

2-2023

iLEAP: An Intercultural Leadership Pilgrimage for Young Adults (Age 18-24)

Elmarie Parker
parkere20@georgefox.edu

Follow this and additional works at: <https://digitalcommons.georgefox.edu/dld>

 Part of the [Civic and Community Engagement Commons](#), and the [Leadership Studies Commons](#)

Recommended Citation

Parker, Elmarie, "iLEAP: An Intercultural Leadership Pilgrimage for Young Adults (Age 18-24)" (2023).
Doctor of Leadership. 8.
<https://digitalcommons.georgefox.edu/dld/8>

This Project Portfolio is brought to you for free and open access by the Theses and Dissertations at Digital Commons @ George Fox University. It has been accepted for inclusion in Doctor of Leadership by an authorized administrator of Digital Commons @ George Fox University. For more information, please contact arolfe@georgefox.edu.

GEORGE FOX UNIVERSITY

PROJECT PORTFOLIO:

ILEAP: AN INTERCULTURAL LEADERSHIP PILGRIMAGE FOR YOUNG ADULTS (AGE 18-24)

INTERCULTURAL - LEADERSHIP - ENTREPRENEURSHIP - ADVOCACY - PEACEBUILDING



IN PARTIAL FULFILLMENT FOR THE DEGREE OF
DOCTOR OF LEADERSHIP IN GLOBAL PERSPECTIVES

PORTLAND SEMINARY

BY:

REV. ELMARIE PARKER

PROJECT FACULTY:

DR. KAREN TREMPER

PORTLAND, OREGON

FEBRUARY 2023



CERTIFICATE OF APPROVAL

This certifies that the doctoral Project Portfolio of

Elmarie Parker

has been approved by
the Evaluation Committee on March 8, 2023
for the degree of Doctor of Leadership in Global Perspectives.

Evaluation Committee:

Primary Project Faculty: Karen Tremper, PhD

Second Project Faculty: Diane Zemke, PhD

Lead Mentor: Jason Swan Clark, DMin, PhD

Evaluation Committee Referee: Loren Kerns, PhD

Copyright © 2023 by Elmarie Parker

All rights reserved

Dedication

This Project Portfolio work is dedicated to the young adults and organizational leaders in both Lebanon and Oregon who have journeyed with me these past three years. Without your insights and enthusiastic support, the seed planted in my spirit by God for this work would not have been nourished, and iLEAP would not have emerged. The fruit of our mutual labors I dedicate to God and trust God's wisdom for its future impact.

Acknowledgments

It is said by many that it takes a village to raise a child. In my experience it has also taken a village to shepherd and support me through this Doctoral Project Portfolio journey. I am grateful for the members of the Presbyterian Church (USA)'s Syria-Lebanon Partnership Network who said yes to my invitation to have a discernment conversation with me in September 2018 about potential next steps in advanced graduate work. I have carried your encouragement with me ever since. I'm grateful to several others along the way who shared with me their doctoral journeys and discernment suggestions. You know who you are.

Then there was the serendipitous January 2020 conversation in the Casa D'Or Hotel lobby (Beirut) with Rev. Dr. David Watermulder. As a recent graduate from the DMin GLP, you described the program to me and something in my spirit sang! I was heading to the USA in late February and early March, so scheduled time with the DMin GLP team. You all confirmed the direction I felt Christ's Spirit calling me to walk. Thank you also to my supervisor, Mr. Luciano Kovacs, and Personnel Director, Ms. Lydia Kim, who supported me in the process of figuring out how I could pursue this course of study and continue in my work. You gave me a significant gift with your approval to move ahead.

I am also grateful for the space that the Covid-19 pandemic created for me to step back from a normally very heavy travel schedule, so I had some space for this season of study. The pandemic years held other personal challenges, including the death of my beloved father, Pappy Kenneth Robinson. I am so very grateful he lived long enough to see me through my first year of this doctoral journey. One of my most enthusiastic supporters, I received from him the gift of having multiple interests and seeing the connections between them. That gift is reflected in this Project Portfolio. My beloved mom, Susara Susanna Robinson, nourished in me a love for learning and a respect for diverse cultures and peoples. You have cheered for me every step of the way. Your fingerprints are also evident in this work. Thank you. To my brother, Stephen Robinson, thank you for encouraging me to always make the outcomes of my studies accessible and meaningful to the grassroots. I hope iLEAP accomplishes that mandate in some small way. And The Reverend Scott Parker, mi querido, my husband, lover, best friend, and ministry partner—thank you for your steady support and encouragement, for the conversations that sharpened my thinking as I read and wrote, for adding your wisdom and experience to this Project Portfolio, and for date nights that give my brain a break!

I am grateful as well to my Project Faculty, Dr. Karen Tremper. Your careful reading of my work and detailed feedback has strengthened my research, writing, and critical thinking. This Project Portfolio would not be what it is without you. To my stakeholders—your thoughtful engagement with the discovery, design, and delivery journey shaped this work to become meaningful and practical. I have learned so much from you. Thank you! To the members of Cohort 11, Dr. Jason Clark, and my Peer Group—thank you! Your insights, shared resources, feedback, and encouragement have contributed to my work. And last, but not least, thank you especially to the Rev. Nicole Richardson and the Rev. Denise Johnson—our WhatsApp chats kept me going, along with our shared laughter along the Garden Route and over many a speed mountain. You are sisters of my heart.

Epigraph

"Some journeys are direct, and some are circuitous;
some are heroic, and some are fearful and muddled.
But every journey, honestly undertaken,
stands a chance of taking us toward the place
where our deep gladness meets the world's deep need."¹
-- Parker J. Palmer.

¹ Parker J. Palmer, "Now I Become Myself," in *Let Your Life Speak: Listening for the Voice of Vocation*. (San Francisco: Jossey-Bass, 2000), Kindle Edition.

Table of Contents

Dedication	iii
Acknowledgments.....	iv
Epigraph	v
Table of Contents	vi
List of Figures	viii
List of Tables.....	viii
List of Abbreviations.....	ix
Glossary	x
Research Method.....	xi
Abstract.....	xii
Introduction	1
Discover.....	1
Design.....	3
Deliver	2
Doctoral Experience Evaluation and Learnings	3
Next Steps	4
Concluding Reflections	4
Doctoral Project	6
Introduction	7
Presentation of Project.....	8
iLEAP Summary by Year	8
iLEAP September–Laying the Foundation (detailed outline).....	18
iLEAP Monthly Foci & Objectives for Year One (October – May)	28
Assessment.....	35

Project Launch Plan	38
Doctoral Project Description.....	39
Audience.....	39
Development Plan	40
Introduction	40
Development Roadmap (next page)	40
Development Process	43
Appendix A– Milestone 1 The NPO Charter.....	45
Appendix B– Milestone 2 NPO Topic Expertise Essay	98
Appendix C–Milestone 3 Design Workshop Report	129
Appendix D–Milestone 4 Design Research Report	156
Appendix E–Project Appendix Documentation	222
Appendix F–Milestone 6 Project Launch Plan Documentation.....	317
Bibliography	322

List of Figures

Figure 1: DISCOVERY WORKSHOP SCHEDULE	85
Figure 2: Discovery Statement.....	85
Figure 3: Opportunity Draft Statement.....	86
Figure 4: Activity 1a Key Issue to Address	86
Figure 5: Activity 1a Key Issue Closeup 1.....	86
Figure 6: Activity 1a Key Issue Closeup 2.....	87
Figure 7: Activity 1b Potential NPO Audience.....	87
Figure 8: Activity 1b Potential NPO Audience Closeup 1	87
Figure 9: Activity 1b Potential NPO Audience Closeup 2.....	88
Figure 10: Activity 1b Potential NPO Audience Closeup 3.....	88
Figure 11: Activity 1c Key Social/Cultural Factors.....	88
Figure 12: Activity 1c Social/Cultural Factors Closeup 1	89
Figure 13: Activity 1c Social/Cultural Factors Closeup 2	89
Figure 14: Activity 1c Social/Cultural Factors Closeup 3	89
Figure 15: Activity 1c Social/Cultural Factors Closeup 4	90
Figure 16: Activity 2a Empathy Map-Impact on Potential NPO Audience.....	90
Figure 17: Activity 3 Discovering Root Causes.....	91
Figure 18: Empathy Map Exercise.....	145
Figure 19: Figure 20: Assets, Resources, Tools, Relationships Map Exercise	146
Figure 21: Brainwriting--Building on Each Other's Ideas.....	146
Figure 22: Prototype One--Intercultural Development Inventory Questionnaire	183
Figure 23: Prototype Two--Photograph Sharing Opening Exercise Questionnaire	187
Figure 24: Identifying Potential Mental Health Inhibitions Questionnaire.....	192
Figure 25: End User Responses, 5-Point Likert Scale Questions.....	248
Figure 26: Advisor Responses, 5-Point Likert Scale Questions	250
Figure 27: Draft iLEAP Flyer for Potential Participants.....	319

List of Tables

Table 1: Narrative Responses from All Respondents.....	252
Table 2: Draft Budget Categories iLEAP Year One.....	320

List of Abbreviations

DLGP – Doctor of Leadership in Global Perspectives

FDCD – Forum for Development, Culture, and Dialogue

IDI – Intercultural Development Inventory

iLEAP – Intercultural, Leadership, Entrepreneurship, Advocacy, Peacebuilding

MVP – Most Viable Prototype

NESSL – National Evangelical Synod of Syria and Lebanon

NEST – Near East School of Theology

NGO – Non-Governmental Organization

NPO – Need, Problem, or Opportunity focus for Project Portfolio

Glossary

Intercultural Competency. The increasing capacity to work effectively with difference.

Social Orphans. Children or under-age teen-agers whose biological parents are not able to care for them (provide a safe, secure, and nurturing living environment, food, medical care, etc.).

Wasta. The use of personal connections to advance in society. This includes getting into one's school of choice, getting a job, getting official paperwork finished, skipping customs at the airport or port, etc. The social position of the person you know translates into the degree of *wasta* one has. Because of this, the question of who you are and who you know is always in the backdrop of any conversation. This social custom works against the concept and practice of individual merit.

Research Method

This Doctoral Project utilized a blended research and design methodology called *Collaborative Design for Ministry and Nonprofit Contexts*. In Collaborative Design, practitioners work with stakeholder representatives to address a Need, Problem, or Opportunity (NPO) in their context. Using a combination of bibliographic resources, local knowledge derived from stakeholder Workshops, and an iterative process of continuous adjustment using 'just enough' feedback information at each juncture of development, practitioners produce an application-oriented Project that seeks to effect Christ-centered change.

Abstract

The opportunity addressed in this research is to create an effective leadership capacity-building experience equipping young adults (18-24 years old) to practice justice, equity, reconciliation, and perseverance while positively impacting society in Lebanon and Oregon. *iLEAP: An Intercultural Leadership Pilgrimage for Young Adults*, is the result.

My research has revealed that young adults want a learning environment that supports the cultivation of positive self-identity, meaningful connection with others, and agency. They want to develop cross-cultural friendships and collaborations and want to be equipped for effectively working with difference. Additionally, they want to cultivate visioning skills that lead to discerning and implementing practical, transformational projects which incarnate the gospel values of justice, equity, reconciliation, and perseverance in their context. Simultaneously, they believe that mental health challenges may create a barrier to them successfully doing so. Thus, integrating trauma resiliency skills will also be highlighted.

Since July 2013 I have been serving in the role of Regional Liaison to Iraq, Syria, Lebanon, and the Gulf States on behalf of the Presbyterian Church (USA). This research and the resulting project were motivated by what I have learned from the practice of bridging between cultures.

My focus for *iLEAP* in this project is designing year-one of the three-year pilgrimage with a summary of what year-two and year-three will hold. Year-one includes twenty-six weekly sessions. It is a cohort based experiential learning environment. The goal is for participants to become globally aware citizens with skills in the areas of intercultural competency, leadership, entrepreneurship, advocacy, and peacebuilding competencies used in service of discerning, designing, and implementing transformative initiatives in their local contexts. Students 18-25 from Lebanon and Oregon will participate in a variety of learning activities focused on developing their cultural competency and leadership shaped by these four values—justice, equity, reconciliation, and perseverance.

Introduction

My doctoral journey began with a prayer, "Lord, how would you have me steward all I have been privileged to learn and experience through ministry alongside of partners in the Middle East and the USA?" I felt pulled to explore the intersection and implications of justice, equity, and reconciliation. Given the many challenges facing local communities, was this an opportunity for deeper discipleship and transformational praxis around those values and practices?

My NPO engages the opportunity of creating an effective leadership capacity-building experience equipping young adults (18-24 years old) to practice justice, equity, reconciliation, and perseverance while positively impacting society in Lebanon and Oregon. My doctoral project gave birth to iLEAP: *An Intercultural Leadership Pilgrimage for Young Adults*.

This intercultural leadership pilgrimage is in service of equipping young adults with the vision and skills to develop and implement practical, transformational projects which incarnate the gospel values of justice, equity, reconciliation, and perseverance in their context of Lebanon or Oregon. iLEAP is an acronym for the core competencies and skills cultivated through the three-year pilgrimage: intercultural, leadership, entrepreneurship, advocacy, and peacebuilding.... My focus for iLEAP in my doctoral project is designing year-one of a developmentally staged three-year pilgrimage with summaries of year-two and year three.²

In this introduction, I will share snapshots of the discover, design, and deliver discernment journey that resulted in the creation of iLEAP. I will then evaluate my doctoral experience and what I have learned through the discover, design, and deliver journey. Finally, I will discuss next steps for developing iLEAP and offer a concluding reflection discussing the personal development impacts of this doctoral journey.

Discover

Ministry Context: Since July 2013, I have had the privilege of serving as the Presbyterian Church (USA) Regional Liaison between partners in Iraq, Syria, and Lebanon and our national offices, synods, presbyteries, and local congregations in the USA. Based in Beirut, Lebanon, my experience serving as a relational-interpretive-educational bridge between cultural contexts and the peoples in those contexts had deeply informed my own discipleship. The differences between how the values and practices of justice, equity, and reconciliation were understood and implemented between these contexts intrigued me. I felt pulled to explore these observations and their discipleship implications more deeply.

Stakeholders: The following snapshots of the Discover journey are drawn from my NPO Charter, Milestone 1 as found in Appendix A. My stakeholders were all from Lebanon. For the Discovery

² Elmarie Parker, Milestone 5, Doctoral Project Introduction.

Workshop they included a pastor, seminary professor/K-12 education chair, social worker-therapist, and a school principal. For the One-on-One Interviews they included two NGO directors (youth focus), a peacebuilding ministry executive, and a seminary professor (ME context).

Discovery Workshop: We met in person, with a transcriptionist and translator. Four exercises guided the conversation: NPO Definition and Audience, Empathy Map, Five Whys, and Putting It Together. Working in four languages (English, Arabic, French, and Armenian) extended the conversations, but they were rich in content and energy! None of my stakeholders had ever participated in this type of structured conversation. They were genuinely surprised that their insights played such a significant role in framing my research proposal and hoped-for outcomes.

Initial NPO: “It is my hope to create an effective discipleship process that more deeply equips disciples of Christ to practice reconciliation, justice and equity in ways that positively impact Middle Eastern society.”³

The Discovery Workshop encouraged three key transformations to my starting NPO statement:

1. A shift in audience from within the church to the wider interfaith and secular community.
2. A shift from a discipleship process to a capacity building process.
3. A narrowed focus to young adults either in the community of Tripoli or Sidon, Lebanon.

Stakeholders’ discussion about the values and practices of reconciliation, equity, and justice instigated this shift. Seeing these as universal values and practices—not the property of the church—they emphasized that these values arise out of the very nature of God and God’s desire to have these values practiced in the whole of society. To practice these values is to walk in the way of Jesus Christ; to encourage the practice of these values is to encourage the development of Christian discipleship—belonging before believing.

Discovery Insights: Both the Workshop and Interview findings confirmed the value of undertaking this research focus. The topic is timely and meaningful to the context. The proposed audience has been underserved by similar programs, thus making this project significant. Helpful cautions were raised. While the audience is young adults, because of the cultural value of respecting one’s elders, a sustainable process will need the blessing of key community elders. These elders must be identified. In addition, an effective process will consider the nuances of *wasta*,⁴ especially its emotional impact on young adults. Simultaneously, an efficient process will not get side-tracked by this complex reality.

Revised NPO: Create effective capacity-building that equips young adults (16-23 years old) to practice reconciliation, justice, and equity to positively impact society in Tripoli or Sidon.

³ Figure 3: Opportunity Draft Statement.

⁴ See glossary.

Design

Adjusting my Research: After the Discovery journey, I needed to make an adjustment to my research. Two factors contributed to this shift. First, Lebanon's continuing economic collapse had created an increasingly unstable country context. Additionally, my own organization was continuing a strategic visioning process that left unclear the future of my position. I felt nudged to develop my NPO project to work with young adults from both Lebanon and Oregon. This would allow me flexibility to adapt to changing contextual factors of both location and role. This shift was affirmed by Lebanon-based stakeholders and potential Oregon-based stakeholders. My Topic Expertise Essay engaged this shift.⁵ I included the intercultural dimension in my Design work.

Design Workshop Process and Stakeholders: The following snapshots are drawn from my Design Workshop Report, Milestone 3 as found in Appendix C. Stakeholders included an Oregon pastor, a school principal in Lebanon, a young adult recently graduated from Lebanese American University, a director of an Oregon-based organization working with unaccompanied minors, and program coordinator of a Lebanon-based organization working on resiliency skills with minors. We met by Zoom for four hours.

Step One: After introductions and a Workshop orientation, I shared my updated NPO: Create effective capacity-building that equips young adults (16-23 years old) to positively impact society in Lebanon and Oregon through practicing justice, equity, and reconciliation.

Step Two: Using an Empathy Map deepened our understanding of the young people who would benefit from this NPO. Mental health concerns were significant common ground between contexts. Precipitating events for mental health concerns are unique to each context, but they manifest in similar ways. My NPO will need to consider mental health issues and the role played by resiliency skills. Perseverance is the corresponding value to be added to my NPO.

Step Three: An Assets, Resources, and Tools Map identified specific means to activate my NPO. We explored the options through a Brainwriting game. Participant agency, co-creating, relationship, and practical outcomes gained the most energy. Stakeholders encouraged me to start with a pilot project and take next steps from there. They encouraged me to avoid mission creep. Dot voting narrowed down the options to three potential prototypes.

Outcomes: Three Concept Pitch Ideas emerged.

1. Use PhotoVoice (an initiative using ethical photography to promote positive social change and intercultural/interreligious understanding).⁶

⁵ Appendix B–Milestone 2 NPO Topic Expertise Essay

⁶ "Home - Ethical Photography for Social Change," PhotoVoice. accessed January 22, 2023. <https://photovoice.org/>.

2. Create virtual local context field trips (video/other media) to explore where justice, equity, reconciliation, and/or perseverance is missing.
3. Dream together—what story would participants like to share about their community's just, equitable, reconciled, and/or perseverant future?

One-on-One Interviews: I interviewed a recent graduate from Lebanese University and Near East School of Theology who works with younger people, the director of a non-profit in Oregon working with under-resourced teens, and a young alumna from a different non-profit working with young people who are social orphans. They affirmed the key insights emerging from the Design Workshop.

Prototypes and Outcomes: Informed by the Design Workshop, I prototyped three potential components of the capacity-building process:

1. Effectiveness of the *Intercultural Development Inventory (IDI)*⁷ as an intercultural competency development tool to equip young adults in my NPO. I needed to test a tool for developing the intercultural dimension aspect of my NPO. Key learning: The *IDI* scored high on effectiveness. A concern about test anxiety was raised, so this will be important to mitigate during orientation for taking the *IDI*.
2. Effectiveness of a photo-journaling exercise for developing working relationships among participants and effectiveness for engaging participants more deeply in the values foundational to my NPO. This prototype combined elements of all three concept pitches. Key learning: This prototype met all benchmarks. To increase its effectiveness, it must be embedded in a sequence of exercises that allow participants to get to know each other and each other's contexts.
3. Assessing mental health issues which might inhibit young adults from participating in my NPO. Given this concern was raised during the Design Workshop, I needed to further assess its implications for my NPO. Key learning: Many pressures and stresses exist in the lives of young adults today with manifold and diverse impacts. I must stay mindful of this reality, integrate resiliency skills training and self-awareness into the journey, and work with outside resource people and referral sources as needed.

Background Research:

1. Developing the intercultural competency component of my NPO.
2. Expanding my understanding of the values guiding my NPO.
3. Exploring the role of mental health in my NPO.
4. Understanding the developmental processes included in my MVP.

⁷ Mitchell R. Hammer, *The Intercultural Development Inventory (IDI): Resource Guide* (Olney, MD: IDI, LCC, 2021), <https://idiinventory.com/>.

Most Viable Prototype: Grounded in the values of justice, equity, reconciliation, and perseverance, I prototyped an outline with example elaborated sections for developing an effective three-year, developmentally staged, intercultural leadership pilgrimage for young adults (18-24 years old).⁸

Rationale: Prototyping an outline with example elaborated sections gave me the opportunity to create a comprehensive capacity-building journey and test the proposed journey with stakeholders for adjustments and revisions.

Deliver

Scope: I adjusted my project scope to specifically focus on the staged developmental journey of participants aged 18-24 (university/college level) for the sake of having a manageable project.

Benchmarks and Assessment Process: Benchmarks focused on measuring the potential success and quality of the developmentally staged three-year iLEAP Intercultural Leadership Pilgrimage for Young Adults.⁹ I created a fourteen-page summary and expanded outline for year one and a two-page summary each for year two and year three of my project.¹⁰ Six critical performance indicators were measured through responses to 5-Point Likert Scale questions and open-ended questions seeking narrative feedback.

1. Clarity of the pilgrimage purpose, rationale, and programmatic method for each year.
2. Compelling Sense of Accomplishment and Completion for Each Year of the Program.
3. Compelling Motivation to Continue to the Next Year of the Program.
4. Effectiveness in Creating a Community of Belonging and Mutual Learning.
5. Effectiveness in Facilitating the Internalization of Key Processes and Skills.
6. Effectiveness in Equipping End Users in Visioning, Strategizing, and Implementing Transformative Projects.

Two groups of stakeholders read, evaluated, and shared their feedback with me. The first group, identified as “Advisors,” included leaders in the stakeholder organizations with whom I am working, equally divided between the two contexts. The second group was representative of the target audience for stage one of iLEAP, young adults between the ages of 18-24, equally divided between the two contexts.

Long-Term Objectives: My aim, as discussed in my Launch Plan,¹¹ is to pilot year-one of iLEAP starting Fall 2023 with two stakeholder organizations—one in Lebanon and one in Oregon. As I

⁸ Appendix D. Milestone 4. Design Research Report.

⁹ Doctoral Project – Assessment. Project Portfolio.

¹⁰ Appendix E. Project Appendix.

¹¹ Project Launch Plan. Project Portfolio.

refine the iLEAP Intercultural Leadership Pilgrimage, I will also develop a non-profit structure to provide a financial and administrative framework for iLEAP. Additionally, I will work with relevant stakeholders to develop the high school level of iLEAP. My hope is that iLEAP will grow at both the high school and university level to become a multi-cohort, multi-community experience, drawing from public and private educational institutions, church communities (both Presbyterian and ecumenical), and non-profit/non-governmental organizations (NGOs) working with young adults in this age range.

Doctoral Experience Evaluation and Learnings

As we heard during our orientation, life happens along the way of our studies. That has certainly been true for me. I started my doctoral work during the worst of the Covid-19 Pandemic. In addition, my country of residence—Lebanon—has been in an economic freefall the entire three years of this program and has endured several other trauma-inducing events. Both events have deeply impacted my work and life, and the work and lives of my partners. All of this has been on top of my sending organization being in the middle of a seven-year strategic visioning process with no end in sight that leaves me regularly wondering if my role will continue, and if so, in what way. Additionally, at the start of my second year of the program, my beloved father entered his last weeks of life. I had the deep privilege of being with my mom and caring for my dad while he was on hospice. I still miss him.

I am deeply grateful for the steadying and invigorating learning community the DLGP provided when all other parts of my life have been chaotic. The Project Portfolio journey gave me the opportunity to invest in something life-giving and generative that will move me forward into the next season of my life and ministry. That God does a new thing during times of chaos is an ancient truth just as relevant today as when first spoken to a people disoriented by exile.¹² This journey has given me a different lens for understanding how I can better accompany communities while they are experiencing chaos; that it is possible to listen, discern, dream, and develop something new even when the context is broadly discouraging; that perhaps God is even more profoundly active in and through us during such times, if we have support to attend to the Spirit's work.

The Discover - Design - Deliver journey also taught me the tremendous value of a collaborative, iterative process, and the critical importance of listening to and valuing input from stakeholders. It has been a humbling privilege to receive the thoughtful input offered by my stakeholders. Perhaps one of my most memorable experiences was observing how my first stakeholders dove into the Discovery Process when they learned that their input was essential to what I was developing. They gave me the sacred gift of trust. The time and thoughtful feedback that stakeholders gave me in both the Design and Deliver stages was equally humbling. I hope I have honored these gifts. They have strengthened this Project Portfolio every step of the way.

¹² Isaiah 43:19.

It was also fascinating to experience how my NPO and MVP developed over time. I had no idea at the beginning that I would be creating a comprehensive three-year leadership pilgrimage. My largest challenge was moving from idea to tangible content. As tangible content began to emerge, it was so exciting to see how it included conversations, ideas, and insights from so many sources. It gives me hope for how iLEAP will continue to develop and mature as each cohort offers their experience and insights to the mix.

One of the issues raised by my stakeholders is how the iLEAP journey will be received by young adults who already have many other commitments. This is a valid concern. It is part of why I have established the regular feedback loops for the inaugural cohort. The participants will continue to shape how iLEAP develops—what is added, eliminated, and adjusted.

Next Steps

The area that requires the most vigilance and continuing research is at the intersection of mental health and the iLEAP journey. One of the young adults giving feedback on mental health issues said something along the lines of, “This opportunity is so needed by me and my peers, but be patient with us, take it slow, so that we can develop the confidence needed to succeed.”¹³ I must heed this wisdom.

After graduation, as outlined in my Launch Plan, I will be finishing the conversation outline for year one of iLEAP, finalizing the agreement with two initial stakeholder organizations for the inaugural cohort, and establishing the needed funding base. There are many smaller steps that will contribute to moving these three main areas forward. In addition, I will begin the process of establishing a non-profit structure for iLEAP.

Concluding Reflections

Perhaps my largest disappointment has been the disinterest my current organization has shown in my research and in what I am developing through the Project Portfolio Journey. My cohort’s leadership journey with lead mentor Dr. Jason Clark has helped me to hold this disappointment in some perspective. The counterbalance to this disappointment has been the amazing support and enthusiasm I have experienced from all my stakeholders in Lebanon and in Oregon. It tells me that I have discerned something important in this journey and am developing something that meets an opportunity that has not yet been tapped. That is energizing! I can see God at work in this mix of disappointment and joy.

I am seeing how iLEAP will strengthen and add value to the work my stakeholder organizations are already doing with young adults. They are excited about this and so am I. This journey has helped to strengthen and expand my capacity for holding iLEAP with an open hand so that I can continue

¹³ Appendix D. Milestone 4. Design Research Report. Appendices.

to listen for how God's Spirit is shaping and developing it through those who will participate in it—both as cohort members and as partner organizations.

I end with the dream I have for iLEAP. I dream of how over the years iLEAP will grow at both the high school and university level to become a multi-cohort, multi-community experience, drawing from public and private educational institutions, church communities (both Presbyterian and ecumenical), and non-profit/non-governmental organizations (NGOs) working with young adults in this age range. I dream of how it will add value to the work already being done with young adults through these different entities. I dream of how it will offer a leadership internship experience for young adults that will encourage their character development and equip them with a practically developed sense of purpose and vocation. I dream of how the iLEAP experience will position them to live generative lives with the capacity to work effectively and lovingly with people different from themselves—culturally, religiously, spiritually, politically, etc. I dream of how their discerned projects will transform their local communities so that justice, equity, reconciliation, and perseverance are more deeply experienced by their fellow community members. I dream of how iLEAP can be part of embodying the prayer, "Thy will be done on earth as it is in heaven."

Doctoral Project

Introduction

The opportunity addressed in this research is to create an effective leadership capacity-building experience equipping young adults (18-24 years old) to practice justice, equity, reconciliation, and perseverance while positively impacting society in Lebanon and Oregon. *iLEAP: An Intercultural Leadership Pilgrimage for Young Adults*, is the result. This intercultural leadership pilgrimage is in service of equipping young adults with the vision and skills to develop and implement practical, transformational projects which incarnate the gospel values of justice, equity, reconciliation, and perseverance in their context of Lebanon or Oregon. iLEAP is an acronym for the core competencies and skills cultivated through the pilgrimage: intercultural competency, leadership, entrepreneurship, advocacy, and peacebuilding.

My focus for *iLEAP* in my doctoral project is designing year-one of a developmentally staged three-year pilgrimage with summaries of year-two and year three. I have done this through creating an outline which frames a comprehensive, active learning, staged developmental journey over the course of three years. It incorporates insights from initiation rites that support the cultivation of positive self-identity, meaningful connection with others, and agency. The metaphors of pilgrimage and map-making frame the journey.

I will present the pilgrimage in tables. The first set of tables will hold a summary describing the following for each year:

- Purpose
- Rationale
- Pilgrimage destination
- Programmatic method and Zoom classroom culture
- Key resources currently identified
- Guest speaker topics currently identified
- Budget considerations
- Cohort size

The second set of tables will outline the specifics of year-one. The first month details each week's content, including the focus for the month, weekly objectives, and a conversation outline. The remaining months are outlined with the key foci and objectives which will be further developed into a conversation outline as part of my launch plan.

Following the presentation of my project, in my assessment section, I will evaluate my project against the critical success indicators utilized to determine its success and quality. This includes key insights I gained from their feedback and what I have done or intend to do based on these insights. The appendix includes the documentation supporting my doctoral project. This includes the narrative outline distributed to my advisors and potential end users requesting their feedback, charts capturing my advisors' and potential end users' 5-Point Likert Scale responses, a table capturing their narrative feedback, and the questionnaires they returned to me.

Presentation of Project

iLEAP Summary by Year

iLEAP	Year One	Year Two	Year Three
Purpose	<ol style="list-style-type: none"> 1. Create a community of belonging, mutual learning, and accountability. The following will contribute to this creation: <ul style="list-style-type: none"> ❖ Getting to know each other through introductions. ❖ Learning to respect, value, and interact with each other's insights, curiosities, learnings, and experiences. ❖ Creating together a Community Covenant and assessing it and us against it monthly. 2. Prepare participants to discover, identify, and/or 	<ol style="list-style-type: none"> 1. Participants will step more deeply into their respective local communities through learning to "exegete" their community. 2. Investigate where the values of justice, equity, reconciliation, and/or perseverance are already present and visible in their local context. 3. Identify the converse of where these values are not present or visible. 4. Investigate the root causes for why they are absent. 5. Develop research capacities. 6. Develop solution-oriented relationships 	<ol style="list-style-type: none"> 1. Participants will develop, test, and lay the groundwork for implementing their local intervention. 2. Further develop core competency areas of leadership and entrepreneurship. 3. Learn skills in the areas of: <ul style="list-style-type: none"> ❖ Gamestorming.¹⁴ ❖ Project development using an iterative process with local stakeholders. ❖ Budget and funds development. ❖ Project launch and implementation strategies. ❖ Grant writing and reporting processes.

¹⁴ Dave Gray, Sunni Brown, and James Macanufo. *Gamestorming: A Playbook for Innovators, Rulebreakers, and Changemakers* (Sebastopol, CA: O'Reilly Media, 2010).

	<p>develop their personal and communal guiding maps.</p> <ol style="list-style-type: none"> 3. Cultivate self-reflection, active listening, and critical thinking skills. 4. Participants will consider how their journey to date has been marked by the values of justice, equity, reconciliation, and perseverance. 5. Introduce the core competency areas of iLEAP: intercultural competency, leadership, entrepreneurship, advocacy, and peacebuilding skills and practices. 6. Explore intercultural, leadership, and entrepreneurship competencies in further depth. 	<p>with community members, local informal and formal community leaders, and leaders of local organizations and institutions of influence.</p> <ol style="list-style-type: none"> 7. Focus on core competency areas of advocacy and peacebuilding. 8. Begin to identify the contextual need, problem, or opportunity they are discerning to engage. 	<ul style="list-style-type: none"> ❖ Celebrating successes and failures as opportunities to learn and further develop, adjust, or adapt vision and strategy—all key to developing perseverance. <ol style="list-style-type: none"> 4. Participants will have the opportunity to develop coaching and/or mentoring relationships to support them as they implement their projects post completing iLEAP. 5. Participants will have the opportunity to meet various organizational leaders from both contexts who are engaged in the kind of transformative work facilitated through iLEAP. 6. Participants will explore potential partnerships between these organizations and the projects
--	--	--	--

			they are developing.
Rationale	<ol style="list-style-type: none"> 1. Developmental psychology tells us those in middle to late adolescence (ages 15-21)¹⁵ are deeply invested in forming and understanding their identity and sense of self. 2. Healthy identity and agency are best cultivated in the context of community and belonging where appropriate boundaries exist, safety to fail and learn from those failures is encouraged, and a reasonable degree of order and consistency prevails.¹⁶ 3. The experience of pilgrimage 	<ol style="list-style-type: none"> 1. Justice, equity, reconciliation, and perseverance are attributes of the Triune God's being. 2. They are central to the life and ministry of the incarnate Lord Jesus Christ and essential to the life and practice of thriving human communities. 3. Research in the fields of social cohesion, just peacemaking, and human rights also supports the critical role these values play in cultivating societies where both humans and the environment can thrive. 	<ol style="list-style-type: none"> 1. Year three is a year of synthesis, of bringing all the elements together in a practical, applied manner. 2. Learning through doing allows participants to internalize key lessons from their pilgrimage and develop leadership and life disciplines that will benefit them over the course of their adult lives.¹⁸ 3. Though there will be a sense of completion, it will also be the beginning of seeing transformative initiatives implemented in the local contexts of each participant—initiatives that will meaningfully

¹⁵ "What Is Adolescence? - Definition, Stages & Characteristics - Video & Lesson Transcript," Study.com, accessed November 27, 2022. <https://study.com/academy/lesson/what-is-adolescence-definition-stages-characteristics.html>.

¹⁶ Richard Rohr, *Falling Upward: A Spirituality for the Two Halves of Life*, 1st ed. (San Francisco: Jossey-Bass, 2011), xiii, 4-5.

¹⁸ "Experiential Learning | Center for Teaching & Learning," Boston University, accessed November 27, 2022. <https://www.bu.edu/ctl/guides/experiential-learning/>.

	<p>provides both a sturdy metaphor for framing this journey and a reality to be experienced.</p> <p>4. Recent research supports the focus of iLEAP: Hilary Silver notes: "Including the younger generation in the effort to improve its own societies may prove the most valuable development strategy there is."¹⁷</p>		<p>weave justice, equity, reconciliation, and/or perseverance more deeply into the fabric of their respective societies.</p>
Pilgrimage Destination	<ol style="list-style-type: none"> 1. A year-end virtual and in-person exhibit (in each context) showcasing their "My Pilgrimage Story and Guiding Maps" project. 2. A certificate of completion will be awarded. 	<ol style="list-style-type: none"> 1. A year-end virtual and in-person exhibit showcasing their "Values-Mapping My Context" project. 2. A certificate of completion will be awarded. 3. Participants from Oregon will have the opportunity to travel to Lebanon to meet their Lebanese cohort members in person and 	<ol style="list-style-type: none"> 1. A year-end virtual and in-person exhibit showcasing "My Action Map" for their selected local intervention. 2. A certificate of completion will be awarded. 3. Participants from Lebanon will have the opportunity to travel to Oregon (dependent on tourist visas being granted) to meet their Oregonian

¹⁷ Hilary Silver, "Social Exclusion: Comparative Analysis of Europe and Middle East Youth," *Middle East Youth Initiative Working Paper* (Wolfensohn Center for Development and Dubai School of Government) no. 1 (2007): 39.

		<p>experience the contexts mapped by their colleagues.</p> <ol style="list-style-type: none"> 4. Lebanon-based cohort members will have the opportunity to guide their Oregonian colleagues through their contexts and share a taste of Lebanon with them. 5. Cohort participants will work with a facilitator to design the trip. 	<p>cohort members in person and experience the contexts mapped by their colleagues.</p> <ol style="list-style-type: none"> 4. Oregon-based cohort members will have the opportunity to guide their Lebanese colleagues through their contexts and share a taste of Oregon with them. 5. Cohort participants will work with a facilitator to design the trip. 6. Those who have completed the three-year pilgrimage will have the opportunity to apply to serve as mentors to participants in the high school level of iLEAP. 7. Those who have completed the three-year pilgrimage will also have the opportunity to be matched with a coach, mentor, and/or relevant organization as they implement their projects post iLEAP.
--	--	--	---

Programmatic Method and Zoom Classroom Culture	<p>1. Experiential learning through activities like:</p> <ul style="list-style-type: none"> ❖ Writing a case study or skit. ❖ Presenting this to the cohort for engagement. ❖ Reflective Journaling ❖ Double-entry Journaling.¹⁹ <p>2. Active learning/ Problem-based learning through activities like:</p> <ul style="list-style-type: none"> ❖ Crowdsourcing as iLEAP content is first engaged.²⁰ ❖ Process of learning critical thinking skills. ❖ Selecting and sharing significance of chosen map(s). ❖ Using genogram tool. ❖ Layered maps assignment. ❖ Debate. <p>Zoom classroom culture will cultivate:</p>	<p>Experiential learning.</p> <p>Active learning.</p> <p>Problem-based learning.</p>	<p>Experiential learning.</p> <p>Active learning.</p> <p>Problem-based learning.</p>
---	--	--	--

¹⁹ Boston University, "Experiential Learning"; "Experiential Learning - Reflection and Assessment," Carleton University, accessed January 31, 2023, <https://carleton.ca/experientialeducation/reflection-and-assessment/>.

²⁰ "Active Learning Activities," University of Waterloo Centre for Teaching Excellence, accessed January 31, 2023. <https://uwaterloo.ca/centre-for-teaching-excellence/teaching-resources/teaching-tips/developing-assignments/assignment-design/active-learning-activities>.

	<ul style="list-style-type: none">❖ Community of belonging, mutual learning, and accountability through Community Covenant development, relationship development, and learning from any conflict that emerges.❖ In addition, establishing a WhatsApp Group will facilitate day-to-day interaction between cohort members and between cohort members and facilitators.❖ Participant leadership of weekly check-in and closing segments.❖ Creative engagement with pilgrimage content that draws on participants' gifts and interests (poetry, drawing, drama, painting, photography, etc.).❖ Critical thinking skills through outlined process.		
--	--	--	--

Key Resources	<ol style="list-style-type: none"> 1. <i>Intercultural Development Inventory (IDI)</i>.²¹ 2. <i>Enneagram</i>.²² 3. <i>Intercultural Conflict Style Inventory (ICS)</i>.²³ 4. Cousineau, Phil. 2021. <i>The Art of Pilgrimage: The Seeker's Guide to Making Travel Sacred</i>. Third edition. Coral Gables, FL: Conari Press. 5. Rohr, Richard. 2011. <i>Falling Upward: A Spirituality for the Two Halves of Life</i>. 1st ed. San Francisco: Jossey-Bass. 6. Walker, Simon. 2007. <i>Leading out of Who You Are: Discovering the Secret of Undefended Leadership</i>. Carlisle: Piquant. 7. Galindo, Israel, Elaine Boomer, and Don Reagan. 2016. <i>A Family</i> 	<ol style="list-style-type: none"> 1. Abu-Nimer, Mohammed, and David W. Augsburger, eds. 2010. <i>Peace-Building By, Between, and Beyond Muslims and Evangelical Christians</i>. Lanham: Lexington Books. 2. Yaconelli, Mark, and Anne Lamott. 2022. <i>Between the Listening and the Telling How Stories Can Save Us</i>. Minneapolis, Minnesota: 1517 Media. 3. Biographies of peace builders, for example, of Desmond Tutu, Nelson Mandela, Benazir Bhutto, Maria Ressa. 4. Selected works of Martin Luther 	<ol style="list-style-type: none"> 1. Gray, Dave, Sunni Brown, and James Macanufo. 2010. <i>Gamestorming: A Playbook for Innovators, Rulebreakers, and Changemakers</i>. Sebastopol, CA: O'Reilly Media. 2. Case, Steve. 2022. <i>The Rise of the Rest: How Entrepreneurs in Surprising Places are Building the New American Dream</i>. New York: Avid Reader Press. 3. Northouse, Peter Guy. 2021. <i>Leadership: Theory and Practice</i>. Ninth Edition. Thousand Oaks: SAGE Publishing. 4. Western, Simon, and Éric-Jean Garcia. 2018. <i>Global</i>
----------------------	--	--	---

²¹ Hammer, *The Intercultural Development Inventory (IDI): Resource Guide*

²² Dirk Cloete, "Integrative Enneagram Solutions - Home Page," Integrative 9, accessed December 16, 2022. <https://www.integrative9.com/>.

²³ "Intercultural Conflict Style Inventory," ICS, accessed December 15, 2022, <https://icsinventory.com/>.

	<p><i>Genogram Workbook: An Exciting Tool for Understanding Your Family and How It Works!</i> Decatur, GA: Educational Consultants.</p> <p>8. McGoldrick, Monica, Randy Gerson, and Sueli S. Petry. <i>Genograms: Assessment and Treatment</i>. 2020. Fourth edition. New York: W.W. Norton & Company.</p> <p>9. Meyer, Erin. 2014. <i>The Culture Map: Breaking through the Invisible Boundaries of Global Business</i>. New York: PublicAffairs.</p> <p>10. Guest speakers.</p> <p>11. Coaching.</p>	<p>King Jr. and other civil rights advocates.</p> <p>5. Selected movies and/or podcasts.</p> <p>6. Guest speakers.</p> <p>7. Mentoring.</p> <p>8. Coaching.</p>	<p><i>Leadership Perspectives: Insights and Analysis</i>. Los Angeles, London, New Delhi, Singapore, Washington DC, Melbourne: SAGE.</p> <p>5. Guest speakers.</p> <p>6. Mentoring.</p> <p>7. Coaching</p>
Guest Speaker Topics	<p>1. Active listening skills.</p> <p>2. Trauma resiliency skills.</p> <p>3. Intercultural competency skills.</p>	<p>1. Advocacy.</p> <p>2. Peacebuilding.</p> <p>3. Core Values of iLEAP.</p>	<p>1. Leadership.</p> <p>2. Entrepreneurship.</p> <p>3. Skill areas of project development, etc. as mentioned above.</p>
Budget Considerations	<p>Resource fees.</p> <p>Subscription fees.</p> <p>Data for internet access.</p>	<p>Resource fees.</p> <p>Subscription fees.</p> <p>Data for internet access.</p>	<p>Resource fees.</p> <p>Subscription fees.</p> <p>Data for internet access.</p>

	Participant Stipend.	Participant Stipend. Travel costs.	Participant Stipend. Travel costs.
Cohort Size	8 team members: 4 from Oregon and 4 from Lebanon.	8 team members: 4 from Oregon and 4 from Lebanon.	8 team members: 4 from Oregon and 4 from Lebanon.

iLEAP September–Laying the Foundation (detailed outline)

Week 1

Objectives:

1. Begin developing a community of belonging, mutual learning, and accountability through introductions to one another and an orientation to the iLEAP Pilgrimage.
2. Introduce Reflective Journaling.

I. Welcome and Introductions.

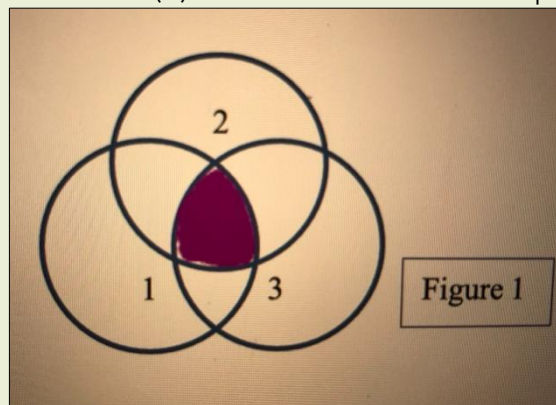
- A. Introduce self and invite participants to introduce themselves.
 - i. Names, pronouns, location?
 - ii. Where are they studying, year of study, what studying and why?
 - iii. Why are you showing up to this first iLEAP conversation?
 - iv. What curiosity or question do you come with today?
- B. Elmarie's pilgrimage story and guiding maps...an example and snapshot.
 - i. Share in brief the story of how I ended up living and working in the Middle East for 10 years.
- C. The questions that propelled me.
 - i. What is this restlessness in my spirit all about?
 - ii. What might God have to do with this restlessness?
- D. The prayers/statements that provoked me.
 - i. Lord, is there a particular people or place that you would have me share your passion for?
 - ii. Give me ears to hear, eyes to see, and a will to say yes to your call.
 - iii. Conference speaker (Cody Watson) who paraphrased Jerry Rice's famous quote: "Today I will do what others won't, so tomorrow I can do what others can't." The way I remember Cody's paraphrase: "Instead of doing what others can or will do, seek to do what others can't or won't do." It opened me to listen beyond what I knew at the time.
- E. Question that has propelled this new season of my work.
 - i. Lord, how would you have me steward what I have learned and experienced while living and serving in the Middle East?
 - ii. Journey to study Doctor of Leadership in Global Perspectives and develop iLEAP.

