

Global Mindset

“In his book, Robert P. French II addresses one of the most controversial topics in global management literature. Based on an extensive review and research, he demonstrates there is still a lot of ambiguity around the conceptualization and operationalization of the “global”. His study provides more theoretical and conceptual clarity to the global mindset concept. Whilst many researchers contextualize the global mindset in the profit sector, French explores and explains it within an organizational context in the non-profit sector. Identifying the global mindset in the context of global relations makes his study unique.”

—Wim den Dekker, PhD

Head of HR Benelux, Lloyd’s Register North Europe

“The book addresses an important and under-researched aspect of global mindset understanding and development—specifically, its application in a global non-profit organization with spiritual goals. While development and application of the global mindset in multinational organizations have been addressed recently, its understanding by religious leaders and scholars has not been explored to a similar degree. The book provides a comprehensive review of the literature, addresses the question of mindset, which tends to be overlooked in the discussion of the global mindset, and applies it to a global organization that has been promoting global understanding and cross-cultural competency for thousands of years. [It is a] must-read for scholars of the global mindset, spiritual organizations, cross-cultural management, and organizational studies students and scholars. In addition to the comprehensive summary of current knowledge, new questions have been posed and new areas of knowledge to be addressed are presented. [It is a] wonderful summary of the current state of research and a challenging inquiry into future of knowledge creation.”

—Natalie Solveig Mikhaylov, PhD

Professor, Pontificia Universidad Javeriana, Colombia

“I highly recommend this book about “Global Mindset” as required reading for global leaders of both the for-profit and not-for-profit sectors. Dr French gives the reader several new and very helpful concepts based on unique research, which he has recently completed. Most important to me was discussion of how the global mindset helps a leader be more effective, as well as the relationship between global knowledge and the global mindset. Furthermore, since Dr French’s research was based on a study of the United Methodist denomination, he has given us what I believe is a unique new understanding of the global mindset as it applies to the not-for-profit sector. Up until now, I have seen the majority of research written about the for-profit sector. I look forward to more valuable knowledge shared by this new author over the coming years.”

—Gary Ranker, PhD

Global CEO Coach

Global Mindset:

Cultivating Knowledge in Multinational Organizations

By

Robert P. French II

Cambridge
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By Robert P. French II

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To the One to Whom I owe everything.

and

To Cas, for whom I am thankful for beyond words (ILYWM).

To Aiden, in whom I delight.

To my parents, for your encouragement and unconditional love.

To my other parents, for adopting me as a son.

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FOREWORD

Interdisciplinary approach—it's a phrase coming to your organization soon. At first glance, it seems like yet another of the fad-phrases common to organizational leadership literature. The equivalent of the latest diet-plan in nutritional studies. Interdisciplinary approaches are meant to address the loss of creativity that too often accompanies the siloing of our organization's departments, or for my sector, to provide remedy for the shadow-side of education's hyper-specialization of disciplines. Whatever your field, the outcome of this call to interdisciplinary thinking is to jump-start invention and innovation and to provide a way to accomplish what another recent trend suggested but struggled to operationalize—the trend “to think outside of the box.” So let's taste and see what an “interdisciplinary approach” has to offer us as a means to that end.

To do that, I suggest we get there by following some young scholars to whom “interdisciplinary” comes naturally. Before I speak to the content of this work, I want to comment to the promising scholar who is offering us insight--Robert French. When I first met him, he was a frustrated graduate student. Not frustrated based in personal paradigms and challenges—but an interdisciplinary thinker who was being educated in a compartmentalized world. His frustration and inspiration motivated me to think differently and to better manage the tension between expert-driven content and the interplay of various disciplines within their studies. He took to that approach immediately and now represents one of the new scholars we need to learn from—someone who understands the richness that comes from deep inquiry but who also knows how to effortlessly put deep insights from various fields into conversation with each other.

In this work, Robert pulls together thinking from the diverse fields of global mindset theory, leadership studies, sociology, missiology, and the international development arena, to address the hope that our multinational organizations can be more effective at whatever they are attempting. In this case study of a mature religious multinational organization, he shows us that cultivating global mindset in the everyday member of the organization, whether or not they ever board a plane, produces not only effectiveness in international efforts, but healthier and more productive staff at the national and regional level. Can it be true? Therein lies the promise of interdisciplinary approaches to understanding organizational challenges. To

that end, I present a new scholar with deep insights into operationalizing the promises of interdisciplinary thinking to move us out-of-the-box and toward new vantage points on old organizational challenges.

