Globalization presents organizational leaders with a series of challenges towards developing, building, and creating effective groups/teams within the modern work environment. While a culturally diverse work environment poses unique challenges to group formation within the 21st century, a review of Romans Chapter 1-3 suggests evidence of this organizational phenomenon existed millennials ago. This paper provides an exegetical analysis of Romans 1-3 that examines the question of how organizational leaders build group formation within a cross-cultural environment. Paul’s experiences in the selected scriptures reveals three applicable themes: (a) The elimination of racial and ethnic barriers to develop universal acceptance; (b) Foster an environment of unconditional love despite social identity; and (c) creating faith will neutralize real or perceived differences. Although workplace demographics changed over the years, organizational objectives to develop and maintain strong relationships, improve employee morale, and maximize production remains unchanged. Ultimately, the modern day work environment requires bold, adaptable, and flexible organizational members with a high level of cross-cultural competence to lead in this effort.

This study examines group formation within a cross-cultural work environment. How do organizational leaders develop groups in a cross cultural environment? In particular this study employed an inner texture analysis of Romans Chapter 1-3 to explore how Paul overcame the cultural differences found within a multicultural work environment. Reviewing components of social identity theory and group identity theory to this research question explores how organizational leaders form groups within a multicultural work environment. Social identity theory is a theoretical concept that examines how people view themselves, their social environment, and relate to one another (King, Stewart, & McKay, 2010).

A cross-cultural work environment presents a rich environment that benefits from innovative ideas, creative insight, varying perspectives, and unique work ethics. While many organizations reap these benefits, building an effective team within this environment requires talented leaders with vision, insight, strong interpersonal skills, and a high level of cultural competence. Moodian (2009) declares that in order to avoid overcompensating, undercompensating, offense, or demonstrating cultural arrogance, organizational leaders must identify the proper balance between cultures and recognize the five global strategic options for employment that include “cultural dominance, cultural accommodation, cultural compromise, cultural avoidance, and cultural synergy”
Organizational leaders must not only recognize and accept the cultural differences, but simultaneously develop an organizational culture that creates a shared identity between all employees resulting in a group identity that transcends individual cultural norms or ideas.

This study consists of five sections. The first section includes the introduction that presents the research question and purpose statement. The second section represents the literature review, which includes an extensive amount of literature on the theoretical framework linked with the study. The third section serves as the research methodology and preliminary analysis of the collective sample. The fourth section consists of the data collection and analysis. While the fifth section includes the discussion, findings, and limitations and area of further research.

**Literature Review**

Social Identity Theory (SIT) serves as a relevant theory for understanding the relationship between group members. This literature review will present studies applicable to the question and how they relate with the SIT. This section is divided into three significant categories. The first category defines SIT as the theoretical framework. In particular, this section examines how this theory influences group identity for members within a multicultural work environment. The second category investigates how social identity applies within a group setting and relevant studies used to explain collaborative efforts within the organizational environment. In particular, how groups interact in terms of conflict, what contributes to conflict, and how conflict impacts an organization. The third category explores the benefits and contributions groups provide in a multicultural environment.

**Theoretical Framework**

Ashforth and Mael (1989) examined the role SIT plays in organizational socialization, role conflict, and intergroup relations. The researchers described SIT as the manner in which people classify themselves and others into distinct social categories (socio-economic status, group membership, racial or ethnic make-up, gender and religion) and behave in ways that reinforce the categorized group’s identity.

Recognizing how SIT contributes to group formation provides the foundation for its role in a multicultural organizational environment. Incorporating an organizational environment that promotes cultural diversity presents a myriad of challenges. Because SIT embodies the total person, employees who depend upon their self-identity create organizational conflicts because of their ethnocentrism and lack of tolerance towards the “out-group” (King, Stewart, & McKay, 2010). Understanding Paul’s experiences as an organizational leader and how he implemented strategies to neutralize the impact of SIT and developed an inclusive organizational work environment remains relevant to study.