II. So, what is iLEAP?

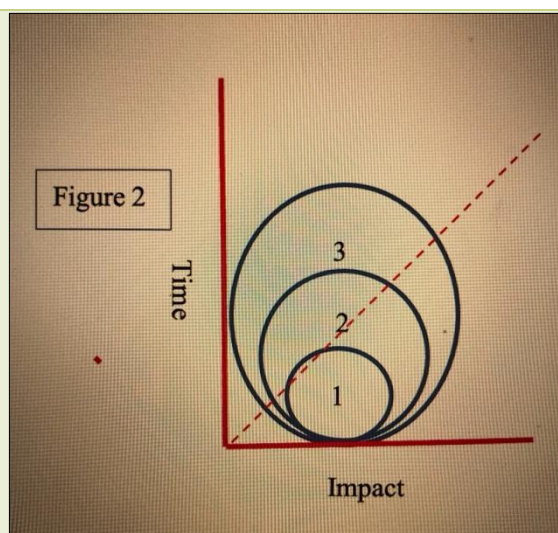
- A. Intercultural Leadership Pilgrimage.
- B. Unpacking key words—a starting point (use zoom breakout rooms to invite dyads—one from USA/one from Lebanon to discuss what comes to mind when they hear each word; bring insights/questions/curiosities back to large group; facilitator interacts with what participants share through using "Crowdsourcing" exercise - or similar - to affirm, widen, deepen insights).²⁴

²⁴ University of Waterloo Centre for Teaching Excellence, "Active Learning Activities."

- i.** Intercultural Competency.
- ii.** Leadership.
- iii.** Pilgrimage.
- iv.** Maps.
- v.** Myth.
- C.** In addition to Intercultural Competency and Leadership, also Entrepreneurship - Advocacy - Peacebuilding.
- D.** Unpacking key words—a starting point (use zoom breakout rooms as described above).
 - i.** Entrepreneurship.
 - ii.** Advocacy.
 - iii.** Peacebuilding.
- E.** Fueled by the values of Justice - Equity - Reconciliation - Perseverance
- F.** Unpacking key words...a starting point (use zoom breakout rooms as described above).
 - i.** Justice.
 - ii.** Equity.
 - iii.** Reconciliation.
 - iv.** Perseverance.
- G.** Pilgrimage Destinations—two ways to envision relationship among them.
 - i.** Year One—Participating in Photo-Video, Art, and/or Writing Exhibit Showcasing “My Pilgrimage Story and Guiding Maps.”
 - ii.** Year Two—Participating in Photo-Video and/or Art Exhibit Participant Showcasing “Values-Mapping My Context.”
 - iii.** Year Three—Participating in Photo-Video, Art, and/or Writing Exhibit Showcasing “My Action Map.”
 - iv.** Figure 1 relationship—these three destinations overlap forming the sweet spot of holistic implementation where who you are as a leader (1) intercepts your discernment of your context and (2) combines with action (3) that makes transformation possible.



- v.** Figure 2 relationship—these three destinations form concentric ripples of impact that continue to multiply their influence over time.



vi. Questions or curiosities so far?

III. Initial guiding texts and resources—introduce each of them.

- A.** Cousineau, Phil. 2021. *The Art of Pilgrimage: The Seeker's Guide to Making Travel Sacred*. Third edition. Coral Gables, FL: Conari Press.
- B.** Rohr, Richard. 2011. *Falling Upward: A Spirituality for the Two Halves of Life*. 1st ed. San Francisco: Jossey-Bass.
- C.** Walker, Simon. 2007. *Leading out of Who You Are: Discovering the Secret of Undeclared Leadership*. Carlisle: Piquant.
- D.** *Intercultural Development Inventory (IDI)*.²⁵
- E.** *The Enneagram*.²⁶
- F.** *Intercultural Conflict Style Inventory (ICS)*.²⁷

IV. For next week:

- A.** Introduce skill of critical thinking. It includes how one reads a book.²⁸
- B.** Read the front matter to all three books (everything up to but NOT including chapter one) plus back cover and book cover flaps (if you have a hardcover book). Come prepared to share your hypothesis of what the book is about based on this information. Come prepared to discuss this question: If you could speak with the author, what questions, curiosities, disagreements, or affirmations do you want to discuss based on what you have read so far?
- C.** Look up all three authors and come prepared to share what you learned about the authors and how who they are might have influenced the writing of their respective book.

²⁵ Hammer. *The Intercultural Development Inventory (IDI): Resource Guide*.

²⁶ Cloete, "Integrative Enneagram Solutions."

²⁷ ICS, "Intercultural Conflict Style Inventory."

²⁸ Mortimer Jerome Adler and Charles Van Doren, *How to Read a Book*. Touchstone hardcover ed. (New York: Simon & Schuster, 2014).

- D.** Reflective Journaling—Participant entries will be part of the content for the personal mapping they will accomplish in year one of the iLEAP Pilgrimage. Journal entries will be shared with the facilitator monthly.
 - i.** Discuss what Reflective Journaling is and is not.²⁹
 - ii.** Write a journal entry on this topic: “Describe your personal experience with the core values of iLEAP: justice, equity, reconciliation, and perseverance.” Include the meaning each value has for you, something new you learned about each value because of today’s conversation, and how you have personally experienced the presence or absence of each value. End by responding to this question: What is one curiosity you have about each value? Be prepared to discuss your curiosities.
- E.** Establish WhatsApp Group for Cohort. Discuss in relation to the value of creating a community of belonging.
- F.** Community Covenant: Come prepared to share your thoughts on what commitment(s) you need from yourself and from your fellow participants to create together a community of belonging that is committed to supportive mutual learning, encouraging accountability, and courageous action? What might it look like for us to embody and/or practice the values of justice, equity, reconciliation, and perseverance amongst ourselves?

- V.** Closing.
 - A.** Any comments or questions about today or next week’s focus?
 - B.** What did you hear from a fellow participant today that encouraged you to see something from a different perspective than your own?
 - C.** What feels potentially overwhelming?
 - D.** What feels potentially life-giving?

Week 2

Objectives:

- 1.** Continue forming a community of belonging, mutual learning, and accountability through developing a cohort community covenant.
- 2.** Reflect on Reflective Journaling experience.
- 3.** Introduce the skill of critical thinking through the framework used for reading and discussing assigned book sections.
- 4.** Lay the next layer of foundation for developing personal maps.

I. Welcome to Week Two of the iLEAP Leadership Pilgrimage.

- A.** Check-in with participants.

²⁹ “Assessment: Reflective Journal,” CETL- Assessment Resource Centre, 2009, https://ar.cetl.hku.hk/am_rj.htm.

- i. Where/when did you notice you had the most energy this past week?
- ii. Where/when did you feel the least energy this past week?
- iii. What is the most random thought you had this week?
- iv. How can this team celebrate with you or be of support or encouragement?

II. Community Covenant.

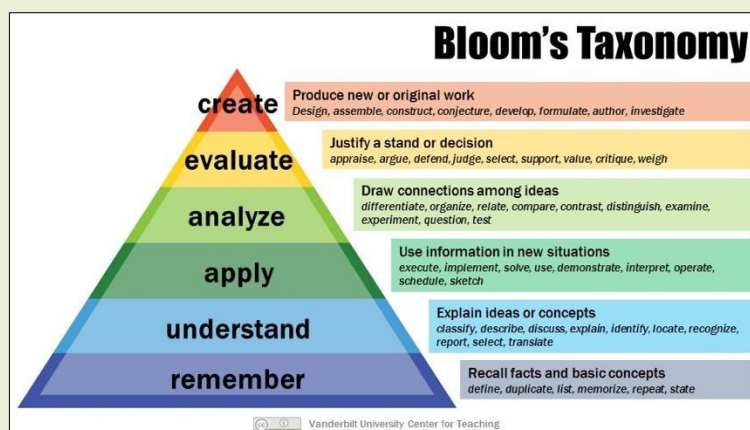
- A. What commitment(s) do you need from yourself to create together a community of belonging that is committed to supportive mutual learning, encouraging accountability, and courageous action?
- B. What commitment(s) do you need from your fellow participants to create together a community of belonging that is committed to supportive mutual learning, encouraging accountability, and courageous action?
- C. Use Mural Board with Sticky Notes to facilitate conversation—encourage 360-degree assessment (thinking-feeling-doing-seeing-saying).³⁰
- D. Discuss role of WhatsApp group in Community Covenant.

III. Invite reflection on Reflective Journaling experience.

- A. What was helpful about the experience?
- B. What was challenging?
- C. What curiosities about the values do you want to further explore?

IV. Discuss Book Introductions.

- A. Share your hypothesis of what the book is about based on front matter information.
- B. Share what you learned about the authors and how who they are might have influenced the writing of their respective book.
- C. If you could speak with the author, what questions, curiosities, disagreements, or agreements do you want to discuss based on what you have read so far?
- D. Introduce Bloom's Taxonomy for further developing the skill of critical thinking.³¹



³⁰ "MURAL," accessed February 1, 2023.
<https://app.mural.co/t/dlgpdesignworkspace5630/home>.

³¹ "Bloom's Taxonomy," Vanderbilt University, accessed January 30, 2023.
<https://cft.vanderbilt.edu/guides-sub-pages/blooms-taxonomy/>.

V. Personal maps—a starting point.

- A.** What do maps do for us? What types of maps exist? What is the purpose of a map? What happens if a map is wrong? What makes a map wrong? Invite conversation around these questions.
- i. Map types: topographical, oceanic, political, satellite images of the world at night, time zone, road map, GPS map, population centers, Covid-19 maps, genealogy, mapping a storyline, etc.
 - ii. Share screen—pictures of world maps from different eras; explore implications of each map. Invite observations.
 - iii. Example to share—AuthaGraph (most accurate).³²

Example 1:
AuthaGraph Map



- iv. Example to share—Political Map.³³

³² "AuthaGraph," accessed January 30, 2023.
<http://www.authagraph.com/projects/description/%E3%80%90%E4%BD%9C%E5%93%81%E8%A7%A3%E8%AA%AC%E3%80%91%E8%A8%98%E4%BA%8B01/?lang=en>.

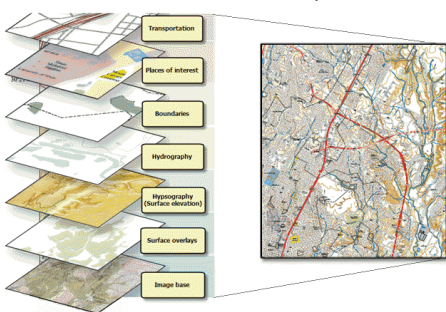
³³ "World Map: A Clickable Map of World Countries :-)." Geology.com, accessed January 30, 2023. <https://geology.com/world/world-map.shtml>.



Example 2: Political Map

B. Layered maps.

- i. Share screen–picture of a layered map. Invite observations of what each layer reveals separately and together.
- ii. Example to share.³⁴



Example 3: Example of a layered map, in this case showing data points for a metro area.

C. Discuss how the idea of maps relates to personal pilgrimage.

- i. A way to understand the topography of one's life.
- ii. A way to understand the different dimensions that influence and guide one's life.
- iii. A way to begin getting in touch with what terrain is known and well explored, what terrain is yet unknown, what part of the unknown is beckoning to be explored.³⁵

VI. For next week:

- A.** Read Cousineau, Chapter 1.
- B.** Read Rohr, Chapter 1.

³⁴ "Maps in Layers - The Isle of Wight by Maps," Geomaptric.co.uk, accessed April 23, 2022. http://www.geomaptric.co.uk/loW_web/layers/index.html.

³⁵ Jordan B. Peterson, *Maps of Meaning: The Architecture of Belief* (New York: Routledge, 1999).

- C.** As you read, have a conversation with the author. On a separate document, note any or all the following:
- i.** Main points the author is making—summarize in your own words.
 - ii.** Questions you have for the author.
 - iii.** Curiosities that arise.
 - iv.** Connections with other things you have read, heard, seen, or experienced.
 - v.** Disagreements you might have with the author and why.
 - vi.** Points of agreement you might have with the author and why.
 - vii.** One new thing you learned as you read using the above guidelines—either from the book or the process.
- D.** Have a picture of a map ready to share. Choose a map that shows the group something about where you live or call home. Be prepared to share the story of why you chose this map.

VII. Closing.

- A.** Questions or curiosities from our time together?
- B.** What did you hear from a fellow participant today that encouraged you to see something from a different perspective than your own?
- C.** What feels potentially overwhelming?
- D.** What feels potentially life-giving?

Week 3

Objectives:

- 1.** Continue forming a community of belonging, mutual learning, and accountability through check-in and closing ritual.
- 2.** Introduce the skill of active listening.
- 3.** Apply Bloom's Taxonomy and practice critical thinking through discussion of Chapter 1 in both Cousineau and Rohr.
- 4.** Accomplish first personal mapping exercise through participants sharing their map pictures and stories.

I. Welcome to Week Three of the iLEAP Leadership Pilgrimage.

- A.** Check-in with participants.
 - i.** What inspired you the most this past week?
 - ii.** What most discouraged you this past week?
 - iii.** What is one random fact you would like to learn about your coworkers?
 - iv.** How can this team celebrate with you or be of support or encouragement?

II. Guest: Eric Basye—Introducing the Skill of Active Listening.³⁶

III. Discuss Books by Cousineau and Rohr, Chapter 1.

- A.** Rohr.
 - i.** In your own words, what are Rohr's main points in Chapter 1?
 - ii.** How does he describe the first half of life?
 - iii.** What tasks are part of the first half of life?
 - iv.** Why does it matter to understand and take up these tasks?
- B.** Cousineau.
 - i.** Share a story of your first memorable journey—what makes it memorable to you?
 - ii.** In your own words, what are Cousineau's main points in Chapter 1?
 - iii.** What most caught your imagination as you read his description of the pilgrim journey (p. 48ff)?
 - iv.** What ingredients contribute to meaningful pilgrimage?
 - v.** "Uncover what you long for and you will discover who you are (p. 48)." Let this steep in your spirits over the coming weeks and listen for what begins to emerge.

IV. Share map pictures and stories.

V. For Next Week:

- A.** Revisit Chapters 1—what else do you notice or notice differently following our discussion?
- B.** Reflective Journaling—Participant entries will be part of the content for the personal mapping they will accomplish in year one of the iLEAP Pilgrimage. Journal entries will be shared with the facilitator monthly.
 - i.** Write a journal entry on this topic: "What the First Half of Life Means to Me and Why it Matters."
 - ii.** Write a journal entry on this topic: "Every Pilgrimage Starts from Somewhere. My Starting Place is..."
 - iii.** Reflective journal entries due to facilitator by next week's zoom meeting.

VI. Closing.

- A.** Questions or curiosities from our time together?
- B.** What did you hear from a fellow participant today that encouraged you to see something from a different perspective than your own?
- C.** What feels potentially overwhelming?
- D.** What feels potentially life-giving?

³⁶ Eric Basye is a member of my DLGP Cohort. His project portfolio is a curriculum that includes a lesson on the skill area of Active Listening.

Week Four

Objectives:

1. Continue forming a community of belonging, mutual learning, and accountability through check-in and closing ritual.
2. Practice active listening in our conversation.
3. Do a deeper dive into the value of perseverance and its relationship to resilience.
4. Introduce process for taking the *IDI & Enneagram*.

I. Welcome to Week Four of the iLEAP Leadership Pilgrimage.

- A. Check-in with participants.
 - i. When during the day do you feel most on your game or most alert, able to bring your best self to what you are doing?
 - ii. When during the day do you feel the least alert, the least able to bring your best self to what you are doing?
 - iii. If you could go undercover as anyone else for a day, who would you choose and why?
 - iv. How can this team celebrate with you or be of support or encouragement?

II. Guest: Scott Parker—Trauma Resiliency Skills and Their Relationship to the Value and Practice of Perseverance.³⁷

III. Next steps for taking the *IDI & Enneagram*.

- A. Orientation to each assessment—purpose and what to expect.
- B. Connection between these assessments and the personal maps you are developing for your pilgrimage.
- C. Links to access the assessments will be sent by email.
- D. Please take the assessments before we meet next week.
- E. Plan on at least 30 minutes for each assessment (total of at least 60 minutes).
- F. We will do a group debriefing next week of the *IDI*. Individual debriefings will happen in the following weeks.

IV. For next week:

- A. Take the *IDI* and *Enneagram* Assessments.

V. Closing:

- A. We are at the end of the first month together. What is working well for you so far? What adjustments do you think should be considered?
- B. How is our community covenant serving us so far? Are any adjustments needed?
- C. What is one discovery or learning so far that energizes or encourages you?

³⁷ Scott Parker is certified through the Trauma Resource Center (Claremont, CA) to train others in biology-based trauma resiliency skills. He is also an ordained pastor in the PC(USA), mission worker in the Middle East, and is pursuing board certification as a chaplain specializing in spiritual care for children and adolescents who are survivors of traumagenic events.

- D.** Starting next month, each cohort member will begin to take-on some facilitation responsibilities for our check-in time and closing time.
- i. Have a sign-up sheet available through google docs for cohort members to sign-up.
 - ii. Share links to resources for potential ideas to use for check-in and closing times.³⁸

iLEAP Monthly Foci & Objectives for Year One (October - May)

NOTE: The remainder of iLEAP Year One is outlined by month with the key foci in bold and key objectives numbered below. The specific weekly conversation outline will be developed as part of the launch plan.

October
<p>Foci:</p> <ol style="list-style-type: none"> 1. Explore the <i>IDI</i> and <i>Enneagram</i>. Participants explore the implications assessment outcomes have for their leadership pilgrimage and their contributions to developing an iLEAP community of belonging, mutual learning, and accountability. 2. Interview three people to discover their experience with/insights on iLEAP's core values (justice, equity, reconciliation, and perseverance). Participants journal their learnings from these interviews.
<p>Objectives:</p> <ol style="list-style-type: none"> 1. Discuss Interview and Journaling process for further exploring iLEAP's core values. (Session 1) 2. Debrief <i>IDI</i> Group Assessment in group zoom gathering with focus on implications for the group's starting point of working with difference. Discern communal actions that can further develop skills and capacities for understanding and working with difference. (Session 1) 3. Debrief <i>IDI</i> Individual Assessments during one-on-one zoom appointments. Begin work on an individual development plan that will cultivate additional skills and capacities for understanding and working with difference. (Session 2—individual appointments) 4. Debrief <i>Enneagram</i> results during second one-on-one zoom appointments and begin reflecting on implications these results have for participants' individual leadership pilgrimage. (Session 3—individual appointments)

³⁸ Angela Robinson, "175 Best Check-In Questions for Meetings in 2022," Teambuilding.com, 2021, <https://teambuilding.com/blog/check-in-questions>; Michael Alexis, "Ice Breaker Questions for Virtual Meetings & Team Building," Teambuilding.com, 2020, <https://teambuilding.com/blog/virtual-icebreaker-questions>; Chris Gribble, "The Daily Examen - Five Key Questions," Chris Gribble, 2015, <https://www.chrisgribble.com/the-daily-examen-five-key-questions/>.

5. Debrief *Enneagram* results in group zoom gathering with focus on how insights gained can contribute to forming a community of belonging, mutual learning, and accountability. (Session 4)
6. Connect these tools and journal entries to metaphor of layered maps and end-of-year exhibit showcasing their "My Pilgrimage Story and Guiding Maps" project. (Session 5)
7. Continue reading select chapters from Cousineau, Rohr, and Walker. In interaction with questions offered by the facilitator, journal key insights for your leadership pilgrimage and your contribution to developing an iLEAP community of belonging, mutual learning, and accountability.
8. Due at the end of October by each participant: 800-word essay on primary insights and take-aways from the *IDI* and *Enneagram* for their leadership pilgrimage and implications for what they contribute to developing an iLEAP community of belonging, mutual learning, and accountability.
9. **Note:** For all essays this year, participants may use visual arts, poetry and/or other creative arts to express their learnings with an attached explanation. If this option is chosen for any or all the essay assignments, prepare a concept proposal and discuss in advance with the facilitator for approval before proceeding.
10. Reflective Journal entries from September and October due for review at the end of October.

November and December

(Combined Due to Holiday Vacations in Both Months)

Foci:

1. Explore and utilize the tools of genogramming and culture mapping.
2. Participants integrate outcomes from utilizing these tools and insights from October assessments into their leadership pilgrimage and their contributions to developing an iLEAP community of belonging, mutual learning, and accountability.

Objectives:

1. Introducing the tool of family genogramming. (Session 1–November)³⁹
2. Introducing the tool of culture mapping. (Session 2–November)⁴⁰
3. Connect these tools to the metaphor of layered maps. (Integrated into Session 1 & 2)
4. Assignment # 1: Each participant develops their family genogram attending to leadership pilgrimage insights gained through diagramming family relationships, values, leadership experiences, and history. (Session 3–November)

³⁹ Israel Galindo, Elaine Boomer, and Don Reagan, *A Family Genogram Workbook: An Exciting Tool for Understanding Your Family and How It Works!* (Decatur, GA: Educational Consultants, 2016) and Monica McGoldrick, Randy Gerson, and Sueli S. Petry, *Genograms: Assessment and Treatment*. Fourth ed. (New York: W.W. Norton & Company, 2020).

⁴⁰ Erin Meyer, *The Culture Map: Breaking through the Invisible Boundaries of Global Business* (New York: PublicAffairs, 2014).

5. Assignment # 2: Each participant applies culture mapping scales to their family genogram learning. Note additional leadership pilgrimage insights. (Session 4–November)
6. Assignment # 3: Each participant prepares and presents the layered maps they have developed through insights gained from their *IDI*, *Enneagram*, family genogram, and culture mapping experiences (30-minute presentation). Focus is on implications for their leadership pilgrimage and personal contributions to developing an iLEAP community of belonging, mutual learning, and accountability. (Sessions 5-6 in December; Two participants present each session with 10-minutes of engagement by the cohort members per presentation.)
7. Discuss assignment and journaling connections to metaphor of layered maps and end-of-year exhibit showcasing their “My Pilgrimage Story and Guiding Maps” project. (Sessions 5-6)
8. Continue reading select chapters from Cousineau, Rohr, and Walker. In interaction with questions offered by the facilitator, journal key insights for your leadership pilgrimage and your contribution to developing an iLEAP community of belonging, mutual learning, and accountability.
9. Journal entries due for review at end of November.
10. No zoom during Thanksgiving Week (USA).
11. No zoom during Winter/Christmas Break (Mid-December through First Week of January).

January

Foci:

1. Continue layered maps presentations from remaining participants.
2. Explore the concept of world views, the role played by the cultural pairings of guilt/innocence, shame/honor, and fear/power in worldviews, and how these collectively influence relationships, decision-making, ethics, values, and leadership.
3. Participants develop another map layer reflecting on their world view and the role played by the preceding cultural pairings in their leadership pilgrimage and in their contributions to developing an iLEAP community of belonging, mutual learning, and accountability.

Objectives:

1. Participants continue with presentations started in December. (Sessions 1-2)
2. Introduce concept of world views. (Session 3)⁴¹

⁴¹ “An Overview of the Four Worldviews,” *Worldview Journeys*, accessed December 15, 2022, <https://worldviewjourneys.com/four-worldviews/> and Barbara J. Fisher, “Exploring Worldviews: A Framework,” *TEACH Journal of Christian Education* 6, no. 1 (January 2012), <https://doi.org/10.55254/1835-1492.1029>.

3. Introduce concepts of guilt/innocence, shame/honor, and fear/power cultural pairings and their role in world views. (Session 4)⁴²
4. Begin Assignment # 1: World View Map Layer Essay (1,800 words).
 - a. 400 words reflecting on key take-aways from interacting with their cohort members' presentations.
 - b. 500 words exploring their personal worldview and its key components.
 - c. 500 words on how the cultural pairings most relate to their world view.
 - d. 400 words on implications all of this has for their leadership pilgrimage and their contributions to developing an iLEAP community of belonging, mutual learning, and accountability. (Session 5)
5. Discuss assignment and journaling connections to metaphor of layered maps and end-of-year exhibit showcasing their "My Pilgrimage Story and Guiding Maps" project.
6. Continue reading select chapters from Cousineau, Rohr, and Walker. In interaction with questions offered by the facilitator, journal key insights for your leadership pilgrimage and your contribution to developing an iLEAP community of belonging, mutual learning, and accountability.
7. Journal entries due for review at the end of January.

February

Focus: Engage with, learn from, and discuss participant learnings from World View Map Layer Essay.

Objectives:

1. Participants discuss their learnings from their respective World View Map Layer Essay.
 - a. Each participant comes prepared to share for 15 minutes.
 - b. Three participants will share for 15 minutes each.
 - c. Presentations can be accompanied by visuals.
 - d. Cohort will then interact with what they have heard through asking questions or sharing insights gained.
 - e. Essays due to facilitator by the end of Week 4 in February with an added epilogue of 200 words reflecting on one to three key insights gained from fellow cohort members and any further questions each would like to explore as they continue their leadership pilgrimage. (Sessions 1-3)
 - f. These cumulative exercises build critical thinking and active listening skills in addition to developing a layered leadership pilgrimage map.
2. Discuss assignment and journaling connections to metaphor of layered maps and end-of-year exhibit showcasing their "My Pilgrimage Story and Guiding Maps" project.

⁴² Geoffrey Beech, *Guilt, Shame, and Fear: Relationality Across Cultures* (Pitt Town, NSW, Australia: Lifeworld Education, 2019) and Geoffrey Beech, "Shame/Honor, Guilt/Innocence, Fear/Power in Relationship Contexts," *International Bulletin of Mission Research* 42, no. 4 (2018).

3. Introduce the *Intercultural Conflict Style Inventory (ICS)*.⁴³ Essay Due. (Session 4)
4. Assignment: Participants take the *ICS Inventory* before the next zoom session.
5. Continue reading select chapters from Cousineau, Rohr, and Walker. In interaction with questions offered by the facilitator, journal key insights for your leadership pilgrimage and your contribution to developing an iLEAP community of belonging, mutual learning, and accountability.
6. Journal entries due for review at the end of February.

March

Foci:

1. Debrief *ICS Inventory* results and explore implications for participants' leadership pilgrimage and their contributions to developing an iLEAP community of belonging, mutual learning, and accountability.
2. Facilitate deeper dive into Leadership.

Objectives:

1. Debrief *ICS Inventory* results and explore implications for participants' leadership pilgrimage and their contributions to developing an iLEAP community of belonging, mutual learning, and accountability. (Session 1)
2. Assignment: Essay (500 words) reflecting on key learnings from *ICS Inventory* results and implications for participant's leadership pilgrimage and their contributions to developing an iLEAP community of belonging, mutual learning, and accountability. Due by Session 2.
3. Explore the concept and practice of leadership through different lenses.⁴⁴ (Session 2-3)
 - a. Peter Guy Northouse. *Leadership: Theory and Practice*. Ninth Edition. (Thousand Oaks: SAGE Publishing, 2021).
 - b. Simon Western and Éric-Jean Garcia. *Global Leadership Perspectives: Insights and Analysis*. (Los Angeles, London, New Delhi, Singapore, Washington DC, Melbourne: SAGE, 2018).
 - c. Simon Walker. *Leading out of Who You Are: Discovering the Secret of Undefended Leadership*. (Carlisle: Piquant, 2007).
4. Assignment # 1: Reading Walker, and reflecting on your layered maps to date, consider how you would describe your internal leadership development so far using Walker's paradigm. Write your learnings in an essay (750 words). Due end of March.
5. Assignment #2: Divide cohort into triads.
 - a. Each triad is responsible for choosing a leadership approach from Northouse and leadership context from Western & Garcia.

⁴³ ICS, "Intercultural Conflict Style Inventory."

⁴⁴ Peter Guy Northouse, *Leadership: Theory and Practice*, Ninth ed. (Thousand Oaks, CA: SAGE Publishing, 2021); Simon Western and Éric-Jean Garcia, *Global Leadership Perspectives: Insights and Analysis* (Los Angeles: SAGE, 2018); and Simon Walker, *Leading out of Who You Are: Discovering the Secret of Undefended Leadership* (Carlisle: Piquant, 2007).

- b. Together, develop a 15-minute skit or case study demonstrating the practices of the triad's chosen leadership approach (Northouse) in a manner relevant to the triad's chosen context (Western & Garcia).
 - c. Apply what you have learned so far in your leadership pilgrimage to developing the skit or case study.
 - d. Be prepared to share your skit or case study starting the first session in April.
(Session 4)
- 6. Discuss assignment and journaling connections to metaphor of layered maps and end-of-year exhibit showcasing their "My Pilgrimage Story and Guiding Maps" project.
- 7. Continue reading select chapters from Cousineau, Rohr, and Walker. In interaction with questions offered by the facilitator, journal key insights for your leadership pilgrimage and your contribution to developing an iLEAP community of belonging, mutual learning, and accountability.
- 8. Journal entries due for review at the end of March.
- 9. Schedule zoom times in March accounting for Ramadan starting March 10 and Western Holy Week from March 24-31.

April

Foci:

1. **Triads present their skit or case study.**
2. **Explore Entrepreneurship through invited guests.**

Objectives:

1. Triads present their skit or case study. Cohorts are invited to interact with what they experience—asking questions, offering observations, sharing new insights. Reflect: What are you adding to your layered leadership pilgrimage map out of this experience? (Sessions 1-3)
2. Invite guests from Lebanon (LOST founders) and guests from Oregon (Isaac's Room founders) to speak about their experience with Entrepreneurship in the context of making a transformative impact on their community/society. (Session 4)
3. Discuss assignment and journaling connections to metaphor of layered maps and end-of-year exhibit showcasing their "My Pilgrimage Story and Guiding Maps" project.
4. Continue reading select chapters from Cousineau, Rohr, and Walker. In interaction with questions offered by the facilitator, journal key insights for your leadership pilgrimage and your contribution to developing an iLEAP community of belonging, mutual learning, and accountability.
5. Journal entries due for review at the end of April.
6. Schedule zoom times in April accounting for Ramadan ending April 9 and Eastern Holy Week from April 28-May 5. Also consider Guest's schedules.

May

Foci:

1. Prepare for and schedule year-end virtual and in-person exhibits showcasing participants' "My Pilgrimage Story and Guiding Maps" project—including location for each in-person exhibit in each member's context.
2. Participants are free to decide which components of their pilgrimage story to publicly share.
3. A certificate of completion will also be awarded.

Objectives:

1. Cohort members will have the opportunity to showcase their learnings during year one of the iLEAP Intercultural Leadership Pilgrimage.
2. Cohort members will experience a sense of completion and accomplishment through both sharing their "My Pilgrimage Story and Guiding Maps" exhibit and receiving a certificate of completion.
3. Those in the relationship circles of the cohort members will have the opportunity to experience the impact of iLEAP on the development of the cohort members and cheer their accomplishments, resulting in increasing personal confidence among cohort members.
4. Cohort members will be encouraged to continue their iLEAP Intercultural Leadership Pilgrimage into year two.
5. The wider community attending the in-person and/or virtual exhibits will have the opportunity to catch iLEAP's vision and the budding transformative vision cohort members have for their respective community contexts.

Assessment

I focused on assessing the potential success and quality of the developmentally staged three-year iLEAP Intercultural Leadership Pilgrimage for Young Adults I designed. I created a fourteen-page summary and expanded outline for year one and a two-page summary each for year two and year three of my project. This is documented in the Appendix. I established six critical performance indicators measured through responses to 5-Point Likert Scale questions and open-ended questions seeking narrative feedback.

1. Clarity of the pilgrimage purpose, rationale, and programmatic method for each year.
2. Compelling Sense of Accomplishment and Completion for Each Year of the Program.
3. Compelling Motivation to Continue to the Next Year of the Program.
4. Effectiveness in Creating a Community of Belonging and Mutual Learning.
5. Effectiveness in Facilitating the Internalization of Key Processes and Skills.
6. Effectiveness in Equipping End Users in Visioning, Strategizing, and Implementing Transformative Projects.

I invited two groups of stakeholders to read, evaluate, and share their feedback with me. The first group, identified as “Advisors” included 13 leaders in the stakeholder organizations with whom I am working—church bodies and non-profit/non-governmental organizations from both Lebanon and Oregon working with young adults, equally divided between the two contexts. The second group was representative of the target audience for stage one of this program—11 young adults between the ages of 18-24 from both Lebanon and Oregon, equally divided between the two contexts.

I received back four questionnaires from the advisors I contacted (31%) and five questionnaires from the potential end users I contacted (45%). Two charts summarize the results from the Likert-scales of the nine received questionnaires. They can be found in the Appendix. The narrative feedback from the open-ended questions is captured in tables included in the Appendix. The received questionnaires are documented in the Appendix as well.

Both advisors and likely end-users assessed the potential success and quality of the developmentally staged three-year iLEAP Intercultural Leadership Pilgrimage for Young Adults at 80% or better agreement on all Likert-scale questions. Their enthusiasm has been very encouraging to me. Even more encouraging was their specific, thoughtful, and thorough narrative responses. Their insights, questions, and suggestions have strengthened the project I presented above. Key insights from their feedback include:

- iLEAP: An Intercultural Leadership Pilgrimage for Young Adults has been enthusiastically endorsed. Respondents especially liked the opportunity participants will have to use their particular creative gifts for engaging the materials.
- I needed to make more explicit the engagement with iLEAP’s core values (justice, equity, reconciliation, perseverance) in the year one pilgrimage. I addressed this in my revisions. This is shown in my project presentation.
- I needed to clarify and expand my use of the experiential learning programmatic method. I addressed this in my revisions. I added the nuance of active learning and added examples of how both methods are utilized. This is shown in my project presentation.
- I needed to show more clearly in the outline where participants will be exploring the core competencies in the year one pilgrimage. I addressed this in my revisions. This is shown in my project presentation.
- I needed to communicate the Zoom room culture more clearly and how I will facilitate the pilgrimage in a way that will be appealing to young adults. As one respondent commented, didactic engagement is not enough. This comment complements the above-described need to clarify and expand my use of the experiential learning programmatic method. I asked the respondent offering this feedback for a follow-up call which they graciously agreed to have. Their additional feedback is included in the narrative table, and I have integrated key insights into my revisions. The revisions are shown in my project presentation.
- I was encouraged to prepare some sample individual and communal maps to share as examples. This will be part of my launch plan.

- I need to consider scaling back the amount of content covered in each week. I grappled with this piece of feedback. It is a valid concern. This is something I want to further test as part of the year-one pilot and will be addressed in my launch plan.
- I need to integrate additional one-on-one check-in time into the pilgrimage. In part I will address this through establishing a WhatsApp Group as part of developing community and as a way for me to connect one-on-one with participants in between Zoom group times. This is shown in my project presentation. In addition, I want to further test this perceived need as part of the year-one pilot. I will address this further in my launch plan.
- I need to stay attentive to the role of past issues which have contributed to difficulties, particularly mental/emotional/spiritual health, and how these factors into both individual and communal mapping exercises and development. One step of addressing this is emphasizing that participants have agency in determining what they publicly share of their pilgrimage and layered maps. This is shown in my project presentation. Part of my launch plan will be securing referral sources for counseling so I can offer that resource to participants as needed. This will also need financial consideration depending on participants' access to insurance coverage or other resources.
- I need to give some additional attention to year three of the pilgrimage, especially implementation of the projects developed by participants. I have addressed this in part by including the commitment to help participants get connected with a coach, mentor, and/or umbrella organization that can accompany them post completion of the iLEAP pilgrimage as they implement and further develop their discerned projects. This is shown in my project presentation.
- I will need to develop separate brochures for different stakeholders that I will be approaching to pilot iLEAP—colleges/universities, secondary schools, churches/mosques, non-profits/NGOs. This will be part of my launch plan.
- I will also need to develop a brochure and application for potential participants. This will be part of my launch plan.

I arrive at this point in my project journey encouraged to continue. It is clear from the verbal and written feedback I have received that iLEAP has the potential of making a unique contribution to leadership development work with young adults. My respondents have given me an even deeper appreciation for the complexity young adults are facing in their contexts, and for the need so many young adults have for an encouraging environment where they can flourish and contribute to transforming their communities by incarnating justice, equity, reconciliation, and perseverance. I am humbled and privileged to move ahead via my launch plan to see how God will grow and multiply the impact of iLEAP over time.

Project Launch Plan

Doctoral Project Description

The opportunity addressed in this research is to create an effective leadership capacity-building experience equipping young adults (18-24 years old) to practice justice, equity, reconciliation, and perseverance while positively impacting society in Lebanon and Oregon. *iLEAP: An Intercultural Leadership Pilgrimage for Young Adults*, is the result. This intercultural leadership pilgrimage is in service of equipping young adults with the vision and skills to develop and implement practical, transformational projects which incarnate the gospel values of justice, equity, reconciliation, and perseverance in their context of Lebanon or Oregon. iLEAP is an acronym for the core competencies and skills cultivated through the pilgrimage: intercultural competency, leadership, entrepreneurship, advocacy, and peacebuilding.

My focus for *iLEAP* in my doctoral project is designing year-one of a developmentally staged three-year pilgrimage with summaries of year-two and year three. I have done this through creating an outline which frames a comprehensive, active learning, staged developmental journey over the course of three years. It incorporates insights from initiation rites that support the cultivation of positive self-identity, meaningful connection with others, and agency. The metaphors of pilgrimage and map-making frame the journey.

Audience

The primary intended stakeholder end-users of my Doctoral Project are young adults from both Lebanon and Oregon (ages 18-24). This age-group focus allowed my Doctoral Project to be more manageable. After launching the pilot cohort for university level participants, I will develop a parallel intercultural leadership pilgrimage adapted for high school level participants.

Initial cohorts for university level participants could come from three possible sources. A cohort could come from the Presbyterian community in both Lebanon (National Evangelical Synod of Syria and Lebanon–NESSL and National Evangelical Church in Beirut) and Oregon (Presbytery of the Cascades). Another cohort could come from young adults participating in other stakeholder NGOs in both Lebanon (Home of Hope; Forum for Development, Culture, and Dialogue; Play for Peace; Compassion Protestant Society) and Oregon (Isaac's Room and Second Home). A third cohort could come from young adults enrolled at colleges or universities in both Lebanon (Lebanese American University and the Near East School of Theology) and Oregon (Chemeketa Community College, Willamette University, George Fox University/Portland Seminary). My launch plan includes approaching these potential church bodies, organizations, and institutions to explore possible collaboration for a pilot cohort beginning in fall 2023 with the intention to expand to multiple cohorts in the future.

Development Plan

Introduction

The following roadmap is the guide I am using to develop my iLEAP project. It is framed from a process perspective because I will need to continue to account for many interacting dimensions and the resulting adaptations needed to implement specific actions.

Development Roadmap (next page)

Process One

Draft a response to these two questions (core for making a pitch to potential partner and funding organizations and to future board members).

How will the world be different because of iLEAP (1-2 Sentences)?

How will this happen: what is my mission; what is it I will do (Bullet Points)?

Deadline: February 15, 2023; see Appendix F.

Process Two

Begin developing iLEAP materials (branding, brochures, executive summary, etc.) relevant to different audiences based on Process One.

Potential audiences: universities/colleges, churches/mosques, non-profits/non-governmental organizations, secondary schools, future board members, foundations, resource people, etc.

Brochure draft deadline: February 15, 2023; see Appendix F.

Initial executive summary draft deadline: May 31, 2023.

Process Three

Establish pilot partners for inaugural iLEAP cohort for Fall 2023

February 2, 2023: In person Meeting with Organization 1, Summary in Appendix F.

March 9, 2023: Zoom Call with Organization 2.

Meet with other potential pilot partners as needed.

Deadline: Finalize pilot partners no later than May 31, 2023

Process Four

Continue developing conversation outline for Year One (October - May) for iLEAP

Include developing sample individual and communal maps to share as examples in Month 1.

Deadline for completion: June 30, 2023.

Contact potential guest speakers: Start by July 1, 2023.

Process Five

Begin contacting potential grant funding sources for seed money for Year One of iLEAP

Develop itemized budget for items noted in Project Presentation by February 15; see Appendix F.

Start contacting grant funding sources no later than June 1, 2023.

Secure needed funding for Year-One no later than August 31, 2023.

Process Six

Work with pilot partners to establish application process for potential iLEAP cohort members.

Collaboratively develop application form with pilot partners. Deadline: June 30, 2023.

Begin recruiting inaugural iLEAP cohort through agreed upon process with partner organizations. Start by July 1, 2023. Cohort selection should be finalized by August 15, 2023.

Process Seven

Network with additional resource people needed to support iLEAP pilgrimage. Start no later than July 1, 2023. Have in place by August 15, 2023.

Mental Health Support in both contexts.
Co-facilitator in both contexts.

Process Eight

Begin onboarding process for inaugural cohort.

Develop Orientation materials. Complete by July 31, 2023. Send initial welcome email by August 17, 2023.

Send follow-up email with additional iLEAP starting details by August 24, 2023.

Process Nine

Develop Evaluation Materials for iLEAP. Complete by July 31, 2023.

This will include feedback questionnaires for iLEAP cohort members, partner organizations, guest speakers, and resource people.

Feedback will be requested at several **different intervals** in order to adapt the pilgrimage as we go: end of recruitment phase, end of September, end of January, end of April, and after Pilgrimage Destination 1 concludes.

Feedback questions will include evaluating pilgrimage pacing, ratio of 1-1 time with facilitator vs. group time, adequacy of mental health support, and follow-up to criterion measured during the project development phase.



Development Process

As noted under Process Nine, I will develop evaluation materials for iLEAP by July 31, 2023. I will be requesting evaluative feedback from iLEAP cohort members, partner organizations, guest speakers, and resource people.

Feedback will be requested at several different intervals to adapt the pilgrimage as we go:

- ❖ end of the recruitment phase in mid-August (evaluation by partner organizations of the recruitment process and both their and my role in that process)
- ❖ end of September—month one of the pilgrimage (evaluation requested by everyone who has touched the pilgrimage by that time—cohort members, partner organizations, co-facilitators, guest speakers, additional resource people)
- ❖ end of January (evaluation requested by everyone who has touched the pilgrimage by that time—cohort members, partner organizations, co-facilitators, guest speakers, additional resource people)
- ❖ end of April (evaluation requested by everyone who has touched the pilgrimage by that time—cohort members, partner organizations, co-facilitators, guest speakers, additional resource people)
- ❖ after Pilgrimage Destination One concludes by end of May (evaluation requested by everyone who has touched the pilgrimage by that time—cohort members, partner organizations, co-facilitators, guest speakers, additional resource people)

This will allow me to make needed improvements and changes as we journey and will prepare me to be ready for expansion to a second cohort by Fall 2023.

Feedback questions will cover the following elements, including the six critical performance indicators discussed in my assessment and the additional criterion suggested by my respondents as noted in my assessment:

- ❖ evaluating pilgrimage pacing
- ❖ evaluating ratio of 1-1 time with facilitator vs. group time
- ❖ evaluating adequacy of mental health support for cohort members
- ❖ evaluating the clarity of purpose, rationale, and programmatic methodology as it is underway
- ❖ evaluating the effectiveness of iLEAP's core components:
 - creating a community of belonging and mutual learning.
 - the pilgrimage destination creates a compelling sense of completion and accomplishment
 - generating a compelling motivation to continue the iLEAP pilgrimage into year two
 - internalizing of year one's key processes and skills
 - equipping participants with the necessary skills in visioning, strategizing, and implementing a transformative project in their local context that incarnates justice, equity, reconciliation, and/or perseverance

I will utilize a similar questionnaire structure to invite this feedback. It will have a combination of 5-Point Likert Scale questions and open-ended questions to solicit narrative details. Each successive questionnaire will also include a question about effectiveness of integrating previous feedback constructively into the iLEAP pilgrimage.

Appendix A— Milestone 1 The NPO Charter

PERSONAL RESEARCH MANIFESTO

I will be a curious and active listening-learner who hunts for the “divine treasure hidden the hearts [and minds] of the people”⁴⁵ joining me on this research journey.

NPO STATEMENT

Create effective capacity-building that equips young adults (16-23 years old) to practice reconciliation, justice, and equity to positively impact society in Tripoli or Sidon.

NPO SCOPE AND CONSTRAINTS

By the end of this doctorate program, a pilot program will exist to equip young adults who are still in an academic setting with the skills they need to integrate reconciliation, justice, and equity into the social reality of their community. Due to Covid19 restrictions, additional in-person evaluation is still required to assess which community (Tripoli or Sidon) is available to participate in formulating and implementing this program. Known costs at this time will include transportation and data/cell phone minute expenditures. The exact scope and costs will be evaluated and incorporated as research and interviews continue.

NPO CONTEXT

In multi-confessional Lebanon, both Tripoli and Sidon are religiously diverse communities made up of different Christian and Muslim sects and a growing secularism—especially among young people. Respectively, they are Lebanon’s second and third largest cities. Sidon is a predominantly Sunni city with Shi’a and Christian minorities. Tripoli has significant Sunni and Alawi populations with a very small Christian community of several traditions. Both cities have been neglected since the end of the Lebanese Civil War in 1990, with Tripoli facing violent tension between its Sunni and Alawi communities as recently as 2014-2015. Growing poverty and dysfunctional infrastructure challenge both communities. Significantly, when the October 17, 2019, Lebanese uprisings began, it was young people in both Tripoli and Sidon who led the way with energetic, creative, and non-violent protests to communicate that enough is enough. It is time to address the inequities and injustices that can blossom into violence.

ROOT CAUSES

At the root of injustice and inequity in Lebanon lies *wasta*, an Arabic word best described in English as clientelism. It is a relationship established between leaders and those loyal to them; a system through which all life opportunities (or lack of them) is filtered. It is who one knows that opens doors—not one’s expertise or experience.