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Dean of Academic Services
Assistant Professor of Leadership and Culture
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PREFACE

This book is a slightly revised Ph.D. dissertation, which emerged from a question - how do individuals and groups of individuals effectively think and act in a globalized world? As I have explored this question, the concept of global mindset has captured my attention.

Towards the end of the 20th century, scholars offered an explanation for why leadership and organizational effectiveness may not translate across cultures. This explanation suggested that the failure to translate leadership across cultures might have little to do with the leadership of the individual and much to do with her/his ability to identify and correctly respond to context. This cognitive ability to identify and correctly respond to context has been called global mindset. An individual with a highly developed global mindset would be able to both differentiate and integrate differences and similarities across and between cultural contexts, thereby enabling effectiveness. Since the 1990s, attention to study of global mindset continues to increase. However, as I reviewed this body of work, it became clear that several issues have stymied the development of global mindset research and application, specifically: how to identify a global mindset and how it enables effectiveness in the midst of globalized environments, the relationship between knowledge and global mindset, and empirical study of organizational contexts outside the for-profit sector. This book attempts to address each of these issues.

First, while agreement is widespread that something called global mindset exists and that it is beneficial to global effectiveness, very few agree as to what a global mindset is or how it functions. Further, some of the most influential frameworks of global mindset are fairly complex and not easily distinguishable from theories of global leadership. Even more, while the global facets of a global mindset are well attended, very little attention is given to the concept of mindset; so much so that it remains unclear how *global* mindset enables individual and/or organizational effectiveness. Therefore, this book explores the concept of mindset, which creates a unique vantage point in which to categorize conceptualizations of global mindset.

Second, while many have assumed a relationship between global mindset and knowledge, few scholars have empirically examined the proposed relationship specific to the context of the study. Thereby, this book contains empirical research that explores the relationship between global

knowledge and global mindset using contextually specific items. Meaning, these items were designed specifically for the individuals who participated in this research to measure knowledge of the global industry in which their organization operates and knowledge of the global nature of their organization. To my knowledge, this is a unique approach within global mindset research.

Third, the majority of global mindset reflection has centered in the for-profit sector. A few studies have attended to organizations outside of this sector, however—to my knowledge—none have attended to an exploration of global mindset amidst a global organization of religion. This book utilizes the United Methodist Church, a global organization of approximately 20 million members, as a case study in which to explore global mindset. Because of this, this book should interest scholars and practitioners of global mindset and organizational leadership, scholars of the United Methodist Church, scholars of world Christianity, as well as scholars and practitioners interested in global organizations of religion.

From this exploration, organizations are encouraged to prioritize the development of their members' knowledge specific to the global nature of their organization and the global environment in which the organization operates (e.g., the industry of the organization). This implies that developing global mindset through these types of knowledge is relatively inexpensive and easy. Further, this book provides partial support to the idea that increasing members' knowledge specific to the global nature of their organization's context contributes to global mindset development.

Finally, this book offers a revised conceptualization of global mindset. This revised understanding attempts to clarify and simplify what a global mindset is, how it functions, its relationship to knowledge, and how it can be developed. This revision should enable direct measurement of global mindset and straightforward ways in which to encourage individuals and organizations to think and act effectively in the midst of a globalized environment. It is my hope that this book contributes to the study and application of global mindset research while encouraging deeper study and reflection amongst global organizations of religion.

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There are many people to acknowledge for their contributions to this book. First, a special thank you to the many teachers who patiently taught, challenged, and spent time working with me. Whether in elementary school, high school, college, or graduate schools, I am deeply thankful for each individual who shaped my education. While many could be mentioned by name, I want to acknowledge and thank James Ehrman, Elizabeth Koepping, and Heewon Chang. James has been an instrumental part of my life. The many ways he has generously given of his time and knowledge demonstrate the best qualities of a mentor and his friendship has significantly shaped my education and person. In many ways, the sense of call to postgraduate education was cultivated by his guidance and I have been deeply blessed as a person as a result of his influence. Elizabeth gave of her time, fellowship, intellect, and wisdom during my studies in Edinburgh. Prolonged conversations revealed the most admirable characteristics of an academic and I have been genuinely influenced as a result. Finally, during my studies at Eastern, Heewon profoundly influenced my person and academic skill set. I am thankful for her example of excellence, her breadth of expertise, and the many ways she took me under her wing, especially as it pertains to academic publishing and editing.