Emerging Leadership Journeys, Vol. 8 Iss. 1, pp. 63-78.
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ISSN 1941-4684 | editorlj@regent.edu
While Paul encountered Jews, Gentiles, Romans, and Samaritans, it remains important to understand the obstacles encountered and applicable leadership theories that relate to the phenomenon. Hogg, Knipperberg, and Rast (2012) applied intergroup leadership theory to examine the various leadership challenges experienced in fostering a collaborative work environment with different organizational groups. The researchers relied upon social identity and intergroup relations to examine how a leader’s effectiveness directly relates to his ability to create an intergroup relational identity. Based upon their research, Hogg et al. presented a variety of leadership steps to build intergroup relational identity that includes, “leader rhetoric championing the intergroup collaboration as a valued aspect of group identity, boundary spanning to exemplify the intergroup relationship, formation of a boundary-spanning leadership coalition, and leader rhetoric to simulate transference of well-established intergroup relational identity to new collaboration partners” (p. 249). Ultimately, the researchers demonstrate that engaged leaders possess influential power in developing a common identity and group formation.

Similarly, Veelen, Otten, and Hansen (2012) investigated the intricacies of group identity through exploring how individual’s self-identity directly relates to their perspective and understanding the content of a group’s identity. The researchers examine how the self-categorization, self-stereotyping, and self-anchoring theory applies for clearly defined groups in their social identification. According to the researchers, “people identify with groups, irrespective of the clarity of their identity content. Yet, how people identify with both groups in terms of cognitive process is still unknown” (p. 547). To test the hypothesis of “how” people identified with their group, the researchers incorporated two studies, one minimal and one with real groups, to explore how self-anchoring explains the concept of social identification. Ultimately, the researchers found that self-perception impacts one’s sense of belonging in a group. As it relates to Paul’s relations with “in-group” and “out-group” members, self-perception presented significant societal entitlements or restrictions. How he galvanized these varying groups remains worthwhile to examine.

**Group Conflict**

While studies illustrate how self-identity influences group membership, studies also illustrate the potentiality of intergroup conflict due to social identity. As expected the audience within Romans provided Paul with historical, cultural, and social experiences that contributed to an environment that fostered conflict. Chrobot-Mason, Ruderman, Weber, Ohlott, and Dalton (2007) investigated intergroup conflict, workplace diversity, and social identity theory to determine the role social identity groups play in societal conflicts. Conducting a cross-cultural analysis between individualistic and collectivist cultures, the researchers introduced decategorization, recategorization, subcategorization, and cross-cutting as four potential leadership strategies to handle
identity-based conflicts. Chrobot-Mason et al. declared, “Organizations cannot underestimate the conflicts that may occur when people from different religious, national, political, ethnic and gender groups who previously have not had to work together come into contact in the workplace. These conflicts can generate serious threats to organizational effectiveness” (p. 2030). Ultimately, this study highlights how developing, building, and creating a group in a cross-cultural environment requires actively engaged leaders to recognize potential avenues for conflict.

Halevy, Weisel, and Bornstein (2012) investigated the phenomenon of intergroup conflict through examining the relationship between “in-group love,” described as a collaborative efforts aimed to help the in-group, and “out-group hate,” described as an intensely motivated desire to hurt the out-group, or both. This laboratory study involved 144 undergraduate students participating in a game designed to identify the particular motive. The researchers discovered a significant decrease of intergroup conflict when in-group members demonstrated in-group love independent of out-group hate. The experimental study further illustrated that in-group members valued their association and collaborative efforts with their group member more than competing or engaging in conflict with the out-group. The Halevy et al. study provides the reader with context to understand factors that may impact Paul’s ability to build an effective team or group in a cross-cultural environment that exploits in-group commonalities to establish a cooperative environment of love that will eradicate out-group hate.

Because of cultural, racial, ethnic, or gender differences, heterogeneous work environments present significant leadership challenges in pursuit of building cohesive team. Chua (2013) proposed two hypotheses with the goal to determine the relationship between ambient cultural disharmony, which describes the lack of exposure or interaction with intercultural conflicts in one’s own social environment, and creative thinking in tasks that draw on knowledge from multiple cultures. The researchers conducted three studies to examine the phenomenon. The first study incorporated a network survey of 163 participants; the second involved an experimental study consisting of 183 participants; and the third study incorporated another experimental design consisting of 264 students. The research found that ambient cultural disharmony decreased individuals’ effectiveness at connecting ideas from disparate cultures, but no impact on creativity. Ultimately, Chua’s study illustrates the polarizing effect cultural differences present an organizational work environment. This study presents methods how organizational leaders must develop effective tools to not only recognize these differences, but embrace differences in order to foster cohesion.

