relationship (especially the vertical dimension) is foundational to leadership; though it is missing or neglected from the popular Christian approach. In Christian relational and transformative approach: leaders who can translate vision (vertically received) into transformative changes on others horizontally cannot afford to exploit relationship as a means to the end (i.e. quantifiable outcomes of “success”) in the leadership process.

“From a biblical perspective, relationships are fundamental and part of what it means to lead is to have meaningful relationships and to love those that we lead. They are not optional... This goes beyond the ethos of our relationships with others that are proscribed in Timothy and Titus, where we are told not to be overbearing, quick tempered or quarrelsome and to be gentle. Our relationships as leaders are also not simply a means to an end, but are born out of a love for people and a desire to enable them also to serve and flourish.”¹⁸ (Emphasis added)

We are to heed the warning against programmatic approach and should recover the relational way as warranted in the Scriptures:

The ideas behind relational leadership are a useful reminder to us as Christians of the

16. Adapted from Wan 2018:11

17. Wan 2018:11.

18. Peckham, Jeremy. “Relational Leadership.” Evangelical Focus – Blogs – Forum of Christian Leaders, n.d. file:///Volumes/NO%20NAME/Book_Missionary%20Training/Relational%20Leadership_process+diagram.htm. (access Oct. 1, 2016)

importance of relationship in leadership. Yet so often is the case: a Christian worldview in leadership pre-empts many of the discoveries and developments in secular thinking; but also gives us a more balanced and rounded basis on which to lead. In the famous words of John Stott, “we need to listen to the world and to the word.” In respect of leadership rather than preaching, we need to have the confidence that the Bible gives us a comprehensive and solid basis for leadership that avoids us latching onto the latest fads and fancies of the gurus and theorists.¹⁹

The figure below shows various popular approaches at two levels as compared to the relationally transformative framework at both individual and institutional level:

Level	Approach		Relationally transformative changes at 2 levels
	Goal	Focus	
(discipleship) Individual	goal	Knowledge & skills	Personal relationship
	focus	Program & procedure	Personal brings/Beings interacting
	strategy	Event, formulaic	Relationship: 1 st vertical + 2 nd horizontal
	desired outcomes	Quantitative success & measurable goal: bigger is better	Qualitative and relation-oriented growth and maturity
Institutional (pastoral & social)	goal	Effort-optimism: Profit, benefit, fame Win by all means & all cost	Network & nurturing relationships: vertical + horizontal Building up the body Growing in Christ God-honoring growth
	focus	Popularity & fashionable	Triune God = foundation of being/doing & fount of blessings
	strategy	Careful planning, systematic, strategic, striving for success	-Networking & nurturing relationships (as track) for leadership (function: the train) to move & perform
	Desired outcomes	- Measurable outcomes of success (i.e. obsess with quantitative growth); - Increase of power, prestige & property; - Bigger is better (non-transformative change that is merely horizontal) - Strive for success at all cost, including the sacrifice of relationship.	All submit to the Lordship of Christ; Guided and empowered by the Holy Spirit (who endows gifts) & Scripture Godly relational network: edifying horizontally & God-glorifying vertically Holistic transformative change with Kingdom-orientation

Figure 3: Programmatic/Managerial/Entrepreneur & Relationally Transformative Changes

The vertical and horizontal dimensions of leadership are intricately woven together; its priority is vertically Christo-centric (i.e. being, becoming and belonging); yet both vertical and horizontal are to be included:

“When we think about “Relational Leadership,” viewed from God’s perspective, we might consider that His concern ultimately is with the quality of both our vertical and horizontal relationships, rather than just the material outcomes of what we do as an organization...”

19. Peckham, Jeremy. “Relational Leadership.” Evangelical Focus – Blogs – Forum of Christian Leaders, n.d. file:///Volumes/NO%20NAME/Book_Missionary%20Training/Relational%20Leadership_process+diagram.htm. (access Oct. 1, 2016)

(emphasis added)²⁰

We are to be relation-oriented; rather than task-oriented: “Being more deeply relational may also require a shift of emphasis from the task-orientated nature of Western management practice to allow time and provide the context for developing relationships...”²¹

The table below is a comparison of popular approaches (i.e. Programmatic/managerial/entrepreneur) in Christian leadership with relationally transformational leadership.