Second, I wish to offer a deep and heartfelt acknowledgement to my dissertation committee. I am thankful for your willingness to give of your time that has culminated in this book. Jonathan, I especially appreciate your keen eye to the big picture and the kindness of your critiques, questions, and encouragements. Kristen, you helped me to identify and connect what was communicated verbally and in writing with the underlying assumptions that have motivated this book. Kirk, I am thankful for your counsel and willingness to teach; you have served as a mentor in the most admirable of ways and I am a better scholar for it. I give you my sincere thanks.

Third, I would like to give a special thank you to my friends Anna and Christian. Anna Eugene Shea, I am thankful for your keen eye in editing this manuscript; and, even more, for being an amazing friend who knows her true identity. Christian Barbara Rafetto, thank you for helping prepare these figures for publication and designing the cover of this book; and, even more importantly, for your friendship and example as one who walks in the Light.

Fourth, I want to acknowledge my family for their patience and encouragement. In many ways this book is a result of their many kindnesses to me. My parents, who have unfailingly provided support, encouragement, and love, I am so very thankful for you. My daughter, who has given more than she knows as I have taken time to complete my education, I am thankful for you. My wife, whose very presence has completely changed my life, I am inexpressively thankful for you.

Finally, I cannot express often enough my thanks to the One who is Knowledge and the Source of every good and perfect thing in my life. It is for You that I desire to do all things.

GLOSSARY OF TERMS¹

Cosmopolitanism – *“a state of mind that is manifested as an orientation to the outside, the other, and which seeks to reconcile the global with the local and mediate between the familiar and foreign...[and is characterized by] openness, a willingness to explore and learn from alternative systems of meaning held by others.”* (Levy, Schon, et al. 2007, 239-240)

Globalization – *“the incorporation of the global level into activities or frames of reference that would otherwise remain local, national, or regional in scope.”* (Hicks 2010, 14)

Global knowledge – *globally specific “facts, information, and skills.”* (2017)

Global mindset (initial definition) – *conceptualizes global complexities and diversity and then integrates this information within a specific context.*

Global mindset (revised definition) – *is comprised of two mindsets that enable an individual to effectively process global information by differentiating global complexities and cultural diversity (differentiative mindset) and integrating what has been differentiated within a specific context (integrative mindset).*

Knowledge specific to global industry – *basic information or knowledge demonstrating a general awareness of the global nature of the industry in which an organization operates.*

Knowledge specific to global organization – *basic information or knowledge demonstrating a general awareness of the global nature of an individual’s organization.*

¹ This book’s interdisciplinary approach lends itself toward original contribution, but to compensate for discrepancies in terminology across fields, care is taken to identify how terms vary as well as the limitations of terms used in this book. Generally, this book has employed or modified terminologies with an orientation to the field of organizational leadership.

Leader effectiveness/efficiency (clergy member) – *the degree to which clergy members are successful in accomplishing the mission and strategic goals of their organizations.*

Mindset – *the cognitive processes activated in response to a given task.*

Theories of information processing – *theories that attend to the ways in which the processing of stimuli (or information) informs how an individual responds; learning is often a central focus.*

World Christianity – *the multiplicity of expressions that constitute Christianity throughout the globe.*

CHAPTER ONE

AN INTRODUCTION

In the late 20th century, multinational corporations (MNCs) began to recognize that an individual's effectiveness did not necessarily translate cross-culturally. MNCs that relocated their most successful leaders from places like New York or London to oversee expansions in places like Tokyo or Dubai observed that effectiveness in a previous assignment did not guarantee effectiveness in a different cultural context (Javidan and Walker 2013), which led to a question: why didn't effectiveness in one context guarantee success in another?