Additionally, Benard (2012), proposed five hypotheses to explore how group conflict impacts group member’s actions as it relates to a member’s ability to sacrifice for their groups, use peer relationships to enforce norms, and relinquish decisions-making autonomy to a leader. The researchers tested the hypotheses with two small group experiments. The first study involved 120 undergraduate volunteers, while the second
study consisted of 144 undergraduate volunteers. The experiment revealed that a high level of out-group participation increases a group’s enforcement of norms; and that regardless of out-group participation in conflict, group member’s conflict will increase group member contribution. This particular study demonstrates how intergroup conflict in the workplace serves as a catalyst for building a cohesive team.

Group Formation Benefit and Contribution

Using a conversation analysis, Haughton (2009) investigated three dissimilar small groups to identify the relationships between diversity and cohesion and how group members communicate their thoughts. Ultimately, the researcher sought to determine how diversity and cohesion influence group process through the employment of three different data sets or task groups. The first task group included eight undergraduate students role playing a negotiation, second task included six medical students and a faculty tutor diagnosing a case, and the third task involved a budget subcommittee of an Orlando City Council Budget subcommittee. The researcher analyzed the observed group’s behavior, actions, attitudes, and communication clues to determine the how, what, and presence of diversity and cohesion in a group setting. Haughton’s study found that strengthening diversity and cohesion rests at the group and individual level, in particular identifying what needs to occur at the “individual and group levels to integrate diversity and cohesion and improve effective group functioning” (p. 62). Ultimately, this study reveals that diversity serves as an attractor as opposed to a detractor towards group cohesion and formation.

Because heterogeneous work environments present unique leadership challenges to group formation, Sanchez and Yurrebaso (2009) also investigated the concept of group cohesion as it relates to teamwork cultures. The researchers presented two hypotheses: (a) that an increased level of shared norms or ideal behaviors increases group cohesion; (b) an increased culture gap will decrease group cohesion. The researchers conducted two separate one year studies consisting of 50 work teams and 75 work teams, respectively. Within this quantitative study, the researchers identified the independent variable as culture and the dependent variable as cohesion and found a significant correlation between culture and cohesion supporting the two hypotheses. Sanchez, contends, “People from different cultures experience group dynamics in quite different ways. If we wish such teams to be successful, it is necessary to examine the group experience from the perspective of other and then to explore what these meanings have in common and to what extent they are shared” (p. 102). As globalization continues its emergence, understanding how to build effective and cohesive multicultural groups will prove invaluable.

Group formation within a cross-cultural environment requires deliberate and culturally attentive strategies to integrate employees from diverse backgrounds. Samnani, Boekhorst and Harrison (2013) combine findings from social identity theory, cross-
cultural diversity, and identity formation/change to develop an acculturation theoretical model used to explain effective strategies to maximize organizational performance. Throughout this study the researchers posit how acculturation strategies directly impact a newcomer’s behavior in the labor market, influence social networks and organizations that newcomers join, relational pressures, economic benefits, economic and career advancement. Samnani et al. contends that “based on employees’ potential acculturation strategy, training development, and induction processes should identify ways in which employees can effectively utilize their diverse backgrounds to complement existing skills in the organization” (p. 178).

Fostering an organizational environment that embraces cultural diversity relies heavily upon work force education and training. Kersiene and Savaneviciene, (2009) examined how characteristics, abilities, instruments, processes, and results represented five applicable principles in creating, forming, and managing cross-culturally competent organizations. The researchers developed a model of organizational cross-cultural competence formation and management and declared that “treating diversity as a resource rather than a threat has become a challenge to organizations” (p.63) Cultural diversity is an essential aspect in responding to the demands of a global market economy and seeking international competitiveness. As this model suggests, organizational leaders must not only recognize the value gained from multicultural work environment, but developing a receptive, trained, and educated force that embraces the diversity in an effort to maximize organizational effectiveness and productivity.

While some studies illustrate the challenges presented from a cross-cultural work environments, Fitzsimmons (2013) developed a theoretical framework that leverages identity integration to investigate the organizational benefit multicultural employees provide an organization. Fitzsimmons used social identity theory to understand how a multicultural individual’s cognitive and motivational mechanisms influence their benefit and challenges in personal, social, or task related settings. Fitzsimmons contends that “organizations that combine strong organizational identification with a multicultural ideology might be better positioned to draw on their multicultural employees’ skills and abilities as a valuable resource. It is generally helpful for employees to share an organizational identification and guiding set of values” (p. 545). Ultimately, groups exist to maximize efficiency, develop a project, complete a task, or provide strategic insight, therefore, building a team that consists of multicultural employees will reap supreme benefits.