⁴⁵ Nouwen, Henri, Michael J. Christensen, and Rebecca J. Laird. *Discernment: Reading the Signs of Daily Life* (New York: HarperCollins, 2013), p. 103.

Wasta is complex. Its present manifestations carry the fingerprints of multiple empires from across the millennia. It incorporates patronage and hospitality, honor and shame, survival and opportunity. It defines 'us' versus 'them.' It fuels rivalries and violence. It also breeds greed and corruption among the privileged, fueling a rising despair and hopelessness among the impoverished. It has resulted in dysfunctional governance systems, broken infrastructure, overwhelming national debt, and sky-rocketing poverty. It is a reality people love to hate. But, when it comes to the practicalities of changing it, the brick wall of resistance is encountered.

DISCOVERY WORKSHOP STAKEHOLDERS

My stakeholders included a pastor, seminary professor/K-12 education chair, social worker/therapist working with young adults, and a school principal working with students who have disabilities.

ONE-ON-ONE INTERVIEWS

I interviewed two NGO directors (youth focus), a peacebuilding ministry executive, and a seminary professor (ME context).

3-5 KEY BIBLICAL TEXTS

4. Luke 4:14-30/Isaiah 61:1-4; 8-11 (Jesus shares his call as found in Isaiah's ancient text; themes of justice run throughout–NIV)
5. Psalm 99:1-5 (God loves justice and has established equity; God has done what is just and right; God is holy–NIV)
6. Isaiah 58:1-14 (Explore how loosing the chains of injustice, etc. is fulfilling piety–NIV)
7. 2 Corinthians 5:16-21 (God entrusts us with the message of reconciliation; explore what reconciliation with God has to do with reconciliation with others and with justice/equity–NRSV)
8. Luke 22:36-40 (The greatest command–to Love God and to love neighbor)

ACADEMIC RESOURCES

Within my field of research, primary voices include Daniel Philpott (PhD), political science-peace studies professor; Ched Myers (MAT), an activist theologian working on restorative justice-peacemaking issues; Elaine Enns (DMin), a trainer in the field of restorative justice and peacemaking; and Qamar Ul-Huda (PhD), Islamic Studies and conflict mediation/resolution expert.

Areas of research will include:

9. Political theology (Middle East and the creation of just/equitable societies)
10. Christian and Muslim theologies exploring viewpoints on reconciliation, justice, and equity
11. Historical context (in particular Tripoli and Sidon in Lebanon)

12. Cultural context, especially the role of *wasta*
13. Justice, equity, reconciliation capacity-building models currently in use

WORKING BIBLIOGRAPHY

See Combined Project Portfolio Bibliography

APPENDIX

DISCOVERY WORKSHOP DESCRIPTION

My stakeholders included a pastor, seminary professor/K-12 education chair, social worker-therapist working with young adults, and a school principal working with students who have disabilities. My fifth stakeholder was not able to attend due to a personal medical crisis. We met in person, with a transcriptionist and translator also present. I used four exercises to facilitate the discovery conversation: NPO Definition and Audience, Empathy Map, Five Whys, and Putting It Together. Because we were working in four languages (English, Arabic, French, and Armenian), the conversations took longer than expected, but were rich in content and energy! None of my stakeholders had ever participated in this type of structured conversation, and they were genuinely surprised that their insights would play such a significant role in framing my research proposal and hoped-for outcomes.

We spent more time on the early exercises, following a more Western emphasis on individual work as stakeholders took time to write on post-it notes their personal insights to the questions raised in the first exercise. This was followed by a more Middle Eastern approach of the stakeholders then sharing their insights and talking back and forth with each other over what was being shared. Clarifying understanding across languages allowed us to flesh out nuances of insight. These nuances covered some of the ground intended to be discussed in the later exercises. Thus, we were able to move more quickly through these later exercises, still accomplishing the purposes of the Discovery Workshop, while also honoring our time commitment agreement.

DISCOVERY STATEMENT

Considering interfaith and secular young adults (16-23 years old) still in an educational setting (audience):

We've discovered an opportunity for creating an effective capacity-building process that will more deeply equip them to practice reconciliation, justice and equity in ways that positively impact the society of Tripoli (or Sidon) (NPO).

This opportunity is created because of the corrosive and corrupting impacts of "wasta" in both politics and the wider society (root cause).

If such a capacity-building process were applied, it would mean the creation of new ways of thinking, feeling, saying, and doing that emphasize the value of every person and results in a deeper reconciliation, justice, and equity in society (outcome).

CRITICAL INSIGHTS FROM DISCOVERY WORKSHOP

The Discovery Workshop encouraged some key transformations to my starting NPO statement. Most significantly, my stakeholders shifted the audience from within the church to the wider interfaith and secular community, and the opportunity from a discipleship process to a capacity building process. At the same time, they narrowed the focus to young adults either in the community of Tripoli or Sidon (both in Lebanon).

Their discussion about the values and practices of reconciliation, equity, and justice instigated this shift. Seeing these as universal values and practices—not the property of the church—they also emphasized that these values arise out of the very nature of God and God's desire to have these values practiced in the whole of society. To practice these values is to walk in the way of Jesus Christ; to encourage the practice of these values is to encourage the development of Christian discipleship—belonging before believing.

ONE-ON-ONE INTERVIEW DISCOVERIES

I conducted four interviews due to the loss of one participant in my Discovery Workshop. Each interviewee confirmed the value and importance of this research focus. They also affirmed working with this age group—it is an age-group that falls through the cracks of other similar capacity building efforts in Lebanon at this time.

They all confirmed the root cause of *wasta* and offered insights on how to best take into consideration this complex issue. One interviewee emphasized the importance of listening for the nuances of how *wasta* impacts issues of justice, equity, and reconciliation. At the same time, another interviewee cautioned me to not get caught up in trying to directly address *wasta*. Energy is better spent developing in people the capacity for practicing justice, equity, and reconciliation. By their very presence as salt in society, they will challenge the corrupting aspects of *wasta*.

SYNTHESIS

Both the Workshop and Interview findings confirmed the value of undertaking this research focus. The topic is timely and meaningful to the context. The proposed audience has been underserved by other programs committed to similar values and outcomes, thus making this project significant.

The stakeholders refined the audience and narrowed the context for this research project. Shifting the audience from the Christian community to the wider community better accomplishes the outcome of positively impacting society through practices based in reconciliation, justice, and equity. From the start the project will be engaged with the interfaith and secular reality of Lebanese society. By encouraging a focus on either the community of Sidon or Tripoli the project gains manageable boundaries.

Both raised helpful cautions for the researcher to respect and navigate when developing a capacity-building process. While the audience is young adults, because of the cultural value of

respecting one's elders, a sustainable process will need the blessing of key community elders. These elders will need to be identified. In addition, an effective process will consider the nuances of *wasta*, especially its emotional impact on young adults. At the same time, an efficient process will not get side-tracked by this complex reality.

NEXT STEPS

Primary areas to consider for further academic research include:

1. Gaining a more nuanced understanding of the cultural contexts and worldviews of future participants, especially *wasta* and its emotional impact on young adults.
2. Better understanding the historical context of the Sidon and Tripoli communities—past conflicts, reconciliation processes, and the evaluation of outcomes from the processes utilized.
3. Exploring the theological and sacred writings underlying the values and practices of reconciliation, justice, and equity—both distinctive and common understandings held by those in the context of this project.
4. Developing a foundation in political theology, especially related to both the challenges and opportunities for creating just/equitable societies in the Middle East.
5. Additional conversations with other stakeholders will also be needed to finalize a focus on either Tripoli or Sidon and to identify key elders in the selected community.

DISCOVERY WORKSHOP DOCUMENTATION

See next page.

Transcript of Discovery Workshop for Charter (note: "... " indicates the video's audio was not clear and so transcription was not possible; we were all wearing masks, and this sometimes muffled our words).

**Discovery Workshop Transcript
Elmarie Parker
10-17-20**

Video 1:

Elmarie: Laxxx, she is going to work with us as an interpreter. So, with that conversation going on from time to time, depending on the process, and Lixxx will be helping Gxxx follow along as well, so just several different conversations may be happening.

So, good morning and welcome. I am so excited about what we are going to be doing for the next few hours together and very grateful for you coming to be part of this conversation together.

I thought we could start by doing some introductions. I know we know each other, many of us, but not all of us. So, if we could share our names and what part of faith community, we are part of, and if you can share a little bit about your educational background, so that we know some of the different fields that are represented in our conversation today. Part of the reason that I have invited you all specifically to this workshop is so we can get many different perspectives on the opportunity that we are going to be discussing. And so, please share your field of work so we have an idea of the different lenses that you each reflect. And then for fun, if you have the choice of either going back in time to meet your ancestors or forward in time to meet those who will be following you, which would you choose? These four pieces we'll be sharing for our introduction, and I will begin.

I am Elmarie Parker, I have had the gift and privilege of getting to know you over the past years, and meeting Laxx this morning. And my background educationally: I have studied two different master's degrees: Master of Divinity and Masters in marriage and family therapy, both of those at Fuller Theological Seminary, they have two different schools, one in psychology and one in Theology. And that has influenced how I think and approach things for sure. And my home is within the Presbyterian Church USA so that is where I am located in terms of faith family. And I would want to go back in time to my ancestors because there are so many interesting historical things that were happening in their times, and I would like to understand more of those historical geo-political things influenced the decisions they made as individuals in their families. So that is my part.

Now Hxxx you can start, and then call whom you would like to start after you.

Hxxx: My name is Hxxx, I am from the Armenian Evangelical Church of Beirut. I was born in Beirut. I studied at Haigazian University, I did my BA in Education, and I did my Master of Divinity at NEST. I worked for three years as a Chaplin for the Armenian high schools, then I was appointed to be a principal to one of our schools; I did not imagine I would do this in my life, but I did that for 11 years! And for the past nine years exactly, I am pastoring the First Armenian Evangelical Church in Beirut, and I am still doing that. For the past five-six years I was also appointed as the head of religious tribunal of the Armenian Evangelical Church. I am basically dealing with divorce. I am married and I have children who are wiser than I am. And then I would like to meet my ancestors; although I would like to know where my children will be in the future, but nevertheless, for one thing, my grandfather and before they were Christian nation Evangelicals, and one cousin of my grandfathers was a freedom fighter, he died protecting his village. So, it was interesting to know

what was there as Evangelicals and fighters at the same time. So, I would like to meet them. Especially the days when Armenia was fighting for its freedom.

Elmarie: Thank you.

Jxxx: My name is Jxxx Axxx, and I am Presbyterian here in Lebanon, at Rabieh Church. I studied Theology here and in the United States. And for the last twenty something years I have been teaching Theology at NEST, the New Testament. Perhaps I would prefer to go to the future. Perhaps of the times we live, and the uncertainties about the future; the future is mysterious, perhaps out of curiosity. So, that is where I would go.

Elmarie: Thank you Jxxx.

Lixxx: (in Arabic) my name is Lixxx Mxxx. I have BA in Psychology and the Master of Divinity at NEST. I am the Director of Blessed school; this is my seventh year. I have worked before on Muslim-Christian relationship. Also, I belong to the National Evangelical Church of Beirut. And if I would choose, I would also choose the future, because I would like to see our decisions what they have done to this world; how were we different in making a difference. Hopefully! Positive or negative? How was it received? And what changes happened? So, out of curiosity, how things happened later in the future.

Elmarie: And Gxxx?

Gxxx: (in Arabic) My name is Gxxx lxxx, I am Syriac Catholic. I have studied psychotherapy and psychology. I work here at this school. I would have loved to go back to the past especially that I worked with Iraqis who left their country and are waiting to return, and the same thing happened to my ancestors when they moved to Lebanon. I felt that there was a lot that had happened with my family but was never talked about. This touched me personally. I mean, I could imagine how it was difficult for them to come to another civilization in another country and a language they didn't speak. My grandparents must have suffered a lot while raising my parents. However, right now, I would love to go to the future, and be there to see Lebanon getting better.

Elmarie: and Cxxx, would you like to introduce yourself?

Cxxx: Yes, my name is Cxxx Bxxx. I finished my school at Champ Ville, and I moved to a different type of studying; I studied what is related to stones, jewelry, and diamonds. I used to handle one of the biggest companies in the Middle East, it is AB, I was their manager, and I was based in Bahrain. I moved back to Lebanon to make my personal life and to get married. I am new in this domain of research; I am helping now, and I hope it will work with me. Thank you.

Elmarie: and what type of a faith family you belong to?

Cxxx: I am a Catholic Latin member.

Elmarie: Thank you. Cxxx will be helping us in videotaping and in transcription to capture all the wisdom you all have shared. And now Laxxx?

Laxxx: my name is Laxxx Hxxx. I am a teacher; I have a Master of Education. My main major was in teaching English to people of other language, but then I found myself teaching English for children for the last ten years. I have lived outside Lebanon, so I am used to being with all kinds of people, from all nationalities and faiths. That is why I am Muslim, but I consider myself a citizen of the world;

I believe in God, I believe in humanity. I believe in being and doing the right thing, in doing the good. So, I believe we meet a lot as Muslims and Christians. In my religion we love and respect Jesus Christ and Virgin Mary. The differences are so minor. I do not have children, but my nephews we teach them about how we meet and not about how we part. I am like Gxxx; I would have loved to go to my ancestors because of their peaceful life. I imagine their life to be much more peaceful, there has always been conflicts around the world, but now evil is everywhere, I really wish to go to somewhere where we can trust people. But at the same time, I am worried about the future of Lebanon, and I wonder if we will get out of what is happening, or it would get worse. So, we can wish more but it won't happen! We are stuck in here!

Elmarie: Thank you. We did not hear from you Cxxx, would you like to meet your ancestors or the future?

Cxxx: yes, of course, I would like to go to the future.

Elmarie: Very good. Before we get a little bit more into our topic and focus for today, I would like us to take a few minutes to review some common practices for our time together. We will be working as a small group, so one of the things that we need to make sure of is that each one of us has the opportunity to speak in each of the sections that we are going to be discussing. I would just invite you to stay mindful of your own amount of time talking, and to be able to invite each other into the conversation. Some of us are a little bit quieter and some of us are wired by God's spirit to be vocal and that is how ideas come to us, and others need to do some thinking internally before we speak. So, if we can agree of being considerate of each other on those points. And the other two pieces that came to my mind was just acknowledging that the conversation here today is held in confidence, it is not ours to share what other people have discussed today, and even with the video, that is just for the purpose of being able to get good transcription, once we have it written down, we will delete the videos. And the other piece is just with our phones, if we could put those on silent for the time, we are together, and during the breaks you can check messages and respond the calls. Are there any other types of awareness that would be helpful for us on how we can be together in these next few hours?

Lixxx: we need to be aware of the place we are in.

Elmarie: thank you Lixxx

Lixxx: (in Arabic) You are now in the Evangelical school for the blind and special education. We have here blind people, but they are adults and not children, and they are only a few. Now we have children with mental disabilities, autism, and Down syndrome.

Now, there have been changes regarding this gathering because the place was affected by the explosion.

The lunch or the food that is being prepared here is super delicious, the "Fattoush" is made especially for you to try today. So, if anyone leaves without lunch today, I won't be sad because there will be more farouche for me to take home. Even the "rice with chicken", or the hoummos, or the spicy potato dish, are all prepared in a very special way. For us, hygiene comes before anything else.

Unfortunately, we do not have any students here today but normally our students are the ones who serve the food, because they do catering. They have catered in funerals, parties, and meetings and all those caterings were the work of our students. Their work is super professional and super delicious because when you enjoy what you are doing, you do it with all your heart - and this is what our students do. For example, the artwork that you can see on the wall, the blue and pink one, is

the work of our students. They went and gathered the pebbles from the beach and made this design. This is one of the many things they have made. I will show you more later.

If you need to use the restroom, all our restrooms are clean, and we make sure they are well cleaned. You can also have a tour around the school if you like.

There will be a coffee break later. We will have it when Elmarie thinks is a good time.

Thank You

Elmarie: anything else? Ok! Then we will proceed and if there are things that come up as we move along, just say. So, here is the schedule that we are looking at for today, and my role is to help us move along in that schedule. So, I recognize that especially with the topic that we are going to talk about today, it is a topic that needs many days, so we are not going to be able to cover everything, but I know there will be some significant insights and themes that will emerge in our conversation today. So, if I am moving us along, it is not because I feel: ok we have covered everything here! It is just so we can get through the breadth of what we are covering today. And I will be sharing at the end some of the next steps and included in that will be the opportunities for some specific inputs from the ideas and thoughts that will come from our meeting together today.

So, I shared with you in the email a short summary of what our focus is for today. I just wanted to share a little bit of the background. This September I started a new course of study. It is a doctorate in Leadership and looking at that from a global perspective. This is being done through Portland Seminary in Oregon. And the great thing about the program is that it is online, so I can do it from here! This is a great gift! One of the reasons that I chose this program is because I have talked with the administrative people there and the faculty that coordinates this program and shared with them what I have felt drawn to in terms of this topic: reconciliation, justice, and equity. They were really excited about it. And my larger hope is to be able to have and develop a back-forth conversation between the Middle Eastern context and the US context, because these concerns of reconciliation, justice and equity are not limited, as you said Laxxx. I would like to be able to draw in from the learnings that have happened in different communities in Africa, I think especially South Africa and Rwanda, and places like Northern Ireland, with issues that have happened there between the Catholics and Protestants. And I would like to be able to also have input from the Muslim point of view. So, this is a multi-layered journey, but the purposes of this degree program are to focus on the Christian discipleship process for the followers of Christ in the Middle East. So, it is the first step of what I hope to be a longer conversation over multiple years. I am inviting you all to contribute to this first step of what is a bigger picture. And so together, what we are going to be unpacking and discovering today is refining this (the opportunity) a little bit more, digging into it. When you see NPO up here (NPO wall note), it is an abbreviation used by the program to say: Need, problem, or opportunity. So, each of us as students in this program must focus on either a need we want to address, a problem we want to address or an opportunity that we want to cultivate. So, for me I am framing this as an opportunity to cultivate this discipleship process. That is not to say that aren't challenges or potential hindrances to this journey, but just to say that the approach that I am taking is to look at it as an opportunity. So, our emphasis today will be on the O (opportunity) part of this (NPO). So, we are going to have the chance to dig in deeper into the opportunity itself and explore what a potential audience may be as a starting point for this discipleship process, because as you can imagine there may be a variety of audiences. And then we are going to take some time to think through: if this opportunity will be pursued, what might the impact be on the audience? What difference would it make, not only in their life, but also on the life of the society? And then we will be looking at what are the things that cause this to be an opportunity in this context? And then we will take some time to look at what insights have come throughout the day and where that leads us in talking about next steps. So, that is the journey through the day.

We will be following several different exercises to accomplish that. It won't just be a wide-open conversation; there will be anchor points.

Any questions about what I have just laid out?

Where we will end with the day, we are going to be working at filling out these blanks as we go along (Discovery Statement wall note), so by the end of the day we have a full, concise statement of what this day has led us to in terms of primary insights. So, this is up here for us to work on as we go along. And again, each of the exercises will help us with each part of that.

Do you have questions at this point before we proceed?

Ok, so you will notice that we have these resources on your table: the sticky notes and the stickers, pens, and we have additional papers if you want to take notes beyond that. So, the first piece that we are starting with is diving a little more deeply into this opportunity. So, what I would like you to do is to take the next 15 minutes or so, to start with 10 minutes for your own reflection, and I will check in with you in around 7 minutes to see where you at, and on your sticky notes you are going to write one idea of what you see is the key issue in here (Opportunity wall note) and why it is important. So, there may be more than one key issue, and you put that on a separate note. So, for every note it is one key issue and why it is important. And these are some things that you can consider along the way—dynamics that create this opportunity. We are looking today at creating an effective discipleship process that more deeply equips disciples of Christ to practice reconciliation, justice and equity in ways that positively impact Middle Eastern society (NPO Starting Statement). The first step is just thinking about what you think is the key issue in this. After writing each key issue on a separate sticky note, bring that forward to fill in the notes here (on the flipchart), and then we will have some next steps after that. Does that all make sense?

Jxxx: yes, it does.

Elmarie: ok! Then go forward. And you can write in English or Arabic.

Video 2:

Elmarie: You might be interested in an issue that relates to the discipleship process, something you think is important to pay attention to in that. It may be specifically things that are important to pay attention regarding reconciliation, justice, and equity. It may be an issue related to this issue that has a positive impact in the ME.

Lixxx: So Elmarie the idea of points we might raise? Ok.

Elmarie: Yes

Lixxx: Ok

Elmarie: And why that particular point is important.

Lixxx: In the Middle East or in general?

Elmarie: In Middle East society, yes.

Video 3:

Jxxx: I think, Elmarie, what is needed now is if you said something more about your topic in your letter; it would be interesting to hear about what you have done since writing to, and in which directions you have been moving, and what kinds of evidence or research have you been thinking about. So, it would be helpful if you would put us on the board of what you have been doing.

Elmarie: Yes. Well, thank you for that question Jxxx. Since I spoke with you in April, I have been "Applying" to this program. The program only officially started in September. And what we have been working on so far in the program is really getting the foundational philosophy of researching into place. What I really appreciated about this program is the two books that we have read so far. One is "Being Wrong" and the other is "Discernment." What I have appreciated about the book "Being Wrong" is that it really helps focus in on what some of our tendencies are as human beings when it comes to how we think about things. And of course, in research it is important to be open to a whole variety of perspectives, to be able to test your hypotheses, and that is the critical part of discernment. And so, this discovery workshop is really the first step in the research process; this whole first year is focused on listening and paying attention to a whole variety of voices outside my own thinking. And so, you are in on the ground floor, and what we all will contribute today will be part of shaping and influencing the direction of my research.

Jxxx: I am assuming that we will be coming to your questions from various and different angles because there is still fogginess about this project.

Elmarie: Yes.

Jxxx: I think, and I hope that by discussing more and more we can ally out views to each other's view.

Elmarie: That is exactly the hope for today. So, you all have your notes here on the Flipchart? Ok! Then what we are going to do next is take a look at what has been written and shared and we are going to see if there are ideas that group together and where there are distinctions in the ideas. So, I think I am going to invite each of you to come forward and if you would read what you have written and then we could begin to hear how we might group ideas together. Those who have written in Arabic and Armenian, to express your thoughts, go ahead and share it in your heart language, and I will need help in translation.

Lixxx: (in Arabic) We thought of using the Arabic language in order to target the terminology that is causing a division among us. Those words that are causing problems or conflicts. What are these words that we use and might hurt other people's feelings... that's why we made a point of having an interpreter so that we are able to use the Arabic language and not only English, especially that the Arabic language is the language used in the Middle East. We are not only thinking about Lebanon, but in general as well. That's why we wanted this part to be in Arabic, spoken Arabic.

Now if there is anything to be said in Armenian, related to the topic in hand, you can also tell us about the main idea, because it must be part of our ideas.

Elmarie: Gxxx let us start with you, would you come and share with us your thoughts?

Gxxx: (in Arabic) I talked about the relationship between the Clergy and seculars within a scope of frankness. I followed your starting point regarding the NPO. I think these terms are already known "reconciliation, justice and equity" and in my personal opinion, they are understood by each group according to what suits them in order to stay in authority, rather than understanding what these words really mean.

We need to help them really understand these words in an objective way, because we have a problem when we transfer them to others. We are always trying to protect our existence. That's why I said there should be seculars, not any seculars but ones that believe in God and humanity, those who accept others with their differences. They can be objective when transferring the news without trying to persuade the other in order to attract him to their side.

Elmarie: So let me make sure that I am understanding you Gxxx; on this one idea you are talking about the need to really pay attention to both the secular audience and the religious audience so that there could be common and objective understanding of what these terms mean.

Gxxx: Yes.

Elmarie: Thank you, very helpful. Lixxx, your turn.

Lixxx: (in Arabic) A new concept is in question these days and it's the "religious justice." Is there a religious justice while there is a division about the understanding of the word "justice" among Christianity itself, and not only between Christians and other religions? We have discovered this during the many conferences that we had with the different NGO's. It was very hard to find a common understanding of the term "religious justice." This is the first point especially that our understanding of this concept is affected by other religions, Islamic religions, the Muslim religion in particular.

It is a good thing to be discussing the topic of religious justice. Also, to discuss the topic of equity and how we are living it in the concept of the church, from the top to the bottom of the pyramid; from a servant in the church, to someone who visits it to pray. Because we always have the feeling that there is a caste system in the church organization, not only inside one church but also across the different churches. This drives us back to the differences among the different sects as well. So, if we want to talk about equity we have to talk about the principle of equity in the heart of the church itself, since it is one of the concepts that are dividing us, and repelling people from returning to the church, because they don't feel that they are equal to others when it comes to the service, they rather feel that some people are better treated than others. We are experiencing this a lot.

Elmarie: So, on one of your papers, you are looking at the issue of equity, within the church community and part of the challenge is even having a common understanding of that concept across the Christian faith, along with the concept of justice—how that is understood differently or the same across different groups.

Lixxx: Yes. Mine is about justice and the other is about equity, and these are two major points that we are making a difference among the churches, and sometimes within the congregation itself. So, sometimes you hear that a group has split from a certain church because they feel that were not treated equally or because they were not fair with them. So, when you look at it, what is the point? It is actually sometimes not basic points, but other times, it is very basic; it is about what am I doing in this church? What is my role inside this church?

Elmarie: ok, thank you. Jxxx please come and share.

Jxxx: I guess each of us has a mindset when it comes to addressing topics that we have not thought about before. So, the phrase you write about opportunity here was my starting point. And the first question I raised is: what really makes this opportunity an opportunity? And perhaps here, one needs to discuss the context or larger context that we are hoping to address; its needs, especially as it relates to reconciliation, justice, and equity. To really define the problems of context; what are

the issues at stake? Is the problem of reconciliation the deep division that we have among the Lebanese people, that is deeply rooted in history, the Christian- Muslim division? Is justice the issue of social justice and the presence of the problem of corruption and the people for fair distribution of resources and wealth in the country? And is equity related to the way men and women are treated in the Lebanese society? So, I think we have to define the context and the real issues and justify why this is really an opportunity. This is my first point. The second issue is to speak about an effective discipleship that equips disciples of Christ. So, how do we understand discipleship, and specifically effective discipleship? Perhaps here use of discipleship can help us define which direction we need to move, perhaps to view the Biblical understanding of discipleship, and then discuss some contemporary theories of discipleship. And then discuss how we use the discipleship to meet the opportunity, in which ways and how it is effective. And the third point that I raised has to do with process; what does process take? How to divide the various stages of that process? How can you be sure that you are on the track of a process? And what do you hope to achieve? How do you hope to achieve? What are the steps here you want to take in order to make this a process?

Elmarie: Very good. Thank you. Now Hxxx.

Hxxx: My first point was about understanding the depth of the differences between faith and culture, faith and culture backgrounds. The different backgrounds that we have, because most of the times we have conflicts because of the lack of understanding of where the differences come from. The roots of the differences. So, both faith and culture because faith is embedded in the culture. We cannot say Christians and that is it! Christians in Beirut is something, and Christians in Anjar is something else and in Jordan it is something else. So, culture has a great impact on the faith, and understanding the background of the history and traditions makes a lot of difference, or is an issue, a key issue for what I see here.

Gxxx: (in Arabic) May I ask a question? Which do you think has more impact? Culture or faith?

Hxxx To Gxxx: (in Arabic) I think we cannot separate culture from religion, because religion too is a part of the culture. They grow together, they shape each other.

Gxxx: (in Arabic) If we want to talk about the differences between religions, there are things that are unchangeable in the religion despite the cultures or even if the practices differ when we live in different countries and different cultures. There are some fixed religious beliefs that you cannot escape or change. Maybe your churches are more flexible, as Catholics, Orthodox, or Maronites. You are better than evangelicals in that respect. Each church can be flexible about how they present an understanding while a fixed belief in an Evangelical church would be exactly the same in another Evangelical church.

Hxxx: (in Arabic) But also if we want to go deeper-Jxxx can explain more. Maybe if we go deeper, we can see that some cultures, or the countries, or traditions can be more rigid with their beliefs than others. This makes sense.

Lixxx: (in Arabic) Also a part of the culture is included in your religion. It is the different languages used even while praying.

Elmarie: That is very helpful.

Hxxx: My second point, is to work on or with both leadership and the grassroots. Not only the seculars, but the grassroots also. People who are living the daily life and trying to figure out how

they can reconcile with each other. Because we have something to learn from and understand from the leaders: the differences, the traditions, etc., and at the same time from the people because the people live sometimes a life where the leaders do not connect with them. And so, we have to hear and work with both the leadership and people on the ground.

Elmarie: So, it is important in this conversation to be drawing not only from the leadership, but those of everyday life. It makes sense.

Hxxx: Because sometimes you have examples of people living in reconciliation with different religions and where leaders cannot have a ground for that. You see that they are already living there, they are fine together.

Elmarie: While the leaders are clashing. I just want comment before you start your third point, that was awesome, the interchange (between Gxxx and Hxxx), this is what today is about, so thank you.

Hxxx: After working with and on the leadership and grassroot people, I think one of the issues is the effective meeting points, platforms, opportunities and or indirect activities, not necessarily planned or organized. It is where the differences can meet. Sometimes these effective platforms are embodied through activities that are planned, in a club or a church, or whatever you choose. I mean a neutral place. I remember seeing once, where was it, in Jordan or somewhere, they painted all the sanctuaries, Muslim and Christians, in yellow. One color! So that when people look at it, they say this is a Holy place, no matter what. This is an indirect way of bringing differences together, so when people look at the yellow building, it is a sacred place, it is a sanctuary, no matter if it is to a Christian or a Muslim.

Elmarie: Nice! Thank you. These are fantastic ideas that you have each put forward. And I think it begins to help not only illustrate how complex this opportunity is, but also even now beginning to put some refinements of what needs to happen. So, I would like to hear from you, as you heard one another, what stands out to you of what has been shared? Are you hearing any particular themes?

Hxxx: I believe Jxxx's presentations or points he presented is a good starting point. Because it is a base for those working on this. For those preparing disciples, for those in leadership; to create the base. Now, both of what he presented and what follows are equally difficult I think, they are not easy. But I think there is a starting point here.

Lixxx: (in Arabic) Definitely, what Jxxx said is the focal point where things should start. The problem is to agree on common concepts and common terminology, we can say "these are the points we are going to work on and share." These are the basis of division between the churches actually, even between the different religions not only churches. It is good to agree on one definition if possible. To add on what you said Hxxx, when I was in Uganda, there were two tribes that invited us. We went to one of them. They lived under a great big tree. They received us with dancing etc. The priest that was there told us that he was a common priest for both tribes. What does that mean?

They explained that both tribes were fighting over the years and their conflict started because of a cow that went from one tribe to the other, so the other tribe killed it. So, the tribes were in big conflicts and there was blood between them for long years. The worst thing they did was kill each other's cattle or kidnap each other's women. In the end, one shepherd from each tribe met together - they both were Christian groups - and both shepherds were pastors. So, they met with the leaders and agreed after several meetings, to have one of them to be the shepherd for both tribes and

joined all people in the same land to live together. So, the land became a common land. But it wasn't an easy task.

Elmarie: Any additional comments that you would like to add at this time Gxxx?

Gxxx: (in Arabic) We are talking about huge concepts: reconciliation, justice, and equity. We can read in the books and understand them, but we need to see what is actually inside the brain of each of us, before we meet and discuss these terms. I imagine we would have massacres again.

I loved the story of churches and mosques in Jordan. I think that the little stories make a big difference without creating conflicts and with time, the tension becomes less.

I also see something else, always from my psychological point of view, I see an important role for the individuals when they create their own community. If we work on reinforcing the individual's self-confidence- because if I feel that I belong to a minority and I feel weak, I would feel the need to protect myself. When I feel that I have no capacities, I would follow this and that, without thinking if he is right or wrong. I follow him because he protects me, he speaks for me... so If I work on my self-confidence, and I start to appreciate myself, I would start to see that I can challenge things and make a difference in the society. This is what is happening now. Conflicts happen because we don't want to challenge, and some people don't want to lose their positions.

Elmarie: Thank you, thank you! Yes, that is very helpful. One aspect that is important in discipleship is helping people develop that sense of clarity of who they are. So that they are not just blindly following a particular leader and holding up that leader's ideology instead of their own understanding of what they believe in and why.

Jxxx, any thoughts?

Jxxx: Yes, as I listen to my colleagues, I realized that there are some interesting ideas and insights into how to deal with reconciliation, or justice or equity. And I may have a suggestion for you Elmarie to really have something similar to the exercise we did, but one on reconciliation, one on justice and one on equity. Because these terms are so fragmented. What do I mean by reconciliation? Is it reconciliation with the self? Is it reconciliation within the one church? Is it reconciliation among various Christian religious groups? Is it reconciliation between the Christians and the Muslims? Is it reconciliation between the Sunni and Shi'ite community? Is it reconciliation between the Druze and Shi'ite community? What do we mean by reconciliation in the Middle East, in Lebanese society? I am sure what we have is shared by other countries, but they have their own problems, their own divisions, their own issues. So, what do we mean by this reconciliation thing? Is it familial reconciliation? Is it tribal reconciliation? When it comes to justice, justice is also a huge umbrella. What aspects of justice are we focusing on? Is it the justice of the Lebanese courts? Is it the justice of the values of the Muslim in the Lebanese culture? What type of justice are we talking about? Social justice for me is very important. So, if I suggest, I would suggest that we have these various categories, so that to unpack them in their various potentials in our Lebanese society. But I appreciated the ideas said; they can add into the rich understanding we are doing.

Elmarie: So, what we are experiencing is just how large this topic and focus is. And there are many different paths. It is not a linear type of journey; there is a lot of moving back and forth. So, believe it or not we are right on track. What we all have begun to unpack and highlight is very helpful to where we are going next. And then after this next exercise, we will come back and see if between this one and the next one there is some clarity that is coming of where the focus needs to lie. The

questions that have been raised through your presentation Jxxx are very helpful. And with the insights coming from the other three of you, it helps us begin to flesh out what some of these layers are.

So, we are going to move to the second part of the exercise. We will shift the focus a little bit and see what clarity that brings. One of the points that Jxxx was raising is we need to decide, ok, so who do we begin with? Who is the focus? And so again, using your sticky notes, thinking of the conversation that we have had up till now, and the statement that still needs to be further defined but is still there, who do you see being impacted by this opportunity? And on who do you think this ought to focus? Because we cannot attempt to reach everyone right from the start, this is something that will build over time. So, who is impacted by this opportunity? As you consider the conversation we had today. And on whom should this opportunity focus as a starting point?

Video 4:

Elmarie: Let's start with you Jxxx,

Jxxx: I am wondering, sometimes I may misread the question, but who is impacted by this opportunity? On whom should this opportunity focus?

What I have written is that discipleship of Christ should impact whomever or whoever is in need of the opportunity. If reconciliation to whom reconciliation is needed mostly? if justice to whoever are unjustly treated?

So, each area of our concern may have its distinctive audience, target. We can't speak about targeting a group, there might be different target groups depending on which category we are going to choose.

Elmarie: So your focus was on the reconciliation, justice, equity, peace, and you were responding?

Jxxx: Right. Because this opportunity focuses on these three pillars, right?

Elmarie: Yes, but as you said there are different ways of understanding it, so let's see what others say.

Hxxx: I think we need to welcome children because values start being rooted in the life of children very young, and in that sense we have to also leave impacts, because the home atmosphere, the vocabulary used, the way children are treated are all related to this (reconciliation, justice and equity), so, parents disciple children and children are being disciplined first and foremost at home, then at schools.

Who is impacted by this opportunity? Or on whom should this opportunity focus? I quote and quote the blind: Those who cannot identify the problem in the society—they see it as normal. That is normal, for example, to treat husbands in a different way from the wife, or the family's home maid, or whatever. Or the way children are being treated. So sometimes they are blind to this, they think this is normal, this is how things should be, so there should be target or to focus of this opportunity.

Elmarie: So, to make sure I'm understanding as you looked at this statement and thought of our conversation, you were kind of homing in on with whom should the discipleship process begin?

Hxxx: Yes

Elmarie: That what helps cultivate this understanding what justice, reconciliation and equity is, starts with children and parents.

Jxxx: And the blind. ☺

Elmarie: And to help people that may not have any awareness that reconciliation is needed or justice.

Hxxx: Either leaders or grassroots.

Gxxx: (in Arabic) I considered that everyone will be affected because they would be in a vicious circle. The parents are the model, and the children adopt what they see, and this is how it works. We have something called collective memory. Even if we don't talk about it, it is being passed in the family and across the generations without talking about it. We can educate the person who will come and break this circle and this memory that is being passed from one generation to another. For example, the church ritual: "we are the strongest, we come from the best civilization, and we won't change that." When we come to break this circle and memory, change will start. I don't know how much I am right about that, but I believe that people in the age of youth start to look for their identity and start to notice that things need to be changed. They are the audience that we might reach the most because they will accept to make the change, because they are ready to ask themselves "why am I still here? Why am I in this corner? Why don't I want to meet with others who are different from me?" This is because they have started to meet with others and change perspectives. That's why I chose the age between 18 and 25 because it's the age where individuals start to shape their own lives.

Elmarie: So your thinking, Gxxx, is really on how we as human beings could pass things on from one generation to another almost without thinking about it, and that starting with young people, they are at an age where they are starting to understand who are they apart from their parents or family? And so that may be a place to break into that collective memory.

Gxxx: Yes.

Lixxx: (in Arabic) Beside what has been said, and they are all key points, I also thought from a psychological perspective like Gaby, but I thought of the age 16 because at 16 people start to ask themselves about what they want from life, where do I want to go, do I want to follow or do I want to change... at this stage they ask a lot of questions and it's up to us to encourage them to continue or stop them from thinking. We also need to evaluate what beliefs we want to continue with and why. It is that age where you want to move forward but you don't know how.

If we start to work with this age, between 16 and 24/25, where individuals are shaping their identities, and starting to say, "I exist, I have my own personality," they will start to ask questions and we will be supporting this. When he starts to say "I exist" he starts to move to a new world discovering more concepts, wider ones... and when she goes to university or a wider community etc., she will be like everyone in her surroundings, looking to understand things depending on their different needs. But this age, psychologically speaking, is where they are confused and wanting to discover their "self", their identify, who they are etc. so when we start to work with this 16 to 24 group it's the age where a young person wants to be committed, to start to establish things, to say I have a family, I want to start a family, or question the concept of family that is shaping his future. We work with other ages as well, but for example, when I get a patient who is over 60 years old, the

work with him is not as effective as when I work with people who are starting their life and seeking their existence.

We often say it's too late to deliver certain concepts, but it is always good to try so that other people stop and say "OK." There are many people who are objecting now because there is awareness with a generation who does not accept to hold onto the old ideas that the church is imposing. I remember in our church when I introduced a drum while chanting, and everyone was so shocked and objecting and one person came to me, he is dead now, he was one of Kfarshima's sheikhs, and he came to me with his cane wanting to beat me because "I committed a huge sin."

I remember when my aunt heard me preach the first time and when she learned that "I" was going to preach and she is a Baptist, and to her it is "women should remain silent in the church," she went to the church - ok, that was a change- she cried, she was touched by the sermon and what she heard... but when we left the church she said "I loved the sermon, God bless you, but you committed a big sin by preaching in the church in the presence of men."

So, we can make a difference by doing some things, but there are things that people cannot let go.

If we want to make a difference, we need to reach the youth and focus, this age is crucial. There is a part on which we can work, give a big attention to what grows with them. Psychologically speaking, this is the age where everything is correlated, and this is between 16 and 24.

Elmarie: Thank you Lixxx. You gave those different points I think in a very helpful way and gave a rational for why focus on this particular age group, 16 to 24 years old, is helpful.

So, as I listen to the conversation part of what stood out to me is: a discipleship process has to begin with a particular group of people and spread from there, and that the way in which reconciliation, justice and equity is engaged is going to be particular to a specific group or dimension of society.

What stood out to you about that perspective that the discipleship process needs to begin with a particular group? As you heard all of your conversation where do you land? What would be the most helpful starting point?

Hxxx: I think if were talking age group I insist on children again. But I will change the focus to "a group," in terms of many people together, which nowadays we are fearing because of the Covid-19, etc. Indirectly the culture is being shaped for justice, for reconciliation. I mean being together is so valuable, we haven't seen that until we, I mean nowadays we're losing it, we're missing it; so in terms of group I will shift to that side, where group means: a number of people together, doing things together which helps them develop the points, the opportunities.

Elmarie: Almost an inter-generational approach, you think?

Hxxx: That is also very valued as well, because different ages will learn from each other as they come together. One example to be given when you are driving on a road and there is an old man driving a car, you learn to be patient knowing that this is an old man although you are a young man, you want to speed, to drive fast. That is an example that explains how we learn to do justice and to reconcile, etc.

Elmarie: Thank you. Other thoughts as you listen to one another.

Jxxx: Just to verify how we differently read the questions. The target group, I read it from perspective of the 3 values that you wrote, that is the same effected by any discipleship that focus on those.

My colleagues have read it in terms of whom should we equip to be disciples of Christ, in order to practice the 3 values or 3 issues? So, see how it came from different angles to the questions and they discussed aged groups. It seems in their mind, since this is a discipleship of Christ it must begin somewhere within the church. And I don't know whether this is a condition for discipleship of Christ. Will discipleship to Christ or of Christ be practiced outside of the doctrines of the Church by non-Christians even? As long as the focus is on these values you can be the disciple of Christ if these values really belong to discipleship to Christ. But you don't need to focus on Christ Himself in order to spread those values. But you are indirectly making disciple of Christ with regards to these values.

Elmarie: Within that, what would you say is the starting group? How would you see that being initiated? Is it initiated... (interrupted by Jxxx)

Jxxx: It could be a process in schools, as Hxxx was mentioning. It starts with, you know, kids. It could start with youth. We can start with a group of women in society. You can start with groups of married people, or maybe older generation who can still teach their younger children, so it could go with whatever age. What is important is that the commitment of the school has to these values and to the willingness to share these values with whomever they can live or deal with. But the ideal I think would be younger generation. I agree with the age that Lixxx was suggesting 16-24, it is a very good one and I think there are number of activities that have been done in Lebanon that deal with reconciliation or other than that, or you can read it, but part of reconciliation is not to talk about it, but rather to live with the other a certain experience over a period of short time, it changes things.

Elmarie: Yea that's right.

Jxxx: Changes things. And I think at the end in the way, stuff like that in Lebanon, you know, by bringing people from different religious background, different social background and creating a project for their work together and this is the wonderful way of bringing people together.

Lixxx: (in Arabic) That is what we're doing in Adyan. The part of Adyan for the leader is at the level of talking and coming up with manuals. But we have something that is called Alwan at Adyan. It's for the youth who are going to practice what the leaders are discussing and to see the difference and it's in the school. So we have schools from different cultures coming and practicing the manuals that we're doing at Adyan. Also that FDCD is doing is with Riad Jarjour; when we were bringing people from different countries and cultures together to discuss a certain topic especially reconciliation, for the last 10 years this topic was and still is the focus, and citizenship, etc. Because in every year it's in different aspect, in different points and it's taking weeks to discuss and to come up with one letter that would bring some good points. Our idea together, to define something, this is on the level of talking but also living for a short period of time as Jxxx said. In one of the international work studies that I did there was an Egyptian Christian protestant girl and a Danish Muslim veiled woman also. I put them together in one room and in the same evening both of them knocked on my door. I was the coordinator of that. The Christian thought that it's impossible that this black woman is staying with me in the same room and she's Muslim, she figured out, and the Muslim because at that time there was the tearing of the Quran, was afraid where would she hide her Quran because this Christian woman wants to tear it, and the whole conference was effected by this in a very positive way and they actually visited each other, the Egyptian went to Denmark and the Danish came to Egypt several times and up till now they're together and only because we

did something called work and talk and they expressed it and it was amazing, and this is how it was fixed. But this is what Jxxx is saying that sometimes small things that we didn't think of is actually triggering what is very big and deep that we have inherited, that we have from our culture, that we have in our psychological subconscious you know is making this distance between us and the other.

Elmarie: Yea, it still happens within a process that people were invited to be part of, but it is unpredictable in encounters between people.

So I am hearing a bit of a growing consensus that though there are many different possible starting points that maybe one fruitful starting point to be working with is youth 16 to 24, 17 to 25 and there is still an open question about whether that focus will be Christian youth or would it be a better thing to look at having something that is interfaith from the beginning--acknowledging what you said Jxxx.

Lixxx: values are values

Elmarie: Yes exactly. And that's not to discount that the other audiences are important, but to have a starting point.

Hxxx: Yea, it is a circle; you touch the parents, parents touch the children.

Jxxx: I'm fully in agreement with my colleagues on the age group. Definitely this is the most vital and important group to focus on and it is a history that will last for much longer years than with working with older ages. However, I still think that this is not enough; there must be kind of a level of leadership. So, you have to work parallel, and from bottom and from top. If it is not accompanied by a deep conversation on the leadership level, these initiatives or these discipleships don't survive, they will have an impact, but mainly on an individual level.

My second point has to do with reconciliation and with the age of the target group; should we restrict this to a Christian group or to a mixed group interfaith group? And I think one has to talk about the experience of reconciliation, which is a deep experience of reconciliation. Is it the one that takes place within the church or really it is the one that takes place on an interfaith level which is a deeper point that can change other areas of somebody's life? I am personally convinced that the deeper experience on interfaith level can change church conflicts, but not the other way around. Because that is the deeper one. It's a deeper drift that we're dealing with. Deep division.

Hxxx: I agree

Elmarie: You agree with that? How about you Lixxx and Gxxx in terms of the question of church only, interfaith?

Hxxx: Yes. I think it is more Christian to start what Jxxx suggested.