Global mindset emerged as an explanation. Scholars suggested that an individual's mindset would essentially dictate how translatable he/she was to different cultural contexts and that a global mindset would enable the individual to better understand cultural differences and global complexities and then act appropriately within diverse contexts (Rhinesmith 1992, Perlmutter 1969). With this in mind, global mindset was initially defined as a mindset that conceptualizes global complexities and diversity and then integrates this information within a specific context.² A review of global mindset literature revealed three observations that shaped this book and pointed toward the need to revise this initial understanding. First, a distinctive characteristic of the study of global mindset is conceptual ambiguity (Andersen and Bergdolt 2016). Scholars universally praise its practical value to increase individual and organizational effectiveness, especially in light of globalization. Unfortunately, little agreement exists between scholars' conceptualizations. Second, scholars attend to everything global about the concept while neglecting the essential part of the term: mindset (Clapp-Smith and Lester 2014, French 2016b). Certainly an emphasis on the global-ness of the construct deserves attention, but failing to understand how a mindset facilitates effectiveness contributes to the conceptual ambiguity characteristic of the study of global mindset.

² This definition is based upon a stream of conceptual and empirical research in the study of global mindset (Arora et al. 2004, Gupta and Govindarajan 2002, Kefalas 1998, Levy, Taylor, et al. 2007, March 2013).

Scholars agree that for a person's global mindset to develop and function, his/her knowledge about the world is crucial (French and Chang 2016). Because of these observations, this book sought to explore the relationship between global knowledge and global mindset via a conceptualization of global mindset that attends specifically to mindset with the aim of improving the conceptual clarity surrounding global mindset. To explore these observations, the realities of world Christianity were identified as a potentially rich area for exploration.

Organizational Context

Over the last century, Christian churches experienced exponential growth in non-Western, majority world contexts (Robert 2000, Noll 2009, Jenkins 2002).³ Because of the phenomenal growth of Christianity globally, the term world Christianity describes the religion based upon the multiplicity of expressions that constitute Christianity throughout the globe (Sanneh 2003).⁴ More than a dozen of these expressions are churches with memberships in the millions operating in multiple regions globally (Johnson, Ross, and Lee 2009). These global churches operate as global organizations, yet some scholars argue that many remain unaware of the global nature of their organizational contexts (Sanneh 2003, French 2014). If true, this implies that these large organizations are unable to leverage the global nature of their organizations. For these reasons, global organizations of religion offer an intriguing context for the study of global mindset. No global mindset studies of this kind appear within the scholarly record, but global organizational leadership literature supports global churches as theoretically appropriate contexts for research (Osborne 2006,

³ While representations such as the West and the majority world are general and prone to inaccuracies, for this book such categorizations represent well that the majority of adherence in global Christian organizations has changed so that the majority of members no longer reside in geographic areas such as the United States and Europe (i.e. the West); instead the majority of members now reside in geographic areas such as Latin America, Africa, and Asia which constitute the geographic regions in which the majority of the world's population reside.

⁴ World Christianity is distinct from the ecumenical movement or ecumenism (see French 2016c). While the modern ecumenical movement describes a concerted effort by individuals, groups of individuals, and churches to unify and demonstrate unity among various expressions of Christianity, world Christianity is not a movement, a theological posture, nor is it organized to accomplish a definable goal; rather, it describes the global nature of Christianity that depicts the plurality of languages, cultures, and beliefs of Christianity in all its variations and expressions throughout the globe.

Banks and Ledbetter 2004). This book seeks a more precise understanding of the concept of global mindset and uses as its organizational context the United Methodist Church (UMC), a multinational organization with millions of members worldwide (Matthews 2010, Harman 2012, Robbins 2004, UMC 2013-2016).

The Foundation for this Research

Various literatures were reviewed to build a foundation for this book. Attention to global mindset, the applicability of global mindset in the nonprofit sector, individual receptivity to global influences, identity, and organizational realities specific to global organizations of religion represent areas of emphasis that shaped this research. As a result of these literatures, two emphases are particularly unique to this book: the empirical exploration of the relationship between global knowledge and global mindset and the study of an organizational context like the UMC.