Umans (2011) conducted a quantitative study consisting of an experiment examining the relationship between cultural and gender diversity and group performance. The culture and gender diversity served as the independent variables and group performance represented the dependent variables. The study incorporated a series of mediating variables that included communication, conflict, and effectiveness of problem solving. The researchers proposed five hypotheses and administered a written case study to 102
student participants to determine the relationships. The researchers found that mediating variables did not influence the overall study, which revealed that gender diversity positively influenced group performance and cultural diversity negatively influenced group performance. While this study suggests cultural diversity degrades group performance outcomes, the onset of globalization and increasingly diverse work environments demonstrates the importance of further investigating group formation in a cross-cultural environment.

**Methodology**

This research paper asks the primary question, how do organizational leaders develop groups in a cross cultural environment? As globalization continues to expand and organizations increase in diversity, exploring this research question in detail proves critical for organizational leaders. This study employs an exegetical research methodology of Romans Chapters 1-3 to address the aforementioned primary research question. These scriptural accounts illustrate Paul’s experiences with group behavior and identity as he endeavored to build the First Century Church.

**Method: Inner Texture Analysis**

Applying an exegetical research method within the theoretical framework of social identity theory, this study will employ an inner textual analysis of Romans Chapters 1-3. According to Robbins (1996), inner texture of a text appears primarily among the implied author, the narrator and the characters, who work together to communicate a message” (p.28). While Robbins states the words operate as either “subjects” or “objects,” one may also view the text as independent fragments providing their own respective purpose to a given text. As independent fragments, a reader removes the meaning each word provides as a collective group and instead takes a macro level approach at the word’s existence. For instance, Robbins suggests how this socio-rhetorical criticism approach uses five techniques to analyze the words or texts to include repetitive-progressive, opening-middle-closing, narration, argumentative and aesthetic. Ultimately, employing this method allows the researcher to focus on the existence of a word(s) to include purpose, frequency, and placement.

Chang (2013) effectively used the inner textural analysis methodology for examining Jesus’ leadership and followership qualities as evident in the last chapter of the book of John. The most critical element of an inner textual analysis remains the researcher’s ability to analyze, decode, and interpret the meaning of written text to identify any evidence of an author’s social, cultural, political, and economic undertones.

Textual analysis relies upon the reader’s hermeneutical efforts. Osborne (2006) asserts how human beings communicate and “define terms differently, unintentionally (or intentionally) mislead or simply speak from a perspective completely different from that
of the hearer or reader.” (p. 114). Considering this challenge, researchers must understand how context, historical or socioeconomic influences, political or legal procedures, cultural norms, biases, ethnic stereotypes or prejudices, or idioms may impact biblical interpretation. Osborne highlights how biblical transformations, performative and emotive language, figures of speech and biblical examples assist in discovering meaning. Therefore, employing this methodology requires the researcher to exhaust efforts to discover the overall intent of a biblical author or character.

Another challenge worth mentioning involves the lack of validity in the researcher’s interpretation. Regardless of the numerous scriptures analyzed, and historical context of injustice or inequalities, and the ethnic composition of the author or main character, a researcher’s interpretation represents a subjective perspective and falls victim to one’s own personal or political biases. Although a researcher may accurately interpret a scripture, an unknown component involves audience impact. Does or did the audience decode the message as intended, will the audience interpret the data in the same manner as the researcher? Addressing these questions must be considered throughout an inner textual analysis.

**Analyses**

The first three chapters of Romans explores how Paul prepared himself, the audience, and critics of his ministry regarding social identity. Romans Chapter 1-3 presents an adequate sample size to conduct an inner texture analysis of Paul’s experience with group formation. These scriptures illustrate Paul’s journey throughout the New Testament and his experiences of spreading the ideal of Christianity within a cross-cultural environment that consisted of Romans, Jews, and Gentiles. Paul’s leadership influence successfully overcame the Roman and Judaic self-identity affiliations enabling residents to accept the concept of Christianity. A review of the first three chapters of Romans presents three particular themes that explain how Paul prepared himself, the audience, and critics of his ministry regarding group formation within a cross-cultural environment. The first theme illustrates Paul’s attempt to eliminate existing ethnic or religious barriers in favor of encouraging universal acceptance. The second theme found throughout the sample size demonstrate God’s unconditional love despite one’s social identity and group membership. The third and final theme illustrates how the principle of faith neutralizes real or perceived differences. Ultimately, this research methodology enables the researcher to investigate how Paul’s engaged leadership contributed to group formation despite the social identity challenges in a cross-cultural environment.

