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FOSTERING UNITY WITHIN A GLOBAL ORGANIZATION

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Galatians 3 focuses largely on Paul's efforts to bridge a cultural divide that was prevalent within the church at Galatia. His tactics translate to a contemporary strategy for today's global leaders. These leaders are faced with increased racial division, ethnocentrism and corporate conflicts, even at the height of globalization. An ideological texture analysis helps translate Paul's efforts into a modern, global model of relatability, corporate identity and unity.

I. INTRODUCTION

So, in Christ Jesus you are all children of God through faith, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise. – *Galatians 3:26-29 (NIV)*

As globalization expands throughout the world and countries become more interconnected, there is a need for an effective global leadership model that reduces cultural barriers and fosters unity. The best example is Paul's response to the cultural divide and false teachings that permeated the church at Galatia. Using an ideological texture analysis of Galatians 3, this paper establishes a progressive texture for the argumentation and justification of Paul's individual location through factions and cliques to a corporate vision in verses 26-29, that outline a model and philosophy for contemporary global leadership. It provides specific tactics through Paul's model for

establishing organizational unity that translates to a global model of relatability, corporate identity and unity.

II. IDEOLOGICAL TEXTURE ANALYSIS

The ideological texture analysis is the fifth method of Robbins' (1996) socio-rhetorical criticism. It concerns the biases, opinions, preferences and stereotypes occurring within a text (Robbins, 1996, p 95). Ideologies are derived from an individual's cultural and social context (Robbins, 2018). Whereas social texture broadly addresses that which is seen, cultural texture relates to that which is thought (Robbins, 2018). As a result, ideologies are formed that specify more selected alliances based on inner sensitivities to social and cultural influences (Robbins, 2018). In essence, "cultural location is the pathway to ideological location," (Robbins, 2018).

In the ideological texture analysis, Robbins (1996) identifies four sub-textures: the individual location, the relation to groups, modes of intellectual discourse, and spheres of ideology. Individual location is a response to the world through specific social topics. It is characterized by a person's final cultural location consisting of certain categories of the social and cultural texture analysis. Relation to groups "examines the groups that connect the writer and reader" (Burkus, n.d). Understanding these groups and affiliations help the interpreter understand the ideologies of those within specific groups. Additionally, Robbins (1996) identifies modes of intellectual discourse as particular methods for presenting commentary; they identify distinction between groups. Lastly, the spheres of ideology describe ideologies within a text and how an individual may analyze them.

III. GALATIANS 3:26-29 (NIV) OVERVIEW

As a leader of the charge to spread the gospel cross-culturally, Paul became aware of rising instability within the church at Galatia. In a letter, he confronted issues of hypocrisy, false teachings and cultural division. Paul denounced what he described as the "perversion of the gospel," (Kulikovsky, 1999; Galatians 1:7, 5:2-6) and opposed teachings by groups attempting to discount his position as an apostle. Paul specifically addressed the cultural divide and, based on his emphasis within the text, seemed most disturbed by teachings that Gentile Christians seeking salvation should also abide by the law of Moses (Keller, 2013).

As division between Jews and Gentiles increased within the church, instances of ethnocentrism and racial discord were prevalent. The dominant culture within Christianity, the Jews, imposed on the Gentiles their traditional beliefs surrounding the law and ritualism rather than accepting Paul's teaching as a satisfactory culture for Gentile Christians. Paul's communication sought to restore the church with the gospel of truth. He emphasized salvation through Christ alone as opposed to ritualism and law (Kulikovsky, 1999). The close of the chapter transcends from Paul's reprimand to rehabilitation as he fervently seeks to recapitulate the notion of unity through Christ. Paul's goal was to rectify the growing issues of cultural barriers, division, false teaching

and elitism within the global structure. He understood the potentially harmful effects on advancing the gospel due to division between different cultures and beliefs.