The relationship between global knowledge and global mindset has not been examined sufficiently within global mindset research. Of the few studies that have examined this relationship, global mindset scholars utilized respondents' self-reported perceptions of global knowledge (Javidan and Bowen 2013, Javidan, Bullough, and Dibble 2016, Javidan and Walker 2012). This book used a more precise, two-pronged approach by drawing on studies in organizational leadership. We assessed global knowledge based on indications of a respondent's knowledge of quantifiable facts specific to the global nature of his/her organizational context. According to scholars of organizational leadership, an individual's knowledge of his/her global organization and the global industry in which that organization operates represent two distinctive areas in which to leverage global knowledge for global effectiveness (Oster 1995, Porter 1979, Pearce and Robinson 2013).⁵ Consequently, indications of global organizational knowledge and indications of global industry knowledge were measured using quantifiable facts about the global organization of the UMC and the global industry of world Christianity.⁶

⁵ Leader effectiveness in the nonprofit sector is often understood as the ability of the leader to facilitate the organization's mission and strategic goals (Oster 1995). Similarly, leader effectiveness for clergy members should be understood as the degree to which clergy members are successful in accomplishing the mission and strategic goals of their organizations (Banks and Ledbetter 2004, Drucker 2005).

⁶ Throughout this book, the term industry is used to depict world Christianity. The term was selected for its technical use in the study of organizational leadership for categorization and measurement. Admittedly, the term could be considered

Previous studies of global mindset have not empirically examined a global organization of religion. Additional evidence to affirm and support the inclusion of this unprecedented organizational context was recognized as essential early in the design of this research. Therefore, a mixed-method research design was selected to provide multiple types of data and analyses to better understand global mindset through an exploration of the relationship between global knowledge and global mindset within a previously unexplored organizational context.

The Research Design

An explanatory sequential mixed-method design was chosen with three phases of study. The first was quantitative. Seventy-five clergy members from the Alpha Conference of the UMC completed an electronic survey that contained an instrument to measure global mindset.⁷ The survey included facts about the UMC as well as the wider context of world Christianity. It solicited information about respondents' personal demographics as well as their cross-cultural and global experiences and education. Responses were analyzed to explore the relationship between global knowledge and global mindset. After analyzing the quantitative data from this first phase of study, the second phase was designed.

In the second qualitative phase, five District Superintendents were interviewed who serve as the direct supervisors of the clergy members who responded to the first phase of this study. These experts demonstrated expertise specific to the respondents, the Alpha Conference, and the UMC as an organization. Utilizing deductive analysis, these interviews provided an emic perspective into the study of global mindset within the UMC. Not only that, they strengthened the case for considering organizations like the UMC as appropriate contexts in which to study global organizations and leadership. The interviews combined with the survey results revealed the extent to which the organization and clergy members from the Alpha

offensive to those unfamiliar with its use in the study of organizational leadership. For this study, industry is the term best descriptive of the organizational context of the UMC in a way that is analogous to the organizational contexts of for-profit and non-profit organizations. For example, for a non-profit organization specializing in anti-human trafficking, the wider "industry" in which the organization operates would be categorized as anti-human trafficking. While such terminologies create challenges in cross-disciplinary research, for the purposes of this book such terminologies are employed only for their applicability as terminologies for categorization and measurement in the broader study of organizational leadership.

⁷ Alpha Conference is a pseudonym.

Conference understand the UMC as a global organization. After analysis of the second phase, a third phase was designed.

The third phase used an integrated or mixed-method approach to determine the degree to which the first two phases addressed the integrated research question:

Are indications of global knowledge specific to the organization and industry of the UMC predictive of global mindset among U.S. clergy members from the Alpha Conference of the UMC and does expert analysis support the inclusion of this organizational context within studies of global mindset?

Analysis

Using quantitative data and analysis, the first phase explored the degree to which indications of knowledge specific to global industry and indications of knowledge specific to global organization predict global mindset. In addition to global knowledge, previous global mindset research supports the inclusion of predictor variables specific to cross-cultural or global education and experiences, language fluency, and age (Javidan and Walker 2012, Story et al. 2014, Arora et al. 2004, Korbin 1994). Using descriptive, correlation, and regression analyses, the only relationship that showed statistical significance was the relationship between knowledge specific to global industry and global mindset.

The second phase qualitatively explored the organizational context of the UMC as a global organization. Three research questions guided the analysis. First, how do clergy members from the UMC's Alpha Conference understand the global nature of the UMC? Second, how do experts assess the applicability of global mindset for the UMC? Third, how do experts assess the applicability of global knowledge for the UMC? Five themes and five observations emerged, which support the inclusion of global organizations of religion as suitable organizational contexts and clergy members as viable participants for global mindset research.