**Data Collection and Analysis**

An analysis of Romans Chapters 1-3 reveals a total of 23 verses in which Paul uses either words or phrases that address the theme of eliminating ethnic or religious barriers for universal acceptance. In particular, Romans Chapter 1 consists of 32 verses in which nine
verses (5; 8; 6; 7; 11; 12; 13; 14; and 16) depict this theme. Paul incorporates the words “all,” “apostleship,” “brethren,” “saints,” and “together,” to establish an environment free of ethnic and religious barriers. He also employed the word phrases, “Among whom are ye also the called of Jesus Christ” (vs. 6), “I may impart unto you some spiritual gift, to the end ye may be established” (vs. 11), “I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise” (vs. 14), or “for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also or the Greek” (vs. 16). The employment of these word phrases demonstrate that the idea of a Christian identity provides all believers, regardless of ethnic or religious background, an equal opportunity for acceptance.

Comparatively, out of the 29 verses of Romans Chapter 2, Paul uses the middle portion of the chapter to display four instances of word choices or phrases that support this thematic principle. Noticeably, Paul leverages the word “every” three times throughout the chapter to represent the inclusivity of Christianity as evident in verse 6 where he states, “Who will render to every man according to his deeds;” again in verse 9, “Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile,” and finally in verse 10, “But, glory, honour, and peace to every man that worketh good, to the Jew first, and also to the Gentile.” Additionally, Paul makes a salient point that illustrates regardless of one’s background God values an individual’s heart, “For there is no respect of persons with God” (vs. 11). Similar to the first chapter of Romans, Romans Chapter 3:9-12; 22-23; 25; 29-30 represent nine instances that indicate the elimination of ethnic or religious barriers for universal acceptance. Within these nine verses, Paul relies upon the words “no,” “not one,” and “none” to create negative statements that actually reaffirm an individual’s Christian eligibility. Paul states, “What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;” (vs. 9). In verse 10, Paul declares, “As it is written, There is none righteous, no not one;,” again in verse 11, “There is none that understandeth, there is none that seeketh after God,” finally in verse 12, “They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one.” Similar to the first two chapters of Romans, Paul surmises his point of universal acceptance in verse 23 where he states, “For all have sinned, and come short of the glory of God.” Paul’s discourse indicates his overall intent to separate individual’s beliefs that their ethnic or religious identity serves as a birthright for salvation or a sentence for damnation. Ultimately, these word choices and phrases demonstrate that regardless of one’s ethnic and religious background, Paul outlines how the Christian experience represents an inclusive organizational environment.

**Unconditional Love Despite Social Identity**

A review of the data reveals how Paul demonstrates the unconditional love despite social identity theme in 22 different instances. Instead of speaking on general terms to the collective audience, Paul expertly highlights people through their specific ethnic or
religious background or cultural distinct traits that separates them from the masses. In Romans Chapter 1:13-14; 16, Paul uses the term Greek twice, and the term Jew, Barbarian, and Gentile once. Paul’s application of these five pronouns demonstrate the extension of his love despite societal norms. Towards the end of verse 13, Paul cleverly inserts the phrase “even as among other Gentiles.” His use of the word “even” illustrates how no restrictions exist with Christianity and that it also provides a safe haven for “out group” members. He reinforces this idea in verse 14, where he ascertains his status or responsibility towards his fellow man does not change because of his societal status where he declares, “I am debtor both to the Greeks and to the Barbarians.” Again in verse 16, Paul describes how belief represents a principle within Christianity that enables the unconditional love despite social identity when he states, “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek.” Of particular interest, as the organizational leader, Paul uses the personal pronoun “I” three times in each of these instances to demonstrate transparency regarding his personal stance of unconditional love towards varying social identities.