Elmarie: With interfaith

Hxxx: I mean if we are talking as Christians, its more Christian, Christ like, to start with this.

Lixxx: I totally agree.

Gxxx: (in Arabic) In my opinion, if we want to add a question: where do we face the most challenge and with whom? And it's the leaders. We have to see how much they are ready to be flexible or

accept change. Because, at some point, they want to protect their existence and in order to protect it, they need to attract everyone to their side, to show them that we are the ones that...

So, are these leaders going to be flexible? I imagine it will be a hard procedure. But, when the group of youth that wants the change grows more and more, automatically, the leaders will have to accept the change and be more flexible in order to keep them among their audience.

Elmarie: Yes. That question of where the barriers might come from is really an important piece, and I think Jxxx began to get at it as he talked about the need for deep engagement on the leadership level. After our break, we're going to move to talk about some of the cultural-contextual influences on this. And that maybe can lead us further in depth with this issue.

Jxxx: I think it's very important to speak about the leadership level. But it is nonsense if dialogue doesn't focus on mechanisms; how to infiltrate this to the local communities that these leaderships are working with. So just to stay on the intellectual level is not important. In serious dialogue it has to have mechanisms of how you allow this dialogue to filter into the society.

Elmarie: Agree. Thank you. Great Beginning. Let us take a break.

Video 5:

Elmarie: And to the social cultural factors that are shaping what we have been talking about after this point in time. So, again use your sticky notes and dividing a separate factor on each sticky note. Take 5 minutes of reflection for you to write those out, and then we'll have discussion time. And for the discussion time we will initially focus just on what the factors are and see if they begin to group. Then, we will have some more in-depth conversation about that.

Video 6:

Elmarie: Not necessary; it can either be something... (not audible on video)

Jxxx: Positive

Elmarie: What allows for this to be an opportunity within the cultural context?

Video 7:

Lixxx: (In Arabic) The main idea for me is some key points that might help—public awareness, which can differ depending on the geographical location; living styles; different needs; different perspectives, when considering these three concepts. For example, for people who live in a rural environment, the concept of reconciliation is different from those who are living in the city. There is a difference between a village and a city. The level of culture and awareness is different. When we say culture, we do not mean education. There is a difference between education and culture. Culture is much wider. It is the general knowledge and understanding of others. One of the points that we are still facing now is that "evangelical means Jehovah's witness". There is a large number of people who understand that they are not the same, but others still consider that being Evangelical is the same as being a Jehovah's Witness.

Gxxx: (In Arabic) This is not true, we do not see Evangelicals this way!

Lixxx: (In Arabic) Yes, we have such people. It is one of our main problems. Even we see it at some doors. We have been linked to them and we still are, in many places. In Armenia, this is how they think.

Gxxx: (In Arabic) We reject both (joke), but this doesn't mean that we link Evangelicals to Jehovah's witnesses.

Lixxx: (In Arabic) Some people say they are the same thing.

Gxxx: (In Arabic) Do you know how they (Priests) make us fear Evangelicals? Really... they say do not listen to Evangelicals or Jehovah's witnesses. That Evangelicals don't love Virgin Mary, but they read. But they have made changes in the Bible and left the track...

Lixxx: (In Arabic) For example, if I want to talk on a wider scale, Christians in Egypt are only considered Copts and not Christians by some people... this term has included the Christian community in Egypt for political purposes. So, when we go into these details, "they are all Copts" as a general title. Therefore, when there is awareness, and more discussions, people will begin to know for example that "yes, there are evangelicals in Egypt, and they are even more than the Lebanese evangelicals."

Elmarie: Yes, so the importance of being able to really understand the location of the particular person and how that influences them. Looking for both: connecting points and the distinction points.

Lixxx: Yes, basically it's about knowing the other and accepting the other. And to do it, you need to know yourself first and accept yourself so that you are able to do it and know the other and accept the other. And the other is a combination of traditions, family problems, psychological issues, school's way of raising their students' groups or individuals etc. many other things together, but it's, this is the awareness of...the main point to me is that to be aware of all of these on a certain level. This is why I gave the example of the village and city. When we talk about reconciliation in the village, it has to include the head of the tribe, or the head of the village who is the man and who brings them into a certain setting to fix the problem that would not be delayed maybe for several years, or that would lead to real clashes, while in the city it is different how you approach it and how you live it.

Elmarie: Thank you. That makes sense. Jxxx!

Jxxx: The social factors that have shaped this opportunity, I wrote tolerance to diversity. I still think Lebanon maybe in our urban settings we are still open to diversity, tolerance to diversity in general. This could be a factor that can help this opportunity socially grow. Now that's if we were talking about reconciliation, for example. When we're speaking for example about justice, what I see here is a social factor; it's not really a social factor, it's a religious element that could have social indications. In fact, in Lebanon people claim an allegiance to religion and both religions consist of justice. So, Muslims and Christians socially, or if you wish, their social identity is open to the idea of justice. So, under the "social" it can be this religious value, the social element creates a culture or a social context. And in the cultural factor there is hospitality. Now hospitality is a big thing in the Lebanese context and Lebanon is well known for its hospitality, our culture here is a culture of hospitality. So, this hospitality also helps this diversity value, it can be factors can be a shape of this opportunity.

Elmarie: It gives openness to the opportunity.

Jxxx: Creates platforms for exchange of thoughts and ideas.

Elmarie: And with tolerance to diversity, it seems your emphasis is especially in the urban context.

Jxxx: Yes, because I'm convinced with what Lixxx said you know; the rural context of settings, the thing is a little bit different.

Elmarie: Yes, too based on...

Jxxx: Right, but now we don't live in a world of distance. Social distance, between rural areas and other centers are very short. You don't have that much distance anymore that we used to have before.

Elmarie: Yes, there is plus and minus.

Gxxx: (in Arabic) I agree with you (Jxxx) and the idea that Lixxx has brought up: to look at the environment we live in. There is also something, if we want to talk about the church itself, we would be separating churches according to the different sects. When we say catholic or orthodox, this means we are talking about 2 different churches. The way they think about Evangelicals...how I was... how I started and how I would still have been... I remember when I was a child and it was a big issue for me to like Jehovah's witnesses, there was lots of Jehovah's witnesses in the area where I lived. They used to visit us and that was when I started to learn what "Evangelical" means. They used to warn us about both. This is how we were raised until the time came, and we started to experience things and I had the chance to work with an evangelical person, in the past... I know it is a very general idea, but I know how it feels from inside and some people might be rejecting the others until now.

Elmarie: So I take as the theme of what you were sharing, that the value of paying attention to differences in people is important, and that that happens at many different levels, and certainly how the child is raised can help to equip them to be in that dynamic of difference and not be threatened by others.

Ok! Now Hxxx.

Hxxx: I have put it under challenge, but I think there are opportunities as well, basically both are speaking of the understanding of authority and how authority is received socially and culturally. That makes the difference because the examples that I have here are about authority. Who is handling the authority? Do only the older generation leaders have the authority? And what about the younger generation? So how you perceive this can build either an opportunity or create a challenge. At the same time there is religious authority in terms of what we perceive as coming from heaven, so it is unchangeable, so if we perceive something to be of God, we say this can never change. So that might create a challenge more than an opportunity. But to understand that even in religious issues, although God is an authority but the understanding and the interpretation of the Word of God and the authority given to the people of God, and to leaders of God, etc. can create opportunity or a challenge.

Elmarie: So my question for your consideration: as you hear these issues that your colleagues have raised of social cultural factors that influence this opportunity, either from the perspective of being a potential catalyst, something that helps create the opportunity, talking about tolerance to diversity (capacity for this), the place of hospitality culture, or challenges to this: how authority understood either as awareness or lack of awareness of differences that people have they never pay attention to the full context of social history, what would you say would be the most important of these factors for me to research more deeply in order to ground this opportunity in a.. (Interrupted by Lixxx).

Lixxx: This is affected by the previous part, which one you're going to choose so that you continue to the right track. So, if you're targeting, as you said in the first group, the leaders and the youth,

you definitely need to discuss authority for example. This is important. And if you have projects, you will definitely need to go into the cultural differences in the area that you are applying to. So, if you're going to the south its different than Beirut, than definitely different from the north. Different needs within the church and outside because some cannot reach their churches some can. Some have very big number of people, some are not living in the villages anymore so the churches are empty, so it differs on the target group that you will choose actually.

Elmarie: So, in our conversation here, one of the comments made, I think this is by Jxxx, that maybe we need to change this (on the NPO wall note) from the wider Middle East society, to look more specifically at Lebanon. And now, out of this conversation, it is maybe raising the issue that within Lebanon do we need to focus? Is it maybe looking, as a starting point, again remember this is something hopefully that will extend over multiple years, do we look at an urban context? Do we look into the north or south or Bekaa? And even within that. (Interrupted by Lixxx)

Lixxx: they are all important, you just need to pick one. They are all important, and the lesson would be applied in other places later, but with minor changes. But if you want to do the first study, you need to choose... like the explosion happened in Beirut, so you cannot study the effect of the explosion somewhere else. What is the point that you really want to target? And then, upon that point you can go to what are the issues that need to be focused at to this specific group and area.

Hxxx: I think one opportunity in terms of authority is the shift from the Christian centered authority, to valued centered authority. So, I think in our context, something that creates a lot of problems is that. I mean, you do not want to speak about Beirut. The urban setting. We usually are talking the person, a family, ruling family or a person whose word is worth more than the value. So, conflicts are created or solved because of the person, not because of the value. So, I think the shift from a Christian centered authority to a value centered authority, where leaders are able to stress on the values and not their own opinions, etc. and this is in an urban setting. So, Lebanon, and maybe the Urban setting in Lebanon, is living this dilemma, this double standard, western in terms of values, but eastern in terms of tribal or person-centered. One person's announcement leads to a lot of conflicts or solve a conflict. How can you bring these two together?

Jxxx: May I say something about this? This is very important point, however, on October 17 we had the beginning of a major paradigm shift, when it comes to authority, particularly to the tribal or leader of the tribal authority. We have seen a full... the results that we would like to see, however the revolution has made a breakthrough and I think it is like a snowball, it will become bigger and bigger. And there is a paradigm shift in that leaders are not divine anymore. You know, some people continue to follow them, but that statue, that image has been destroyed. And we are moving with the younger generation to a different kind of society. What kind of society that it will be? it is not yet clear. Definitely there was a rebelling against the status quo, and that rebelling is clear in the positions that the young people in Lebanon are taking.

Elmarie: Yes. And as a non-Lebanese observing them, I saw all generations have been involved in the protest. And that is really significant from this perspective of shift and change.

Jxxx: It was the youth who did that.

Laxxx: But it was also like a long gone dream of old people. My dad was 89 years old, and it is now for the first time that his thoughts are being said and expressed.

Jxxx: So, this paradigm shift in authority is important to watch.

Elmarie: I appreciate the language that you are using in terms of the person centered versus value centered. Again, speaking as a non-Lebanese and as a culturally American person, it seems that part of the rub can also be this East-West piece, so by using the word "value- centered" it makes me wonder if it opens up a door where it is not necessarily Western-centered-values? And yet, still something that can open a way for reconciliation, justice, and equity.

Hxxx: This can also, knowing the reality, the role of the current people in authority are important to make this shift. I mean, whether they step down or they hand it to the new generation, whatever. You have a mass of people who still follow the person, not the value. And even in the protest, we saw that one group making an announcement, created a lot of damage.

La...: And that is why they should be addressed, because they do not have the confidence that they have the values.

Lixxx: Elmarie, we cannot put aside politics. Like when Jxxx was talking, Gxxx was thinking of the outside influence on the changes that are happening. Not only the Western, also the other Arab countries. So, things vary depending on the general agenda and the hidden agenda of politics. So, we cannot put politics aside when we are discussing these points. Because it depends on these general and hidden agendas on how things will be. And we are hoping that the new generation will really make a difference and not be blind, and that they will have targets and issues and future plans.

Jxxx: May I share something from my family?

Elmarie: Yes

Jxxx: I have a niece, my sister's daughter. My sister is extremely political, and she is on one side of a political spectrum, very dedicated to them. My niece never cared about politics; on 17 October I was surprised to realize that my niece became very active in the revolution. And she went down on the roads, of course against her mother's will. And she was learning about the politics of Lebanon, she was learning about the bills and about the misfortune of this country, and she was becoming angry!

Elmarie: And how old is she?

Jxxx: She is 22. She is becoming angry, and she developed this, or she became influenced by this paradigm shift. And she started caring! And she started rejecting this traditional authority. And, in fact, it evolved into clashes with her mother, not only about politics, but also about how they are living together in the same house, and she is becoming rebellious in every way. If that authority is not reasonable, you know, just because mom said that I cannot do. There must be a reason why I should do that. That is to illustrate my point.

Elmarie: Thank you for that. So, as you all who are rooted here, your family has been living here, what do you think makes the best sense of a starting location in Lebanon? Beirut? A particular part of Beirut? Another geographic place in Lebanon?

Lixxx: Everything is happening in Beirut. Let us change.

Jxxx: It depends on where these values or these practices are sharply manifested.

Elmarie: Where they are currently most needed or where there is a greatest awareness of the need for them? Or where they are currently practiced?

Lixxx: To me, as a beginning, where there is the greatest awareness of needing them.

Jxxx: I would go to Tripoli.

Lixxx: Yes. Me too.

Jxxx: Tripoli, not to a church context, but to the city itself.

Lixxx: Yes, but you have to have churches to start this.

Jxxx: It is not clear to me that this group should be a Christian group?

Elmarie: Here (referring to Wall Chart note), we talked about interfaith.

Lixxx: So, you need a mixture.

Jxxx: Then, you have to redefine what you mean about disciples of Christ and something like that.

Lixxx: (in Arabic) In Tripoli it is very interesting, because it varies from one place to another how people would react to the ideas. Because with Adyan we were doing some projects there, they are the most amazing projects actually, because it is beyond our expectations, and like in the revolution now—Tripoli was the best! Beyond expectations, this is why it was the best. It is not because they were many on the streets, it is because we did not expect to see this from Tripoli. So, things are happening there in dialogue in a really amazing way actually. Because most of the languages that are used there, most of it, you hear about the negative ones, for those who kill people, because this is the act of media, to focus on the negative ones unfortunately, but the positive ones, the ones who are trying to build and make a difference are many. And it is amazing what you can do with them in that society. One of the projects we did with the fishermen; the whole lesson was while he was fishing, and it was amazing! The most amazing lesson about interfaith while he was fishing.

Elmarie: Why did you say Tripoli Jxxx?

Jxxx: Why I said Tripoli? It has been a wounded city. I think there is a big drift between Tripoli people and the rest of the society. Tripoli has its own problems due to the coming in of the radicals. Tripoli has different faiths, poverty, and it needs it. And when it comes to justice, the issue of poverty in Tripoli is beyond imagination.

Elmarie: What do you think Hxxx?

Hxxx: I have not been much in Tripoli. But I agree. I mean, in the sense of different faiths living together, and between extremism and moderates, and living together, and poverty, and the factor of the socio-economic situation on the life of people, because people are very poor, they go anywhere.

Elmarie: Gxxx?

Gxxx: I think Tripoli too.

Elmarie: So, we moved!

Lixxx: (Joking) We move then to a certain street, maybe later certain family.

Elmarie: (laughing) We may have to go to a particular neighborhood later.

Lixx: It is funny because we have some family names, usually you know their religion from family name, but there are some that are for different religions. So, you sit there teased, you want to know their religion. So, you ask them where they are from, then you text someone and ask more questions to this person, etc. just to know their religion. This is what really happens. We need to know, subconsciously, because we have inherited this also.

Jxxx: You know Elmarie, Tripoli has several divides; there is the Christian Muslim divide, there is the Sunni extremist section. There is also the Sunni- Alawite section.

Elmarie: There is also the Palestinian-Lebanese dynamic there.

Lixxx: Yes, this is a totally different world.

Jxxx: They are not in the city itself.

Lixxx: They are at the edges.

Jxxx: But still, definitely, there is the Syrian-Lebanese section too.

Elmarie: And the issues of poverty and how that relates to these topics, I really appreciate you highlighting that. So, we have narrowed our context. So, coming back to these (the points on the leaflet), the focus is going to be in Tripoli, what would you say would be most important for me to dig into, or how would you prioritize? Because I think you have highlighted some core issues. So maybe you say that this is the most important point to focus on, and then this and then this (Elmarie pointing in the air, not on the flipchart).

Lixxx: I do not see that authority is the major part in Tripoli. It is important, but not the major part. And I do not see that they have a problem in awareness, it is we who have a problem in awareness about them. So, I go more to differences.

Elmarie: Other thoughts?

Hxxx: The part that was mentioned about psychologically, if the person is stable and accept oneself, then will be more open to accept the other, I think with socio-economic situation in Tripoli, I do not know Tripoli well, I cannot speak of Tripoli, but when we are speaking about the poor, talking to them to accept themselves, and help them also move on, I think we will help them cope with others around them.

Jxxx: I have a question for you because you are moving from with the audience so quickly, narrowing it down. This is my question for you Elmarie.

Elmarie: Well, this is context. We still have audience.

Jxxx: Still, my question is: are you still able to choose an audience that is interfaith or perhaps non-Christians? Are you still able to maintain a discourse or talk about discipleship and about equity, disciples of Christ? Are you able to maintain that or you have really gone out of the borders of your own topic?

Elmarie: Well you have asked a great question. And it is part of how we are working and continuing to define what this opportunity is. It was my starting point, but it is not a defining thought. It is a starting statement that has catalyzed this whole conversation. So, part of what we are discerning together and discovering is "practicing reconciliation, justice and equity that positively impact". So, maybe what is being created is not so much an effective discipleship process but an effective

something else that equips interfaith young people to practice these values. That may be where we are going. It seems like as we have been taking that is the direction that we have been moving in.

Jxxx: May I also suggest another context? Perhaps Saida is also an interesting context. Because Saida, similar to Tripoli, it has Christians, Sunnis, and increasingly becoming inhabited by Shi'ites in the city or on the margins of the city, and they are on daily basis coming in the city.

Elmarie: Coming from further South?

Jxxx: Either from further South or from Saida itself. Some Shi'ites started to be relocated in Saida. And of course, you have more Shi'ite surrounding areas. So, Saida is becoming a melting point for diversity. And there was the experience of a radical Islamic Sunni group, Ahmad Al Aseer; and they have all these experiences. Also moreover, the Christian-Muslim relations have been affected during the Lebanese civil war. Because of the presence of the Palestinians in the Miye W Miye, and people had to leave, the Christians had to leave Miye w Miye, but then they came back. So, there is a reconciliation of some sort. Christians lived among the Sunnis in the city. So, it is another context that I think is a possible relevancy.

Elmarie: So, approaching our second break time, here you have some thoughts so that when we come back, we continue to define this.

Jxxx: May I suggest something? Let us have no break.

Lixxx: They are talking about closing the streets.

Jxxx: Really?

Lixxx: They started gathering.

Jxxx: Let us go on without a break.

Video 8:

Elmarie: As you think about the context in Saida, would that (Leaflet on the board) influence your thoughts on where to focus? How to prioritize various of additional resources?

Jxxx: I think they are still applicable.

(a discussion happens between Laxxx and Jxxx about Tyre and the leadership roles, then Elmarie asks Laxxx to translate to Gxxx:

Laxxx: We are saying that our leaders are trying to keep us afraid of the other and feeling that they are different from us, and they are a threat to us. They keep us asking for "our rights" as if our rights are different from other people's rights. They want us to fear other sects and religions and they don't want us to meet. I am saying that this is the awareness that we want and the confidence that my rights and the other's rights are the same. When we understand that we will be asking for the rights of everyone, and they we will all meet at the same point.

Elmarie: So, back to audience:

Gxxx: (in Arabic) If we go to poor neighborhoods, we have to look from a very important angle which is how people relate so many things to God. They blame God for their weakness, and they wait from God to do miracles.

Lixxx: High expectations

Gxxx: (in Arabic) They also got more attached to religious traditions. And believe that God will be the salvation. I think it is a very important point we need to consider in case we want to work with poor neighborhoods.

Elmarie: So, the issue of the socio-economic level, this influences how we perceive our own agency and sense of responsibility. And that we need to pay attention to that. Well, we have talked a little bit about an audience being more of this interfaith, 12 to 25-year-old group. If we are looking at a context in Tripoli or Saida, does this focus of an audience still make the most sense as a group to start with.

Lixxx: To me, yes.

Gxxx: (in Arabic) Now there might be lots of uneducated people. For example, who is 9 years, has 16 years of experience in society. We have to see which group we are going to target. Those who go to school and get education or those who are in the workforce since the age of 9 or 10 and holding responsibilities? We should not forget that these people's main concern is not to be hungry, and they don't care much about culture or education. The essential thing to them is not to go to bed hungry, to afford food... they start to work at a very young age, so they lose many phases of their lives and they become adults while still children.

Which category are we going to choose? Those who are still getting education? who will continue their education or those who left education because of their social conditions?

Elmarie: Yes, this is another important issue to raise Gxxx. What do you all think about it? If the hope is to have some kind of a process that equips an interfaith group or young adults, to more deeply understand and practice these values, within the socio-economic and educational questions that Gxxx is raising, where does it make the more sense in your mind to focus?

Hxxx: If you take the context of Tripoli or Saida, I think you have to take into account all the different educational levels and types of people living there. Otherwise, you would address it to the culture. So, whether they are uneducated, or educated, if the context is either Tripoli or Saida, otherwise the context could be the educated.

Gxxx: (in Arabic) I know very little about Saida and Tripoli, but I think poverty in Tripoli is much more spread than Saida. I don't know...

Jxxx: yes, the topic of poverty is correct.

Gxxx: (in Arabic) If it's up to me, I would choose a group of 16-24 years old who are still getting education. I think they are the "yeast" that will make the change in the society. They will educate others later on.

Elmarie: Yes, maybe part of the process that has to be developed is working collaboratively across socio-economic and educational levels. So, there may be some differences in the starting point, for young people coming out of different socio-economic and educational places. I am just reflecting on my American experience that it is very easy in an American context for young people in this age group to have a commitment to reconciliation, justice, and equity. Then, kind of, look to people that are at a lower socio-economic level, with a lower educational level, as these are the people we

are to save and rescue and fix rather than being co-collaborators in a process that brings the value of reconciliation, justice, and equity. So, I am wondering do you see the same type of potential problem in the society here?

Jxxx: I think people will be thinking about themselves first. Am I reconciled? Am I fair and just? It is not about whatever and whom we choose there. I think they have to start with themselves by raising these questions. This is part of the process Elmarie. They are not the elite of society; rather they are representatives of this society. And they are on a learning path, just as we are.

Lixxx: I know hundreds of people from the North; I have never seen that they are treating each other this way, because this is not their main concern. Their main concern is who is better in saying poetry, so those who are educated or not educated they go into this competition into many sessions that we are in, in Tripoli and in Bekaa' it is the same. It is part of the tradition there. And I have never seen that this is how they look at each other among all those I have met and known, religious and non-religious people. I have never experienced this.

Gxxx: (in Arabic) We look at things differently here, in our society. Our villages are often mixed so normally the division is between Muslim and Christian, Maronite, or which religion is more represented in the village, or which has higher positions etc.

Lixxx: The focus is mostly on religion.

Gxxx: (in Arabic) Majorities and minorities... if it is "their" area/region/neighborhood or not...

Elmarie: So that may mean that as the process develops it ends up working with people that come from a mix of socio-economic and educational places. I am just thinking of my own exposure to these two cities, and where maybe a starting point may be, and the Synod has schools in both of these cities, with students from a diversity of religious background in them.

Lixxx: And if you want non-Christian groups, I can also link you to them in both sides, it is easy.

Elmarie: So that may be the, at least a starting point for where to gather people who would be interested in this and then see where it develops from there. What do you think?

Lixxx: My question for you is how are you going to gather them? Through leaders?

Elmarie: That is a good question. We are back to the issue of authority then.

Lixxx: Yes. You can go to schools and ask them. If these schools have the religious authority above them, they will have to take permission. If they are related to the government, they will have to take permission. And then you need to tell them why you are doing this and then have a very good briefing of the project and where are you doing in it. So, you cannot skip this part. Unless you are going to knock on the doors and ask do you have a kid between the age of 16 and 24, and can we talk to him or her? And are they educated or not? This is your other option, which is very difficult.

Elmarie: Yes, so this role of authority, I think it will come up in different ways, and will need to be explored in light of those particular points.

Lixxx: They will always come out because they integrate with each other. They melt. They will come up in different shapes depending on what is happening and the political-social-economic situation. So, you will have to see them all, but prioritize what you want.

Elmarie: So, that is a problem for another day. But what I am hearing emerge is interfaith is still the focus. This age group is still the focus. Having maybe, at least, an initial invitation to be with those that are in the educational setting. Is that resonating? Am I capturing that discernment? So, interfaith, 16 to 25, and those that are still in an educational system.

Jxxx: Elmarie you are going to face a problem. It is corona because you can visit the city, whichever city you decide, and then go to the school, but it is impossible now. It is very difficult.

Elmarie: The good news is that this is a three-year project. And this whole first year is just on listening and learning and reading. So, it gives me some room to be able to deal with this Covid-19. The actual development of the project will begin in year two and three.

Jxxx: May I ask you a question? Will you do this exercise with another group?

Elmarie: I noted that down. I am going to talk to my faculty advisor about that.

Jxxx: Just to see, getting another group of Lebanese, about what do they think about what we have talked about. And perhaps you will get the feeling of how they would react about what we have discussed.

Elmarie: One of the next steps, after both Laxxx and Cxxx have the chance to do their translation and transcription, is that I am going to put together a summary of what this conversation has been and send that to you for your feedback if you want to add on anything. And then, I am going to interview three or four individuals from the context here, to also get their feedback on where would the agree? What do they think is been overlooked? And other suggestions. So, that is the two-step process you all are part of. And I will talk to my faculty advisor about doing a similar process with another small group. And we will continue to be in this conversation together, to the degree you want to be involved. This is not the last time you will hear from me.

Jxxx: I hope you finish it in one year.

Elmarie: What doctoral program are you aware of that finishes in one year? ☺
So, I think we are getting some clarity on audience, and on context; given audience and context, how would you change this language? (The opportunity leaflet).

Lixxx: Because, as we said before, the values are Christian and non-Christian values, so, it does not hurt if we put "Christian", because it is out of love, because it is one of our basic rules. God's love! So, I would not change actually. Because this is what we need to spread.

Elmarie: I am wondering more about would you recommend "creating an effective..." Is there a different word than discipleship that we can use if we are working in an interfaith context?

Lixxx: Missionaries. People with missions.

Elmarie: So, an effective capacity building process that more deeply equips... and here is where we put our audience.

Lixxx: Yes. 16 to 23.

Elmarie: So, equips this audience, 16 to 23 years old, interfaith, in an educational setting, to practice the values of reconciliation, justice and equity in ways that positively impact Tripoli/Saida society.

So, try that on, how does that feel?

Hxxx: what did you put for discipleship?

Jxxx: Capacity building.

Elmarie: So, young interfaith adult, 16 to 23, in an educational setting, will replace (on the leaflet: disciples of Christ). Thoughts?

Gxxx: (in Arabic) If we want to follow what Hxxx has said, that Jesus is the leader... you have mentioned that at a certain point that Jesus should be the leader... so when we are teaching others, we should have him as our leader, to show how he represented the three concepts.

Lixxx: This is how we started

Gxxx: (in Arabic) If we are only going to target the Christian society, we can keep it "Jesus Christ".

Hxxx: But again, I think when we speak about interfaith, and we are talking about reconciliation, justice, and equity, at some point, Jxxx's initial concern comes back: how do we define these? Because, again, once we start defining, people will start noticing ok! This smells like Christian. This smells like Muslim, etc. or this smells like West, and why? So, the initial definitions become important, even if you say interfaith.

Elmarie: Exactly. I totally agree.

Hxxx: Because you have your history in the West, certain concepts of reconciliation, justice, and equity. So, are we learning from them? Are we teaching them? All these questions.

Elmarie: It does raise all these questions! And my hope is that there will be some back-and-forth conversation. But your comment makes me come back to this (leaflet what socio-economic...) issue of even how these three values are understood are going to have differences to them. So, maybe that it is part of the capacity building process.

Jxxx: Because you may find a group of a particular educational setting, to approach reconciliation, justice, and equity, from a Christian point of view, or from a Muslim point of view, or simply there are people who might not be interested in approaching it from any of these angles. They think these are wonderful values for human living. They are in the human rights' documents, in the UN or whatever. We have to be careful about interfaith does not, maybe is not inclusive of everybody.

Elmarie: Maybe it is interfaith/secular. Because even with the human rights' declaration that is part of the United Nations, I know there is more conversation that is happening now of how those values were pre-dominantly written out of a Western, more individualistic perspective. And societies that are more communal are starting to speak up and say: we'd language that a little bit differently. And I think that is part of what we do about this kind of a process (pointing at the Opportunity leaflet), is

to see- hearing these conversations of how these are understood, whether it is from a religious perspective, or human rights' perspective, or some combination therein.

Jxxx: you may have verbs of religious perspective, but simply you do not through this crisis of authority, you do not want to give religion the credit for these values. You just want to give them to another source.

Hxxx: Human values.

Jxxx: Yes.

Elmarie: Yes. That will be part of what will be interesting to see, how that continues to surface. So, I am going to shift the conversation a little bit, I think we have done some really good work around this (Opportunity leaflet).

If we work with this (Opportunity leaflet) as it is right now, what would you imagine the impact will be? So, put yourself in the future, we have now completed a capacity building process, with this audience, how would you imagine them being impacted? What would they be saying or doing or feeling or thinking as a result of having experienced this capacity building process? And part of where I am going in this is to think about benchmarks, how do we know that something has happened? How do we see impact?

Lixxx: through activities. Usually they form groups and do activities, as a result of their thoughts. Especially this group, they would love to do different activities, so you will have different groups applying different activities, depending on their background. If you were in the university, for example, you have a group of artists maybe, they would do some drawings about justice maybe. Application through activities. It could be a leaflet that they would distribute, it could be many other ideas that should be their ideas, not implemented on them.

Elmarie: so, that is usually something that they are doing (writing notes on the flipchart). I am going to call them transformational activities that are tied to these values. Other thoughts? What would they be thinking, feeling, doing, and saying?

Hxxx: In terms of reconciliation, I think at some point, what we do and activities, even before that, they will have good relations with each other, and that will be projected in their community later, when these young people become involved in social responsibilities, relations with each other will be easier. They will not at least look at each other as foreigners.

Elmarie: Other ideas, what would they think, feel, say, and do?

Jxxx: I think there must be a sense of freedom. They are free from something. And they should experience the sense of freedom from whatever they have before that process began.

Elmarie: whatever those earlier experiences might have been.

Jxxx: I think another thing is that they feel they are, these values, working for something really important in life. Something that makes living meaningful. I do not know if this is about feeling or thinking, I do not know I am not sure, but it widens the opportunity for people's reflection on what it means to live a meaningful life.

Elmarie: Sense of purpose in life.

Lixxx: they would adapt new mottos in their life, they would seek new different targets that they wouldn't know that it is open for them.

Jxxx: May I say something about thinking? The thoughts that should emerge is that every human being is of value by itself. And there is celebration of our humanity, they have to think this way. Everybody matters. They have to think in that way, you know? This is not about feeling, it is really about thinking. Everyone matters.

Elmarie: it is a particular attitude.

Jxxx: Because this is an issue about reconciliation of people broken by hatred, by division, by demonizing the other. So, knowing that person is important, Justice by powerful and less powerful. That person is important, equity, two different social groups that are not on equal level, that the weak is important. Black lives matter, so everybody's life matters. Everybody matters.

Elmarie: Yes

Lixxx: And positive terms, they start using them.

Elmarie: Down here (in the leaflet)

Lixxx: This is about models and mottos in life that you approach. Now you are talking about when you start talking you need to use different language and different ways of expressing that includes respecting yourself and the other.

Jxxx: What I suggest there is...

Lixxx: To merge them (the last two points on the leaflet say and do)

Jxxx: No. there is a, in commercials they know how to get their point through a sentence. For example, Sohhat. ماء بلا طعمة, which means tasteless water, that is a wonderful, a great logo. Water that has no taste. You do not want to drink a water that has a taste. Ok? They should be able to articulate in these kinds of creative advertisements. Either the experience they have, or some of their values they want to promote. Or some of the feelings they want to express of some of the thoughts they want to say.

Elmarie: So, what would have penetrated deeply enough into them would be...

Jxxx: And not only that, but they also want to transmit it to the rest of the context.

Elmarie: They say it quickly and specifically what...

Jxxx: And it will have a meaning.

Elmarie: Yes. When I am working with groups that come to visit here, and they are heading back to the United States, I encourage them to think about what is your elevator speech? You have 15 to 30 sec with someone, as you are going from floor to floor, and they say: Oh! I heard you just came back from Lebanon, how was it? What is the deep impactful thing you want to communicate?

Jxxx: Like in Lebanon getting stuck together in an elevator for half an hour, you know?

Elmarie: Yes. There is that thing. You have a longer time here.

Hxxx: I think in terms of thinking, they will have their horizons widened. Because one of the problems is being narrow minded.

Elmarie: Under thought...

Gxxx: (in Arabic) I will be a bit pessimistic. If we will do this work now, at this stage we, the youth in general, we are in a state of uprising and anger. He has just told us about his niece, how her ideas have changed... when we want to talk about these concepts, in reality we do not have reconciliation, neither justice, neither equity. We cannot apply these ideas in any place. Now in our society, this is a main reason for the revolution we are living. We are living in a very bad economic situation with a corrupt leadership, so the youth will not be ready for our ideas because they don't see them happening in reality. They see that there is no equity when it comes to work, they can't find jobs, it all related to wasta, nothing is fair, they finished their education with no jobs... we are going to be with youth who are quite pessimistic, and they won't have enough flexibility for such a project because right now they wish to leave this country...

Jxxx: They want to leave the country because they don't see these values being applied. That's why they are in a revolutionary state.

Gxxx: (in Arabic) So if we talk, where are we going to apply this talk? If I am 18 years old now and in full revolution, what are you talking to me about?

Jxxx: You would be giving this young man or woman that you are thinking in the right way

Gxxx: (in Arabic) To which degree are these concepts going to be meaningful to him in a way that he adopts them or accepts to make a change? Because in reality we are not able to change anything.

I am talking about the feelings that they are having now... what they are suffering from. When we see this point... we are talking about values that are best done by application and not by talking.

Elmarie: It sounds like you are identifying one of the dynamics that needs to be engaged, which is perhaps cynicism. There is a sense of despair.

Gxxx: (in Arabic) Because we are living the hardest times. We are introducing to them concepts they have lost... they don't exist according to them. This is what their revolution is for.

Jxxx: I think it is a mixed feeling; there is a sense of despair, and there is a group of youth who are deeply committed for the church.

Elmarie: Yes, I see both of those. But that, I think, is an important element that in some ways I see as a part of what makes such a thing possible—that people in this age group are going to be asking: "So, what? What difference is this going to make?" And the process that this capacity building process utilizes will need to be sensitive enough to address that question, because it is a fair question if you ask people to invest their time in something. What difference is this going to make

for them or the society? And how to draw on that sense of hopefulness that lies alongside the discouragement.

So, we are going to shift here again just a little bit—to unpack briefly, why is this an opportunity? So, we are looking at what some of the catalysts for this might be. And we have discussed some of this in part already, so we can draw from that conversation. But we really want to try and see if we can arrive at what is primary energy for this.

So, I would like to invite you to think about what is the first thing that comes to your mind when we look at this question: why is this an opportunity?

Lixxx: To make a change.

Elmarie: To make a change?

Lixxx: A positive change.

Elmarie: Shat is a plus. So, we will work through a couple of these. So, to make a positive change, why is that an opportunity?

Lixxx: Because it is a need.

Elmarie: And why is that?

Lixxx: Because we are lacking it.

Elmarie: Lacking what?

Lixxx: We are lacking, for example, justice.

Elmarie: And why is justice lacked?

Lixxx: Because for different reasons, maybe we can say because it is not being adjusted with the modern life, this is one of the reasons.

Elmarie: What does it mean adjusted?

Lixxx: The laws for example. The foundations that need to have a different spirit with the different generations. And we are still stubborn, where we stuck to the inheritance.

Elmarie: So because society's foundations are not adjusting to new realities? Is that fair?

Lixxx: This is one of the answers.

Jxxx: Well, may I jump in?

Elmarie: And why this?

Jxxx: No, no, no, before this.

Elmarie: We need to finish this one first and then we will start another one. So, why...

Lixxx: He wants to comment on this point.

Jxxx: I want to comment on this point. Actually, I want to talk about the point before. Because we are lacking justice, you asked why? Because we have a structure problem of justice in Lebanon. We have a justice system that is corrupt, a justice system that is dominated by a political leadership. You can never arrive at justice. There is no justice. I do not know how you can translate this to Elmarie, but the bad people are stronger in the courts.

Elmarie: Yes, I understand what you are saying. What is the right word in Arabic where you need to know the right person to...

Jxxx: Wasta.

Elmarie: Yes.

Lixxx: This is a term you should not forget.

Elmarie: I know! My brain went blank. So, let us go one layer deeper with this one, and one layer deeper with this one (on the leaflet). Why are society's foundations not adjusting to new reality?

Hxxx: Because of the next thing you wrote. Because of the Wasta and corruption.

Lixxx: Because of corruption yes. Because people are also surrendering. This is how we were. Now, we are hoping to make a difference. Before, it is like taken for granted, this is the situation, and you have to live it. Now, we are trying to make the difference.

Jxxx: We do not hope anymore.

Elmarie: So, society's foundations are not adjusting to new laws nowadays because of wasta corruption and people have just accepted this. So, the structure problem of the justice system is corrupted. There is the presence of mafias, wasta, etc. why?

Lixxx: Because we are Arabs. (laughing) Usually this is how I say it.

Elmarie: It does show up in non-Arab cultures as well. So, I am going to push you a little bit more.

Jxxx: It is the compounding of so many factors. Do not forget that Lebanon had 15 years of war, the government has dissolved institutions and dissolved they tried to rebuild, but they were rebuilding on wrong foundations. So, it is like the tower of Pisa, the leaning tower. The country is leaning.

Elmarie: It has been happening for many generations.

Jxxx: And different layers. Different period of time, each has its own problems and challenges.

Elmarie: Does this (the leaflet) feel to you, as we get down to this level, to be the root cause for why "this" (the opportunity leaflet) matters?

Lixxx: Yes.

Elmarie: Is there anything major that we are missing in terms of root causes?

Lixxx: Well, we should not forget that the role of the individual by himself. If he wants to act on it or not, if he wants to live or not. If he wants to reach out to these values or not. This is what makes the difference. So, after we say it is the community, we should narrow it back to the individual himself, who would make a difference, but he or she needs to believe in themselves to be able to achieve it.

Elmarie: Yes. That is part of what hope in there. So, I think we are ready to fill this in (the last leaflet). So, considering young interfaith/secular adults, 16 to 23, in an educational setting, we have discovered an effective capacity building process...

Hxxx helping in reading it loud: that more deeply equips the young etc. to practice reconciliation, justice, and equity in ways that positively impact society of Tripoli or Saida.

Jxxx: Anjar

Hxxx: Anjar homogeneous.

Elmarie: Ok! And this is created by... which one of these you want to go with? (On the leaflet). This is created by...

Hxxx: Wasta

Elmarie: If applied it would mean, it would mean... how would you summarize some of those impacts in it?

Lixxx: Apply differences in the community.

Jxxx: It would mean new way of thinking, feeling, saying, and doing.

Elmarie: I wonder new ways of thinking feeling saying and doing that emphasize everything that we mean of being a value?

Hxxx: Of even input value.

Elmarie: The value of every person and results in deeper reconciliation, justice, and equity in society.

Ok! Mabrouk. I really want to thank you all for your time and energy and the thinking that you gave to this. This is a huge topic; so you have helped me gain a better focus for what this needs to be about. And I will be carrying that forward in the way that I described. And you will be hearing from me with a follow up after Cxxx and Laxxx have the chance to do their part in this. And we will go on. So, thank you. And we do have a lovely lunch for those who can stay.

Pictures documenting Flip Chart Wall Notes (note: Some of the chart pages for various exercises were not utilized because translation time extended our conversation during other parts of the exercises. The facilitator adapted the exercises to the context of the conversation to cover the needed material. This is captured in the thorough transcription notes.)

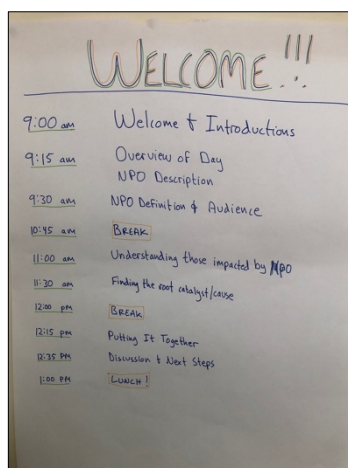


FIGURE 1: DISCOVERY WORKSHOP SCHEDULE

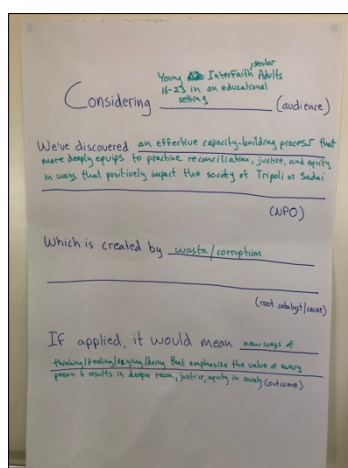


FIGURE 2: DISCOVERY STATEMENT

[illegible]

Differences in Faith &
Cultural Backgrounds
and understanding each
in dept!

Work ~~on~~^{with} both leadership
& grassroot level to
understand issues that ~~is~~
separately and find solutions.
hinders

(activities...)
creating meeting points/
platforms/opportunities
where "the differences"
can meet.

FIGURE 5: ACTIVITY 1A KEY ISSUE CLOSEUP 1

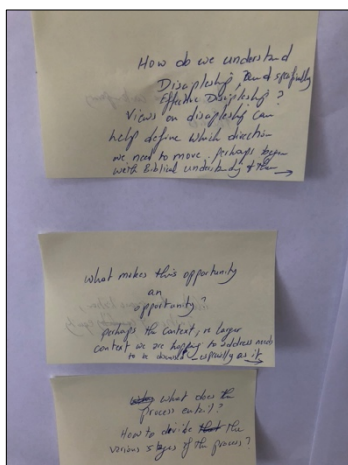


FIGURE 6: ACTIVITY 1A KEY ISSUE CLOSEUP 2

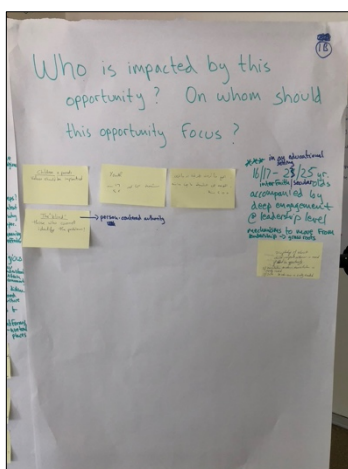


FIGURE 7: ACTIVITY 1B POTENTIAL NPO AUDIENCE

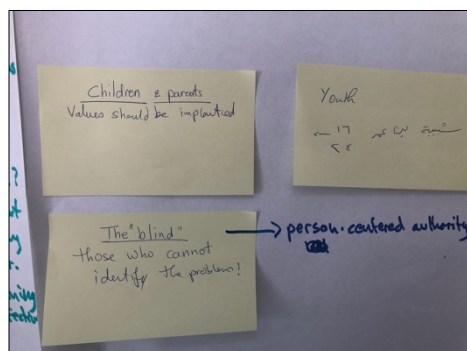


FIGURE 8: ACTIVITY 1B POTENTIAL NPO AUDIENCE CLOSEUP 1

Each area of our concern
may have its distinctive
audience / target.