The third phase analyzed the extent to which the quantitative and qualitative analyses addressed the integrated research question. From the first phase, partial support was observed for whether indications of global knowledge specific to the organization and industry of the UMC predict global mindset amongst U.S. clergy members from the Alpha Conference of the UMC. Based upon the analysis of experts' interpretations, the second phase found strong support for the inclusion of this type of organizational context in studies of global mindset. In sum, evidence supports continued research on the relationship between global knowledge

and global mindset as well as strongly supports the use of global organizations of religion as contexts in global mindset research.

Interpreting the Results

From interpreting the results of each phase, both independently and collectively, analyses supported a new conceptualization of global mindset. This revised conceptualization was based upon the quantitative, qualitative, and integrative analyses as well as previous scholarship. The fifth chapter of this book details how this revised conceptualization potentially clarifies the term and allows scholars to measure it quantitatively. The results were also examined in light of strengths and weaknesses.

Limitations

For several reasons one must consider this research exploratory and not necessarily generalizable beyond the sample population. The 75 clergy members who participated may or may not be a representative sample of other groups within the conference. Indeed, the UMC's Alpha Conference differs culturally and geographically from the other 58 UMC conferences in the nation. Worldwide, the Alpha Conference represents less than 1% of UMC membership, less than 2% of UMC clergy members, and less than 2% of UMC churches (UMC 2013-2016).

Measurements used to quantify global mindset, global knowledge, and its possible predictors may constitute substantial limitations. The measurement used by the global mindset questionnaire (GMQ) corresponded well with this project's initial understanding of global mindset. The GMQ provided a point of comparison with previous studies that helped clarify the conceptualization and measurement of global mindset and lent itself to the goals of this research. While the questionnaire has not been independently validated, scholars observed the GMQ to "exhibit good psychometric properties... [with little] evidence of multicollinearity and hetroskedasticity in the multidimensional scale" (Arora et al. 2004, 403).

Although the data obtained in this study supports such observations, two substantial incongruities came to light, both of which revealed the need for a revised conceptualization of global mindset. First, the GMQ measures global mindset by the degree to which an individual favorably views global influences specific to conceptualization and contextualization. This instrument measures neither mindset nor an individual's ability to conceptualize global influences or contextualize them in a specific context. While not dissimilar from other scholars' measurements of global mindset,

the GMQ's inability to measure mindset should be understood as a limitation.⁸

Second, the GMQ is based upon the assumption that global mindset both conceptualizes and contextualizes global influences. Initially, this book defined global mindset as one that conceptualizes global complexities and diversity and then integrates this information in a local context. Coupled with the understanding of a mindset as the cognitive processes activated in response to a given task, it became clear as this study progressed that conceptualization and contextualization are two separate, specific tasks. Therefore, the GMQ's limitations provided support to revise this initial conceptualization and measurement of global mindset. Thus, this book sought to identify a more precise and therefore useful conceptualization of mindset.

Besides global mindset, global knowledge is notoriously difficult to define. Even in limiting global knowledge to contextually specific knowledge, one is left with the challenge of identifying what kind of knowledge constitutes global knowledge. To minimize this difficulty, we measured indications of respondents' knowledge of their global industry and organization. Questions consisted of published, quantifiable facts about the global nature of Christianity and the UMC. Even so, these measurements hardly account for the totality of global knowledge specific to an industry or organization; rather they represent indications of knowledge about the global industry and the global organization. Despite ample support in global mindset literature, past empirical research, and logic, such indications of global knowledge as well as other predictor variables and demographic questions remain exploratory. Consequently, the data collected for these variables and the statistical analyses that follow lay the groundwork for additional research. All of these reasons make it important to emphasize the exploratory nature of this research.

⁸ The majority of global mindset scholars identify the difficulty in measuring a mindset (Levy, Schon, et al. 2007, Story et al. 2014, Clapp-Smith, Luthans, and Avolio 2007, Beechler and Javidan 2007, Rhinesmith 1992). This leads many to measure global mindset based upon self-reported perceptions and self-evaluations of skills and/or abilities thought to be antecedents of global mindset. The most frequently utilized instrument in the study of global mindset similarly relies upon self-reported perceptions and evaluations to determine a measurement of global mindset. For the field of study to develop, improved measurement is imperative.