IV. PAUL'S INDIVIDUAL IDEOLOGICAL LOCATION IN GALATIANS 1-3

The individual location—one of the four subtextures of ideological texture—refers to a person's type of response to the world based on their presuppositions, dispositions, and values (Robbins, 1996). It is formed from the social and cultural influence behind both the reader's and writer's beliefs and interpretations. The opening of chapter 3 illustrates Paul's frustration with the church at Galatia. Importantly, his passionate argument to the church stemmed from recounts of his own dramatic, life-changing encounter with Christ before he became a renowned "church-planting missionary" (Keller, 2013 p 6). Paul's initial ideology as a persecutor of Christians (Acts 9:1-9), stemmed from his social and cultural background as a high-ranking Jew trained under Gamaliel (Ryrie Study Bible). Based on his Jewish cultural influence, Paul, who was also a Roman citizen, initially believed solely in the law of Moses and that Jesus' claim as the Messiah was violation of the law. Paul's ideology changed however, after an encounter with Christ while he was headed to Damascus to arrest and subdue Christians (Acts 26:9). The redemptive, salvific, encounter led Paul, who was appointed by God, to a life-long commitment to spread the gospel. Paul questions whether the Galatians had forgotten about their own encounters because he understood firsthand the effects of his own transformative experience with Christ.

After his Damascus experience, Paul committed to training leaders, teaching the message of Jesus Christ, planting churches, and supervising leaders and churches through letters (Keller, 2013 p 10). His culture changed from a high-ranking Jew to an apostle appointed directly by God. Learning of the discord in Galatia, in addition to false teachings, caused Paul great turmoil. Presumably, his new ideology stemmed from recollection of his former ideologies and the actions that ensued because of them. Previously, Paul was deeply committed to the imprisonment of leaders of the Christ-movement. His viewpoint of Christians was based on his traditional Jewish philosophies that he later found to be inaccurate under Christ. Paul, as one who formerly ascribed to divisive thinking, understood the effects of division and false teaching. He sought to address the issues within the church by rebuking its actions and reinforcing the Gospel of Truth.

Paul exudes disbelief at the naivety of the church (Keller, 2013). Through a historical-critical discourse, comparisons and rectification of salvation through the law of Moses are identified in Paul's direct recitation of the law. Historical-critical discourse is a more dominant mode in the New Testament that combines the historical and theological aspects of God (Veiss, 2016). Paul can relate to the practices of such Jewish law given his cultural background. However, his transformation as a once "new convert" provided a relatability to the Gentiles. He was able to emphasize its insignificance in salvation through Jesus. As Paul's discourse outlines and refutes various aspects of the law, his dual heritage as a Jew and Gentile allows him to become more trusted and impactful to both groups.

Paul's Damascus encounter and relatability to both groups most likely led to his conversionist viewpoint. Conversionists believe that "the world is corrupt because

people are corrupt;” and salvation is available only with the aid of a supernatural transformation of self, (Robbins, 1996, p 72). Given his own life-changing transformation, one can understand Paul’s unyielding stance on salvation through Jesus. Conversionists seek “to transform people and, through that transformation, introduce salvation” (Burkus, nd, p 2). Paul’s perspective validates his irritation with both the Gentile converts and false teachers (Keller, 2013) within the church. Having dual citizenship and relating to the ideologies of the Jews and Gentiles, however, was an advantage to his conversionist ideology. His relatability produced effective leadership qualities as he understood the strengths and vulnerabilities of both cultures.

Paul’s perspective also reveals a countercultural location. Robbins (1996) notes that the countercultural response allows the dominant culture to exist; yet there is hope that this culture will also experience a voluntary shift. As Paul trained leaders and spread the gospel across regions, his countercultural ideology accepted that a culture of non-believers existed, yet exposing those cultures to a better life through Jesus was transformative. In verses 26 and 29, Paul discusses the relationship to Christ and believers’ positions as heirs to His promise. His social and cultural experiences formed this new location. Keller (2013) asserts that with the increased contradictions to the gospel in Galatia, Paul’s response in his letter “expounds in detail what the gospel is and how it works” (p 11). It can be inferred that his specificity and passion stems from knowledge based on Paul’s own personal experiences.