[illegible]

FIGURE 11: ACTIVITY 1C KEY SOCIAL/CULTURAL FACTORS

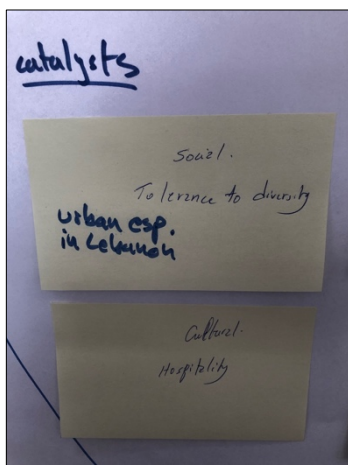


FIGURE 12: ACTIVITY 1C SOCIAL/CULTURAL FACTORS CLOSEUP 1

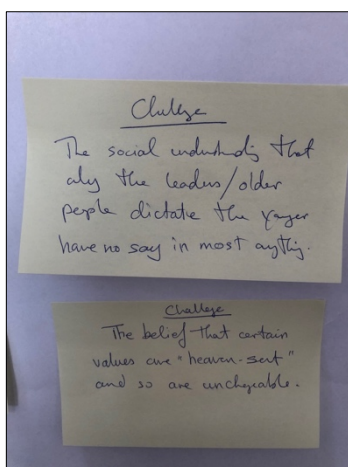


FIGURE 13: ACTIVITY 1C SOCIAL/CULTURAL FACTORS CLOSEUP 2

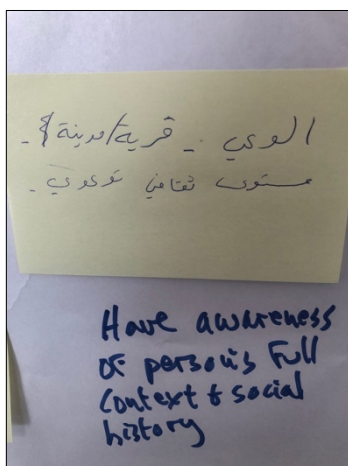


FIGURE 14: ACTIVITY 1C SOCIAL/CULTURAL FACTORS CLOSEUP 3

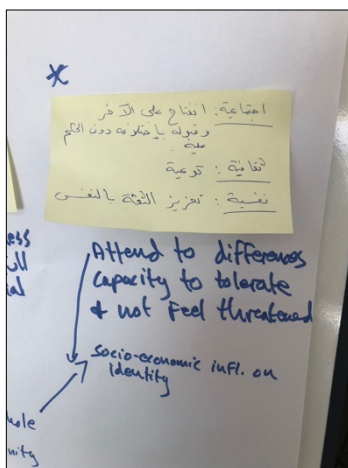


FIGURE 15: ACTIVITY 1c SOCIAL/CULTURAL FACTORS CLOSEUP 4

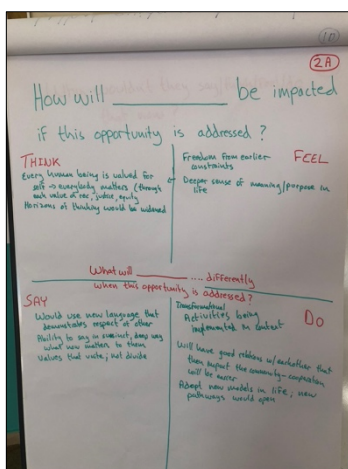


FIGURE 16: ACTIVITY 2A EMPATHY MAP-IMPACT ON POTENTIAL NPO AUDIENCE

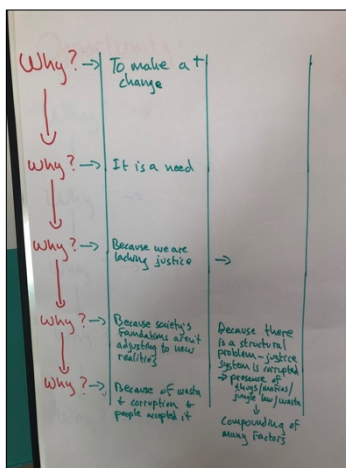


FIGURE 17: ACTIVITY 3 DISCOVERING ROOT CAUSES

ONE-PAGE POST-WORKSHOP MESSAGE TO STAKEHOLDERS

Dear xxx,

Thank you again for your generous participation in my Discovery Workshop on October 17, 2020. Your insights and wisdom helped me to better understand not only the opportunity for capacity building around the intersection of reconciliation, equity, and justice, but also the challenges of the context in Lebanon and the reasons why working with young adults on these issues matters.

Here is a summary of the discoveries made through the collective discernment of the group who gathered for this workshop:

Considering interfaith and secular young adults (16-23 years old) still in an educational setting, we've discovered an opportunity for creating an effective capacity-building process that will more deeply equip them to practice reconciliation, justice and equity in ways that positively impact the society of Tripoli (or Sidon). This opportunity is created because of the corrosive and corrupting impacts of "wasta" in both politics and the wider society. If such a capacity-building process were applied, it would mean the creation of new ways of thinking, feeling, saying, and doing that emphasize the value of every person and results in a deeper reconciliation, justice, and equity in society.

I welcome any additional thoughts you might have on the above: revisions, additions, deletions, more specific impacts (especially why some of the new ways you outlined are not possible now—I'm attaching the picture of our notes as a reminder of the conversation), and why pursuing this would be a worthwhile investment.

Thank you for your continuing collaboration!

In Christ's Peace,

Elmarie

ONE-ON-ONE INTERVIEW DOCUMENTATION

My interview with NGO Director (youth focus) #1 offered the following insights and encouragements:

1. Make use of the Human Rights Decree (1948). It's important to start with common ground between the religions. Explore Christian and Muslim perspectives on reconciliation, justice, equity.
2. Tripoli will be a critical place in the coming days. There are many radical minds there, and so the work of reconciliation will be very needed there.
3. Sidon—I can help more in the south because this is where my contacts are located. I can arrange meetings with political parties (former MP Hariri—sister of Prime Minister) and with Sheik Mohammad (Sunni court/religious point of view).
4. Possible ways to proceed could be utilizing focus group discussions or questionnaires.
5. It will be important to work with evangelical pastors.
6. On the question of audience: Interfaith (assumes religious background). "OR" shifts it to a whole new level—secular. Who is our audience? More of a target. Religious groups—to not be limited to only their ideas? Or (this would be easier target)—secular people who are free from notion of God punishing them. Will be dealing with debate/fight to bring two such groups together. If narrow it down to reformed/evangelical churches—no one consensus on human rights. Communication—agendas, exterminating the other, fighting for sectarian agendas.
7. First step in reconciliation is tolerance of those who are different, versus adopting what family or religious institution or community says. Must work 1-1 to build trust.
8. Questions to consider: Where are you starting and where are you taking them? What message are you giving them? What challenges will they face in adopting these values? What is the end goal of the whole process?
9. What's the alternative to 'wasta'? Building trust in a new system—is it even possible? Must do as 'they do' or leave the country. Young people are losing hope.
10. This is a worthwhile effort. This thesis will not be in vain because it reflects the ethics of Jesus and the prophets. It is Spirit driven, Spirit inspired, and Spirit given. I'm hopeful and optimistic about this. We need to do this. Can't just preach this—we need to reach out to others. It needs to start somewhere.
11. You will need the blessing of the elders (Arabic mentality). Consider methodologies for inviting church leaders into this process. Possibility: NESSL—circulate to all pastors; invite their input and insight on challenges that will be faced along the way. Express your interest to

partner with their church on this project. Don't skip the role of evangelical churches/leadership.

12. Reconciliation is a very big word (Deuteronomy 30:15-20 Choose life...). Reconcile first with God, then love neighbor as self. Justice and equity follow reconciliation.

My interview with NGO Director (youth focus) #2 offered the following insights and encouragements:

1. I agree with the focus on a capacity-building process. My own organization focuses on 18-35 years old young adults.
2. The whole region needs reconciliation, equity, and justice. Must break previous pattern that was there; the 'other' is not a threat. This is the reconciliation we need—to hear both sides of the story
3. Wasta is real; must implement idea in minds of youth that they don't need it...can get what one needs in a good way without wasta. If change things in our smaller circles, it will impact the larger circles.
4. The Discovery Statement paragraph captures well the issues.
5. Must start from own churches and circles. Really hard; not overnight.
6. More practical points on smaller scale will be needed in order to implement.
7. Young people are really discouraged right now; the church hasn't been there to really help.
8. Role of church in politics has kept it from carrying-out its real ministry.
9. Gaining blessing from church leaders is complicated by religious/political tangle. Leadership often feels superior. People are afraid to talk; afraid to say that religion is manipulating us. Sectarian system influences all of life. Start with the religious leaders who are open-minded; identify them. MECC can be of help in this.
10. Reading suggestions: Assad Elias Kattan (google him)—professor in Germany; church father who talks about values/virtues as grains of sand in each of us placed there by God (research this).
11. We need in Lebanon to have the main faith-based organizations come together to talk openly about common solutions; we need a focused solution. Right now, we are scattered and shattered. We must see underneath the main issues. We have a problem with the confessional system, but this system gives clergy power. Must show who Christians truly are.

My interview with a Seminary Professor (ME context) offered the following insights and encouragements:

1. *Wasta* in the West is known as *clientelism*: leaders in relationship with those loyal to them—I'll look after you, find you a job.
2. There is a need in this work to pay attention to multiple narratives. There is no one narrative when it comes to practicing reconciliation, equity, and justice in the Middle East.
3. Look at FB for ABTS. Aug. 28 posting (on *wasta* hiring in Lebanon above Tripoli). <https://fb.watch/1-dmnWTElh/>
4. Possible ways forward: Study a particular initiative, evaluate impact, conclusions on improving, etc. Or look at theories and develop project from there. Sociological approach—impact of *wasta* on young adults and explore connections between *wasta* and sense of justice and equity and how it ties up with reconciliation. Out of this field research, you would then design tool/intervention to address concerns raised.
5. It can be helpful to have a hypothesis to frame interviews questions—to explore assumptions or presuppositions. Develop questions to further explore NPO. How would you describe the relationship between *wasta* and current situation in Lebanon? What is the relationship between *wasta* and justice, reconciliation, and equity?
6. Listen for nuance in the whole issue of *wasta*. Don't underestimate this challenge. Don't underestimate this challenge. From western perspective it is often seen as a completely unacceptable reality, but it is deeply connected with cultural frameworks such as patronage and honor/shame. It's a leadership structure—patron/client. Patronage/hospitality. Go for feelings that people have. What are people willing to stop practicing when it comes to *wasta*? Is there any other way for patronage relationship to work?
7. Research leads: Looking at *Wasta*/patronage and culture within Jordanian context—Ekkardt Sonntag—get in touch with Ekkardt (ekhardt.sonntag@hu-berlin.de) (has taught at ABTS on theology/biblical foundations/background to patronage). Patronage symposium organized at ABTS a few years ago—will send list of presenters and topics.
8. List:
 - a. Richard James (Introduction)—Patronage: Interdisciplinary, intercultural, interfaith opportunities.
 - b. David DeSilva—Stewardship: Paul's Transformation of Patronage Within the Ecclesia (side comment: he teaches in USA on patronage and shame)
 - c. E. Randolph Richards—Paul the Broker

- d. John Barclay—How the Christ-gift Alters Patronage: NT Reflections
- e. Martin Accad & Richard James (panel, not paper)—Patronage & Lebanese Community Leadership
- f. Jackson Wu—Reciprocity, Collectivism, and the Chinese Church
- g. Jayson Georges—The 2 Principles of Biblical Patronage
- h. Cathy Hine—Patronage in Women's Discipleship
- i. Chris Flanders—Becoming Clients: Thai Conversions to Christianity
- j. Robert Oh—Patronage in Korean-Cambodia CP Relationships
- k. Cristian Dimitrescu—Patronage in Discipleship/Mission in Asian cultures
- l. Ekkardt Sonntag—Wasta, Mediation and Patronage in Arab Cultures
- m. Gerry Breshears—Abrahamic Righteousness
- n. Lynn Thigpen—How Social Patronage Writes the Plot of Religious Practice
- o. Julyan Lidstone—A NT Perspective on Patronage/Leadership
- p. Jim Harries—Side-Stepping Patronage with Vulnerable Mission
- q. Philipp Eschbach—Effects of Patronage on Empowerment: Bengali Case Study
- r. Werner Mishke—Abraham's Model of Patronage
- s. Robert Sampson—Muhammad the Khan? Spiritual Patronage in Central Asia
- t. Patrick Chan—Confucianism and Chinese Patronage Relationships

My interview with a peacebuilding ministry executive offered the following insights and encouragements:

1. This project proposal is very good. The age of the people to be involved are not well covered in Lebanon right now.
2. Give some flexibility...focus also on other initiatives dealing with reconciliation.
3. For example, compare Saida (Sheik Mohammad—interview him; Development for People and Nature Association (DPNA) NGO Hassuna Fathallah—have good youth group (<https://www.dpna-lb.org/en>); potential participants in future work; Wakfeel Lakuwary (Shi'a)) and Tripoli to work happening in Bakaa/Baalbek (FDCC initiative with British Council).

4. *Wasta* isn't helpful in this thesis. They don't go together. *Wasta* needs to be a project in and of itself. It's a big issue that does need to be addressed. *Wasta* is more into politics. There shouldn't be an exchange of favors based on people's confession; it should be an issue of equal rights. *Wasta* is woven into socio-political-economic context; it is part of the confessional system. Be careful to not get side-tracked by *wasta*. Instead focus on what is possible to enable—justice, equity, reconciliation.
5. Issue of getting blessing—yes, this is true when working with religious/political figures. Talk with colleague in FDCD (he was with the young people from Baalbek).
6. Remember that Oct. 17, 2020, was a turning point in youth
7. You won't know what is missing until you get involved.
8. In Tripoli, it will be important to talk with Ziad Fahed—teacher at NDU, Dar al-Fatwah, and Greek Orthodox Church (they have worked together on reconciliation. Follow-up with office to get contact information for these.
9. What is missing: You will need documents, videos, stories of history. Pay attention to the story of the reconciliation process between Bab Tabbaneh and Jabal Mohsen (local organizations like Daleel Madani worked with EU on this reconciliation) (<https://thearabweekly.com/lebanese-rivals-work-reconciliation-tripoli>). This is a key story. There is a café that was used as a meeting place—visit this if it is still there (<https://observers.france24.com/en/20170703-lebanon-ngo-cafe-tripoli-reconciliation>). Talk with the people and learn what happened. Must see and understand this history. Examples of how Lebanese youth filled the need for reconciliation. Must have this historical context for recent war (5-6 years ago) in Tripoli.
10. Pay attention to lessons learned from the past and successful models or reconciliation in the past. It seems we never learn from the past.

Appendix B– Milestone 2 NPO Topic Expertise Essay

TABLE OF CONTENTS

INTRODUCTION	1
SECTION 1: BIBLICAL AND THEOLOGICAL FOUNDATIONS	1
Justice, Equity, and Reconciliation in the Biblical World	1
Textual Discussions	2
Synthesis of Themes, Values, and Commitments	6
SECTION 2: TOPIC HISTORY AND KEY VOICES	9
Topic History	9
History of the Contexts	9
History of Influences on Theological Interpretations	11
History of a Key Methodology	14
Key Voices	17
Key Voice 1—Glenn Stassen and Just Peacemaking	17
Key Voice 2—David Johnston and Human Rights	21
Key Voice 3—Jane Jenson and Social Cohesion	23
SECTION 3: SYNTHESIS AND CONCLUSION	26
BIBLIOGRAPHY	31

INTRODUCTION

This paper will explore the biblical, historical, and contemporary literature necessary to inform the development of a capacity-building process designed to inspire and equip young adults for transforming their society through the practices of justice, equity, and reconciliation. Young adults from Tripoli and Sidon in Lebanon and Salem in Oregon will be invited to participate in this capacity-building process. The young adults engaging this initiative will very likely come from a variety of religious traditions or may claim no religious identity. They will also come from very different historical and political settings. Thus, the areas surveyed by this essay will also inform the foundations needed to facilitate cultural, historical, political, religious, and non-religious understanding between these contexts.

SECTION 1: BIBLICAL AND THEOLOGICAL FOUNDATIONS

Justice, Equity, and Reconciliation in the Biblical World

This section explores several key biblical texts highlighting the nature of justice, equity, and reconciliation. They are attributes of the Triune God's being. They are also central to the life and ministry of the incarnate Lord Jesus Christ and essential to the life and practice of thriving human communities. Collectively these texts reveal that those who authentically and holistically practice these qualities participate in the compassionate and transforming love of God for all people groups and all the created order. Such love heals. Such love makes beginning anew possible for communities fragmented by injustice, inequity, and conflicted relationships.

Textual Discussions

In Luke's Gospel, Jesus announced the purpose of His public ministry in Nazareth—His hometown (4:14-30). Invited to speak in the synagogue, Jesus read from the prophet Isaiah (61:1-2). This was likely a favorite passage for this Jewish colonial town. According to archeological findings, Nazareth was established in part to move Jewish settlers from Judea onto land in Galilee. The impact of Maccabean nationalism on their politics would have influenced their interpretation of Isaiah 61.⁴⁶

Jesus had a different interpretation in mind. After the reading, Jesus began His sermon with this declaration, "Today this scripture has been fulfilled in your hearing (Luke 4:21)."⁴⁷ The promised future prophesied by Isaiah was being declared a present reality by Jesus—fulfilled in His person.⁴⁸ One could easily assume His announcement would have been received with great enthusiasm. Jesus was their hometown boy, with a growing reputation in the greater Galilee area as a gifted healer and teacher. But Jesus was reinterpreting the promise.

A detailed grammatical analysis of the encounter between Jesus and the townspeople makes clear they responded with anger from the very beginning instead of offering Him their support.⁴⁹ This, in combination with the archeological evidence of Nazareth's historical context, provides a convincing argument for how threatening Jesus' proclamation was to their status quo.

⁴⁶ Bailey, Kenneth E. *Jesus through Middle Eastern Eyes: Cultural Studies in the Gospels*. (Downers Grove, IL: IVP Academic, 2008), 152.

⁴⁷ All Scripture quotes are from the New Revised Standard Version (NRSV) unless otherwise noted.

⁴⁸ Bailey, *Middle Eastern Eyes*, 156.

⁴⁹ *Ibid.*, 150-52.

Jesus' commitment to (and understanding of) a ministry of proclamation and justice fueled by acts of compassion shook the assumptions held by the people of Nazareth.⁵⁰

Jesus began with Isaiah 61:1a-b. "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor." But then, as permitted by the synagogue rules for recitation of prophetic scripture, Jesus began to introduce a variant reading of the text.⁵¹ Documented in Dead Sea Scroll findings,⁵² this variant reading was a commonly held interpretation of countercultural Jewish Messianic expectations of the day.⁵³

After leaving out Isaiah 61:1c,⁵⁴ continuing with 61:1d ("He has sent me to proclaim release to the captives"), Jesus then read the Septuagint's interpretation of 61:1e ("recovery of sight to the blind.")⁵⁵ These edits by Jesus would likely not have raised too many eyebrows among His Nazarene audience. However, He then inserted a phrase from Isaiah 58:6: "to let the oppressed go free," emphasizing the work of justice for a second time.⁵⁶ In addition, Jesus ended His reading with the first half of Isaiah 61:2, "...to proclaim the year of the Lord's favor," leaving out the second clause about the day of vengeance on all outsiders.

Finally, rather than reading the rest of Isaiah 61 (outlining the place of privilege that was to be held by the faithful who returned to Zion out of Exile and the place of subservience that would be the lot of the Gentiles), Jesus instead told the story of two outsiders—two Gentiles, a woman and

⁵⁰ Ibid., pp. 148-157.

⁵¹ Ibid., 155-156.

⁵² Ibid., 150.

⁵³ Ibid., 149-50.

⁵⁴ "...to bind up the brokenhearted..."

⁵⁵ Bailey, *Middle Eastern Eyes*, 161.

⁵⁶ Ibid., p. 159.

a man.⁵⁷ He held up the authentic faith of the widow at Zarephath in Sidon (in today's Lebanon) and the Syrian general Naaman as an example for the Nazarene community to follow. This was too much for the townspeople. They experienced these examples as a negative judgement towards them. They understood Jesus to mean, in comparison to these outsiders, they fell short when it came to authentic faith. They reacted by forcing Jesus to the edge of a cliff to kill Him for perceived blasphemy, but He slipped away.

This Lukan text highlights the priority of justice in Jesus' self-understanding and work. It also highlights the tensions such a priority can raise among the professing community when the expansive reach of God's justice and compassion includes those who have always been considered to be outside of God's favor. These tensions are heightened when a negative judgment is given toward those who have always considered themselves to be in God's favor.

Luke continues this theme of the expansive, but often discomfoting, reach of God's justice and compassion later in his Gospel (10:25-37). Here Jesus is queried by a lawyer asking what he must do to inherit eternal life. Jesus ultimately answered the lawyer by telling the famous story of the Good Samaritan. He challenged the lawyer to ask a new question. Instead of asking who is my neighbor, ask instead to whom must I become a neighbor? To love God fully and to love one's neighbor as oneself means one must become a neighbor to anyone in need. One must become a neighbor emulating the holistic compassionate manner of the outsider Jesus made the hero of His story—a Samaritan man who both saw a vulnerable man in need, and acted, at considerable risk to himself, to restore that man to safety and health.⁵⁸ Bailey powerfully summarizes this point: "The parable replies, 'Your neighbor is anyone in need, regardless of language, religion or ethnicity.'

⁵⁷ Luke 4:25-27.

⁵⁸ Bailey, *Middle Eastern Eyes*, p. 286-97.

Here compassion for the outsider has its finest expression in all Scripture. The ethical demands of this vision are limitless."⁵⁹

Isaiah 58:1-14 further expounds these themes. The prophet emphasized God's judgment on spiritual practices (praying, fasting and sabbath keeping) done only for the sake of personal development. John Goldingay comments, "People want to acknowledge God's ways and want to draw near to God, but on their fast day and on the Sabbath, they're [also] doing what they want."⁶⁰ There is genuineness to the people's spiritual disciplines, but their practices are not focused on God's priorities. God wants the people to make God's attributes of holiness—justice, equity, righteousness, compassion—their own in holistic practice. Then they will be heard.

According to this text, practicing justice, equity, and compassion in one's relationships is the tangible fruit of genuine spiritual practices like prayer, fasting, and attending worship. If one, for example, values profit more than the well-being of one's workers, the spiritual practices of fasting, prayer, or going to church are empty. Authentic faith and genuine pietistic practice are demonstrated through the actions of justice, equity, and compassion. Such actions promote thriving community. If there is no such fruit, then the pietistic practices are in effect empty, and the community is left bereft.

Being heard by God in the context of making God's attributes one's own continues as a theme in Psalm 99:1-9. Moses, Aaron, and Samuel are all raised up as examples of those who called on God's name and were heard. They all worked to instill God's attributes of justice, equity, and

⁵⁹ Ibid., 297.

⁶⁰ John Goldingay. *Isaiah for Everyone*. Old Testament for Everyone. (Louisville, Ky: Westminster John Knox Press, Kindle Edition, 2015), 3635.

righteousness into the lives and practices of the worshipping community.⁶¹ The Psalm praises God as a lover of justice, as One who has put equity in place and does justice and righteousness (verse 4). This is echoed in Isaiah 61:8, “For I the Lord love justice.”

Antoinette Clark Wire’s analysis of 2 Corinthians 5:16-21 provides a strong link between God’s practice of justice as embodied in the life, death, and resurrection of Jesus Christ and the ministry of reconciliation. In verse 21, Christ bore “...the consequences of the sin deeply imbedded [sic] in people, groups, and social structure. In return God’s righteousness or justice is made possible for these very people and structures, as realized and hence realizable in Christ’s life.”⁶² In 2 Corinthians 5:17-18, Paul affirms the new that results from Christ having borne this sin and concludes: “All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation.” Through Christ’s work, God’s attributes of justice and righteousness are embedded into our lives so that we too can participate in this work, transforming our communities to be places where the practice of justice, equity, and reconciliation allow our societies to thrive.

Synthesis of Themes, Values, and Commitments

The attributes of justice, equity, and reconciliation are found throughout the above analyzed texts. Luke 4:14-30 provides a key lens for connecting the Old and New Testament understandings and practices of justice, equity, and reconciliation to the quality of communal life. Because these attributes are part of the very nature of God, when embedded into the daily practices of human societies those same societies newly participate in the life of God. Second Corinthians 5:16-21 makes clear it is the life, death, and resurrection of Jesus Christ that reveals the wide vision of God’s

⁶¹ Goldingay, John. *Psalms*. Baker Commentary on the Old Testament Wisdom and Psalms. (Grand Rapids, MI: Baker Academic, Kindle Edition, 2006), 131.

⁶² Wire, Antoinette Clark. *2 Corinthians*. Wisdom Commentary, volume 48. (Collegeville, MN: Liturgical Press, 2019), 206.

justice and righteousness, with the goal of reconciling all things to God's self.⁶³ Wire, reflecting on 2 Corinthians 5:14-15, emphasizes we are all "...participants not only in Christ's death and life but also in the act of reconciliation that God is doing."⁶⁴ That the outcomes of this NPO might provide a way for persons and communities to newly participate in the transforming vision of God provides motivating energy for pursuing complex and demanding work.

Christ's life, death, and resurrection not only reveal God's wide vision, but also make it possible for human beings to participate in God's vision. N.T. Wright further expounds: "The gospel is not just a mechanism for getting people saved. It is the announcement of a love that has changed the world, a love that therefore takes the people who find themselves loved like this and sends them off to live and work in a totally new way."⁶⁵ Persons and communities therefore receive divine capacity to thrive with all the life intended for humankind and the created order. These gifts are not reserved only for those who think of themselves as God's chosen people. In fact, these texts collectively make clear that God's reach is wider and embraces more people than we can imagine. This provides a solid foundation for engaging the multiethnic, multinational, multireligious audience envisioned by this NPO.

Isaiah 58 makes explicit the profound relationship between just actions and what is typically understood as pious practices. Prayer, fasting, and sabbath-keeping without working for justice, equity, and reconciliation results in God's condemnation. God wants people to make God's attributes of holiness—justice, equity, righteousness, compassion—their own in holistic practice.

⁶³ Colossians 1:19-20.

⁶⁴ Wire, 204.

⁶⁵ N. T. Wright. *Paul for Everyone: 2 Corinthians*. 2nd ed. (Louisville, KY: Westminster John Knox Press, 2004), 62.

Persons and communities are not left to do this on their own. The life, death, and resurrection of Jesus Christ nourishes God's attributes in us through the power of the Holy Spirit—the reality of the Trinity at work within, among, and through persons and communities. This will be of particular encouragement to Christian young people participating in this NPO. At the same time, it will be an opportunity to experience God's prevenient, innate from birth, grace at work in all people.

The nature of the Triune God—Father, Son, and Holy Spirit—needs additional attention beyond the scope of this paper. However, Wire hints at this when she gives an overview of Second Corinthians. She highlights three relevant contemporary themes engaged by this Pauline letter: facing conflict within a community, accepting differences among people, and the spiritual need for claiming and working for relation with one another.⁶⁶ The Triune God is the source of both our yearning and ability to be in relationship. As well, the Triune God is the source of our capacity to make God's attributes part of our holistic life practice. Darrell Johnson notes, "From all eternity the living God has existed in community as Community; in fellowship as Fellowship; in relationship as Relationship....From all eternity the living God has been able to speak of [God's-self] as 'we,' 'us,' and 'our.'...We human beings were brought into being to participate with God in that *us-ness*."⁶⁷ Part of participating in that "*us-ness*" is joining in the work of justice, equity, and reconciliation that flow out of the very being of God. This NPO seeks to invite young adults to participate in that "*us-ness*" through practicing justice, equity, and reconciliation to positively impact their societies.

⁶⁶ Wire.

⁶⁷ Darrell W. Johnson. *Experiencing the Trinity*. (Vancouver: Regent College Publishing, 2002),

Section 2: Topic History and Key Voices

Topic History

This topic area depends on exploring, engaging, and integrating several dimensions—contextual, theological, and methodological. The history of these dimensions will be discussed in the following subsections.

HISTORY OF THE CONTEXTS

Creating capacity-building processes for young adults that activate and integrate the theological values of reconciliation, justice, and equity to positively impact society will happen in particular contexts with particular histories. Understanding these histories needs to be part of shaping the capacity-building processes and is also an important contributor to creating cultural understanding.

In multi-confessional Lebanon, both Tripoli and Sidon are religiously diverse communities made up of different Christian and Muslim sects and a growing secularism—especially among young people. Respectively, they are Lebanon’s second and third largest cities. Sidon is a predominantly Sunni city with Shi’a and Christian minorities. Tripoli has significant Sunni and Alawi populations with a very small Christian community of several traditions. Both cities have been neglected since the end of the Lebanese Civil War in 1990, with Tripoli facing violent tension between its Sunni and Alawi communities as recently as 2014-2015. Rapidly escalating poverty and dysfunctional infrastructure challenge both communities. Significantly, when the October 17, 2019, Lebanese uprisings began, it was young people in both Tripoli and Sidon who led the way with energetic, creative, and non-violent protests to challenge the injustices in their local areas. There is a deep yearning for holistic justice which includes economic opportunities.

Salem, capital of Oregon and its second largest city, was known by its indigenous inhabitants, the Kalapuya people, as Chemeketa— “place of rest.”⁶⁸ This rest was decidedly disturbed prior to and after the U.S. Government ratified a treaty with the Confederated Bands of Kalapuya in 1855, resulting in the forceable removal of the decimated indigenous people to the coastal reservation of Grand Ronde.⁶⁹ This historical wound continues to fester into the present, exacerbated by groups like the Proud Boys who sometimes violently protest in Salem in order to perpetuate a White-dominant narrative⁷⁰. Salem is the most racially diverse metro area in Oregon.⁷¹ In addition to racial justice inequities, housing insecurity is a top concern.⁷² Salem has a 16.8% higher level of poverty than the rest of Oregon combined.⁷³ To begin addressing justice and equity challenges, the City of Salem has embarked on an ambitious “Our Salem Vision” journey, activating

⁶⁸ “Salem | Oregon, United States | Britannica.” n.d. Accessed April 9, 2021. <https://www.britannica.com/place/Salem-Oregon>.

⁶⁹ “Kalapuya Treaty of 1855.” n.d. Accessed April 9, 2021. https://www.oregonencyclopedia.org/articles/kalapuya_treaty/#.YF-CuZMzb9E.

⁷⁰ “Pro-Trump Rally in Salem Declared ‘Unlawful Assembly’ as DC Protests Turn Violent - OPB.” n.d. Accessed April 9, 2021. <https://www.opb.org/article/2021/01/06/oregon-capitol-salem-trump-protest-election-results/>.

⁷¹ “Race and Ethnic Diversity in Oregon’s Workforce - Asset Publisher.” n.d. Accessed April 9, 2021. https://www.qualityinfo.org/article-display/-/asset_publisher/ob5AVoEZjWoy/content/race-and-ethnic-diversity-in-oregon-s-workforce/pop_up?_101_INSTANCE_ob5AVoEZjWoy_viewMode=print&_101_INSTANCE_ob5AVoEZjWoy_languageId=en_US. See also *Our Salem Vision*, 2020. Accessed March 27, 2021. <https://www.cityofsalem.net/CityDocuments/our-salem-vision-2020-09-03.pdf>, p. 14.

⁷² “Concern about Homelessness Grows and Many Think Salem Is Headed in the Wrong Direction, Survey Shows | Salem Reporter.” n.d. Accessed April 9, 2021. <https://www.salemreporter.com/posts/3052/concern-about-homelessness-grows-and-many-think-salem-is-headed-in-the-wrong-direction-survey-shows>.

⁷³ Salem, Oregon (OR) Poverty Rate Data - Information about Poor and Low-Income Residents Living in This City.” n.d. Accessed April 9, 2021. <https://www.city-data.com/poverty/poverty-Salem-Oregon.html>.

local civil society groups, neighborhoods, houses of worship, and other organizations to participate.⁷⁴

HISTORY OF INFLUENCES ON THEOLOGICAL INTERPRETATIONS

The biblical texts and theology fueling this topic were explored in Section One. However, a brief historical overview of dynamics influencing theological interpretations for this topic are in order.

First is White-Western theological influence within Middle Eastern Churches in Lebanon, particularly via the nineteenth to twentieth-century Protestant missionary endeavors in the Levant. Good fruit has come from this work. Western Protestant influences ignited spiritual renewal in Eastern Orthodox communities and led the way in establishing educational and medical ministries alongside of spiritual ministries. However, White-Western Protestant theologies have held a privileged voice in the formation of church leadership for local churches. Thus, the work of developing local contextual theology voices and local advanced theological study programs was decentered and devalued.

For decades, those seeking to do theologically oriented advanced degrees have had to travel to Europe or the United States. Only in the past decade has the Evangelical Theological Seminary in Cairo begun a local Doctor of Philosophy program taught by local credentialed professors. The Near East School of Theology located in Beirut is only now exploring the establishment of a contextual theology program. Though there are local contextual theology

⁷⁴ *Our Salem Vision, 2020*, <https://www.cityofsalem.net/CityDocuments/our-salem-vision-2020-09-03.pdf>.

voices,⁷⁵ most have not gained the same degree of international stature as White-Western voices, or even Latino, African, and East/Southern Asian contextual voices.⁷⁶

Secondly, the Human Rights conversation holds significant influence in any application of justice, equity, and reconciliation values to society. Arising out of the fledgling United Nations (UN) in 1948 following the trauma of two World Wars, the *Universal Declaration of Human Rights* was the first attempt to innumerate the specific values and practices that define "...the inherent dignity and ... the equal and inalienable rights of all members of the human family [as] the foundation of freedom, justice and peace in the world."⁷⁷ This document has then influenced innumerable bi-lateral and multi-lateral treaties and global organizations like the World Bank (WB), World Trade Organization (WTO), and International Monetary Fund (IMF).

According to David L. Johnston,⁷⁸ the Western origins of human rights can be traced back to the natural law concepts of the Greeks and to medieval theologian Thomas Aquinas. Aquinas tied together human rationality (as the foundation for participating in divine law) with capacity to practice morality and ethics. Thomas Hobbes (d.1679) and John Locke (d. 1704), both key contributors to what has become known as the Enlightenment, solidified "...the idea that human rationality guaranteed natural rights for all human beings."⁷⁹

⁷⁵ For example, Mitri Raheb, *Faith in the Face of Empire: The Bible through Palestinian Eyes*. (Maryknoll, New York: Orbis Books, 2014).

⁷⁶ Miguel A. De La Torre, ed., *Introducing Liberative Theologies*. (Maryknoll, New York: Orbis Books, 2015).

⁷⁷ *Universal Declaration of Human Rights*, <https://www.un.org/en/about-us/universal-declaration-of-human-rights>, Preamble.

⁷⁸ David L. Johnston, "Rethinking Human Rights," in Mohammed Abu-Nimer and David W Augsburger, eds., *Peace-Building By, Between, and Beyond Muslims and Evangelical Christians*. (Lanham: Lexington Books, 2010), 216-217.

⁷⁹ Ibid., 217.

Johnston also notes Glen Stassen's recovery of Puritan influence on human rights in the mid-1600's.⁸⁰ Led by Richard Overton, they contributed a key contextual theological element to the development of human rights in the West that has been frequently overlooked. It arose out of their own experience with persecution. Along with civil and political rights for all common people, regardless of religious belief or ethnic identity, they also advocated for economic rights for the poor and marginalized.

Important human rights distinctions in Western contexts developed out of this history. Johnston outlines the difference between the *Declaration of Independence of the United States of America* (1776) and the *French Declaration of the Rights of Man and of the Citizen* (1789) as an example. "Life, Liberty and the pursuit of Happiness"⁸¹ are what Johnston describes as American individual rights to self-fulfillment protected by civil and political rights. "Liberty, property, security, and resistance to oppression,"⁸² as outlined in the *French Declaration*, include both individual and collective rights, or what Johnston terms "moral claims to social goods (including health, education, and income)."⁸³

This contrast between individual rights only or individual and collective rights lies at the heart of non-Western critiques of human rights as articulated in the *Universal Declaration of Human Rights* and is a key cultural difference to bear in mind when working between an Oregon context and the context of Lebanon. The highly prized value of rugged individualism held either consciously

⁸⁰ Ibid., 217.

⁸¹ *United States Declaration of Independence*, <https://www.archives.gov/founding-docs/declaration-transcript>. Quote includes original punctuation.

⁸² *French Declaration of the Rights of Man*, https://constitutionnet.org/sites/default/files/declaration_of_the_rights_of_man_1789.pdf, Article II.

⁸³ Johnston in *Peace-Building*, 217.

or unconsciously by many White Oregonians lies in contrast to the Lebanese value of being part of what Johnston describes as "...a network of community relations."⁸⁴

HISTORY OF A KEY METHODOLOGY

Social cohesion sounds like a straight-forward term to describe the degree to which members of a community or nation are bonded or in solidarity with one another versus fragmented from one another. Its history, however, reveals its complexities. This topic area is focused on developing a process that results in positive social change. Understanding the history of social cohesion is critical to better discerning which of its modalities may be of best use.

Andy Green et al share a very comprehensive history in *Regimes of Social Cohesion*.⁸⁵ From the beginning of humans gathering in communities, leaders have been concerned with the challenge of establishing and keeping social order. But it was in nineteenth-century Europe that the term social cohesion began to emerge in the newly developing field of sociology.⁸⁶ In the context of industrial and political revolutions that had resulted in significant changes to how populations worked and lived, these social thinkers were trying to understand what would hold together their newly industrialized societies. The traditional guides for determining acceptable beliefs, practices, and behaviors were weakening and nothing new had yet replaced them.

According to Green et al, "...the French positivist tradition stemming from [August] Comte...most explicitly addressed the issue...and gave us the terms we now use to conceptualise

⁸⁴ Ibid., 218.

⁸⁵ Andy Green, Jan Germen Janmaat, and Christine Han, *Regimes of Social Cohesion*. (Centre for Learning and Life Chances in Knowledge Economies and Societies at: <http://www.llakes.org.uk>, 2009).

⁸⁶ Ibid., 22.

[sic] the phenomenon.”⁸⁷ They were reacting to British liberal philosophy, political economic thought, and their resultant understandings about the individual and society. Not to be outdone, as a reaction against French rationalism and positivism, the Germans also contributed their romantic conservative tradition regarding what held societies together.

In the French tradition, according to the eighteenth-century political philosopher Jean-Jacques Rousseau, the state is the protector of liberty, not something to be feared as a threat to liberty.⁸⁸ The individual is part of a community created from shared beliefs. Herein lies liberty—the freedom to have an equal say in creating one’s society. Social cohesion is “...cultivated collectively through the formation of the political (Rousseau) or moral (Durkheim) community.”⁸⁹ French sociologist Émile Durkheim placed particular emphasis on the role of state education in cultivating moral community.⁹⁰ He is also considered by many to be the genesis of the term social cohesion.

By contrast British liberal philosophy prioritized the individual and the individual’s freedom over society. Government was viewed with suspicion. Tyranny was seen as a constant threat to the individual. The foundation for these beliefs came from John Locke’s work in the late seventeenth century. His optimistic view of humanity led him to believe people “...had a natural identity of interests born of their desire to exchange goods in the marketplace, where he assumed there was natural equality in exchange relations.”⁹¹ Those who followed and built upon his thinking in the nineteenth-century, for example Herbert Spencer, believed social cohesion was maintained

⁸⁷ Ibid., 23.

⁸⁸ Ibid., 29.

⁸⁹ Ibid., 29.

⁹⁰ Ibid., 31.

⁹¹ Ibid., 25.

through unfettered exchange in the marketplace; the only role for the state was protecting contracts established for commerce and property ownership.⁹²

The German tradition can be traced to the late eighteenth-century writings of Johann Gottfried von Herder.⁹³ Reacting to the French ideas of social cohesion, he contended that language, culture, and tradition were the true markers of social identity—not politics or human rights. Based on von Herder’s idea of the “Volk” (meaning an ethnic group or nation),⁹⁴ the German romantic conservative tradition understands social cohesion to come from “...stable and durable social hierarchies...bound together by cultural tradition and by the deference of the individual to the social order and acceptance of his or her allotted place in it.”⁹⁵ Individual liberty and equality are diminished; the individual is subsumed in society.

The ethos of these three traditions remains with us to this day. They describe understandings of how various societies cohere and how the individuals within those societies understand themselves and function. These insights will contribute to developing a process sensitive to such variations.

Key Voices

The key voices in this section each speak to a different dimension of the topic area. *Glenn H. Stassen* was known for his work at the intersection of theological ethics, political philosophy, and social justice and is credited for developing Just Peacemaking Theology—the focus for this paper.

⁹² Ibid., 27.

⁹³ Ibid., 37.

⁹⁴ Ibid., 37.

⁹⁵ Ibid., 37.

⁹⁶ David L. Johnston writes on issues related to Islamic Law and Theology and Muslim-Christian Dialogue. His work on how these areas of research impact current understandings of Human Rights is the focus for this paper. Jane Jenson's research interests include "citizenship (especially social citizenship), social policy, social movements, diversity and gender studies."⁹⁷ Her work on social cohesion will be the focus for this paper.

KEY VOICE 1—GLENN STASSEN AND JUST PEACEMAKING

Peacemaking is part of a cluster of strategies utilized globally to prevent future generations from suffering the ravages and devastating losses of war.⁹⁸ According to Gabriela Monica Lucuta, the UN Charter (Chapter VI) "...talks about peacemaking as a non-restrictive list of peaceful, diplomatic, and judicial means of resolving disputes."⁹⁹ It is clustered with peacekeeping, peace enforcement, and peacebuilding. The UN utilizes peacebuilding initiatives in post-conflict contexts to secure peace and to fight corruption, develop health education, and removing ordinance.¹⁰⁰ The global understanding of these terminologies provide context for Glenn Stassen's work in the field of Just Peacemaking.

Stassen was responsible for developing Just Peacemaking Theory. In *Ten Just-Peacemaking Practices that Work* he laments abstract ethical conversation that does not result in concrete

⁹⁶ Wikipedia. 2020. "Wikipedia: Glen Stassen." Last edited on 23 May 2020, at 06:42 (UTC). https://en.wikipedia.org/wiki/Glen_Stassen.

⁹⁷ CIFAR (Canadian Institute for Advanced Research). n.d. "Jane Jensen Bio." Accessed April 2, 2021. <https://cifar.ca/bios/jane-jenson/>.

⁹⁸ Gabriela Monica Lucuta, "Peacemaking, peacekeeping, peacebuilding and peace enforcement in the 21st century [*sic for capitalization and punctuation*]." *Peace Insight* (blog), April 25, 2014, <https://www.peaceinsight.org/en/articles/peacemaking-peacekeeping-peacebuilding-peace-enforcement-21st-century/?location=&theme=>.

⁹⁹ Ibid.

¹⁰⁰ Ibid.

practices of positive action.¹⁰¹ His frustration and determination led him to write *Just Peacemaking: Transforming Initiatives for Justice and Peace* in 1992, not long after the Berlin Wall fell and unleashed new possibilities.¹⁰² Based on the mentoring he received from Reinhold Niebuhr, Stassen urged attention be paid to "...basic interests, loyalties, and power relationships..." and a person or community's pattern of actions.¹⁰³

His peacemaking practices keep these points in mind. Under the headings of peacemaking initiatives, justice, and cooperative forces, Stassen offers these practices as "...checks and balances against sin.... practical and realistic practices that are working in the world to bring justice and prevent war."¹⁰⁴ His peacemaking initiatives draw on the Sermon on the Mount (Matthew 5-7) and the examples of Mahatma Gandhi, Abdul Ghaffar Khan, Martin Luther King Jr., and other prominent leaders of the civil rights movement in the United States. About the initiatives clustered under justice, he says, "The four words for justice in Hebrew and Greek occur 1,060 times in the Bible."¹⁰⁵ Stassen clearly sees justice as a central theme in the scriptures guiding both the Jewish and Christian traditions. His third set of initiatives, cooperative forces, encourage practitioners to engage in transformative love that breaks down "...barriers to community" and invites others into "cooperative community."¹⁰⁶

¹⁰¹ Glen Stassen, "Ten Just-Peacemaking Practices that Work," in Mohammed Abu-Nimer and David W Augsburger, eds., *Peace-Building By, Between, and Beyond Muslims and Evangelical Christians*. (Lanham: Lexington Books, 2010), 216-217.

¹⁰² Glen H. Stassen, *Just Peacemaking: Transforming Initiatives for Justice and Peace*. 1st ed. (Louisville, KY: Westminster/John Knox Press, 1992).

¹⁰³ Ibid., 15.

¹⁰⁴ Stassen in *Peace-Building*, 65.

¹⁰⁵ Ibid.

¹⁰⁶ Ibid.

Stassen's first just peacemaking practice, supporting nonviolent direct action, is drawn directly from Matthew 5:38-42. In discussing Jesus' directive to turn the other cheek, Stassen expounds:

In Jesus' culture, to be struck on the right cheek was to be slapped contemptuously with the back of the hand, the way a slave would be slapped.... To turn the left cheek was to turn the cheek of equal dignity. It was to confront the oppressor nonviolently for the injustice and to call for a transformed relationship.¹⁰⁷

Regarding each additional example Jesus gives in this pericope, Stassen summarizes: "In each case it is an extra initiative to try to overcome the injustice and poverty and to call for a relationship of peacemaking."¹⁰⁸

Martin Luther King, Jr. wrote in his letters from the Birmingham City Jail, "Nonviolent direct action seeks to create such a crisis and establish such creative tension that a community that has constantly refused to negotiate is forced to confront the issue."¹⁰⁹ Máire A. Dugan provides a very helpful summary of current nonviolent direct-action practices and strategies in her article "Nonviolence and Nonviolent Direct Action."¹¹⁰

Stassen's other just peacemaking initiatives include taking independent initiatives to reduce hostility, using cooperative conflict resolution, and acknowledging responsibility for conflict and injustice along with seeking repentance and forgiveness.¹¹¹ Under justice initiatives Stassen

¹⁰⁷ Ibid., 66.

¹⁰⁸ Ibid.

¹⁰⁹ Teaching American History. "Document: Letter from Birmingham City Jail (Excerpts), Martin Luther King, April 16, 1963." Accessed April 1, 2021.
<https://teachingamericanhistory.org/library/document/letter-from-birmingham-city-jail-excerpts/>.

¹¹⁰ Máire A. Dugan. "Nonviolence and Nonviolent Direct Action." *Beyond Intractability*. Eds. Guy Burgess and Heidi Burgess. Conflict Information Consortium, University of Colorado, Boulder. Posted: September 2003 <<http://www.beyondintractability.org/essay/nonviolent-direct-action>>.