Significance

The same exploratory nature of this book that warrants caution and care also affords several contributions to the study of global mindset. Regarding generalizability, it is logical to limit generalization beyond the sample population because of the homogeneity of the organizational context. However, this same homogeneity raises important questions for future research. Homogeneity in organizational and regional contexts is not necessary abnormal; in fact, one might argue that homogeneity of people in a region is normative. Even if these regions are composed of different homogenous groups from the one studied here, a researcher must take care not to assume that diversity in a population is normative. The homogeneity of this study's population may hold explanatory power for other homogenous populations. Future research should explore whether homogeneity of language, ethnicity, and age change effectiveness amid globalization, especially when it comes to global knowledge and global mindset.

The call for greater care in conceptualizing and operationalizing global mindset may well improve empirical research, advancing the field of study. Greater attention to mindset in scholars' explanations of *global* mindset will help categorize and differentiate conceptualizations. In addition to precision of language, the book seeks to build upon past research in global mindset using several common variables, including cross-cultural or global experience, education, language fluency, and demographics (Javidan and Bowen 2013, Javidan and Walker 2012).

This empirical examination demonstrated partial support for the relationship between indications of global knowledge and global mindset. While many have assumed a relationship, scholars have not empirically demonstrated this relationship by considering the context of the respondent. Thus, the conceptual framework for global mindset that emerges simplifies and clarifies a number of issues long hindering research in the field. In so doing, we seek to provide a stronger, more multidisciplinary foundation for continued research.

A central goal of this book was to increase our understanding of how global mindset develops. How does global knowledge about one's organization improve effectiveness in an increasingly diverse and complex globalized environment? If knowing basic information about the global nature of one's organization increases global mindset, then development is neither difficult nor expensive. This applies not only to MNCs but organizations in every sector.

For-profit organizations and their non-profit counterparts identify similar challenges and opportunities from a globalized environment. Numerous non-profit organizations operate globally, have large memberships, and warrant the same attention scholars give to MNCs. Global mindset has the potential to substantially improve individual and organizational effectiveness in both non-profit and for-profit organizations. This book contributes to the field of global mindset by examining a non-profit, global organization of religion.

Summary and Overview

The first chapter presented an introduction and broad summary for this book. This book identified the relationship between global knowledge and global mindset in the organizational context of a global organization of religion as goals for empirical exploration. The book aimed to explore (1) the relationship between global knowledge and global mindset via an assessment of indications of global industry knowledge and global organization knowledge specific to respondents' organizational context and (2) the applicability of this organizational context in studies of global mindset. This chapter included a brief summary of the design, analysis, and interpretation of this project and discussed its limitations and significance toward advancing the study of global mindset.

The second chapter presents a literature review highlighting the conceptual ambiguity about global mindset, recommending that scholars carefully locate their conceptualizations of global mindset in at least three literatures: global mindset, mindset, and the framework of a general theory. Through this discussion, a recurring theme emerges: the importance of understanding global knowledge in the discussion of global mindset. The chapter also explores the ways in which identity and one's receptivity to globalization may impact global mindset, the nonprofit sector, and global organizations of religion. Chapter Two ends with an overview of this book's initial conceptualization and operationalization of global mindset.

The third chapter uses the literature review from Chapter Two as a foundation to outline methodology. This project's explanatory sequential mixed-method design is discussed in detail. Each phase is described briefly as well as the assumptions and methodological choices that informed this multi-phase study.

The fourth chapter presents the results and analysis for each of the three phases of the project. The first phase used descriptive, correlation, and regression analyses to ascertain statistical significance. The second

phase employed the recursive process of coding to analyze the rich, layered data collected from experts' experiences and perceptions. The third phase integrated the data and analyses from the first two phases to assess the extent to which this project's research question was addressed.

The fifth chapter discusses and interprets the results of the three phases of research. We advocate locating conceptualizations of global mindset more carefully in the three literatures of global mindset, mindset, and the framework of a general theory. Also, we describe the need to better understand the relationship between global knowledge and global mindset. We identify predictor variables and recommend including global organizations of religion in studies of global organizational leadership and global mindset. Most importantly, Chapter Five offers a revised conceptualization of global mindset based on the conceptual and empirical findings of this research. We conclude with a summary of this study, its contributions to the development of global mindset, and suggestions for future research.