An additional step of ideological texture analysis is the response to groups. In Galatians 3, Paul is the supervisor of the churches and head of a faction culture. Robbins (1996) explains that a faction is a coalition of followers usually based on rivalry or competing ideas which were formerly united. Paul’s reprimand of both Jews and Gentiles is evidence of conflict within the church and the faction culture. This is proven in his opening address to the Galatians as “foolish” people, while questioning their disregard of their own salvific experience with Christ (Galatians 3:1-6).

Prior to the faction however, Paul was a member of a clique along with Peter. A clique is “a coalition whose members associate regularly with each other on the basis of affection and common interest...and have a common identity” (Robbins, 1996, p 100). Peter and Paul worked together as a clique for a brief period of time. Galatians 2:11-14 notes a change in Peter and the need for Paul to rebuke Peter for his treatment of the Gentiles and isolation from them. These events and other disparities shown between Jews and Gentiles, along with false teachings of the gospel sparked Paul’s reactions to the Church at Galatia.

V. PAUL’S CORPORATE VISION IN GALATIANS 3:26-29- A GUIDE FOR GLOBAL LEADERSHIP

When looking through a contemporary lens, Galatians 3:26-29 contains true leadership language for today. “It moves beyond cliques and factions to a more corporate vision that has the potential to be a guide for global leadership today,” (Robbins, 2018). The ideological texture analysis of Paul’s letter unfolds an effective three-pronged strategy for global leaders that includes communicating relatability, corporate identity, and unity. Notable is that fact that Paul became aware of the issues

within the church and addressed them. According to Schein (2010), leaders should stay abreast of situations that arise and take appropriate actions to rectify them.

Paul confronted each issue specifically rather than providing generic responses and solutions. He confronted uncomfortable and unpopular issues, most of which were directed at the more dominant, influential culture. This can be a very challenging aspect for leaders, however a very beneficial one. Paul spoke truth rather than providing appeasing commentary. He was focused on the overall functionality and progress of the organization and seemingly aimed to ensure that everyone understood the core values and culture of the church. One can assess that his confidence as a leader stemmed from his experiences as both a high-ranking leader within the Jewish culture and as an apostle appointed by God. Leaders should be confident in addressing issues that do not align with the culture of their organization, regardless of the stakeholders or persons of influence involved.

Paul's commitment to the organizational mission, mainly due to his own relationship with Christ, superseded his loyalties to any particular culture. Such actions build a trust and respect for the leader (Schein, 2010). Paul communicated the inclusion of all Christians rather than separation by cultures. He was relatable to both by understanding their needs and establishing relationships (1 Corinthians 9:20). As a Jew and a Roman, Paul had the advantage of being relatable and familiar to both groups. A beneficial model for contemporary global leaders would be to take the initiative to fully immerse into different cultures and understand the ideologies that exist within in order to be relatable and to understand the ideologies and perspectives of other cultures within the organization

Paul communicated a sense of corporate identity through Jesus Christ. When integrating cultures, it becomes necessary to establish a new, unified identity while remaining sensitive to the individual cultures represented within the larger group. Additionally, he confronted ethnocentrism by reinforcing unity and equality while emphasizing a joint lineage for all through Christ.

Verse 26- You Are All Children [sons] of God Through Faith

The original translation of Paul's words replaces *children* with the word *sons* (Williams, 2000), meaning sonship (Huizing, 2011). This statement by Paul was a bold contradiction to the customary behaviors that only recognized men as heirs (Williams, 2000). Paul's proclamation *communicated* the need to address and resolve cultural differences within the church. He emphasized twice (v 26; v 28) that in Jesus there is no distinction between gender, class, or ethnicity.

Today, the idea of inclusion is equally vital within a global organization. As companies embark on global expansion, division and exclusion cannot exist. Global leaders must manage inequities by encouraging the appreciation of differences

throughout the organization (Stevenson, 2016). They must first however, exemplify that cultural agility themselves.