¹¹¹ Stassen in *Peace-Building*, 66-69.

includes promoting democracy, human rights, and religious liberty and fostering just and sustainable economic development.¹¹² Cooperative forces initiatives include recognizing emerging collaborative forces in the international system and working with them, strengthening the United Nations and international efforts for cooperation and human rights, reducing offensive weapons development and weapons sales, and encouraging grassroots peacemaking groups and voluntary associations.¹¹³ Through making these practices normative, Stassen wanted Christians, and allies from other traditions, to "...learn to practice peace, not just talk about it."¹¹⁴ He believed that such practices provide a starting point that can continue to be further developed and honed along the way as people from differing faiths, perspectives, and methodologies work to practically forge peace, solve problems, and promote justice and cooperation.¹¹⁵

KEY VOICE 2—DAVID JOHNSTON AND HUMAN RIGHTS

Johnston's contribution to the human rights discussion centers on his commitment to Muslim-Christian dialogue and articulating common theological ground between Christians and Muslims for pursuing human rights work. He is acutely aware of the justice issues around economic policy and the implications this has for interfaith human rights collaboration.

Common theological ground between Christians and Muslims for pursuing human rights begins with the doctrine of creation. According to Johnston, the "...Qur'an indicates that God, upon creating Adam and placing him on earth, entrusted him with the function of 'caliph,' or deputy, trustee, or vicegerent (*khalifa*, Q 2:30)."¹¹⁶ Across the theological spectrum in Islam this

¹¹² Ibid., 69-72.

¹¹³ Ibid., 72-77.

¹¹⁴ Ibid., 77.

¹¹⁵ Ibid., 78.

¹¹⁶ Johnston in *Peace-Building*, 222.

commitment of God entrusting humankind with trusteeship for one another and the created order remains central.¹¹⁷ Founder of Just World Trust (JUST) Chandra Muzaffar, a Malaysian Muslim political scientist and Islamic reformist and activist, affirms "The idea that the human being is vicegerent or trustee of God whose primary role is to fulfil [sic] God's trust is lucidly articulated in various religions....What this means is that human rights and human freedoms are part of a larger spiritual and moral worldview."¹¹⁸

The Genesis account conveys a similar vocation for humanity: "GOD blessed them: 'Prosper! Reproduce! Fill Earth! Take charge! Be responsible for fish in the sea and birds in the air, for every living thing that moves on the face of Earth.'" (Genesis 1:28, The Message). The second creation account echoes humankind's calling: "GOD took the Man and set him down in the Garden of Eden to work the ground and keep it in order." (Genesis 2:15, The Message). Called to care for and safeguard the Garden, these seminal texts provide an interpretative lens for what is shared later through the Mosaic laws. Johnston concludes: "...it is the implied dignity of the human person in both cases that acts as the foundation for inalienable rights, along with a sense of moral accountability to the Creator for the way [humankind's] stewardship is carried out both in the physical world and human society."¹¹⁹

Both Islam and Christianity also share theological common ground in the areas of justice, reconciliation, and what Johnston calls "the preferential option for the poor."¹²⁰ For Christians, it is the life and teaching of Jesus, Immanuel, who demonstrates in his person the coming reign of God. Johnston points to the Parable of the Good Samaritan in Luke 10:25-37 to demonstrate the

¹¹⁷ Ibid.

¹¹⁸ As quoted by Johnston in *Peace-Building*, 222.

¹¹⁹ Johnston in *Peace-Building*, 223.

¹²⁰ Ibid., 223-226.

Gospel's call to human solidarity through the act of being neighbor to anyone in need. This is the practical justice implication of loving God and loving neighbor as oneself.

The Qur'an also consistently calls its hearers and readers to be just people. Johnston notes two of the most frequently quoted texts.¹²¹ Of additional importance to shared work on human rights is the Qur'an's emphasis on "equality of rights and an ethical vision of solidarity."¹²²

Jesus' public declaration of the intention of his ministry as found in Luke 4:18-19 provides the foundation for what Johnston terms "the preferential option for the poor."¹²³ Here Jesus is quoting from Isaiah 61:1-2. This text is exegeted in the Biblical Foundations section of this paper. Johnston notes: "Jesus spent most of those three years [of his life on earth] with the poor and oppressed populations in Galilee and healing the sick and disheartened wherever he encountered them."¹²⁴ From the Qur'an, Johnston shares one of the more personal texts calling for action on behalf of the poor.¹²⁵ It is one of the texts in the Qur'an which motivates Muslims to pay special attention to economic justice.

Economic rights, though part of the Universal Declaration of Human Rights, is not enforceable under international law.¹²⁶ Johnston sees this as a particular area where Christians and Muslims can work together for greater justice in solidarity with fellow humans who are most in need

¹²¹ Ibid., 223.

¹²² Ibid.

¹²³ Ibid., 225.

¹²⁴ Ibid., 225.

¹²⁵ Ibid.

¹²⁶ David L. Johnston. 2014. "A Muslim and Christian Orientation to Human Rights: Human Dignity and Solidarity." *Indiana International & Comparative Law Review* 24, 912.
<https://heinonline.org/HOL/Page?handle=hein.journals/iicl24&id=975&div=&collection=>.

around the globe. Quoting Pope Francis, Johnston agrees with his conclusion: "God's heart has a special place for the poor, so much so that he himself 'became poor.'"¹²⁷

KEY VOICE 3—JANE JENSON AND SOCIAL COHESION

As noted in the history section, social cohesion is a complex topic with little agreement as to definition.¹²⁸ Jane Jenson, however, specializes in looking at social cohesion in pluralistic cultures. Given the nature of the NPO being investigated in this paper, her expertise is invaluable.

Green et al define social cohesion in self-described simple terms: "Social cohesion refers to the property by which whole societies, and the individuals within them, are bound together through the action of specific attitudes, behaviours [*sic*], rules and institutions which rely on consensus rather than pure coercion."¹²⁹ This definition, they claim, accounts for all societies, regardless of their degree of plurality. Jenson, on the other hand, in examining the growing experience of plurality in societies depends more heavily on the social cohesion definition offered by the Organisation [*sic*] for Economic Co-operation and Development (OECD). The OECD defines a cohesive society as one "that works towards the well-being of all its members, fights exclusion and marginalisation [*sic*], creates a sense of belonging, promotes trust, and offers its members the opportunity of upward social mobility."¹³⁰

For Jenson, the OECD definition better intersects with the choice facing heterogeneous societies. The Global Centre [*sic*] for Pluralism (GCP) believes pluralism is a "choice made within

¹²⁷ Ibid., Note 137, 918.

¹²⁸ Jane Jenson. *Defining and Measuring Social Cohesion*. Social Policies in Small States. Commonwealth Secretariat (2010). <https://doi.org/10.14217/9781848590724-en>.

¹²⁹ Green et al, 19.

¹³⁰ Jane Jensen. "Intersections of Pluralism and Social Cohesion." *Intersections: Practicing Pluralism* (Global Centre [*sic*] for Pluralism, 2019), 2. <https://www.pluralism.ca/wp-content/uploads/2019/02/Jane-Jenson-Social-Cohesion-FINAL.pdf> (accessed March 29, 2021).

diverse societies."¹³¹ A "Pluralism Lens," explains Jenson, "...defines pluralism as 'an ethic of respect that values human diversity.'" ¹³² The more diverse a society, the greater the social cohesion challenge as outlined in the OECD definition.

In Jenson's review of the literature, she notes the following key challenges and contributors to social cohesion in diverse societies. First is the challenge of perception. Overwhelmingly, most societies continue to see diversity as a threat to be managed and little attention is paid to receiving diversity as a good quality and reality to be respected in one's society.¹³³ Second, there is a shift in vocabulary taking place in international policy communities from social cohesion to social inclusion. Jenson references the UN Development Goals for 2030 as an example, where nine of the seventeen goals either directly or indirectly reference inclusion.¹³⁴ From this shift in language, Jenson concludes that inclusive citizenship is one of the practices that increase cohesion in pluralistic societies.¹³⁵

A third conclusion drawn by Jenson is summarized well in this quote: "...social cohesion is not fostered by 'dialogue' [sic] as much as it is the result of successful living together. Social cohesion has become practice."¹³⁶ The practice of social cohesion includes overcoming division and conflict while ensuring inclusion and participation in society. One of the most important drivers for successful social cohesion practice is equitable job access and opportunity.¹³⁷ Stassen supports

¹³¹ Ibid.

¹³² Ibid.

¹³³ Jensen. *Intersections*, 9.

¹³⁴ United Nations. "THE 17 GOALS | Sustainable Development." n.d. Accessed April 9, 2021. <https://sdgs.un.org/goals>.

¹³⁵ Jensen. *Intersections*, 9.

¹³⁶ Ibid.

¹³⁷ Ibid, 8.

this conclusion when he says, “It is not the poorest of the poor, but those who experience economic and human rights deprivation *relative to what they had expected* [sic] who turn to violence.”¹³⁸

In Jenson’s fourth conclusion, she notes it is healthy institutional capacity that supports job creation and other economic and human rights access that further supports social cohesion amid plurality. The GCP uses the terminology of “hardware”¹³⁹ to describe what is included as part of institutional capacity: constitutions, governance structures, courts, schools, and media. The “software”¹⁴⁰ of a society gets acted out in the legal and political context created by the hardware. Cultural habits, norms (ethics), understandings of national identity, and historic mythologies shaping perceptions of who belongs and who is on the margins are all part of a society’s software. Two cultural norms or ethics seem to particularly encourage social cohesion in pluralistic societies: hospitality and respect.¹⁴¹ Together, the hardware and software create or stifle social inclusion, social capital (trust), and social mobility; all of which influence the degree of social cohesion in a society.¹⁴²

Section 3: Synthesis and Conclusion

The centrality of economic justice to communal well-being is the strongest point of agreement. Isaiah 58 most directly highlights this focus by juxtaposing what the people want through their spiritual practices of prayer and fasting with what the Lord values as examples of true piety—justice, equity, and compassion. The passage pushes its readers and hearers to grapple with

¹³⁸ Stassen in *Peace-Building*, 71.

¹³⁹ Jensen. *Intersections*, 3.

¹⁴⁰ *Ibid.*

¹⁴¹ *Ibid.*, 15.

¹⁴² *Ibid.*, 17.

provoking questions: Do we really want what God wants for our neighbors and our community? Where are our wants and what God wants in tension? What will we do about that tension?

Those who engage in the fields of just peacebuilding, human rights, and social cohesion also wrestle with such questions and their implications. Consequently, Stassen prioritizes just and sustainable economic development in the work of just peacebuilding.¹⁴³ Johnston responds by emphasizing human trusteeship based on the Creation narratives found in both the Qur'an and the Bible. Human trusteeship supports common ground between Christians and Muslims for seeking economic justice as a human right. "...it is the implied dignity of the human person in both cases that acts as the foundation for inalienable rights, along with a sense of moral accountability to the Creator for the way their stewardship is carried out both in the physical world and human society."¹⁴⁴ He strengthens this argument by pointing to both the Bible's and the Qur'an's "preferential option for the poor."¹⁴⁵

Jenson engages these questions by demonstrating how the literature overwhelming supports that an inclusive economy contributes significantly to social cohesion. This is especially the case when deliberate attention is paid to opportunity access and empowerment of those who are most economically vulnerable. She summarizes: "Increasingly...organizations are identifying economic and social inequalities as both hindering social cohesion and creating the need for direct interventions."¹⁴⁶ This significant point of agreement regarding the key role of economic justice will need to influence the focus of the capacity-building process my NPO seeks to develop.

¹⁴³ Stassen in *Peace-Building*, 71.

¹⁴⁴ Johnston in *Peace-Building*, 223.

¹⁴⁵ Ibid., 225.

¹⁴⁶ Jenson. *Intersections*, 14.

The most significant point of tension that emerged in the literature regards the political or ethical philosophy lens utilized by members of a community or society. This is most often revealed through beliefs regarding the value and place of individual rights (usually understood as civil and political rights) or individual and collective rights (usually understood as including society-wide areas of concerns like health care, education, and access to a reliable and adequate source of income). Such beliefs also interact with understandings about the role of government institutions. One end of the spectrum sees government as untrustworthy and so it ought to hold as limited a role as possible in the lives of individuals. The other end of the spectrum sees government as a trustworthy source of community sustaining benefits and so it ought to have a visible role in the lives of individuals and society. A related point of tension concerns cultural identity and the value placed on individualism versus being part of a community of relationships.

It will be important to include reflection on such political beliefs and cultural understandings as part of the capacity-building process because my NPO is focused on both a USA and Lebanese context. Such reflection should create an environment for young adult participants to gain a wide and deep understanding of how best to engage their particular community. Such a process of learning will also lead to a deeper understanding and appreciation for the differences in approach taken by participants living in contexts different from one another. The theological values of justice, equity, and reconciliation can be exercised in a variety of political contexts in such a way that a community is positively impacted. There may also be particular constraints posed by different cultural and political contexts. Depending on the initiatives chosen by the participants, this may end up impacting and changing government policies and structures.

Two types of gaps were revealed in the literature read to date. The first is raised by a critique of Stassen's ten just peacemaking practices. Karim Douglas Crow, an Islamic Studies expert, reviewed Stassen's proposal. While he affirms the deep ethical awareness that stems from revealed Biblical wisdom underlying each of Stassen's ten practices, he notes Stassen's reliance on the fields

of political science and conflict resolution to develop several of his practices. He also points out the influence of modernity's pragmatic concerns and a particular political orientation in the formation of several other of his ten practices.¹⁴⁷ Even though Crow uses this critique to encourage his fellow Muslim colleagues to likewise look beyond the boundaries of the Qur'an and Prophetic traditions, the rest of his paper is comprised of peacemaking practices grounded explicitly in the Qur'an and Prophetic traditions.

Thus, his critique serves as a caution to me regarding how best to engage Muslim young adults in a capacity-building process that is based on the theological values of justice, equity, and reconciliation. For those who are devout practitioners of Islam, it will be important for any process I develop to not only articulate where I biblically locate my personal commitment to these values, but to create a process clearly rooted in these values. In addition, for all participants—whether Muslim, Christian, spiritual but not religious, secular, etc.—it will be important to create space in the process for each participant to articulate their foundational understanding of justice, equity, and reconciliation. This will hopefully not only lead to a deeper cross-cultural learning about one another but will also result in more firmly established initiatives. A further literature review may reveal other insights regarding this gap in how best to develop practical initiatives that are well grounded in an ethic of justice, equity, and reconciliation.

The second gap was noted by Jenson. She comments that social cohesion research tends to focus on what hinders social cohesion rather than on what creates social cohesion.¹⁴⁸ Her comment leaves me wondering if I may be able to contribute to this gap through this NPO project.

¹⁴⁷ Karim Douglas Crow, "Response to Stassen's 'Ten Just-Peacemaking Practices That Work,'" in Mohammed Abu-Nimer and David W Augsburg, eds., *Peace-Building By, Between, and Beyond Muslims and Evangelical Christians*. (Lanham: Lexington Books, 2010), 83-84.

¹⁴⁸ Jenson. *Intersections*, 9.

In conclusion, the capacity-building process my NPO seeks to develop must include the above emphases. Economic justice will need to be prioritized. Participants will be encouraged to discover, discuss, and clarify the implications differing political lenses and cultural understandings bring to their chosen community intervention. They will also be invited to discern and articulate their foundational understanding of justice, equity, and reconciliation.

BIBLIOGRAPHY

See Combined Project Portfolio Bibliography.

Appendix C—Milestone 3 Design Workshop Report

INTRODUCTION

My dream (NPO) evolved and developed through the journey of the Discovery Workshop and Topical Expertise Essay. The Discovery Workshop confirmed the values underlying my NPO (justice, equity, and reconciliation) and sharpened the focus of a capacity-building process to young adults 16-22 years old from multi-religious or no religious background. Through the Topical Expertise Essay, I realized the need to develop a cross cultural dimension to my NPO, thus expanding the context to include cities in both Oregon and Lebanon. One clear theme emerged through the Biblical/Theological, Historical, and Contemporary elements of my essay: the need to focus the outcome of the capacity-building process on just and equitable economic projects that also encourage reconciliation. Through the efforts of my Design Workshop Team and 1-1 Interviews, three creative prototypes for my NPO emerged, along with several potential benchmarks by which to verify success, and several knowledge gaps that will require further research. This report will detail these findings.

NPO STATEMENT

Create effective capacity-building that equips young adults (16-23 years old) to positively impact society in Lebanon and Oregon through practicing justice, equity, reconciliation, and perseverance.

NPO SCOPE AND CONSTRAINTS

Non-negotiables:

- Cross-cultural and inter-religious (or secular) participants from Lebanon and Oregon.
- Cultivation of meaningful and transformative relationship among the participants serves as the foundation for the practical interventions developed by the team.

- Empower participants to develop and implement practical interventions based on their exploration and analysis of where justice, equity, reconciliation, and/or resiliency is lacking.
- A participants group of no more than twelve, evenly divided between Lebanon and Oregon and gender balanced.

Boundaries:

- Potential participants from Oregon will be referred from four possible organizations: Presbytery of the Cascades (covers Oregon), Ike's House (Salem area), Second Home (Portland area), Salem for Refugees (Salem area).
- Potential participants from Lebanon will be referred from five possible organizations: Forum for Development, Culture, and Dialogue (country-wide); Play for Peace (Sidon and Beirut), Adyan (greater Beirut), Home of Hope (greater Beirut), Schools and Churches of the Synod of Syria and Lebanon (country-wide).
- Project will utilize digital platforms to host participant meetings.
- Internet access will be required.
- English will be the language for conversing.

Potential Costs:

- Data usage costs will be reimbursed for participants from Lebanon (if no organization provided wi-fi or other access is available). \$200
- Meal or snacks for each gathering. \$300

NPO CONTEXT

The ministry setting for my NPO is centered in two geographic places—Lebanon and Oregon. Each has a history and culture distinct from the other. Though the root causes differ, both contexts are facing the challenges of a fragmenting society, a rising cost-of-living, and mental health

challenges. My NPO is cross-cultural and inter-religious (or secular) by design and is focused on young adults between the ages of 16-23 (Generation Z). Participants may self-identify as Christian, Muslim, or non-religious. There will likely be diversity within each of these identities as well (Presbyterian, other Protestant, Orthodox, Catholic, Sunni, Shi'a, Druze, spiritual but not religious, agnostic, atheist, secular, etc.). Participants may also come from urban, suburban, or rural communities. My NPO will be a new ministry relating to other already established ministries or non-governmental/non-profit organizations. Between 8-12 participants will be part of my NPO project with half coming from Lebanon and half from Oregon. The team will be gender balanced. My NPO offers young adults the opportunity to learn from one another and one another's context, to develop a wider and more nuanced world view, to cultivate transformational skills for working with differences, and to think creatively together about practical interventions that can facilitate a future of justice, equity, reconciliation, and resiliency in both contexts.

ROOT CAUSES

At the root of injustice and inequity in Lebanon lies *wasta*, an Arabic word best described in English as clientelism. It is a relationship established between leaders and those loyal to them; a system through which all life opportunities (or lack of them) is filtered. It is who one knows that opens doors—not one's expertise or experience. *Wasta* is complex. It breeds greed and corruption among the privileged, fueling a rising despair and hopelessness among the impoverished. It has resulted in dysfunctional governance systems, broken infrastructure, overwhelming national debt, and sky-rocketing poverty. It is a reality people love to hate. But, when it comes to the practicalities of changing it, the brick wall of resistance is encountered, leaving many young adults in despair over their future.

At the root of injustice and inequity in Oregon lies a widening economic, cultural, racial, and political gap between individuals and communities. Homelessness has been increasing again since

2014.¹⁴⁹ The number of under-resourced, unhoused, and unaccompanied minors has risen as families have fractured, in part due to economic pressures.¹⁵⁰ The economic, cultural, racial, and political gap between rural, urban, and suburban contexts has widened, creating its own kind of tribalism that has led to multiple years of protests (some peaceful and some violent) in Portland—Oregon’s largest city. A variety of groups are working to bridge these divides, but often young adults in the age range of my NPO are left out of the problem-solving process and left disempowered to address contextual challenges.

THREE BIG IDEAS

10. Use PhotoVoice (an initiative using ethical photography to promote positive social change and intercultural/interreligious understanding).¹⁵¹
11. Create virtual field trips (video/other media) of local contexts places where justice, equity, reconciliation, and/or resiliency is missing.
12. Dream together—what story would participants like to tell about their community’s just, equitable, reconciled, and/or resilient future?

DEFINITION OF ‘DONE’

I will have accomplished the goal of my NPO when participants are able to effectively implement their interventions for making justice, equity, reconciliation, and/or resiliency more tangible and visible in their context.

3 NAPKIN PITCHES

¹⁴⁹ *National Alliance to End Homelessness*, <https://endhomelessness.org/wp-content/uploads/2019/08/OR-fact-sheet-2019.pdf>, accessed December 16, 2021.

¹⁵⁰ “CSH Youth Housing Needs Assessment Summary Report.” 2021, 19.

¹⁵¹ “Home - Ethical Photography for Social Change | PhotoVoice.” n.d. Accessed January 22, 2023. <https://photovoice.org/>.

1. *Big Idea*: Participants use PhotoVoice to develop relationship, explore and analyze their respective contexts, and innovate and implement project priorities that embody justice, equity, reconciliation, and/or resilience.
 - i. *Audience*: This is intended for up to twelve young adults between the ages of 16 to 23. Due to young adult development and legal realities, the participants will be either in high school or of college age (not mixed).
 - ii. *NPO*: A gap in justice, equity, reconciliation, and/or resiliency exists in each context. Young adults are frequently left out of the problem-solving process and left disempowered to address contextual challenges. This often results in mental health issues. My NPO offers young adults the opportunity to be empowered to practically address contextual challenges.
 - iii. *Benefit*: Participants will gain a cross-cultural network of peers committed to practically addressing the lack of justice, equity, reconciliation, and/or resiliency in their context and the opportunity to develop a photo exhibition to share their insights and work with their wider communities. Along the way they will gain the leadership skills needed to analyze, innovate, implement, evaluate, and adapt relevant interventions to their identified contextual challenge. A side effect will be improved mental health. My leadership and equipping skills will also be enhanced through this project as I learn with and from participants and relevant experts who will contribute to participants' skill development. My own network will also be expanded.
 - iv. *Approach*: This approach uses photojournalism to facilitate relationship and team building as well as exploration of contextual challenges. This

approach is novel in at least two respects. First, it brings together young adults from Lebanon and Oregon. Second, in addition to the usual goals and outcomes of the PhotoVoice, this approach adds the leadership development skills of analysis, innovation, implementation, evaluation, and adaptation.

- v. *Risks.* This approach may fail if I fail to facilitate an effective process that engages the skills described above. In addition, it may fail to produce effective results because the root causes of the challenges identified are highly resistant to change.
- vi. *Assumptions/hypotheses to test:* I am testing the efficacy of photojournalism as a tool to facilitate this NPO.
- vii. *Benchmarks of success:*

- 14. Cross-cultural friendships develop
- 15. Participants can articulate where justice, equity, reconciliation, and/or resiliency is missing from their contexts.
- 16. Participants can develop and effectively implement practical interventions that increase the reality of justice, equity, reconciliation, and/or resiliency in their contexts.
- 17. Mental health has improved.

- viii. *Other Approaches:* Others are addressing this NPO within local contexts only or at a policy level—local, state/province, national, global. What sets this approach apart is the combination of buy-in from Presbyterians in both Lebanon and Oregon, being cross-cultural and interreligious, focused on this age cohort, using photojournalism, and equipping for practical intervention results.

- 2. *Big Idea:* Create virtual field trips (video/other media) of local contexts where justice, equity, reconciliation, and/or resiliency are missing. Create video of what those same places would/could look like if justice, equity, reconciliation, and/or resiliency were

present. Empower participants to develop and implement interventions based on what they have explored.

- A. *Audience*: This is intended for up to twelve young adults between the ages of 16 to 23. Due to young adult development and legal realities, the participants will be either in high school or of college age (not mixed).
- B. *NPO*: A gap in justice, equity, reconciliation, and/or resiliency exists in each context. Young adults are frequently left out of the problem-solving process and left disempowered to address contextual challenges. This often results in mental health issues. My NPO offers young adults the opportunity to be empowered to practically address contextual challenges.
- C. *Benefit*: Participants will gain a cross-cultural network of peers committed to practically addressing the lack of justice, equity, reconciliation, and/or resiliency in their context and the opportunity to develop a short film to share their insights and work with their wider communities. Along the way they will gain the leadership skills needed to analyze, innovate, implement, evaluate, and adapt relevant interventions to their identified contextual challenge. A side effect will be improved mental health. My leadership and equipping skills will also be enhanced through this project as I learn with and from participants and relevant experts who will contribute to participants' skill development. My own network will also be expanded.
- D. *Approach*: This approach uses videography to facilitate relationship and team building as well as exploration of contextual challenges. This approach is novel in at least two respects. First, it brings together young adults from Lebanon and Oregon. Second, it uses videography as the

medium for developing leadership skills of analysis, innovation, implementation, evaluation, and adaptation.

- E. *Risks*. This approach may fail if I fail to facilitate an effective process that engages the skills described above. In addition, it may fail to produce effective results because the root causes of the challenges identified are highly resistant to change.
- F. *Assumptions/hypotheses to test*: I am testing the efficacy of videography as a tool to facilitate this NPO.
- G. *Benchmarks of success*:

- 18. Cross-cultural friendships develop
- 19. Participants can articulate where justice, equity, reconciliation, and/or resiliency is missing from their contexts.
- 20. Participants can develop and effectively implement practical interventions that increase the reality of justice, equity, reconciliation, and/or resiliency in their contexts.
- 21. Mental health has improved.

- ix. *Other Approaches*: Others are addressing this NPO within local contexts only or at the policy level—local, state/province, national, global. What sets this approach apart is the combination of buy-in from Presbyterians in both Lebanon and Oregon, being cross-cultural and interreligious, focused on this age cohort, using videography, and equipping for practical intervention results.

- 3. Dream together—what story would participants like to tell about their community's just, equitable, reconciled, and/or resilient future? Explore what is needed by the wider community that isn't yet offered. Who falls through the cracks in their community and why? What would need to happen to make their dream future possible? Empower participants to take action-steps toward the future they have described.

- A. *Audience*: This is intended for up to twelve young adults between the ages of 16 to 23. Due to young adult development and legal realities, the participants will be either in high school or of college age (not mixed).
- B. *NPO*: A gap in justice, equity, reconciliation, and/or resiliency exists in each context. Young adults are frequently left out of the problem-solving process and left disempowered to address contextual challenges. This often results in mental health issues. My NPO offers young adults the opportunity to be empowered to practically address contextual challenges.
- C. *Benefit*: Participants will gain a cross-cultural network of peers committed to practically addressing the lack of justice, equity, reconciliation, and/or resiliency in their context and the opportunity to create and share their own medium of storytelling. Along the way they will gain the leadership skills needed to analyze, innovate, implement, evaluate, and adapt relevant interventions to their identified contextual challenge. A side effect will be improved mental health. My leadership and equipping skills will also be enhanced through this project as I learn with and from participants and relevant experts who will contribute to participants' skill development. My own network will also be expanded.
- D. *Approach*: This approach uses storytelling to facilitate relationship and team building as well as exploration of contextual challenges. This approach is novel in at least two respects. First, it brings together young adults from Lebanon and Oregon. Second, it invites participants' creativity to develop their storytelling medium of choice for developing leadership skills of analysis, innovation, implementation, evaluation, and adaptation.

- H. *Risks*. This approach may fail if I fail to facilitate an effective process that engages the skills described above. In addition, it may fail to produce effective results because the root causes of the challenges identified are highly resistant to change.
- I. *Assumptions/hypotheses to test*: I am testing the efficacy of participant agency in creating their storytelling medium as a tool to facilitate this NPO.
- J. *Benchmarks of success*:

- 22. Cross-cultural friendships develop
 - 23. Participants can articulate where justice, equity, reconciliation, and/or resiliency is missing from their contexts.
 - 24. Participants can develop and effectively implement practical interventions that increase the reality of justice, equity, reconciliation, and/or resiliency in their contexts.
 - 25. Mental health has improved.
- x. *Other Approaches*: Others are addressing this NPO within local contexts only or at the policy level—local, state/province, national, global. What sets this approach apart is the combination of buy-in from Presbyterians in both Lebanon and Oregon, being cross-cultural and interreligious, focused on this age cohort, using storytelling, and equipping for practical intervention results.

DESIGN WORKSHOP STAKEHOLDERS

- 1. Director of Blessed School and Interim Director of Home of Hope, Greater Beirut Area, Lebanon (female, Christian).
- 2. Young person, recent graduate from Lebanese American University; active in Muslim-Christian Dialogue and Community Service Work (male, Muslim).
- 3. Staff Member of Middle East Council of Churches (MECC); working with traumatized young people and adults in Lebanon (male, Christian).

4. Director of Second Home (unaccompanied minors), Portland, OR (female, Christian).
5. Pastor, Presbytery of the Cascades, OR (male, Christian).

ONE-ON-ONE INTERVIEWS

1. Young person, recent graduate from Lebanese University and Near East School of Theology, working with younger people (male, Christian).
2. Director of Isaac's Room (under-resourced teens), Salem, OR (male, Christian).
3. Young person, alumna from Second Home, Portland, OR (female, Christian).

ANNOTATED BIBLIOGRAPHY

Bartholomew, Kim, and Leonard M Horowitz. 1991. "Attachment Styles Among Young Adults: A Test of a Four-Category Model." *Journal of Personality and Social Psychology* 61, no. 2, 226-244. <https://numerons.files.wordpress.com/2012/04/11-attachment-styles-among-young-adults.pdf>.

Bartholomew and Horowitz are both research practitioners in the field of attachment theory. In this article they identify how a person's internal working model for relationships influences that person's view of self and of others. Their findings are relevant to my NPO as I work with young adults who face many contextual challenges, including mental health. As I develop my NPO I need to consider the interaction between what each participant carries within themselves and how this influences their participation on a cross-cultural team. This article gives me an assessment framework to utilize.

Berthoin Antal, Ariane, and Victor Friedman. 2008. "Learning to Negotiate Reality: A Strategy for Teaching Intercultural Competencies." *Journal of Management Education* 32, no. June (June), accessed December 5, 2021, <https://doi.org/10.1177/1052562907308794>.

Berthoin Antal teaches and works in the field of business and society; Friedman is a linguist. Together in this article they explore the impact on organizations working across contexts and cultures and how to develop intercultural competencies more effectively. My NPO is by nature cross-cultural. Part of my work will be to help participants develop effective intercultural competencies. Though the authors' focus is on business organizations, their central argument—that learning to negotiate reality is key to intercultural competence—is germane to my NPO audience.

To negotiate reality is to understand "...how culture influences expectations and behavior, including [one's] own..."¹⁵² and to develop the ability to learn from cultural differences in order to take effective action in a specific context.

Fleming, Ted. "Attachment Theory and Transformative Learning: Rethinking the Origins of Meaning Making." Paper presented at the XIII Biennial Transformative Learning Conference, Teachers College Columbia University, New York, USA, November 7-10, 2018.

Fleming is a researcher in the fields of attachment theory and transformative learning theory. He argues that attachment theory allows for a better understanding of how frames of reference develop from infancy through childhood and thus how young adults and adults can better engage in transformative learning as they reinterpret their internal working models and thus shift their frames of reference. His insights are relevant to how I develop my NPO to best facilitate transformative learning in and between participants. Transformative Learning theory has the potential of being an effective foundation for how I develop my NPO: "Transformative learning involves becoming aware of the ways in which unquestioned assumptions, that act as taken-for-granted beliefs, attitudes and values, constrain and distort how we make sense of the world. It involves the search for, testing and adoption of new more adequate assumptions as guides to action."¹⁵³

Patterson, J.A. 2009. "Organisational [sic] Learning and Leadership: On Metaphor, Meaning Making, Liminality and Intercultural Communication." *International Journal of Learning and Change* 3, no. 4: 382-93.

¹⁵² Ariane Berthoin Antal and Victor Friedman. 2008. "Learning to Negotiate Reality: A Strategy for Teaching Intercultural Competencies." *Journal of Management Education* 32, no. June (June), accessed December 5, 2021, <https://doi.org/10.1177/1052562907308794>.

¹⁵³ Ted Fleming. "Attachment Theory and Transformative Learning: Rethinking the Origins of Meaning Making." (paper presented at the XIII Biennial Transformative Learning Conference, Teachers College Columbia University, New York, USA, November 7-10, 2018), 4.

Jean Patterson is a researcher in the field of educational leadership. In this article she makes connections between the theory of sensemaking and how organizations utilize metaphor, meaning making, and liminal space to engage more effectively in intercultural communication. Her ideas are relevant to how I develop my NPO as a pilot for the longer-term organization I hope to develop. She delineates the characteristics of a learning organization (one metaphor applied to organizations). She says sensemaking is ongoing in societies and organizations and emerges out of narrative. "Sensemaking is driven by plausibility more than accuracy; believable, reasonable and coherent versions of reality are more important than facts."¹⁵⁴ This insight is key to how I work with participants in my NPO. They are each embedded in a society where narrative has influenced how they understand reality. My NPO will invite participants to reflect on their contexts through the lens of justice, equity, reconciliation, and perseverance. It will be important for me to also invite them to reflect on how their community's or family's narrative about these values influences their understanding and practice of these values.

¹⁵⁴ Jean A. Patterson. 2009. "Organisational [sic] Learning and Leadership: On Metaphor, Meaning Making, Liminality and Intercultural Communication." *International Journal of Learning and Change* 3, no. 4: 386.

APPENDICES

DESIGN WORKSHOP DESCRIPTION

My stakeholders included a pastor based in Oregon, a school principal working with students who have disabilities and unaccompanied minors in Lebanon, a young adult recently graduated from Lebanese American University, a director of an Oregon-based organization working with unaccompanied minors, and program coordinator of a Lebanon-based organization working on resiliency skills with minors. We met by Zoom on November 5, 2021, for four hours. I had originally planned for two four-hour days, but the logistics proved too challenging for bringing together a group across ten time zones for two different meetings in a short period of time.

We began with introductions as participants shared a photo that was meaningful to who they are. From there, I gave an overview of my NPO and development journey to date. Then, I discussed our purpose for gathering—to think together and gain their insights on how to move this NPO from idea into actions. We started with developing an Empathy Map to better understand the young people who will benefit from this NPO. This process revealed mental health concerns to be a place of significant common ground between Lebanon and Oregon—though the precipitating events for mental health concerns are unique to each context, they manifest in similar ways. It became clear that my NPO will need to consider mental health issues and the role played by resiliency skills. This insight led to the addition of perseverance as a value undergirding my NPO.

We next developed an Assets, Resources, and Tools Map to identify specific means available to activate my NPO. This exercise revealed a wide range of options to further explore. We began that exploration by turning to the Brainwriting game that helped the team begin to consider specific potential prototypes to develop. The dimensions of participant agency, co-creating, relationship as a key ingredient, and practical outcomes gained the most energy. The team encouraged me to start with a pilot project, learn from its implementation, adapt and modify it, and

then take next steps from there. They also encouraged me to stay on target and not get caught up in mission creep.

The conversations and energy in the conversation allowed us to cover a lot of ground within the three main collaborative exercises utilized. Dot voting to narrow down our options happened by voice (rather than through Mural). This process led to the three big ideas noted in this report.

On a Likert Scale of 1-5, with 5 being the best workshop ever, I would rank this workshop experience as a 4. Participants remarked on how much they learned from each other just being a part of the design workshop. Their understandings of each other's contexts were deepened and their interest in working together in the future increased. They wanted to know when we would meet again and continue with these conversations and actions emerging out of them. These responses encouraged me that I am on the right track with this NPO. The participants helped me identify three possible ways to move my NPO from idea into action, so we accomplished our goal for the workshop. But there is always room to grow. I would have liked to have more time to further explore the ideas that emerged and hear the participants' elevator speeches for each big idea.

DESIGN WORKSHOP DOCUMENTATION

See following pages.

WORKSHOP ARTIFACTS

FIGURE 18: EMPATHY MAP EXERCISE

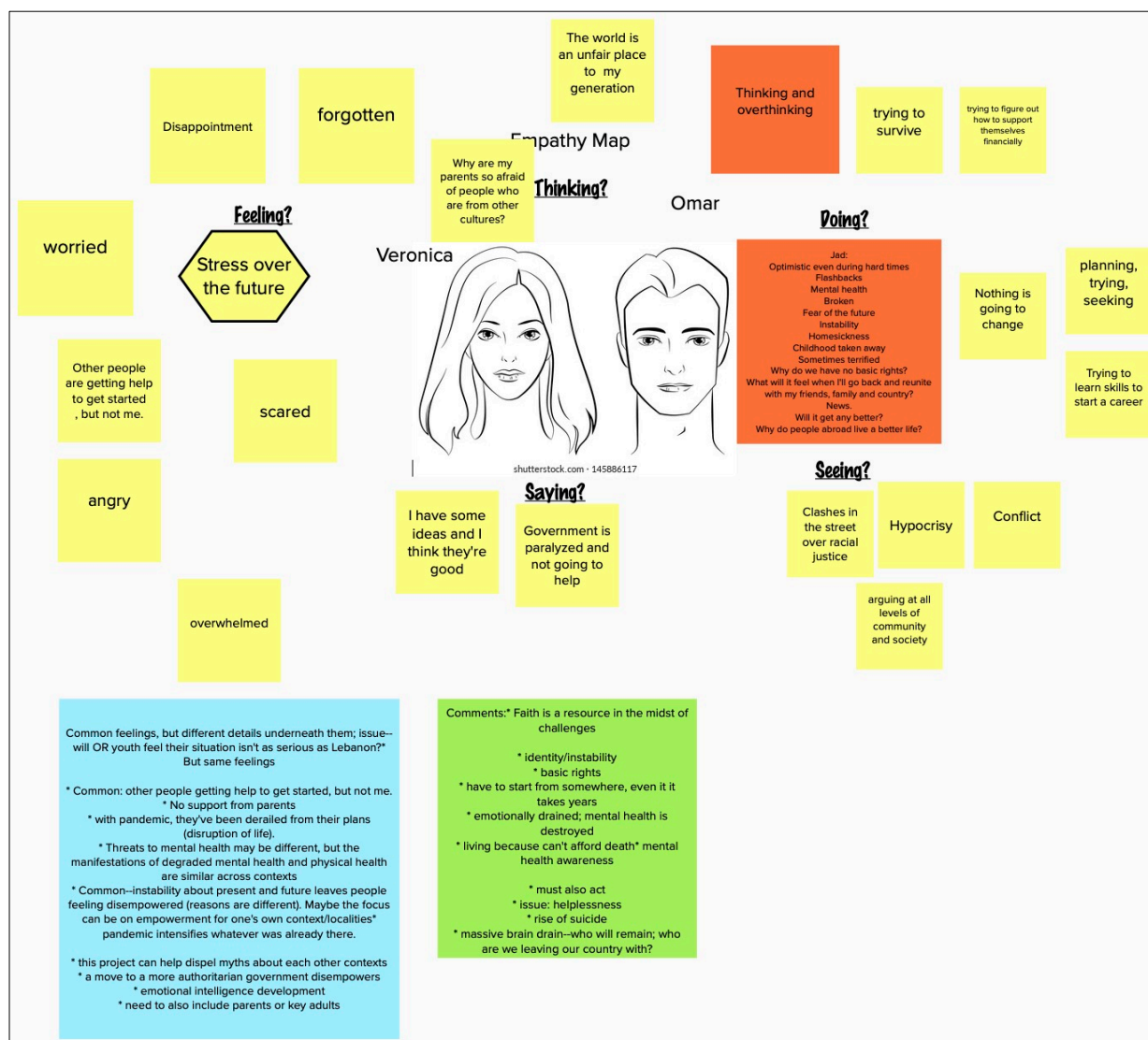


FIGURE 19: FIGURE 20: ASSETS, RESOURCES, TOOLS, RELATIONSHIPS MAP EXERCISE

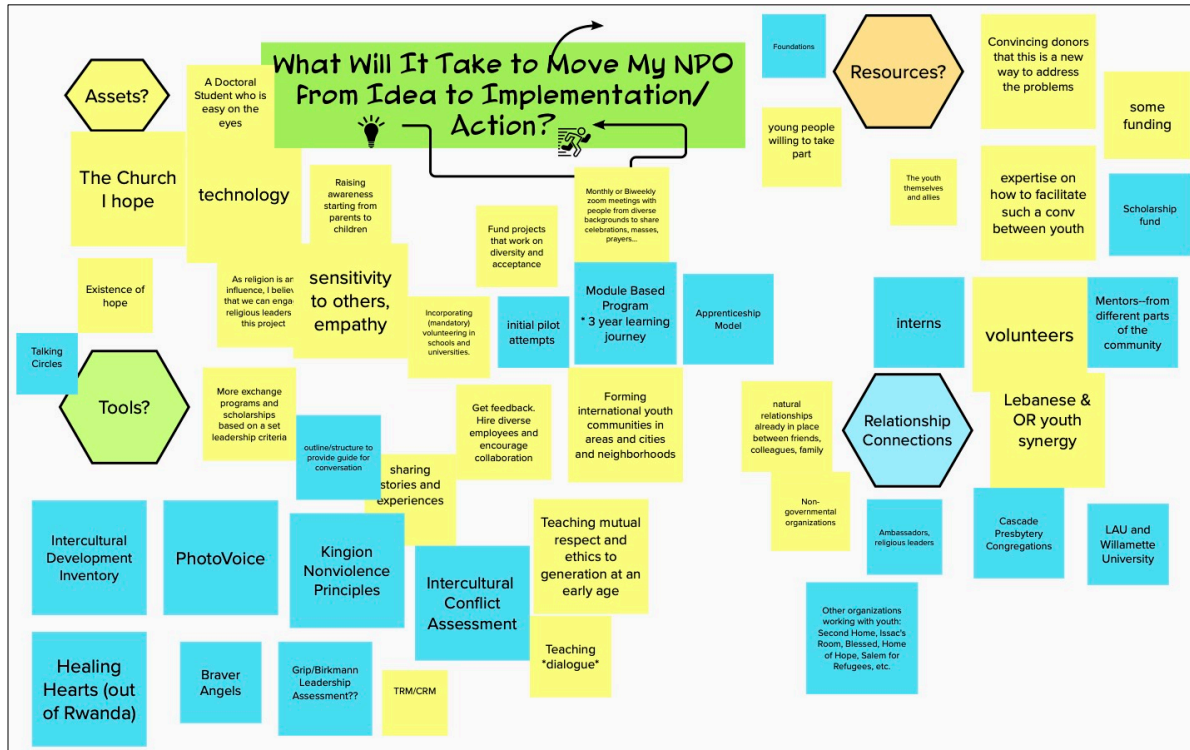


FIGURE 21: BRAINWRITING--BUILDING ON EACH OTHER'S IDEAS

Moving My NPO Idea into Action

- ❖ Idea: Module Based Program over 3 Years--other modules? Who to include as mentors?
 - Skill building modules like Intercultural Development Inventory
 - Leadership development module
 - Community Organizing
 - Focus on relationship building over time, giving people a chance to share with and listen to each other.
 - Ethics; decision making in a complex world; critical thinking skills
 - Incubator for other projects
- ❖ Idea: Possible Names--needs to encompass everything you want to do. Issue: be aware of mission creep. Define the boundaries, so I don't get distracted.
 - LEAP (Leadership Excellence and Peacebuilding)
 - LEAP (Leadership, Entrepreneurship, and Peacebuilding)

- LEAP (Leadership, Entrepreneurship, Advocacy, and Peacebuilding)
- Tag line: Empowering tomorrow's leaders today
- LEAD (Leadership, Empowerment, and Advocacy Development)
- Listen to Jxxxx's comments again about name and her 60 second summary
- Lxxxx's name/60 second comment as well.
- Possible Images:



- ❖ Idea: Pilot Model--what tools/concepts would be helpful to pilot first? How to invite participants? Timing?
 - Figure out the point (goal) of the starting initiative. What about the service dimension. Think about feelings that kids have and address that (mental health oriented or Tools for empowerment).
 - Start with a small group of youth willing to share
 - Maybe use PhotoVoice as an initial tool
 - Ask them what they would like to learn together, then develop tangibles--yes! Mentors or others can be invited based on interests expressed.
 - Would it be helpful to offer some possibilities for their consideration as a starting point?
 - Could there be a project to do a Facebook page or website together to share their learnings with others?
 - Work by zoom with this interest group
 - Build in plenty of time for relationship building, as this will be the foundation of the group and create trust
 - Train and hire based on diversity and pluralism
 - International youth communities in neighborhoods and streets.
 - Monthly or bi-weekly zoom sessions with people from diverse backgrounds and local communities to share celebrations, prayers, events. And to get to know each other.
 - Seek funding of more exchange programs and scholarships and implementing an action plan upon return to reflect what the student/or/individual learned.
 - Fair Trade model; economic impact to create a better future; have political impact. Inspired to do something together. Comes out of youth being empowered. Meaning/purpose.
 - Engaging schools and universities in the process. Maybe we can do some competitions (academic or fun) via zoom, kahoot or other platforms to ensure collaboration. (What is kahoot?)
 - This immediately preceding idea makes me think about field trips that could happen in a local context and then each team shares their experience back with the zoom group.
- 26. Yes, maybe fieldtrips which ask people to make observations about their own neighborhood
- 27. Possibly field trips that take people into nature, as nature can be a shared language that crosses multiple boundaries
 - Initiate dialogue groups
 - Youth learning from each other; inspired by cross-cultural relationships.
- ❖ Idea: Apprenticeship Model (maybe this can be combined with module model)
 - Areas of interest named by young adult participants as starting point
 - Mentors found based on interest areas name
- ❖ Idea: Choose a few orgs with which to start that have energy and interest for this

- Spend time getting to know each other and see what comes to the top as a relevant starting place
- No rush
- Start small for the initial pilot before expanding?
- Adyan
- Model United Nations programs
- Mentor Arabia
- Dar Al Aytam Al Islamiya
- Beit Rafqa
- Arcenciel
- CARE International
- Red Cross
- Basmeh w Zaytouna
- Caritas
- IOM Lebanon
- Isaacs Room
- Salem for Refugees
- Shane Clayborn
- EMO, Ecumenical Ministries of Oregon (i.e. Second Home program - Youth Advisory Boards, and other EMO efforts)
- Presbytery of Cascades
- Local high schools/community colleges

❖ Idea: Research potential funders

- Who would offer grants around this work
- Look for sustainable, flexible funding
- B.H. mentioned Cascade Presbytery may have a small grant as a starting point
- Kreuzberger kinderstiftung German funding
- The international youth foundation (IYF) - works in more than 70 countries.