In comparison, Chapter 2 contains 18 instances in which Paul refers to an individual’s social identity or cultural distinction. He uses the word “Jew” five times, “Gentile” three times, “circumcision” six times, and “uncircumcision” four times. During his application of each word, Paul provides reassurance of an organizational environment with unconditional love and equal treatment regardless of various environmental factors. Paul illustrates this point in verse 9-10 where he declares, “Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; (vs.9). But glory, honour, and peace, to every man that worketh good, to the Jew first and also to the Gentile:” (vs. 10). He further ascertains, “For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law are a law unto themselves.” (vs. 14). Because Paul desires to demonstrate unconditional love despite one’s social identity he also emphasizes Jew’s responsibility to the law as well where he states, “Behold, thou art called a Jew, and resteth in the law, and makest thy boast of God.” (vs. 17). He then concludes this particular paragraph in verse 24 with a comparative reference to the Gentiles as witnesses to the Jews mishandling of law where he states, “For the name of God is blasphemed among the Gentiles through you, as it is written.” Throughout this chapter, Paul rhetorically builds his case that one’s social identity does not exempt them from unconditional love. Verses 25-29 he makes use of the term “circumcision” and “uncircumcision” 10 times and the word “Jew” twice representing 66% utilization rate of these key terms within the total chapter. Paul’s emphatic desire to persuade the audience that the principle of unconditional love mandated through Christian principles provides the framework for recognizing and appreciating different social identities and the integrity of one’s heart.
In comparison, Chapter 3 provides further insight in Paul’s conviction regarding social identity as he refers to “Jews” three times in verses 1; 9; and 29. Each instance he purposes that no distinguishable characteristics exist to prevent Jews or Gentiles, circumcised or uncircumcised from sinning. He opens the chapter in verse 1 with a statement that illustrates his perspective regarding entitlements based upon social identity where he states, “What advantage then hath the Jew? Or what profit is there of circumcision.” In verse 9 Paul declares, “What then? Are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin.” Similarly in verse 29, he boldly proclaims, “Is he the God of the Jews only is he not also of the Gentiles? Yes, of the Gentiles also.” Ultimately, this suggests that leaders and followers must display love towards each social identity to fulfill the Christian vision. He further uses the word “Gentiles” three times in 9:29, the word “circumcision” twice in verse 1 and 30 and uses “uncircumcision” once in verse 30. Throughout this chapter his continual reinforcement demonstrates how ones heart and not social identities serve as the prerequisite for success.

Faith Neutralizes Real or Perceived Differences

Faith that neutralizes barriers represents the final theme discovered during data collection. Paul refers to “faith” a total of 10 times throughout the selected samples. Four instances in Chapter 1:5; 8; 12; 17, no instances in Chapter 2, and 6 instances in Chapter 3:22; 25; and 30-31. The increase in the frequent use of the word “faith” indicates the speaker’s emphasis on the importance of developing the concept of faith. Paul decrees in Romans 1:5, “By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name.” Paul precedes the word “faith” with the article “the” signifying its use as a noun in this context. The faith represents the Christian organization as a whole that galvanizes followers in pursuit of Christianity’s long term objective. Again in verse 8, Paul ascertains, “that your faith is spoken of throughout the whole world.” The word “faith” used as a noun in this particular verse demonstrates how Paul remains encouraged that the followers remain the focal point. Verse 12 illustrates Paul’s relation with his followers with possessing “mutual faith.” While verse 17 states, “For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.” This usage indicates the power of faith as it serves as a cohesive that bonds man with God. Organizational leaders incorporating this level of faith promotes committed followers to the process, leader, and organization as a whole.

While Chapter 2 does not mention “faith,” Chapter 3 highlights six instances of the word “faith.” The first evidence of the usage in verse 22 where Paul states, “Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference.” Paul illustrates how the faith serves as the bridge between “all” that believe and its presence balances the people. In verse 25, Paul declares, “Whom God hath set forth to be a propitiation through faith in his blood, to declare his
righteousness for the remission of sins that are past, through the forbearance of God.” Paul reemphasizes the importance of faith and its contribution to Christianity stating, “Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision though faith. (vs. 30). Do we then make void the law through faith? God forbid: yea, we establish the law.” (vs. 31). Ultimately, incorporating faith into the daily workings of Christianity provides the catalyst for group cohesion. These six instances serve to strengthen the importance of faith within the organization and how developing faith neutralizes differences between individuals and leads Paul in establishing a common Christianity identity.

Discussion and Results

While the modern day organizational environment continues to globally expand, it remains critical that organizational leaders develop effective techniques and strategies to build cohesive groups. Paul’s experience throughout the first three chapters of Romans demonstrates his strategic steps in leading within a multicultural environment. The text reveals the elimination of barriers for universal acceptance, unconditional love despite social identity, and faith as a neutralizer as three significant themes that not only proved vital to the success of Paul’s ministry, but also remain applicable to the modern day organizational leader.