Verse 27- Clothed Yourselves with Christ

The clothing reference is a familiar metaphor used by Paul (Romans 13:12; Ephesians 4:24; Colossians 3:12). It likens Christ to a garment symbolizing an identify and imitation (Keller, p 90). Clothing is symbolic in that it creates a distinction to oneself and affiliations. Paul asserts that to be clothed in Christ is to be identified with Him, carry Him at all times and imitate him to avoid hypocrisy (Ryrie Study Bible). He highlighted this because of the hypocrisy within the church. Imitation of Christ involves carrying the presence of Christ continually through thoughts and actions as if He is present at all times (Keller, p 91). In order to remain clothed in Christ, one must possess a relationship with Him to reflect His values and philosophies. Paul rebuked false teachings and ensured that Christians understood the gospel of truth.

The contemporary context of Paul's philosophy requires that global leaders establish a corporate identity or a shared global vision. Inspiring values is now seen as a quality of successful leaders, especially within a global context (Graber, 2008). The ability to formulate a shared vision of the world is the most vital attribute of a global leader (Ambani, 2008). To establish this new culture, global leaders must clearly define their organizational strengths based on influences of all cultures involved. They should identify attainable paths to newly established goals and implement organizational objectives to achieve this vision. Because of the diversity and ambiguity of globalization, organizations should have a distinct identity that is distinguishable and understandable within the organization and communicated consistently around the world.

Verse 29- You Are All One in Christ [...] and Heirs According to the Promise

Due to the tensions occurring amongst various cultures, Paul provides specific distinction in verse 28 to reinforce unity and integration of race, culture and gender. He aims to emphasize that there should be no bias, elitism, or prejudices within the church. "Although Paul seemed heavily preoccupied with Jew-Gentile matter and never delved into specifics of masters-slaves and male-female interactions, his language provides a great model for contemporary global leadership guidance," (Robbins, 2018).

The same principles apply to global organizations. According to Ambani (2008), new age leaders must lead "without any cultural bias and prejudice; they should enforce the idea that there is no absolute culture" (p 228). Global organizations must also realize that the expansion to a cross-cultural dimension does not indicate a need to eliminate cultures, but to merge and collaborate to create a new unified culture. Emphasizing commonalities and recognizing distinctions helps to unite cultures.

VI. CONCLUSION

Galatians 3 emphasizes Paul's unification strategies as a leader. His model is quite relevant to contemporary global leadership as cross-cultural barriers must be addressed in order for the organization to be effective. Cross-cultural leaders are charged with the daunting task of uniting differing cultures, eliminating cultural and

communication gaps and facilitating efforts to create a unified conglomerate. Cultural barriers have the potential to create a divided organization with unproductive outcomes. Utilizing Paul's leadership strategy will help global leaders experience the same growth and expansion that is still attributed to Christianity to date.

Paul's willingness to challenge divisiveness for the sake of the gospel emphasizes his commitment to the gospel. His experiences helped to drive that commitment and zeal for his mission and the progressive qualities of his transformation and growth illustrate the value of an experienced leader. Organizational leaders must believe so strongly in the value of the global strategy that they are willing to engage and, sometimes, challenge the circumstances that may provide a breeding ground for divisiveness and separatist behavior. The establishment of a unified global team begins with the leader. Zander, Muckaitis and Butler (2012) note that "multinational teams of all shapes and sizes have been deemed the heart of globalization." Embracing differences and valuing diversity and inclusion strengthens a global organization.

About the Author

Melva Robertson is a writer and senior communications professional with 18 years of experience in corporate, healthcare, higher education, media relations and crisis communications. Robertson is distinguished in her role as a professional development and leadership trainer. Robertson conducts comprehensive, global media and public relations training for public health researchers representing low- and middle-income countries across the globe. In addition, she is the author of *Congratulations! It's A Brand: The entrepreneur's guide to birthing the brand, identifying the target audience and increasing visibility*. Her media relations functions include the oversight of national and global media placements for various academic institutions, their leadership and stakeholders. Her passion for developing business leaders through public relations, leadership and branding consultation has resulted in notoriety as an expert consultant in her field.

As a Regent University doctoral student in the School of Business and Leadership, Robertson is committed utilizing the knowledge and expertise gained to help build stronger businesses and business leaders. A wife and a mother of one daughter, Robertson and her family are activists for low-income community revitalization through mentorship, leadership and business development consulting, and church planting.

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