28. W.K. Kellogg foundation

❖ Idea: Down the road as the idea/project grows, offer opportunities for participants to engage in these relationships and in this work long-term, as we talked about the importance of reaching parents of youth for broad transformation and these young people will one day be parents, passing their values and visions on to future generations.

❖ Idea: Adding value to what other organizations are already doing?

- There may be interest from people who don't have an organizational affiliation (like young people from a particular congregation)
- Networking (not letters); personal conversations (Clark is most connected to the congregations; liaisons to congregations through COM)
- Presbytery announcement/presentation
- Youth focus by Presbytery (umbrella for youth who don't have youth group contact)
- Liability Insurance

- Down the road--short 60 second videos of youth sharing what they've gained from this program

POST-WORKSHOP MESSAGE TO STAKEHOLDERS

Dear xxx,

Thank you again for your time, effort, and creative engagement with my workshop design process this past Friday. I'm so very grateful for all you contributed and for the next steps you helped me to identify.

Here is a short summary of the points that emerged for me as I reflected on our conversation. I invite you to add any clarifications or feedback needed, or additional ideas that have surfaced for you over the weekend.

A summary of my NPO (Need, Problem, Opportunity being addressed by this project) post our exploration and conversation:

Create an effective leadership capacity-building program

equipping young adults—16 to 23 years old—to

practice justice, equity, reconciliation, and perseverance

while positively impacting society in Tripoli or Sidon and Oregon.

Three Big Ideas for Next Steps in Moving from Idea to Action:

1. Use PhotoVoice (an initiative using ethical photography to promote positive social change and intercultural/interreligious understanding).
2. Create virtual field trips (video/other media) of local contexts places where justice, equity, reconciliation, and/or resiliency is missing.
3. Dream together—what story would participants like to tell about their community's just, equitable, reconciled, and/or resilient future?

Definition of Done: We'll know we've accomplished our goal when the invited group moves into action based on what they have learned/experienced in a particular invitation.

Benchmarks of Success (please share any additional benchmarks that come to your mind):

1. Cross-cultural friendships develop
2. Participants can articulate where justice, equity, reconciliation, and/or resiliency is missing from their contexts.
3. Participants can develop practical interventions that increase the reality of justice, equity, reconciliation, and/or resiliency in their contexts.

Other Key Insights and/or Areas Requiring Further Research (please share any other key insights or areas requiring further research I have overlooked):

1. The common concern regarding mental health concerns of young adults in both Lebanon and Oregon.
2. Resiliency (perseverance is the value underlying this practice) skills are one component of addressing mental health concerns.
3. This connection needs to be further researched and integrated into my NPO.

Again, thank you for all you contributed to the above summation of potential ways for me to develop my NPO from idea into action.

In Christ's Peace,

Elmarie Parker

ONE-ON-ONE INTERVIEWS DOCUMENTATION

My interview with the Lebanese young person offered the following insights and encouragements:

1. Sees the connection to religion in both settings; role of fundamentalism could be important to explore.
2. Wealth controls reality in the USA; Authority controls reality in Lebanon and brings wealth to a few.
3. In Lebanon, we are fed up; hears from friends in the USA too that they are fed up.
4. Big Idea # 3 is the most intriguing: inviting the team to dream together. Building the future is what draws us together. Being honest with each other; what we really want and are hoping for. We are the ones who understand each other; can't just tell us what to think from outside. Am I finding myself in this place and finding others in this place with mutual experiences? This will be the question asked by participants.
6. Churches here in Lebanon too are facing lower numbers of youth, so can't easily meet or provide activities for one or two youth. This type of program could bring youth together for a purposeful gathering.
7. This age wants something different. Interviewee knows young people who would want to be a part of something like this. Would be interested in hearing what challenges other young people are facing. How to deal with these issues. Values: be open and be themselves; think and dream together for the future they desire.
8. Logistics/practical questions:
13. Internet costs are increasing; could be a barrier
14. Time zone difference issues; implications for electricity shortage in Lebanon
15. Lebanese will find ways to make this work.

16. Can find solutions for where they can meet as a group in Oregon/Lebanon with huge screen
17. Language: depends on the location for the group; Beirut/Sidon no problem for English.
9. Important to create the atmosphere for the group first; then begin to talk/share more deeply with each other.
10. Maybe start with one group and then later develop other teams. Maybe start with churches and go from there. Later they can invite friends from school (from other backgrounds). Start by one school or by churches; can grow later through the young people themselves.
11. Focus on the main challenges that we want to deal with; think about the future (not the problems).
12. Young people are surrounded by pressures here in Lebanon; so, it will be good to focus on the need for justice, equity, reconciliation, resiliency...something distinct from what we are living in. It will be good to get to know what others outside Lebanon are facing and hear their dreams for their future.

My interview with the Oregon young person offered the following insights and encouragements:

1. Really likes the project; excited to participate.
2. Likes the cross-cultural piece.
3. Likes Big Idea # 3 best because it prompts dreaming together about the future. It gives agency to young people. It's open-ended...likes that. It will generate a lot of conversation.
4. Likes # 2—virtual field trip idea too...what a place feels like. Will give a sense of place. This is a community we're talking about. Places that are important to us. Communicates values.
5. Wanted to understand PhotoVoice and how it works; sees good potential with this as well. I like the exhibition idea a lot...to share our ideas with the wider community.

6. By working together, we can help mediate mental health challenges (to know we are not alone or isolated); will build resiliency. Agency: knowledge to make a difference. We can do something about the issues we're concerned about.
7. Suggestions: Give ideas for what to ask each other about; how to pronounce things; offer an orientation; Ask—what kinds of questions might you have? Prep time with each group separately.

My interview with a Director of Issacs's Room offered the following insights and encouragements:

1. Likes constellation of values; how to restore/rebuild those values into our societies.
2. Making possibility reality (Leadership)
3. "Street Psalms" (doing work that resonates with your project)
4. Big Idea #1 sounds like lowest barrier to get started on relationship and action.
5. An idea based on Big Idea # 3: Go plant trees (pick a Saturday); create a youth division. Do healthy environmental work together. And then explore that—what experienced, what learned? Draws both left and right together. Share pictures/stories with each other; what might be next?
6. Would like to see resiliency workshops developed that include participants from both Oregon and Lebanon.

Appendix D—Milestone 4 Design Research Report

INTRODUCTION

My dream (NPO) continues to evolve and develop. The Discovery Workshop confirmed the values underlying my NPO (justice, equity, and reconciliation) and sharpened the focus of a capacity-building process for young adults 16-22 years old from multi-religious or no religious background. Through the Topical Expertise Essay, I realized the need to develop a cross cultural dimension to my NPO, thus expanding the context to include cities in both Oregon and Lebanon. One clear theme emerged through the Biblical/Theological, Historical, and Contemporary elements of my essay: the need to focus the outcome of the capacity-building process on just and equitable economic projects that also encourage reconciliation. My Design Workshop revealed the need to add the value of perseverance. This arose out of stakeholder conversation identifying mental health as a key concern facing young adults today. Life skills fueled by perseverance will develop the resiliency needed by young adults to engage the challenges of implementing justice, equity, and reconciliation in their communities.

In this research report, I will summarize the prototypes that arose from my Design Workshop and my findings from testing those prototypes. I will also share background research on my emerging solution, identify my most viable prototype, provide a current working bibliography, and attach appendices documenting each prototype.

PROTOTYPE SUMMARY AND FINDINGS

Prototype 1: Intercultural Competency Development

29. Prototype Description and Scope: I developed a high-fidelity/narrow scope prototype using the Intercultural Development Inventory (IDI).¹⁵⁵ I am a certified administrator of this well researched tool. I distributed the Inventory to four participants and provided both an

¹⁵⁵ Mitchell R. Hammer. *The Intercultural Development Inventory (IDI): Resource Guide*. (Olney, MD: IDI, LCC, 2021).

introduction to the *IDI* and instructions for completing it. Once the Inventory was scored, I provided an individual debriefing to each participant explaining their results and exploring practical next steps they could take to further develop their cultural competency. At the conclusion of the debrief, asked the participant to complete a short questionnaire providing feedback on the *IDI* experience and how effective they found it for further developing their intercultural competencies.

- NPO Statement: Grounded in the values of justice, equity, reconciliation, and perseverance, create an effective cross-cultural leadership capacity-building journey equipping young adults (16-23 years old) to develop and implement practical, transformational projects which incarnate these values in their context of Lebanon or Oregon.
- Research Question: Is the *IDI* an effective intercultural competency development tool to utilize in the discovery of how to equip young adults (16-23 years old) in my NPO?
- Assessment Benchmark(s):
 - Participants identify and understand their current level of cultural competency.
 - Participants identify, understand, and commit to implementing at least one strategy for further developing their cultural competency.
 - Participants rank the *IDI* a 4 or higher on a 5-point Likert scale for effectively helping them understand their current cultural competency and for effectively helping them identify a practical strategy for further developing their cultural competency.
 - Participants rank the *IDI* a 4 or higher on a 5-point Likert scale for recommending use of the *IDI* in discovering how to equip young adults (16-23 years old) for cross-cultural engagement.
- Participant Description: Participants were four young adults between the ages of 18-30 from both Oregon and Lebanon. I asked stakeholder organizations to identify potential participants and worked with stakeholder organizations to recruit participants. Two individuals from Oregon and two individuals from Lebanon were invited to participate, a

male and female from each location. Two out of the four participants completed the orientation, inventory, debrief, and questionnaire—one female from Oregon and one male from Lebanon. Scheduling challenges prevented the other two from completing the debrief and questionnaire.

- Learning Summary: Both participants who completed the debriefing and feedback survey ranked the *IDI* a 5 on a 5-point Likert scale (strongly agree) for effectively helping them understand their current cultural competency and for effectively helping them identify a practical strategy for further developing their cultural competency. In response to the question, "I would recommend using the *IDI* for discovering how to equip young adults (16-23 years old) for cross-cultural engagement," both ranked the *IDI* a 5 on a 5-point Likert scale (strongly agree). In the debriefing, both actively and enthusiastically participated, sharing how the conversation helped them to better understand cultural differences in their current context. For example, one participant shared how their score helped them to better understand how they were responding to divergent political viewpoints in their own family and how their response was tied world view. This participant's insight left them curious to further explore the world views of their family members. The other participant shared how their score helped them to more deeply reflect on which situations required of them to practice the skill of minimization and which situations would benefit from them stretching further into the skills of acceptance and adaptation. One participant commented that they would have benefited from having a deeper understanding of worldview and culture before taking the *IDI* to better grasp the questions in the inventory. However, this same participant believed, after the debrief, that the *IDI* accurately assessed their starting point in working with cultural difference.
- Most Important Discovery: The *IDI* is highly effective for discovering how to equip young adults (16-23 years old) for cross-cultural engagement when the entire process is engaged

(orientation, inventory, debrief, development plan implementation). The development plan, which is part of the debriefing, allows participants to focus on practical next steps of expanding their skills for working effectively with differences of all kinds. Participants indicated the importance of the orientation prior to taking the *IDI* and the debriefing which followed (Likert Scale score of 5—strongly agree). Perhaps my most important discovery came in conversation while recruiting participants. For many, this inventory felt like a test. It seemed to raise issues of insecurity and test anxiety. Thus, while it was scored very high by actual participants for its effectiveness, my challenge for using it as a part of my NPO will be developmentally and emotionally preparing participants for this journey in greater self-awareness. Laying the needed groundwork will be critically important.

Prototype 2: NPO Opening Exercise

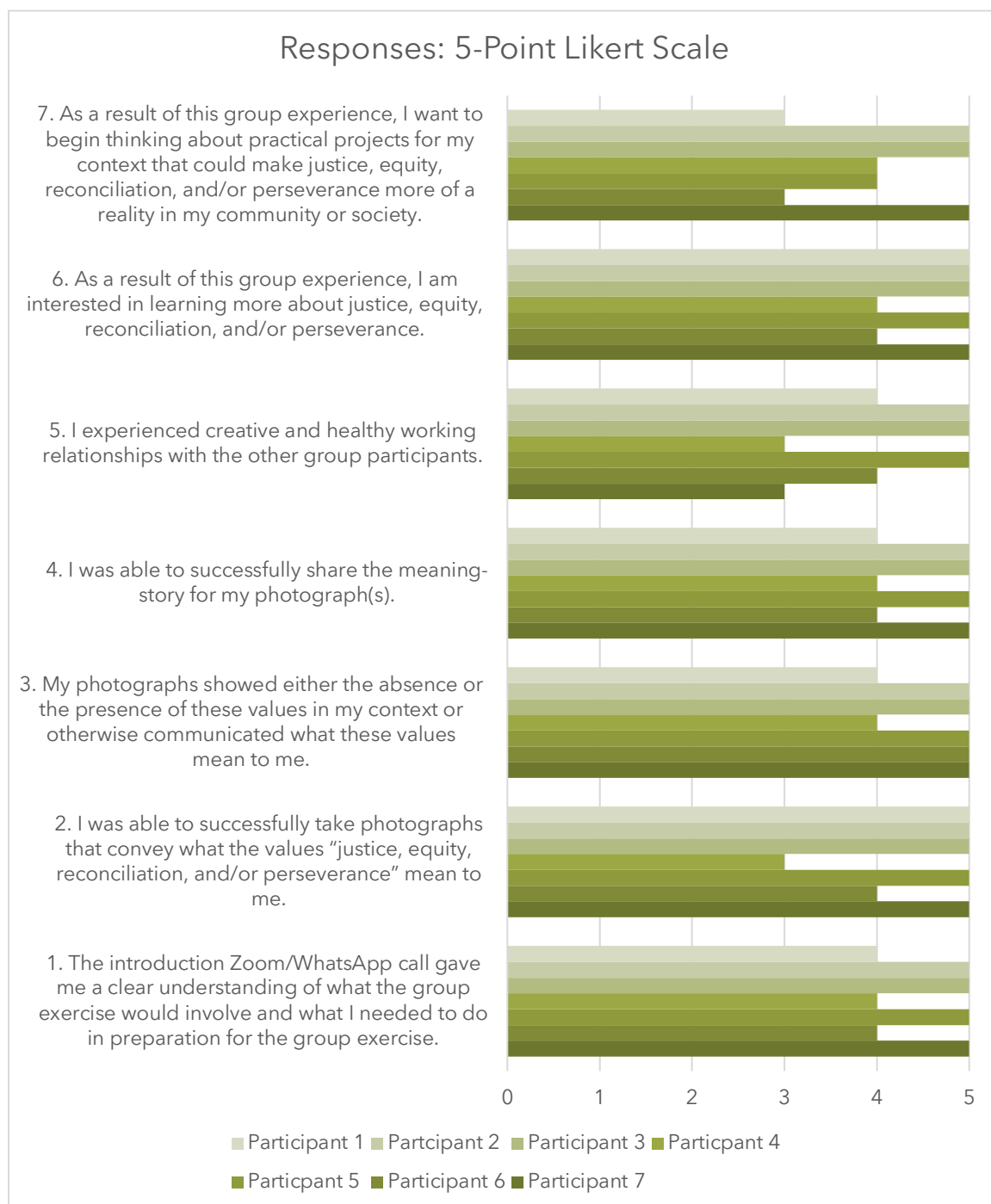
- Prototype Description and Scope: I combined my first (modeled after PhotoVoice) and third (invitation to dream together) napkin pitches to provide a tangible and creative method for dreaming together about the story participants would like to tell regarding their community's just, equitable, reconciled, and/or perseverant future. This low fidelity/narrow scope experiential prototype focused only on the beginning step of this story—inviting participants to share pictures that convey what the words “justice , equity, reconciliation, and/or perseverance” mean to the participants. The pictures could either show the absence or the presence of these values in their contexts or otherwise communicate the meaning of these values to a particular participant. Participants took turns sharing their pictures and how the pictures symbolized one or more of the values guiding this NPO. Through this conversation, participants explored what these values meant to each participant, listened for common understandings, respected different understandings, and developed curiosity and interest to dive deeper into these values and how to make them visible in their contexts through practical projects. Participants

received an orientation to this experience and completed a feedback conversation and questionnaire at the end of the group experience.

- NPO Statement: Grounded in the values of justice, equity, reconciliation, and perseverance, create an effective cross-cultural leadership capacity-building journey equipping young adults (16-23 years old) to develop and implement practical, transformational projects which incarnate these values in their context of Lebanon or Oregon.
- Research Question: Does this opening exercise result in participants beginning to develop healthy, creative working relationships with each other across contexts and result in participants gaining a deeper understanding of and curiosity to learn more about the values foundational to this NPO?
- Assessment Benchmark(s):
 - Participants successfully capture images that convey the values of justice, equity, reconciliation, and/or perseverance.
 - Participants effectively share the meaning-story of how their photos convey these values.
 - Participants successfully begin a positive working relationship with one another through participating in the content of this group exercise.
 - Participants complete a feedback conversation and questionnaire evaluating the orientation experience, picture-taking experience, and picture/values sharing experience. The questionnaire will be a series of Likert-scale questions with concluding narrative questions. The questionnaire will cover what went well, to what degree the exercise helped them begin to engage the stated values, to what degree the exercise helped them begin a healthy and creative working relationship with other participants, what gaps they experienced, and what suggestions they have for

- improving an opening exercise experience. The conversation will consist of open-ended questions inviting participants' feedback.
- This opening exercise will be understood as successful if 90% of the participants rank it 4 or higher on a 5-point Likert scale for effectively and creatively helping them to begin exploring the foundational values of my NPO and developing healthy and creative working relationships with other participants. In addition, the opening exercise will be understood as successful if during the feedback conversation using open-ended questions, participants clearly identify what was most helpful, least helpful, and one change that could improve the exercise.
 - Participant Description: Participants were young adults between the ages of 18-30 from both Oregon and Lebanon. I asked stakeholder organizations to identify potential participants and worked with stakeholder organizations to recruit participants. My goal was to invite 4 individuals from Oregon and 4 individuals from Lebanon to participate, 2 males and 2 females from each location. Four individuals from Oregon participated—2 males and 2 females. One participant from Oregon taped their segment to share with the other participants during the group gathering because they had a family commitment that prevented them from joining. It had already taken several weeks to arrive at a meeting day/time, so rescheduling was not an option. This same individual then viewed the recording of the group conversation and then completed the questionnaire. Three individuals from Lebanon participated—2 males and 1 female. My Lebanese stakeholder organization was not able to identify another female who was able to work with the time commitment required by this prototype.
 - Learning Summary: Facilitating this prototype filled me with positive energy. It was gratifying to see each participant's photos and to listen to their insights. Their creativity in expressing the meaning of justice, equity, reconciliation, and/or perseverance inspired

me. Responses from the 5-point Likert Scale included on the Questionnaire are summarized in the following chart:



- In the narrative responses, participants noted several suggestions to strengthen relationship building:

- meeting several times to get to know each other and each other's context better
- requiring everyone to have their cameras on (though the internet limitations in Lebanon makes this challenging)
- sharing written summaries of one's photos/stories to overcome challenges in hearing each other due to poor internet connections
- sharing videos in addition to photographs to deepen the storytelling.
 - In addition, the narrative responses also indicated how valuable participants found the opportunity to interact with young adults from another part of the world.
 - "There was an interaction between each other even though we don't[sic] know each other."
 - "I appreciated the way that people found similar themes from very different surroundings."
 - "I found it helpful that everyone was open, honest, and vulnerable with the group despite not knowing each other."
 - Regarding what was least helpful or interesting about the experience, only technology glitches were raised. Overall, participants found the experience to be very helpful and interesting.
- Most Important Discovery: This was a successful opening exercise. To increase its effectiveness, it needs to be embedded in a sequence of exercises that allow participants to get to know each other and each other's contexts. It is evident from the feedback that the experience generated energy and interest in taking next steps in understanding the dynamics of justice, equity, reconciliation, and perseverance and their implications for developing practical interventions appropriate to each participant's context.

Prototype 3: Mental Health Areas of Concern Questionnaire

- Prototype Description and Scope: This prototype was a low fidelity/narrow scope questionnaire aimed at more clearly identifying the areas of mental health of highest priority to the age cohort of my NPO. The questionnaire consisted of six questions. The

questionnaire was delivered and returned by email or in person. A brief verbal orientation was shared along with the questionnaire.

- NPO Statement: Grounded in the values of justice, equity, reconciliation, and perseverance, create an effective cross-cultural leadership capacity-building journey equipping young adults (16-23 years old) to develop and implement practical, transformational projects which incarnate these values in their context of Lebanon or Oregon.
- Research Question: Which mental health issues inhibit young adults (16-23 years old) from positively impacting their society through the practice of justice, equity, reconciliation, and perseverance?
- Assessment Benchmark(s):
 - Participants successfully complete the Mental Health Areas of Concern Questionnaire.
 - At least three common areas of concern are identified by participants.
- Participant Description: Participants were young adults between the ages of 18-28 from both Oregon and Lebanon. I asked stakeholder organizations to identify potential participants and worked with stakeholder organizations to recruit participants. I invited 4 individuals from Oregon and 4 individuals from Lebanon to participate, 2 males and 2 females from each location. My Oregon stakeholder organization affirmed the importance of this prototype content and asked, in addition to the two individuals who gave a formal response to the questionnaire, for the other young adults who participate in their program to also give me their informal feedback. I gained some invaluable insights from another 11 individuals giving informal feedback.
- Learning Summary: The primary mental health areas of concern identified by participants that could inhibit young adults (16-23 years old) from positively impacting their society through the practice of justice, equity, reconciliation, and perseverance included:

depression, anxiety, low self-esteem, low sense of agency, and social media induced isolation. Participants also noted an unmet need to belong combined with pressure to fit in that is amplified by social media, a lack of purpose or feeling lost, the need to take into account the social demographic/economic context of participants, the need to recognize that all young adults may not be ready to participate in the work of my NPO while at the same time noting that my NPO could offer young adults a sense of meaning/purpose, and the need to be patient/gentle with young adults as they can be fragile.

- Most Important Discovery: Mental health dynamics will need to be addressed in my most viable prototype. My biggest take-away from reading through both the formal and informal feedback: there are many pressures and stresses in the lives of young adults today that have manifold and diverse impacts. The leadership capacity-building initiative I develop will need to stay mindful of this reality, integrate resiliency skills training and self-awareness into the journey, and work with outside resource people and referral sources as needed.

BACKGROUND RESEARCH ESSAY ON THE EMERGING SOLUTION

My Design Research Plan background research essay on my emerging solution focused on crucial gaps in my research I needed to explore as I moved forward with my prototypes. I identified and examined three areas: developing the intercultural competency component of my NPO, expanding my understanding of the values guiding my NPO, and exploring the role of mental health in my NPO. Now, having tested my prototypes, I believe these areas of research already undertaken will contribute to the content of my Most Viable Prototype (MVP).

This current background research essay on my emerging solution will focus on the developmental processes I will need to address as I develop the structure of my MVP. Based on the feedback I received through the prototypes I tested, the structure will need to consider and engage several intersectional key processes—developing a community of belonging, developing an

initiation journey that supports the cultivation of positive self-identity and agency, and developing a capacity-building process that fosters perseverance and nurtures a desire and hunger to learn and implement the content of my NPO.

Richard Rohr refers to this developmental work as first half of life tasks that are especially critical for my NPO's age cohort to successfully navigate in order to live a generative second half of life.¹⁵⁶ Forming a strong sense of self-identity and receiving positively recognized accomplishment are first half of life tasks. He argues that healthy identity and agency are best cultivated in the context of community and belonging where appropriate boundaries exist, safety to fail and learn from those failures is encouraged, and a reasonable degree of order and consistency prevails. My previous study and experience in the field of Marital and Family Therapy supports Rohr's conclusions.

Participants in Prototype 3 (Mental Health) frequently observed of their peers a lack of purpose, a feeling of lostness, and a dearth of agency. They noted that young adults frequently feel isolated, depressed, anxious, stressed, and insecure. David Brooks, a conservative American political and cultural commentator, recently spoke to these issues:

I have spent the week researching the question, why is it that we seem to have an endless supply of young men who think it's heroic to shoot innocent people? And I learned several things. One is, a lot of us think it's mental health problems, but that's kind of misleading, because the vast majority of the young men who do this do not have mental health problems. It's their circumstances, not any illness. They share frequently some abuse in their past. They often share the idea that they were invisible at school, no one knew them, they felt like they had no friends, extreme social isolation, extreme inwardness. And then they go through a suicidal [*sic*] – and I'm struck by how the experts say this mass killing is in a weird way akin to suicide. They want to end their lives, but they want to do it in a way that will get them recognized, known. And then guns play a role in their psychology. I think the act of being photographed with guns, suddenly, they feel powerful, and they feel they have set a plan in motion. They tell themselves a heroic story about themselves.

¹⁵⁶ Richard Rohr. *Falling Upward: A Spirituality for the Two Halves of Life*. 1st ed. (San Francisco: Jossey-Bass, 2011), xiii, 4-5.

They're defending something... We have had a fraying social fabric, fraying social capital; 54 percent of Americans say no one knows them well. The number of people who say they have no close friends has quadrupled over the last several decades. There's something going on in the society, which is a relational breakdown. And the guns – I don't want to minimize the importance of having 400 million guns in this country. But I also don't want to minimize the fact that, at some deep level, we have a society that is extremely cruel on young people. The National Institutes of Mental Health had a study that came out maybe two months ago. They said to high school students, do feel persistently hopeless and depressed? It was 26 percent like 20 years ago. It was 36 before COVID. It's 45 now.¹⁵⁷

I quote him at length because he describes so poignantly the deep sense of crisis facing young adults today. His context is the United States. But participants from Lebanon in Prototype 3 identified similar concerns as they observed peers in their context. These disturbing observations underscore the urgency of developing a community of belonging, developing an initiation journey that supports the cultivation of positive self-identity and agency, and developing a capacity-building process that fosters perseverance and nurtures a desire and hunger to learn and implement the content of my NPO as part of my MVP.

Researchers point to several factors that foster these developmental processes. These factors are rooted in a person's formative childhood experiences. Family is the first community of belonging we all experience. It influences our learning process. Ted Fleming is a researcher in the field of transformative learning theory. As I summarized in my Fall 2021 Syntopical Essay written for Dr. Jason Clark, transformative learning encompasses how a person becomes aware of their unquestioned assumptions and searches for new more adequate assumptions to guide their actions.¹⁵⁸ According to Fleming, "transformative learning involves changing frames of

¹⁵⁷ "Brooks and Capehart on Gun Violence and Abortion Access." 2022. PBS NewsHour. July 8, 2022. <https://www.pbs.org/newshour/show/brooks-and-capehart-on-gun-violence-and-abortion-access>. Transcript accessed 2022-07-09 14:20:10.

¹⁵⁸ Ted Fleming. "Attachment Theory and Transformative Learning: Rethinking the Origins of Meaning Making." (paper presented at the XIII Biennial Transformative Learning Conference, Teachers College Columbia University, New York, USA, November 7-10, 2018), 4.

reference.”¹⁵⁹ Frames of reference are initially formed through unquestioned assumptions.¹⁶⁰ Fleming’s contribution to transformative learning theory is identifying how initial frames of reference develop. For this he draws upon John Bowlby’s attachment theory work and makes the connection that “attachment patterns and internal working models [IWMs] [as understood by Bowlby], originating in childhood, are frames of reference as understood by [Jack] Mezirow [founder of transformative learning theory].”¹⁶¹ He continues,

“The process of growing up is at least partly the process of developing organizations of meanings. The activity of adult learning involves the process of changing these organizations of meaning. But transformative learning theory adds a critical dimension by emphasizing how these organizations of meaning are transformed by critical reflection on taken for granted assumptions.”¹⁶²

Fleming later comments, “According to Mezirow, the process of transforming a frame of reference commences with a disorienting dilemma and concludes with a reintegration into community with a new set of assumptions.”¹⁶³

These two factors—the role played by critical reflection in the process of developing new assumptions of meaning/frames of reference and the role played by a disorienting dilemma and subsequent reintegration into community—will both be critical components of how I go about developing a community of belonging, developing an initiation journey that supports the cultivation of positive self-identity and agency, and developing a capacity-building process that fosters perseverance and nurtures a desire and hunger to learn and

¹⁵⁹ Ibid., 1.

¹⁶⁰ Ibid., 4

¹⁶¹ Ibid.

¹⁶² Ibid.

¹⁶³ Ibid.

implement the content of my NPO as part of my MVP. It will also be helpful to further explore the relationship between frames of reference and world view as it relates to developing intercultural competency skills as a component of my MVP. The role played by critical reflection and a disorienting dilemma in cultivating a new, transformed, or expanded worldview will be a key element to include.

Steven Bouma-Prediger and Brian Walsh offer another layer of analysis to this developmental issue of disorientation/reorientation and the role played by belonging to a community, a home.¹⁶⁴ They say, "To be 'home' is to experience some place as 'primal,' as first, as a place to which one has a profound sense of connection, identity, and even love. To be 'emplaced' is to have a point of orientation. Homelessness, then, is a matter of profound and all-pervasive displacement. Homelessness is a matter of 'placelessness.'"¹⁶⁵

They go on to describe displacement. For Bouma-Prediger and Walsh, displacement of course includes that which is experienced by expatriates, refugees, stateless peoples, migrant workers, and those forced from their homes by violence and economic collapse.¹⁶⁶ This is the kind of displacement most easily seen and recognized by my stakeholders in the Middle East. However, Bouma-Prediger and Walsh also identify a type of post-modern displacement that results from the highly commodified existence of the business class and their families. They describe this existence as "...placeless and lonely anonymity"—a type of emotional displacement and lostness.¹⁶⁷ The feedback received from my Oregon-based stakeholders indicates it is not only the business class

¹⁶⁴ Steven Bouma-Prediger and Brian J. Walsh. 2008. *Beyond Homelessness: Christian Faith in a Culture of Displacement*. Grand Rapids, Michigan: William B. Eerdmans Publishing Company.

¹⁶⁵ Ibid., 4.

¹⁶⁶ Ibid., 7.

¹⁶⁷ Ibid., 8.

who experience this type of displacement. It is also high school and university aged young adults who experience this. My Lebanon-based stakeholders' feedback suggests this type of displacement, fueled by social-media induced isolation and the break-down of their in-person social networks, is increasingly a concern for them as well.

To address displacement, Bouma-Prediger and Walsh argue that memory and remembering are crucial to becoming 'placed' again. "Without memory there can be no vision, and without memory of home, there can be no longing for homecoming....The path to redemption, the path back home, back to [one's] geographical, emotional, moral, and familial 'place' is a path of remembering."¹⁶⁸ It is especially important that this journey includes even the "...brokenness of the past, the painful and even home-destroying memories..." because only then can the remembering become reparative.¹⁶⁹ They add, "Forgetfulness closes down both the past and the future, thereby paralyzing the present."¹⁷⁰ They quote Elie Wiesel to drive home their point: "...one who forgets forgets everything, including the roads leading homeward. Forgetting marks the end of human experience, and of longing too."¹⁷¹

In Lebanon, in relation to the Civil War of 1975-1990, one can see the consequences to an entire society when there is a systemic commitment to not discussing the past. Today's calamity of economic collapse and political ineffectiveness are the presenting problems of this forgetfulness, while the silent effects on individual and communal mental health impacts continue to crescendo. In a USA context, a parallel issue of systemic forgetfulness and the need to remember can be seen

¹⁶⁸ Ibid., 9-10.

¹⁶⁹ Ibid., 8.

¹⁷⁰ Ibid., 9.

¹⁷¹ Ibid., quoting from Elie Wiesel, "Longing for Home," in Leroy S. Rouner, ed., *The Longing for Home*, (Notre Dame, IN: University of Notre Dame Press, 1966), 24-25.

in the country's tensions around how to discuss the United States slaveholding past and its continuing reverberations in the present. The displacement journeys of individuals take place within these society-wide contexts of forgetfulness.

The authors then begin to address the challenging issue of what narrative can best aid an individual or community on this journey of remembering. They note, "Humans are incurable storytellers, and our stories seem to be preoccupied with home...[but] not all narratives are created equal...some memories or myths serve to legitimate genocidal homelessness, while others are too broken ever to provide enough vision and hope for restorative homemaking."¹⁷² When memories and visions are in conflict with one another, the result is "...conflicting understandings of home and what it means to have a 'place' in the world."¹⁷³

My MVP will need to take up this challenge of creating space and offering a supportive structure for participants to begin exploring their stories and memories of home and place in the world as they gain more self-aware insight into the frames of reference that influence their assumptions about themselves, others, their respective societies, and their visions for the future. I will need to create a process that allows participants to consider how the various narratives that surface in their collective journey of growing self-awareness aid them, or not, in developing a community of belonging. Joseph Campbell's research in *The Hero with a Thousand Faces*, provides a rich source for the exploration of mythology, the hero's journey, and what I have come to call "the individual-communal-divine dance."¹⁷⁴ Including his material in an accessible way may provide participants with a way to name and recognize their own narrative and connect it with the larger

¹⁷² Ibid., 11.

¹⁷³ Ibid., 12.

¹⁷⁴ Joseph Campbell. *The Hero with a Thousand Faces*. 3rd ed. Bollingen Series XVII. (Novato, CA: New World Library, 2008).

human story. Bouma-Prediger and Walsh offer a powerful exegesis of the biblical narrative. They convincingly argue that in its themes of initial homemaking, ensuing home-breaking, and ultimate home-remaking human beings can discover and experience a narrative and God that/who sustains one's vision and hope for restorative homemaking.¹⁷⁵ In my MVP I will want to explore how to approach inviting participants to explore this biblical narrative in a way that also communicates respect for their particular faith, spiritual-but-not-religious, secular, or agnostic/atheist practice.

Returning to the concern that all narratives are not created equal and that the journey of remembering necessarily needs to include the brokenness of the past, my MVP will also need to create a space for equipping participants with the tools necessary to recognize when their past narratives are beginning to overwhelm their capacities to respond. This is the point when trauma occurs.¹⁷⁶ The American Psychological Association defines trauma as the "...emotional response to a terrible event...."¹⁷⁷ Bessel Van der Kolk expands on this definition in his research: "Being traumatized means continuing to organize your life as if the trauma were still going on—unchanged and immutable—as every new encounter or event is contaminated by the past."¹⁷⁸ Peter Levine and Maggie Kline add further detail in their research on how the brain responds to trauma.¹⁷⁹ Describing the "Triune Brain," they comment: "Humans have...three brains functioning together as

¹⁷⁵ Bouma-Prediger and Walsh, 14-28.

¹⁷⁶ David Hooker, "Becoming a Trauma-Informed Community" (webinar, Presbyterian Mission Agency Staff Training, Louisville, KY, April 20, 2022).

¹⁷⁷ "Trauma and Shock," American Psychological Association, accessed July 14, 2022, <https://www.apa.org/topics/trauma>.

¹⁷⁸ Bessel A. Van der Kolk. *The Body Keeps the Score: Brain, Mind and Body in the Healing of Trauma*. (New York, NY: Penguin Books, 2015), 53.

¹⁷⁹ Peter A. Levine and Maggie Kline. *Trauma through a Child's Eyes: Awakening the Ordinary Miracle of Healing*. (Berkeley, Calif: North Atlantic Books, 2006).

one mind...that...ideally...work in harmony.”¹⁸⁰ The neocortical, thinking brain communicates with the language of words. The mammalian emotional brain communicates with the language of feelings. The reptilian primitive brain communicates with the language of sensation. Of the three languages, the one most unfamiliar to the majority of individuals is the language of sensation and sensation-based feeling. It is this language that is activated “...when in danger or when we meet a change in the environment.”¹⁸¹ It is this language that is activated when trauma occurs.¹⁸²

During time spent with my stakeholders in Oregon, I had the opportunity to observe a workshop being conducted to introduce young adults to trauma resiliency skills. These are skills and practices that begin to help children, young adults, and adults learn to understand, respect, and interpret the language of sensation within them when trauma occurs. As their skill in interpretation improves, participants can implement biology-based interventions that allow them to moderate their sensations, moving them from a high zone of anxiety or a low zone of depression to a moderate zone where they are no longer overwhelmed by the sensations of trauma—whether remembered trauma or new trauma. In the moderate zone, it becomes possible to once again access and productively utilize the languages of words and feelings.¹⁸³ The content of this workshop demonstrated how participants in my MVP might be equipped with the tools they need to recognize when their past narratives are beginning to overwhelm their capacities to respond, and thus develop their capacity to better navigate trauma as they create a new narrative for

¹⁸⁰ Ibid., 86.

¹⁸¹ Ibid., 88.

¹⁸² Ibid., 4-5.

¹⁸³ Scott Parker, “Introduction to the Trauma Resiliency Model” (workshop, Ike’s Café Staff Training, Salem, OR, February 23, 2022).

fostering a community of belonging. These skills contribute to development and practice of perseverance.

The rituals of initiation also have a constructive role to play in the journey of creating a new narrative for developing a community of belonging, a journey of reorganization and reorientation of self. Robert Moore has studied initiation rituals from various cultures and traditions.¹⁸⁴ He gives special attention to the importance of masculine initiation rites and relates them to the feminine initiation journey.¹⁸⁵ His insights engage Brooks' concluding remarks during his PBS NewsHour interview: "But...[the gun violence carried out by young men is] a sign of some sort of relational breakdown that I confess I don't understand."¹⁸⁶ Moore acknowledges this breakdown, offering both a constructive path forward and a warning: "...our species has evolved to the point where we either must continue to provide conscious, creative, and responsible rituals of life that serve the maturation and healing of all its people, or face the alternative of unconscious and destructive participation in rituals of personal, social, and global death."¹⁸⁷

His chapter on regenerative transformative space will be of particular help in developing my MVP. Here he discusses three critical components that emerge from pre-modern rituals of initiation and are present, even if not recognized, in the regenerative transformative space of therapeutic work: submission, containment, and enactment.¹⁸⁸ By submission he means voluntary consent to participate in the journey and to follow the rules of the journey—whether the therapeutic

¹⁸⁴ Robert L. Moore and Max J. Havlick. *The Archetype of Initiation: Sacred Space, Ritual Process, and Personal Transformation: Lectures and Essays*. (Philadelphia: Xlibris Corp, 2001).

¹⁸⁵ Ibid., 191-192.

¹⁸⁶ "Brooks and Capehart on Gun Violence and Abortion Access." 2022.

¹⁸⁷ Moore and Havlick, 15.

¹⁸⁸ Ibid., 57ff.

journey or a religious pilgrimage journey, or in my case, the MVP journey.¹⁸⁹ Containment is the structure or environment that will hold the participants and give to them a secure space in which they can explore all the contours of their past narratives and newly forming narrative.¹⁹⁰ Enactment is the journey of trying on or practicing the new—new ways of engaging difference, new patterns of self-awareness, new skills. This is done in a safe place, where the skill of learning from failures can be practiced, before the new is taken out into the world.¹⁹¹ Our “Design-Discover-Deliver” project process is one way of actualizing Moore’s components. My MVP will be another way of doing so.

The editors of *Betwixt & Between: Patterns of Masculine and Feminine Initiation* offer additional insights through a collection of researchers investigating the key liminal, threshold transition times human beings must navigate—young adulthood, mid-adulthood, and older adulthood.¹⁹² Louise Carus Mahdi, one of the editors, quotes Eric Neumann in her introduction:

...in modern man [where] collective rites no longer exist, and the problems relating to these transitions devolve upon the individual, his responsibility and understanding are so overburdened that psychic disorders are frequent. This is the case not only in childhood, but also in puberty, in marriage and mid-life, at the climacteric, and in the hour of death. All these stages in life were formerly numinous points at which the collectivity intervened with its rites; today they are points of psychic illness and anxiety for the individual, whose awareness does not suffice to enable him to live his life.¹⁹³

The feedback from my stakeholders in Prototype 3 certainly resonates with Neumann’s conclusions. These stakeholders are experiencing the psychic illness, disorders, and anxiety that Neumann

¹⁸⁹ Ibid., 61.

¹⁹⁰ Ibid., 64.

¹⁹¹ Ibid., 67.

¹⁹² Louise Carus Mahdi, Steven Foster, and Meredith Little, eds. *Betwixt & between: Patterns of Masculine and Feminine Initiation*. (La Salle, Ill: Open Court, 1987).

¹⁹³ Ibid., x, quoting from Eric Neumann. *The Child: Structure and Dynamics of the Nascent Personality*. (New York: Putman, 1973), 186.

notes. Developing an initiation process as part of the structure of my MVP will be instrumental to addressing this critical aspect.

Another dimension to developing an initiation journey that supports the cultivation of positive self-identity and agency and to developing a community of belonging will include facilitating space for participants to increase their capacities for what Brené Brown calls “meaningful connection.” She says, “Cultivating meaningful connection is a daring and vulnerable practice that requires **grounded confidence, the courage to walk alongside others, and story stewardship** [sic for bolded text].”¹⁹⁴ She offers specific skill sets to develop each of these three areas and frames those skill sets in the context of helping practitioners to also recognize practices that can defeat this goal. For example, one skill in developing grounded confidence is practicing courage. Choices that can defeat practicing courage include what she calls the “near enemy” of defaulting to “everything is fine” or the “far enemy” of “choosing armor or comfort over courage.”¹⁹⁵ Near enemy choices are often more difficult to recognize in oneself than far enemy choices—those choices that obviously disconnect us from each other. Near enemy choices are “...imposters that can look and feel like cultivating closeness—that sabotage relationships and leave us feeling alone and in pain.”¹⁹⁶

All the above will hinge on developing a capacity-building process that fosters perseverance and nurtures a desire and hunger to learn and implement the content of my NPO as part of my MVP. The field of active learning seems to hold the most promise for how to approach this goal. According to the Cambridge Assessment-International Education website, this approach

¹⁹⁴ Brené Brown. *Atlas of the Heart: Mapping Meaningful Connection & the Language of Human Experience*. (New York: Random House, 2021), 254.

¹⁹⁵ Ibid., 256.

¹⁹⁶ Ibid., 254.

assumes that learning is developmental in nature.¹⁹⁷ Cynthia J. Brame adds that active learning, when used in the context of a cooperative learning group, encourages participants to think and solve problems beyond their current developmental level¹⁹⁸ Rooted in the theory of constructivism, active learning is a journey of making meaning. Constructivism intersects with two other schools of thought—sensemaking theory¹⁹⁹ and transformative learning theory.²⁰⁰ As I develop my MVP, I will further explore this intersection and its contribution to the capacity building process I will be creating. The following characteristics of active learning provide promise for the MVP I am developing. Active learning promotes becoming a life-long learner, encourages self-agency for success, engages intellectual curiosity and excitement, encourages persistence in the face of challenges, and nurtures resiliency.²⁰¹

The capacity-building process I develop through the lens of active learning will also need to engage cross-cultural dynamics. Craig Ott's work, *Teaching and Learning Across Cultures*, will be of great help.²⁰² He says, "Our culturally colored glasses influence the very definitions of what we mean when we speak of teaching and learning."²⁰³ My potential use of the active learning

¹⁹⁷ "Getting Started with Active Learning," Cambridge Assessment–International Education, Accessed July 15, 2022, <https://www.cambridge-community.org.uk/professional/development/gswal/index.html>.

¹⁹⁸ "Active Learning," Cynthia J. Brame, Accessed July 15, 2022, <https://cft.vanderbilt.edu/wp-content/uploads/sites/59/Active-Learning.pdf>.

¹⁹⁹ Jean A. Patterson. 2009. "Organisational [sic] Learning and Leadership: On Metaphor, Meaning Making, Liminality and Intercultural Communication." *International Journal of Learning and Change* 3, no. 4: 382–93.

²⁰⁰ Ted Fleming, Alexis Kokkos, and Fergal Finnegan, eds. *European Perspectives on Transformation Theory*. (Cham, Switzerland: Palgrave Macmillan, 2019).

²⁰¹ "Getting Started with Active Learning" and "Active Learning | Active Participation in Early Years," Twinkl, Accessed July 15, 2022, <https://www.twinkl.com/teaching-wiki/active-learning>.

²⁰² Craig Ott. *Teaching and Learning across Cultures: A Guide to Theory and Practice*. (Grand Rapids, Michigan: Baker Academic, a division of Baker Publishing Group, 2021).

²⁰³ Ibid., 11.

pedagogy will need to be examined in light of this insight. There are important distinctions between USA based values of learning and Middle Eastern based values of learning. These are explored in Perry Shaw, César Lopes, Joanna Feliciano-Soberano, and Bob Heaton's volume, *Teaching Across Cultures: A Global Christian Perspective*.²⁰⁴ Ott's guide also explicates the important dimensions of world view, social hierarchy, individualism, and collectivism.²⁰⁵ In my current work, I serve on the Board of Trustees for two higher education institutions in Lebanon. My observation is that in Lebanon, many students experience a hybrid of teaching styles that represent both Western and Middle Eastern models of learning. Many young adults move fluidly between Western and Middle Eastern mindsets. It will be important in my MVP to create space for participants' self-reflection on these and other dimensions.