Approach/Level	Aspects	Popular ministry	Relationally transformational leadership
#1 - individual discipleship	Purpose	Knowledge, skills	Enriched relationships vertical + horizontal), spiritual maturity, God-honoring growth for Kingdom-purpose
	Focus	program	People, process & relationships
	Strategy	Systematic transmission of knowledge & skills	Relational modeling & transformative process: Godleader → followers
	Evaluation	Quantifiable outcomes & numerical success	1 st quality of spirituality & Kingdom-outcomes + 2 nd institutional growth
#2 - institutional/Social	Purpose	Expansion of power, prestige & property	Enriched relationship, spiritual maturity, God-honoring accomplishments
	Focus	Program, enterprise & management efficiency	People & process; both vertical & horizontal relationships
	Strategy	Successful program, well-managed system, profitable enterprise	Relational leadership with transformative process for God-honoring changes & faithful/fruitful outcomes
	Evaluation	Worldly success & fame (mere horizontally)	Christ-like character individually and God-honoring growth institutionally

Figure 4: Popular Approaches vs. Relationally Transformational Leadership at 2 levels

From the above figure, we view the level of involvement of the Triune God in the life of the believer goes beyond the individual. In “relational realism paradigm,” the term perichoresis is used to describe the reality of transformational change of Christians in both individual regeneration and maturation and also in the institutional church life

20. Wan, “unpublished lecture notes from Western Seminary class DIS 749, 2015.

21. Peckham, Jeremy. “Relational Leadership.” Evangelical Focus – Blogs – Forum of Christian Leaders, n.d. file:///Volumes/NO%20NAME/Book_Missionary%20Training/Relational%20Leadership_process+diagram.htm. (access Oct. 1, 2016)

in Christian faith and practice, originated from the transcendental Triune God. Using the term “vertical” to refer to relationships between God and people, and “horizontal” to refer to relationships between people, we would submit that God does His transformative work through both vertical and the horizontal relationships as seen in the figure below.

change dimension	TRANSFORMATIONAL CHANGE
vertical +horiz.	Transcendental & transformational – Divine + personal (will) Perichoresis transformed (being + doing)
horizontal	High level: interaction – formed (being) Mid-level: psychological, behavioral and social – forming & reformed (doing) Lower level: knowledge – informed (knowing)

Figure 5. Relational Transformational leadership for Change in Two Dimensions

Christian understanding of transformational change includes the transcendent Triune God and the transformational power of the Father, Son, and Holy Spirit in the lives of individual believers and the Christian Church; not merely at the horizontal level of humanistic efforts of cognitive information, psychological formation and behavioral reform, and socio-cultural formation in enculturation, socialization and maturation. It is God at work both in and through His people that brings transformation: at times His involvement in the individual life of a leader (single believer), and at times as He works through the gathered Church. The transformative nature of Christian life bears fruit both in the individual and in the Church: the impact of transformation takes place both through His immediate agency and as He works through His Church. Therefore, transformational change can take place at two levels (individual and organizational in Figure 5) and two dimensions (vertical and horizontal – Figure 6).

Figure 6 – Transformational Change in Spirituality of Faith, Love and Hope

Dimension	Transformative change		
	Faith	Love	Hope
God working in us vertically (BEING)	<ol style="list-style-type: none"> 1. Comprehension of the Gospel 2. Gain understanding of major themes, genres, and teachings of the Bible 	<ol style="list-style-type: none"> 1. loyal to lordship of Christ as disciple 2. God fearing, walk in obedience to God 	<ol style="list-style-type: none"> 1. The fruit of the Spirit & walk in the Spirit (Gal. 4) 2. Trusting God in obedient ways
	Cognitive Knowledge	Attitudinal Attitudes	Practical Skills
God working through us horizontally	<ol style="list-style-type: none"> 1. Recognize the importance of Christian community & spirituality 2. Understand the importance of the local church as learning and growth church as body, witness, “one and another” 	<ol style="list-style-type: none"> 1. Changing the love of God to others 2. Practice the Great Commandment & fulfill the Great Commission 	<ol style="list-style-type: none"> 1. Successfully attend and participate in church and its ministries 2. Exercise spiritual gifts to serve others 3. Be an agent of transformative change

Excellent relational transformational leadership can idealistically usher in “whole-person transformation. Transformational change involves one’s worldviews or core values change, and in turn change the way in which we feel, think, act, and relating. As shown in the figure below, “whole-person transformation is the result of God’s work in a person’s life (vertical) impacting regenerated Christian with

transformational changes (Rom 12:1, 2Cor 3:18) ushering in shalom internally (John 14:27, 20:19,21,26; Gal 4:2-24) with oneself (Psalm 4:8, Isaiah 26:3, 32:17) and with others socially (Eph 2:11-18, 4:3). The “whole-person transformational change begins with “self then extended to “others in both “being (belief and worldview) and “doing (“knowing, “feeling, and “acting) as shown in the figure below.



Figure 7 - Relational Transformational leadership & “Whole-person Transformation”²²

This kind of “whole-person transformation requires intimate personal connection in both vertical and horizontal dimensions in koinonia and shalom, with mutuality, reciprocity, unity and harmony.

CONCLUSION

This paper provides the explanation (what) and implementation (how) of relational transformational leadership from the perspective of an Asian Christian. Integrating relational realism paradigm with the understanding of transformational change, in contrast distinction from the popular Christian approach in leadership of being programmatic, managerial and entrepreneurial.

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²² Jon Raibley, “Relational Ecosystem Model,” unpublished written assignment for EdD at Western Seminary, 2019.

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