Paul’s initial interaction with the people of Rome establishes a formidable leadership presence that demands denial of one’s social identity in favor of inclusivity into the new organization. Effective leaders within a cross cultural environment must foster an atmosphere that elicits trust and confidence, which encourages recruits and new organizational members to assimilate. Conyers (2013) asserts, “Successful global leaders leverage cultural differences among their teams, while building trust in diversity.” (p.9). Within his discourse, Paul recognizes the culturally diverse environment Rome provides and how accepting these cultural differences will not degrade organizational progress. Paul’s experience demonstrates that organizational leaders must possess boldness, candor, transparency, and openness when establishing a culturally appreciative and diverse environment. Without fail, he established a solid foundation in which all organizational members received equal entitlements afforded through Christianity.

Consequently, the sacred text reveals the intangible value love provides an organization. Incorporating an environment of love motivates, inspires, and enhances subordinates’ self confidence in the work place. Caldwell (2010), defines “love as the unconditional acts of respect, caring and kindness that communicate the worth of others and that promote their welfare, growth, and wholeness.” (p. 93). Paul gains credibility, legitimacy, and credibility as a leader because he establishes love as an organizational requirement whereby subordinates receive mutual respect. Organizational leaders in a cross cultural environment must implement training, awareness, facilitate open dialogues, and other efforts to dispel stereotypes, decrease ethnic or racial tension, and eliminate
environmental factors that contribute to organizational conflict. Paul’s direct involvement and infusion of love served as a viable example for modern day organizational leaders to model to succeed within a cross-cultural environment.

Finally, Paul’s reference to faith throughout the text demonstrates its importance regarding group formation within a cross cultural environment because faith neutralizes real or perceived differences. Organizational leaders must develop an environment in which subordinates possess faith in the process, faith in the organization, and faith in the leader. While encouraging this leap of faith, Paul’s push also signifies a drastic organizational, cultural, and societal change of universal inclusion that led to doubt. I-Chao (2013) asserts, “Employees’ resistant responses to an organizational change include disobedience, indifference, procrastination and resignation, with such responses resulting from the need for security, habits or misunderstandings” (p. 108). When organizational leaders promote organizational change, followers develop a sense of skepticism. To overcome this environment of resistance, organizational leaders must effectively bridge the gap of mistrust that may exist between themselves and their subordinates. Without actively engaged leaders, preconceived notions, historical stereotypes, or prejudicial biases will hinder organizational progress. Therefore, boldly representing the organization and declaring its legitimacy will contribute to faith building that eventually neutralizes real or perceived differences.

Limitations

Cross-cultural environments present organizational leaders with unique challenges that require innovative methods that will effectively reach the audience. Paul’s experience within the first three chapters of Romans, demonstrate three critical themes organizational leaders must consider when leading in a cross-cultural environment. First, leaders must eliminate the ethnic or religious barriers that prevent universal acceptance. Second, incorporate an environment of unconditional love despite employee’s social identity. Finally, instill a level of faith within the organization that neutralizes real or perceived barriers. While this study examined the first three chapters of Romans to understand how organizational leaders develop group formation in a cross-cultural environment, this topic lends itself to severe limitations. The question did not examine how Paul handled gender or class within his process of group formation. Additionally, it did not provide insight on the effectiveness of his discourse towards the audience and their ability to follow, reject, or ignore his public plea. Because Paul’s interaction in Rome involved multiple layers of societal and cultural leaders, this question also did not explore the impact of his exchange on his overall ministry and objective.

Areas for Further Research

This study analyzed the first three chapters of Romans and did not examine the total book of Romans nor other works of Paul, which maintain a greater sample size of data to
investigate leadership within a cross-cultural environment. Another area for exploration involves a mixed method approach that combines exegetical research and quantitative or qualitative methods. Incorporating a survey or scale that measures modern day U.S. organizational leaders’ responses towards the captured themes within Romans 1-3 would prove beneficial and a well-rounded research study. Based upon the limited amount of scholarly journal articles that reference Romans 1-3 and Paul’s cross-cultural experience, the field for further research remains fertile ground for exploration. Recommend examining how these themes transfer internationally within individualistic and collectivist countries to determine differences if any. Finally conducting a study that examines the American employee’s public opinion, perceptions, and priority of the themes identified in Roman’s Chapter 1-3.

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