Finally, as I develop this capacity-building process, I want to stay mindful of several key questions raised by Shaw et.al. and adapted to my NPO/MVP. First, "...the primary function of the gospel is transformation."²⁰⁶ In what I create through my MVP, "...what transformational difference will [this experience] make in the lives of my [participants] and those to whom they [relate]?"²⁰⁷ Second, how does my MVP further "...God's broader purposes?"²⁰⁸ Third, how can I encourage every interaction with my participants to be an opportunity for learning and growth?²⁰⁹ And finally, to facilitate deep learning, how is the process I am developing, and the content in that process,

²⁰⁴ Perry Shaw, César Lopes, Joanna Feliciano-Soberano, and Bob Heaton, eds. *Teaching across Cultures: A Global Christian Perspective*. ICETE Series. (Carlisle: Langham Global Library, 2021).

²⁰⁵ Ott, Chapters 8, 9, and 10.

²⁰⁶ Shaw et.al., 47.

²⁰⁷ Ibid.

²⁰⁸ Ibid., 48.

²⁰⁹ Ibid., 49.

addressing two key questions participants will likely have: does it make sense and does it have meaning in and for my life journey?²¹⁰ To accomplish this, I must stay engaged with my participants in order to more deeply understand their life concerns, questions, and areas of interest for skill development within the focus of my NPO.²¹¹

MVP (MOST VIABLE PROTOTYPE)

Based on what I learned from my prototyping and background research, my Most Viable Prototype will be as follows. Grounded in the values of justice, equity, reconciliation, and perseverance, I will prototype an outline with example elaborated sections for developing an effective cross-cultural leadership capacity-building journey for young adults (16-23 years old). The outline will frame an active learning staged developmental journey that incorporates insights from initiation rites that support the cultivation of positive self-identity, meaningful connection with others, and agency. The journey will include the processes of developing a community of belonging, changing frames of reference, addressing the development of trauma resiliency skills, nurturing a desire and hunger to learn, and integrating skills for working effectively with cultural difference. This journey will be in service of equipping young adults with the vision and skills to develop and implement practical, transformational projects which incarnate the gospel values of justice, equity, reconciliation, and perseverance in their context of Lebanon or Oregon.

Prototyping an outline with example elaborated sections will give me the opportunity to create a comprehensive capacity-building journey and test the proposed journey with stakeholders

²¹⁰ Perry Shaw. *Transforming Theological Education: A Practical Handbook for Integrative Learning*. (Carlisle: Langham Monographs, 2014), 165.

²¹¹ Ibid., 167.

for final adjustments and revisions. My final project will serve as the basis for developing a non-governmental agency to shepherd and sustain the implementation of my project.

My stakeholders have helped me more deeply appreciate the multiple layers that need to be addressed to create a meaningful and transformative cross-cultural leadership capacity-building journey for young adults. They have shared with me both their places of pain and fear and some of their hopes and excitement to be a part of meaningful impact in their communities. I hope to develop a journey that honors and respects their individual and collective starting point. I hope as well to develop a journey that challenges them to deeply cultivate their self-awareness and to develop a set of life skills that will launch them into multiple generative and transformational seasons over the course of their adult life. Finally, I hope to develop a journey that will result in a community of belonging that supports one another in the work of developing and implementing practical, transformational projects which incarnate the gospel values of justice, equity, reconciliation, and perseverance in their contexts of Lebanon or Oregon.

WORKING BIBLIOGRAPHY

See Combined Project Portfolio Bibliography.

APPENDICES

FIGURE 22: PROTOTYPE ONE--INTERCULTURAL DEVELOPMENT INVENTORY QUESTIONNAIRE

Intercultural Development Inventory: Survey of Participant Experience

You have just participated in being introduced to, taking, and being debriefed on your outcomes from completing the *Intercultural Development Inventory (IDI)*. Please respond to the following questions so that I may better understand your experience and evaluate the effectiveness of this tool for discovering how to equip young adults (16-23 years old) for cross-cultural engagement as they transform society through the practice of justice, equity, reconciliation, and perseverance. Please mark or circle the number that best indicates your experience.

1. The introduction Zoom/WhatsApp call gave me a clear understanding of what the *IDI* is, how to access the *Inventory* to complete it, and what the debriefing call would include.

Strongly Disagree	Disagree	Not Sure	Agree	Strong Agree
1	2	3	4	5

2. I was able to easily access the *IDI* Questionnaire through the provided link.

Strongly Disagree	Disagree	Not Sure	Agree	Strong Agree
1	2	3	4	5

Once we got the password difficulty resolved, it was very easy to log in and access the questionnaire. It would be helpful to know how many questions the questionnaire has beforehand. It would also be helpful to get a sample question or two ahead of time, so that the person can think about what kinds of questions they will be asked, and what to expect.

3. I could easily understand the *IDI* Questionnaire while taking it.

Strongly Disagree	Disagree	Not Sure	Agree	Strong Agree
1	2	3	4	5

It would have been helpful to have some examples in the questionnaire of situations that the question is talking about, but this might be too difficult and make the focus too narrow because there are so many varieties of difference. It might be helpful to prompt the person to think about or imagine a situation where they experienced a situation with difference in their life, and then to answer questions about that situation. Maybe the person would be helped by identifying areas of difference they face in their life ahead of time, so they can easily think of those areas when they're answering questions. Maybe it would be helpful to mention various types of difference, rather than the stark differences that first come to mind, and how those are also valid in considering as we answer the questions. I struggled to identify the areas of difference.

4. The debriefing call helped me to understand how I currently work with people who have a culture different from my own.

Strongly Disagree	Disagree	Not Sure	Agree	Strong Agree
1	2	3	4	5

5. The debriefing call helped me to develop a plan for further developing my intercultural skills.

Strongly Disagree	Disagree	Not Sure	Agree	Strong Agree
1	2	3	4	5

6. I intend to implement one of the steps in my plan for further developing my intercultural skills.

Strongly Disagree	Disagree	Not Sure	Agree	Strong Agree
1	2	3	4	5

I plan to start by examining my own culture and worldview to get a firm grasp on that. From there, I want to learn more about diverse cultures and worldviews, both those that I interact with frequently and those that are more distant to my current life.

7. I would recommend using the IDI for discovering how to equip young adults (16-23 years old) for cross-cultural engagement.

Strongly Disagree	Disagree	Not Sure	Agree	Strong Agree
1	2	3	4	5

I think it is helpful, but it wouldn't be helpful without a good introduction and a good debriefing. It needs context and discussion. I think that I would have answered more thoughtfully if I'd had a broader scope of culture and difference. I do think that it was a good representation of how I interact with the ideas of difference right now. At that time I was not thinking about the scope of differences, obvious and subtle, and so it was an accurate snapshot of how I interacted with difference and how much it was or was not on my conscious radar. I appreciated the opportunity to learn more.

Intercultural Development Inventory: Survey of Participant Experience

You have just participated in being introduced to, taking, and being debriefed on your outcomes from completing the *Intercultural Development Inventory (IDI)*. Please respond to the following questions so that I may better understand your experience and evaluate the effectiveness of this tool for discovering how to equip young adults (16-23 years old) for cross-cultural engagement as they transform society through the practice of justice, equity, reconciliation, and perseverance. Please mark or circle the number that best indicates your experience.

1. The introduction Zoom/WhatsApp call gave me a clear understanding of what the *IDI* is, how to access the *Inventory* to complete it, and what the debriefing call would include.

Strongly Disagree	Disagree	Not Sure	Agree	Strong Agree
1	2	3	4	5

2. I was able to easily access the *IDI* Questionnaire through the provided link.

Strongly Disagree	Disagree	Not Sure	Agree	Strong Agree
1	2	3	4	5

3. I could easily understand the *IDI* Questionnaire while taking it.

Strongly Disagree	Disagree	Not Sure	Agree	Strong Agree
1	2	3	4	5

4. The debriefing call helped me to understand how I currently work with people who have a culture different from my own.

Strongly Disagree	Disagree	Not Sure	Agree	Strong Agree
1	2	3	4	5

5. The debriefing call helped me to develop a plan for further developing my intercultural skills.

Strongly Disagree	Disagree	Not Sure	Agree	Strong Agree
1	2	3	4	5

6. I intend to implement one of the steps in my plan for further developing my intercultural skills.

Strongly Disagree	Disagree	Not Sure	Agree	Strong Agree
1	2	3	4	5

7. I would recommend using the *IDI* for discovering how to equip young adults (16-23 years old) for cross-cultural engagement.

Strongly Disagree	Disagree	Not Sure	Agree	Strong Agree
1	2	3	4	5

FIGURE 23: PROTOTYPE TWO—PHOTOGRAPH SHARING OPENING EXERCISE QUESTIONNAIRE

Photograph Sharing Opening Exercise: Questionnaire of Participant Experience

You have just participated in being introduced to and participating in a group photograph sharing exercise that explored the values of justice, equity, reconciliation, and perseverance. Please respond to the following questions so that I may better understand your experience and evaluate the effectiveness of this opening exercise for developing healthy, creative working relationships among participants across contexts and for helping participants gain a deeper understanding of and curiosity to learn more about justice, equity, reconciliation, and perseverance—both as values and tangible practices.

Please mark or circle the number that best indicates your experience.

1. The introduction Zoom/WhatsApp call gave me a clear understanding of what the group exercise would involve and what I needed to do in preparation for the group exercise.

Strongly Disagree	Disagree	Not Sure	Agree	Strong Agree
1	2	3	4	5

Agree: 3

Strongly Agree: 4

2. I was able to successfully take photographs that convey what the values “justice, equity, reconciliation, and/or perseverance” mean to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strong Agree
1	2	3	4	5

Agree: 1

Strongly Agree: 5

Not Sure: 1

3. My photographs showed either the absence or the presence of these values in my context or otherwise communicated what these values mean to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strong Agree
1	2	3	4	5

Agree: 2

Strongly Agree: 5

4. I was able to successfully share the meaning-story for my photograph(s).

Strongly Disagree	Disagree	Not Sure	Agree	Strong Agree
1	2	3	4	5

Agree: 3

Strongly Agree: 4

5. I experienced creative and healthy working relationships with the other group participants.

Strongly Disagree	Disagree	Not Sure	Agree	Strong Agree
1	2	3	4	5

Agree: 2

Strongly Agree: 3

Not Sure: 2

6. As a result of this group experience, I am interested in learning more about justice, equity, reconciliation, and/or perseverance.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

Agree: 2

Strongly Agree: 5

7. As a result of this group experience, I want to begin thinking about practical projects for my context that could make justice, equity, reconciliation, and/or perseverance more of a reality in my community or society.

Strongly Disagree	Disagree	Not Sure	Agree	Strong Agree
1	2	3	4	5

Agree: 2

Strongly Agree: 3

Not Sure: 2

8. What did you find most helpful or most interesting about the group experience?

That we were able to share our stories for people from the other side of the world.

I found it helpful that everyone was open, honest, and vulnerable with the group despite not knowing each other.

I thought it was cool to hear other people's perspectives on the words, also hearing people from across the world it was a definite culture shock.

It was interesting to learn different views of life.

This experience helped me interact with people who are mostly strangers to me but show them my understanding of the values stated in the exercise and how I can see them in my daily life

There was an interaction between each other even though we don't know each other

I appreciated the way that people found similar themes from very different surroundings.

It was interesting to hear E. from Lebanon say, "we're the happiest depressed people," and describe that. Then to hear the A. from Lebanon say, "It's about venting. You only have 1 or 2 days to vent the past 5 or 6 days that have happened." Then J. from Oregon talked about how the young generation is struggling to go about their daily business with politics and the economy crumbling around them, and how that creates existential dread.

I appreciated E's comparison of conflict between the Muslim and Christian people in Lebanon, and the division between Black and white people in the US.

It was interesting for the various people to discuss the horrific disaster of the Beirut explosion, but the one good thing about it being how it brought people together. Then A. from Oregon mentioned 9/11 and how that brought people together in a unique way. I would like to explore how people can come together without an earth-shaking disaster to bring them unity.

I appreciated the background information that one of the people shared about the area of Tripoli, how there are some very very rich people there, but the city is very poor and suffering. That gives me context about what's going on.

9. What did you find least helpful or least interesting about the group experience?

I didn't find anything less interesting than anything other

I don't have an answer, I thought it was all interesting and helpful :)

I found everything interesting regarding this group experience

Honestly the whole experience was very interesting to me with an "outside the box" standpoint that can help with the way that we look at things and interpret them

I don't think there is anything

I was disappointed that there was not very much feedback about what I shared. I think it probably would have gone better if I had shared in person rather than from a recorded video. I am still glad I was able to share at all so I could participate. I was disappointed that E. and maybe others could not hear most of what I said, that was too bad. I wish that I had been able to participate in the group discussion. It seems like it was hard to get them to participate in the discussion in the beginning. I would have liked to ask questions and share my thoughts about the information that was shared and the points that were introduced.

10. What is one change you would recommend that could improve the group exercise?

I would have loved to see the faces of the people i was talking too because i have already seen J's and your face I feel like it would have been a better experience

Having a start date to take pictures. For me I wasn't sure when to start and then I didn't have time

Sharing videos also that might help in explaining a situation better

I feel like 2 or 3 meetings with the group could give more time for more sharing and comfortability for the group

I am very glad I got to be part of this with you! Thank you!

something that could improve this exercise is have multiple meetings to get to know one another and so when the pictures come up people would open up more

None

I would have loved to see your point of view and thank you a lot

It might be nice if people could share notes/written summaries about their various photos. That way, even if there was a difficulty with being able to hear people talking, they could still get the information. We would have that information to refer to in building our understanding of one another.

I would also have liked to have more discussion about the things each person shared.

I would also have liked to hear more from some of the members who didn't share their insights. I wonder if they were shy or something. It seems like you should be prepared to contribute to the conversation if you're going to agree to be part of the project. I wonder if part of the difficulty is because the conversation is taking place in English, maybe that made it difficult for some of the people from Lebanon to participate. Would it help to speak more clearly and slowly, or was it okay?

It is difficult for me to understand the scope of the differences in things like school between the US and Lebanon. Here, we're struggling with not getting to have a "regular" graduation ceremony where everyone walks and attends in person and all of that. But one of the people from Lebanon (it is hard for me to tell the two men's voices apart) mentioned some things about the education system situation right now. He said that there is a big difference in quality between the public schools and the private schools, and that the public schools don't have funding because of corruption. He said that there's a significant portion of the year that people aren't going to school at all if they're in public school because the teachers are striking. I would have liked to learn more about the reality in Lebanon before the conversation, so I could have felt more prepared to hear what they told us and to respond meaningfully to it. I think I should have done more research about Lebanon beforehand.

I also think that people might have been nervous to share their information and pictures, and that's why they were pretty quiet before they shared and then opened up a little bit more after that. I don't

know if it's easier to make prerecorded videos and then share them so each person doesn't have to be nervous and can feel more open to conversation.

I also wish I could have seen the chat, so I could see people's feedback if they shared it with the group. I am also curious about how you know each of the people, but I think that's just me being nosy.

I would be curious to hear more about when the shooting sounds become normalized in Lebanon. Has it only happened in the recent unrest? Has the celebratory shooting been around before that?

FIGURE 24: IDENTIFYING POTENTIAL MENTAL HEALTH INHIBITIONS QUESTIONNAIRE

Letter of Consent

Questionnaire: Identifying Potential Mental Health Inhibitions To Practicing Justice, Equity, Reconciliation, and/or Perseverance

19

Previous stakeholders working with me on developing my project have identified mental health issues as a potential inhibition/barrier to young adults practicing justice, equity, reconciliation, and/or perseverance in their communities and societies. I want to learn more from you about which mental health issues, in your opinion or observation, may inhibit young adults (age 16-23) from the practice of justice, equity, reconciliation, and/or perseverance in their context. Your insights will be invaluable to me as I continue to develop my project.

Please respond with your opinion or observation to the following questions.

1. What mental health concerns, if any, do you believe create most inhibit young adults (age 16-23) from positively participating in their family, community, or society?

There a few that come to mind, and the first one is the feeling of being lost, if you don't know where you are in life, you will be stuck in a sort of ditch that can't be dug out of, while I do feel you do not need to know everything, you should at least have

Feeling lost
Lack of purpose

2. What do you believe is the most pressing mental health concern facing young adults (age 16-23) today?

The want to fit in or the fear of missing out. Social media has become a place for despair and young adults always see the good because of the posts. The bad, and can lead to some life changing decisions.

Something that grows you on back
Pressure to fit in,
Fear of missing out
Social media

3. Please share an example of how you have observed this mental health concern (identified in question # 2) inhibiting young adults (age 16-23) from participating in their family, community, or society?

communication through social media has been great for society, but can lead to horrible things, people shot down when they don't feel good about themselves, and the want to fit in has caused many adults to not feel good about themselves, and when people shot down they won't

Impacts of
Social Media

4. Please share an example of how you have observed this mental health concern (identified in question # 2) inhibiting young adults (age 16-23) from participating in work that is grounded in the values of justice, equity, reconciliation, and/or perseverance?

if people see nothing but the good or even nothing but the bad take the news, they only show what's wrong with the world, and causes separation within the people, there is no justice is causing strife among peers

Impact of social media polarization leading to separation/divides/strife

5. What other mental health issues, if any, do you think could be surfaced or activated in a young adult (age 16-23) by participating in work that is grounded in the values of justice, equity, reconciliation, and/or perseverance?

none that I can think of

6. Concerning mental health, what else do you think I should be aware of, be sensitive to, or take into account with my project?

People mostly young adults especially in America are a little fragile so I would say to be careful what is said

YA are fragile; take care

① the 2nd concern I have have is if you have no one to bring you down, what I mean by that is when working with differences, sometimes it can get heated, and you need someone to bring you down, or you might lose yourself

When working with differences, need someone who can cool things down.

Letter of Consent

18

Questionnaire: Identifying Potential Mental Health Inhibitions
To Practicing Justice, Equity, Reconciliation, and/or Perseverance

Previous stakeholders working with me on developing my project have identified mental health issues as a potential inhibition/barrier to young adults practicing justice, equity, reconciliation, and/or perseverance in their communities and societies. I want to learn more from you about which mental health issues, in your opinion or observation, may inhibit young adults (age 16-23) from the practice of justice, equity, reconciliation, and/or perseverance in their context. Your insights will be invaluable to me as I continue to develop my project.

Please respond with your opinion or observation to the following questions.

1. What mental health concerns, if any, do you believe create most inhibit young adults (age 16-23) from positively participating in their family, community, or society?

Anxiety, depression, other disorders that make it hard to find joy in life.

Anxiety
Depression

2. What do you believe is the most pressing mental health concern facing young adults (age 16-23) today?

Depression

Depression

3. Please share an example of how you have observed this mental health concern (identified in question # 2) inhibiting young adults (age 16-23) from participating in their family, community, or society?

I have lived it

4. Please share an example of how you have observed this mental health concern (identified in question # 2) inhibiting young adults (age 16-23) from participating in work that is grounded in the values of justice, equity, reconciliation, and/or perseverance?

you feel like everything is pointless, so why try?

Life is pointless; why try

5. What other mental health issues, if any, do you think could be surfaced or activated in a young adult (age 16-23) by participating in work that is grounded in the values of justice, equity, reconciliation, and/or perseverance?

Potentially anxiety, because the process for justice ect. is a hard one

Anxiety—the work of justice is hard.

6. Concerning mental health, what else do you think I should be aware of, be sensitive to, or take into account with my project?

Not everyone is ready/willing to do the really hard work, and that's okay

Not everyone is ready to take up this kind of work.

Questionnaire: Identifying Potential Mental Health Inhibitions
To Practicing Justice, Equity, Reconciliation, and/or Perseverance

Previous stakeholders working with me on developing my project have identified mental health issues as a potential inhibition/barrier to young adults practicing justice, equity, reconciliation, and/or perseverance in their communities and societies. I want to learn more from you about which mental health issues, in your opinion or observation, may inhibit young adults (age 16-23) from the practice of justice, equity, reconciliation, and/or perseverance in their context. Your insights will be invaluable to me as I continue to develop my project.

Please respond with your opinion or observation to the following questions.

1. What mental health concerns, if any, do you believe create most inhibit young adults (age 16-23) from positively participating in their family, community, or society?

The **non-changing situation** as a whole that forced itself on all the Lebanese youth causing **anxiety** or **depression**. **Stress** is mainly caused to them soon as they get close to choosing their majors at universities and choosing their career, but now they also should carry the burden with their parents and ask again am I able to afford such a university and such a major. More or less, this has been the situation even before but not as much as today. Inflation is increasing and so are the university fees.

2. What do you believe is the most pressing mental health concern facing young adults (age 16-23) today?

Talking about my personal experience, I believe **having a purpose in life is very pressuring**. Youth might be **overwhelmed** with having the **sense of belonging** and the **ability to change a certain situation**. Demonstrations in Lebanon proved that youth need change and want to change the situation they are facing like justice, equity, reconciliation, and perseverance.

3. Please share an example of how you have observed this mental health concern (identified in question # 2) inhibiting young adults (age 16-23) from participating in their family, community, or society?

Mental and physical effect I would say. Young adults are searching for solutions to help their parents afford the expensive university fees that they have to pay now half in US Dollars and half in Lebanese Lira. It isn't wrong to work in parallel to studying, but in such situation we are facing, young adults are forced to work even harder and for a longer period of time. This is resulting in a physical and mental health.

4. Please share an example of how you have observed this mental health concern (identified in question # 2) inhibiting young adults (age 16-23) from participating in work that is grounded in the values of justice, equity, reconciliation, and/or perseverance?

The **hardship people are facing today is resulting in lack of values and morals**. People are being careless saying, why should I keep the rules and respect the law? Why change and work harder

when everything around me is collapsing. All this causing also injustice and inequality that is spreading all over the country. I know from myself and my friends who are careless in following the rules and caring about justice and equality. Sadly saying, people somehow has this survival mode where they put themselves first when it comes to filling their tanks with gas or buying bread. Unfortunately, this also effects the young adults in having the same mentality where they only care about themselves instead of caring about others and their rights.

5. What other mental health issues, if any, do you think could be surfaced or activated in a young adult (age 16-23) by participating in work that is grounded in the values of justice, equity, reconciliation, and/or perseverance?

The only two issues I can think of are resource abuse and carelessness, which is leading to physical health issues.

6. Concerning mental health, what else do you think I should be aware of, be sensitive to, or take into account with my project?

Respect and sense of belonging is much less nowadays. Young adults are also losing their belonging to the family ties which is one of the most important aspects in the Lebanese culture. Another mental health issue would be social media trends that is effecting youth adults to follow certain trends and put pressure on them selves.

Questionnaire: Identifying Potential Mental Health Inhibitions
To Practicing Justice, Equity, Reconciliation, and/or Perseverance

Previous stakeholders working with me on developing my project have identified mental health issues as a potential inhibition/barrier to young adults practicing justice, equity, reconciliation, and/or perseverance in their communities and societies. I want to learn more from you about which mental health issues, in your opinion or observation, may inhibit young adults (age 16-23) from the practice of justice, equity, reconciliation, and/or perseverance in their context. Your insights will be invaluable to me as I continue to develop my project.

Please respond with your opinion or observation to the following questions.

1. What mental health concerns, if any, do you believe create most inhibit young adults (age 16-23) from positively participating in their family, community, or society?

*In my opinion, I believe that **bullying** and parents' relationship with their children create most inhibit in young adults because young adults will **lose self confidence** and they will be afraid to speak in public and expose their opinions.*

*Most important is stopping bullying and **have parental support and to get support from professionals when needed.***

2. What do you believe is the most pressing mental health concern facing young adults (age 16-23) today?

Forcing them to stop expressing their opinions or to joking when speaking instead of encouraging them to express and to be practice justice. In additions, when parents always impose their opinions to their children.

3. Please share an example of how you have observed this mental health concern (identified in question # 2) inhibiting young adults (age 16-23) from participating in their family, community, or society?

I will give you when example as a child, my friends always joke at me because I am fat, lot of hair, acne and I have a good intonation in poem (according to my teachers), this led me to shy in public and to avoid wearing skirts and to see speak in public with confidence.

4. Please share an example of how you have observed this mental health concern (identified in question # 2) inhibiting young adults (age 16-23) from participating in work that is grounded in the values of justice, equity, reconciliation, and/or perseverance?

I was afraid to speak in public or to submit my candidacy as team leader of my class or to revolute in case I saw injustice because I am don't have self-confidence.

5. What other mental health issues, if any, do you think could be surfaced or activated in a young adult (age 16-23) by participating in work that is grounded in the values of justice, equity, reconciliation, and/or perseverance?

I believe that if we have to encourage young adult to participate in social work, to learn how to judge wisely, to never give up in case of failure and how to perseverant.

6. Concerning mental health, what else do you think I should be aware of, be sensitive to, or take into account with my project?

In my opinion, you should take into account the socio demographic and social economic situation that young adult is living.

I would like to add also if these young people had passed the inhibition; As the example I gave I have passed the inhibition and now I am more self-confident.

I overcame my by sharing discomfort with parents (so was able to treat acne; helped to learn that acne is temporary). Role of parents was important...encouraged her to share her opinion and acknowledged her intelligence. Remembering the person I'm speaking with is a human being, so I don't have to fear that person; so I can speak softly and clearly.

Age: 20! ♥

Questionnaire: Identifying Potential Mental Health Inhibitions
To Practicing Justice, Equity, Reconciliation, and/or Perseverance

Previous stakeholders working with me on developing my project have identified mental health issues as a potential inhibition/barrier to young adults practicing justice, equity, reconciliation, and/or perseverance in their communities and societies. I want to learn more from you about which mental health issues, in your opinion or observation, may inhibit young adults (age 16-23) from the practice of justice, equity, reconciliation, and/or perseverance in their context. Your insights will be invaluable to me as I continue to develop my project.

Please respond with your opinion or observation to the following questions.

1. What mental health concerns, if any, do you believe create most inhibit young adults (age 16-23) from positively participating in their family, community, or society?

I think a mental health concern that inhibits young adults from positively participating in their family, community, or society, is trauma from abuse.

2. What do you believe is the most pressing mental health concern facing young adults (age 16-23) today?

Most people say they have anxiety or depression, and that may stem from abuse in some cases.

3. Please share an example of how you have observed this mental health concern (identified in question # 2) inhibiting young adults (age 16-23) from participating in their family, community, or society?

I have seen family members who have suffered abuse talk about how little they think their impact would help others based off of their distorted self-worth.

4. Please share an example of how you have observed this mental health concern (identified in question # 2) inhibiting young adults (age 16-23) from participating in work that is grounded in the values of justice, equity, reconciliation, and/or perseverance?

People who have suffered abuse may feel unqualified to work in these values, because they already have to work on their own mental health before helping others.

5. What other mental health issues, if any, do you think could be surfaced or activated in a young adult (age 16-23) by participating in work that is grounded in the values of justice, equity, reconciliation, and/or perseverance?

Mental health issues that may resurface by participating in this work, may be anxiety, hopelessness, and lowered expectations for humanity.

6. Concerning mental health, what else do you think I should be aware of, be sensitive to, or take into account with my project?

19

Questionnaire: Identifying Potential Mental Health Inhibitions
To Practicing Justice, Equity, Reconciliation, and/or Perseverance

Previous stakeholders working with me on developing my project have identified mental health issues as a potential inhibition/barrier to young adults practicing justice, equity, reconciliation, and/or perseverance in their communities and societies. I want to learn more from you about which mental health issues, in your opinion or observation, may inhibit young adults (age 16-23) from the practice of justice, equity, reconciliation, and/or perseverance in their context. Your insights will be invaluable to me as I continue to develop my project.

Please respond with your opinion or observation to the following questions.

1. What mental health concerns, if any, do you believe create most inhibit young adults (age 16-23) from positively participating in their family, community, or society?

I think depression is common among people in my age group

2. What do you believe is the most pressing mental health concern facing young adults (age 16-23) today?

Depression, again.

3. Please share an example of how you have observed this mental health concern (identified in question # 2) inhibiting young adults (age 16-23) from participating in their family, community, or society?

He and many of my friends have purposefully isolated themselves for weeks or months at a time for no particular reason.

4. Please share an example of how you have observed this mental health concern (identified in question # 2) inhibiting young adults (age 16-23) from participating in work that is grounded in the values of justice, equity, reconciliation, and/or perseverance?

I haven't seen it stop anyone who's had the motivation and desire to do this sort of work

5. What other mental health issues, if any, do you think could be surfaced or activated in a young adult (age 16-23) by participating in work that is grounded in the values of justice, equity, reconciliation, and/or perseverance?

Generalized anxiety, or social anxiety

6. Concerning mental health, what else do you think I should be aware of, be sensitive to, or take into account with my project?

~~Myself~~ personally, working on something of conveying major ideas about a culture through imagery is not my strong suit and seems a bit ~~to~~ daunting. Also talking to a stranger about some of these values would make me a bit nervous.

**Questionnaire: Identifying Potential Mental Health Inhibitions
To Practicing Justice, Equity, Reconciliation, and/or Perseverance**

Previous stakeholders working with me on developing my project have identified mental health issues as a potential inhibition/barrier to young adults practicing justice, equity, reconciliation, and/or perseverance in their communities and societies. I want to learn more from you about which mental health issues, in your opinion or observation, may inhibit young adults (age 16-23) from the practice of justice, equity, reconciliation, and/or perseverance in their context. Your insights will be invaluable to me as I continue to develop my project.

Please respond with your opinion or observation to the following questions.

Age: 22

1. What mental health concerns, if any, do you believe create most inhibit young adults (age 16-23) from positively participating in their family, community, or society?

Anxiety and Depression - these two disorders sometimes make people not want to participate/fly under the radar b/c they have their mental health to worry about.

2. What do you believe is the most pressing mental health concern facing young adults (age 16-23) today?

depression - young adults influenced a lot by new tech. era. Some good things have come from social media/technology but instant gratification/obsession w/ it is causing mental health crisis among youth.

3. Please share an example of how you have observed this mental health concern (identified in question # 2) inhibiting young adults (age 16-23) from participating in their family, community, or society?

My little sister is 13 (7th Grade) - we did not let her have social media or phone and she is so behaviorally different from her friends & does not struggle as much w/ mental health - they don't participate.

4. Please share an example of how you have observed this mental health concern (identified in question # 2) inhibiting young adults (age 16-23) from participating in work that is grounded in the values of justice, equity, reconciliation, and/or perseverance?

My sister's friends who are consumed in social media and have been effected mentally don't have perseverance due to instant gratification culture.

5. What other mental health issues, if any, do you think could be surfaced or activated in a young adult (age 16-23) by participating in work that is grounded in the values of justice, equity, reconciliation, and/or perseverance?

Young adults would benefit from this work b/c they would be present and active in this work. It would give them a purpose and help them feel less alone/anxious.

6. Concerning mental health, what else do you think I should be aware of, be sensitive to, or take into account with my project?

I love your ideas and your goals in your work!
I appreciate what you do and I think you are very thoughtful in taking into account everyone's situation/biases/mental health. I'm excited to see/hear about what you accomplish through this work. You're amazing!

age: 23

Questionnaire: Identifying Potential Mental Health Inhibitions
To Practicing Justice, Equity, Reconciliation, and/or Perseverance

Previous stakeholders working with me on developing my project have identified mental health issues as a potential inhibition/barrier to young adults practicing justice, equity, reconciliation, and/or perseverance in their communities and societies. I want to learn more from you about which mental health issues, in your opinion or observation, may inhibit young adults (age 16-23) from the practice of justice, equity, reconciliation, and/or perseverance in their context. Your insights will be invaluable to me as I continue to develop my project.

Please respond with your opinion or observation to the following questions.

1. What mental health concerns, if any, do you believe create most inhibit young adults (age 16-23) from positively participating in their family, community, or society?

Depression, PTSD, anxiety

2. What do you believe is the most pressing mental health concern facing young adults (age 16-23) today?

Anxiety (hopelessness, feeling of impending doom)

3. Please share an example of how you have observed this mental health concern (identified in question #2) inhibiting young adults (age 16-23) from participating in their family, community, or society?

Depression in young adults leads to isolation. Starting at home, Y.A.s lay in bed constantly, have hard time finding motivation to do anything. With depression, Y.A.s can't participate @ home. It's hard to then expect them to further there reach 2 communities + society

4. Please share an example of how you have observed this mental health concern (identified in question #2) inhibiting young adults (age 16-23) from participating in work (that is grounded in the values of justice, equity, reconciliation, and/or perseverance)?

PTSD- especially within the last year, justice + equity have been thoroughly examined. ~~down~~ people that have been severely let down, may not want to work toward "justice + equity." They may not see reconciliation.

5. What other mental health issues, if any, do you think could be surfaced or activated in a young adult (age 16-23) by participating in work that is grounded in the values of justice, equity, reconciliation, and/or perseverance?

Anxiety. It might make them anxious trying to Reshape justice + equity. Could lead to feeling hopeless if they feel they would/are "failing."

6. Concerning mental health, what else do you think I should be aware of, be sensitive to, or take into account with my project?

I think I covered it all :)

26

Questionnaire: Identifying Potential Mental Health Inhibitions
To Practicing Justice, Equity, Reconciliation, and/or Perseverance

Previous stakeholders working with me on developing my project have identified mental health issues as a potential inhibition/barrier to young adults practicing justice, equity, reconciliation, and/or perseverance in their communities and societies. I want to learn more from you about which mental health issues, in your opinion or observation, may inhibit young adults (age 16-23) from the practice of justice, equity, reconciliation, and/or perseverance in their context. Your insights will be invaluable to me as I continue to develop my project.

Please respond with your opinion or observation to the following questions.

1. What mental health concerns, if any, do you believe create most inhibit young adults (age 16-23) from positively participating in their family, community, or society?

Anxiety fear of retribution
Alienation from current family or community

2. What do you believe is the most pressing mental health concern facing young adults (age 16-23) today?

Anxiety / Depression compounded by isolated ~~connection~~ connectivity

3. Please share an example of how you have observed this mental health concern (identified in question #2) inhibiting young adults (age 16-23) from participating in their family, community, or society?

As a factor of Anxiety / Depression (~~the~~ ^{avoid} ~~trauma healing~~ ^{trauma healing} ~~process~~ ^{process})

I have observed students engaged in this IJE (community) because they do not want to "wear a mask" around others who do not yet have the capacity to engage in a trauma informed way.

4. Please share an example of how you have observed this mental health concern (identified in question #2) inhibiting young adults (age 16-23) from participating in work that is grounded in the values of justice, equity, reconciliation, and/or perseverance?

5. What other mental health issues, if any, do you think could be surfaced or activated in a young adult (age 16-23) by participating in work that is grounded in the values of justice, equity, reconciliation, and/or perseverance?

Truism response

6. Concerning mental health, what else do you think I should be aware of, be sensitive to, or take into account with my project?

Possibly Gender issues.

Age 20

Questionnaire: Identifying Potential Mental Health Inhibitions
To Practicing Justice, Equity, Reconciliation, and/or Perseverance

Previous stakeholders working with me on developing my project have identified mental health issues as a potential inhibition/barrier to young adults practicing justice, equity, reconciliation, and/or perseverance in their communities and societies. I want to learn more from you about which mental health issues, in your opinion or observation, may inhibit young adults (age 16-23) from the practice of justice, equity, reconciliation, and/or perseverance in their context. Your insights will be invaluable to me as I continue to develop my project.

Please respond with your opinion or observation to the following questions.

1. What mental health concerns, if any, do you believe create most inhibit young adults (age 16-23) from positively participating in their family, community, or society?

I think to a degree that all mental health concerns isolate young adults and thus prevents them from positively participating in their communities. What good can you do when you don't have the strenght to even show up?

2. What do you believe is the most pressing mental health concern facing young adults (age 16-23) today?

I believe the most pressing mental health concern facing young adults is an internet and phone-induced attention deficit. The instant gratification, the desire to be on one's device instead of participating in their communities, isolation and detachment to other humans ~~is~~ are direct results. So many mental health ramifications come from isolation.

3. Please share an example of how you have observed this mental health concern (identified in question #2) inhibiting young adults (age 16-23) from participating in their family, community, or society?

I've seen this mental health concern within my family. The young adults in a family member's home will hang out together with every person glued to their screen in silence, shades drawn to block out the sunny day outside. Why clean up the park when you can watch a video of someone doing it across the country? They lose touch of the human connection from their isolation, they have no drive or desire or attention span for participating.

4. Please share an example of how you have observed this mental health concern (identified in question #2) inhibiting young adults (age 16-23) from participating in work that is grounded in the values of justice, equity, reconciliation, and/or perseverance?

I've seen young adults prefer to watch videos of work grounded in the above things rather than committing themselves to the work. It feels like the "young people are lazy" trope but I see a community in Salem a shell of its former self with so many young people isolated even before the pandemic.

5. What other mental health issues, if any, do you think could be surfaced or activated in a young adult (age 16-23) by participating in work that is grounded in the values of justice, equity, reconciliation, and/or perseverance?

Seeing people in unjust situations, victims to things entirely out of their control can be immensely upsetting and "triggering" to young adults. All young adults want control of their lives. It could be damaging to see the homeless struggling when the young adult came from an impoverished background.

6. Concerning mental health, what else do you think I should be aware of, be sensitive to, or take into account with my project?

Questionnaire: Identifying Potential Mental Health Inhibitions
To Practicing Justice, Equity, Reconciliation, and/or Perseverance

17

Previous stakeholders working with me on developing my project have identified mental health issues as a potential inhibition/barrier to young adults practicing justice, equity, reconciliation, and/or perseverance in their communities and societies. I want to learn more from you about which mental health issues, in your opinion or observation, may inhibit young adults (age 16-23) from the practice of justice, equity, reconciliation, and/or perseverance in their context. Your insights will be invaluable to me as I continue to develop my project.

Please respond with your opinion or observation to the following questions.

1. What mental health concerns, if any, do you believe create most inhibit young adults (age 16-23) from positively participating in their family, community, or society?

Trauma and anxiety? Can be one of the most potential mental health concerns

2. What do you believe is the most pressing mental health concern facing young adults (age 16-23) today?

Social Anxiety, talking to people as a whole

3. Please share an example of how you have observed this mental health concern (identified in question # 2) inhibiting young adults (age 16-23) from participating in their family, community, or society?

Some of my friends have great ideas that could benefit a lot of people but are way too nervous to talk to someone

4. Please share an example of how you have observed this mental health concern (identified in question # 2) inhibiting young adults (age 16-23) from participating in work that is grounded in the values of justice, equity, reconciliation, and/or perseverance?

Just being scared to open up and step forward could stop someone in helping out.

5. What other mental health issues, if any, do you think could be surfaced or activated in a young adult (age 16-23) by participating in work that is grounded in the values of justice, equity, reconciliation, and/or perseverance?

Definetly trauma.

6. Concerning mental health, what else do you think I should be aware of, be sensitive to, or take into account with my project?

Trauma.

age: 18

Questionnaire: Identifying Potential Mental Health Inhibitions
To Practicing Justice, Equity, Reconciliation, and/or Perseverance

Previous stakeholders working with me on developing my project have identified mental health issues as a potential inhibition/barrier to young adults practicing justice, equity, reconciliation, and/or perseverance in their communities and societies. I want to learn more from you about which mental health issues, in your opinion or observation, may inhibit young adults (age 16-23) from the practice of justice, equity, reconciliation, and/or perseverance in their context. Your insights will be invaluable to me as I continue to develop my project.

Please respond with your opinion or observation to the following questions.

1. What mental health concerns, if any, do you believe create most inhibit young adults (age 16-23) from positively participating in their family, community, or society?

I believe trauma is a big inhibitor because it can lead to many mental health concerns

2. What do you believe is the most pressing mental health concern facing young adults (age 16-23) today?

I believe the most pressing mental health concern is young adults acknowledging or being aware that they may have trauma plus learning how to deal with it

3. Please share an example of how you have observed this mental health concern (identified in question #2) inhibiting young adults (age 16-23) from participating in their family, community, or society?

an example I can share is ~~that~~ from my past, due to past trauma it definitely kept me from getting more involved and made me or isolated

4. Please share an example of how you have observed this mental health concern (identified in question #2) inhibiting young adults (age 16-23) from participating in work that is grounded in the values of justice, equity, reconciliation, and/or perseverance?

an example I can share is actually my family because the way they have grown up (especially around the community) mental health was never really thought as a big deal

5. What other mental health issues, if any, do you think could be surfaced or activated in a young adult (age 16-23) by participating in work that is grounded in the values of justice, equity, reconciliation, and/or perseverance?

~~Just bringing up any court or anything can~~
~~trigger a young adult~~ it can definitely
 trigger some of those who had to deal with this

6. Concerning mental health, what else do you think I should be aware of, be sensitive to, or take into account with my project?

I believe being patient and open minded is
 enough for me

17

Questionnaire: Identifying Potential Mental Health Inhibitions
To Practicing Justice, Equity, Reconciliation, and/or Perseverance

Previous stakeholders working with me on developing my project have identified mental health issues as a potential inhibition/barrier to young adults practicing justice, equity, reconciliation, and/or perseverance in their communities and societies. I want to learn more from you about which mental health issues, in your opinion or observation, may inhibit young adults (age 16-23) from the practice of justice, equity, reconciliation, and/or perseverance in their context. Your insights will be invaluable to me as I continue to develop my project.

Please respond with your opinion or observation to the following questions.

1. What mental health concerns, if any, do you believe create most inhibit young adults (age 16-23) from positively participating in their family, community, or society?

anxiety

2. What do you believe is the most pressing mental health concern facing young adults (age 16-23) today?

anxiety, depression, depression

3. Please share an example of how you have observed this mental health concern (identified in question # 2) inhibiting young adults (age 16-23) from participating in their family, community, or society?

People pushing themselves away from everyone else

4. Please share an example of how you have observed this mental health concern (identified in question # 2) inhibiting young adults (age 16-23) from participating in work that is grounded in the values of justice, equity, reconciliation, and/or perseverance?

not from a time/ effort

5. What other mental health issues, if any, do you think could be surfaced or activated in a young adult (age 16-23) by participating in work that is grounded in the values of justice, equity, reconciliation, and/or perseverance?

psd

6. Concerning mental health, what else do you think I should be aware of, be sensitive to, or take into account with my project?

writing

16

Questionnaire: Identifying Potential Mental Health Inhibitions
To Practicing Justice, Equity, Reconciliation, and/or Perseverance

Previous stakeholders working with me on developing my project have identified mental health issues as a potential inhibition/barrier to young adults practicing justice, equity, reconciliation, and/or perseverance in their communities and societies. I want to learn more from you about which mental health issues, in your opinion or observation, may inhibit young adults (age 16-23) from the practice of justice, equity, reconciliation, and/or perseverance in their context. Your insights will be invaluable to me as I continue to develop my project.

Please respond with your opinion or observation to the following questions.

1. What mental health concerns, if any, do you believe create most inhibit young adults (age 16-23) from positively participating in their family, community, or society?

Depression, attachment disorders, schizophrenia, anxiety.
It really depends on how the person deals with their disorders.

2. What do you believe is the most pressing mental health concern facing young adults (age 16-23) today?

Depression.

3. Please share an example of how you have observed this mental health concern (identified in question # 2) inhibiting young adults (age 16-23) from participating in their family, community, or society?

Depression can cause people to stay in bed all day, not care about anything, and be hard on themselves.

4. Please share an example of how you have observed this mental health concern (identified in question # 2) inhibiting young adults (age 16-23) from participating in work that is grounded in the values of justice, equity, reconciliation, and/or perseverance?

Most people with depression don't have a passion for things and will have no hope. They also might give up more easily.

5. What other mental health issues, if any, do you think could be surfaced or activated in a young adult (age 16-23) by participating in work that is grounded in the values of justice, equity, reconciliation, and/or perseverance?

Having problems with social interactions would be hard if you were to help other people, especially of different cultures.

6. Concerning mental health, what else do you think I should be aware of, be sensitive to, or take into account with my project?

Take things easier with people who have mental illness. Make sure to encourage them extra!!

25

Questionnaire: Identifying Potential Mental Health Inhibitions
To Practicing Justice, Equity, Reconciliation, and/or Perseverance

Previous stakeholders working with me on developing my project have identified mental health issues as a potential inhibition/barrier to young adults practicing justice, equity, reconciliation, and/or perseverance in their communities and societies. I want to learn more from you about which mental health issues, in your opinion or observation, may inhibit young adults (age 16-23) from the practice of justice, equity, reconciliation, and/or perseverance in their context. Your insights will be invaluable to me as I continue to develop my project.

Please respond with your opinion or observation to the following questions.

1. What mental health concerns, if any, do you believe create most inhibit young adults (age 16-23) from positively participating in their family, community, or society?

Social Anxiety; being put in situations where you are expected or required to engage w/ others can increase anxiety to an unhealthy level.

2. What do you believe is the most pressing mental health concern facing young adults (age 16-23) today?

Depression seems to be the most common mental health challenge that young adults face. One reason is because of all the different reasons that cause it, so there seems to be no formula for how to

3. Please share an example of how you have observed this mental health concern (identified in question #2) inhibiting young adults (age 16-23) from participating in their family, community, or society?

Depression causes lack of motivation, isolation, hopelessness and others. I've witnessed a lot of times that after being isolated for long periods of time, it can be very uncomfortable to participate in social activities.

4. Please share an example of how you have observed this mental health concern (identified in question #2) inhibiting young adults (age 16-23) from participating in work that is grounded in the values of justice, equity, reconciliation, and/or perseverance?

A lack of hope can make you ~~believe~~ believe that there is no hope that our justice system will improve, or that broken families can come together again, or that you don't have what it takes to get through life's hardships.

5. What other mental health issues, if any, do you think could be surfaced or activated in a young adult (age 16-23) by participating in work that is grounded in the values of justice, equity, reconciliation, and/or perseverance?

Anxiety, fear of ~~of~~ rejection / failure, trust issues

6. Concerning mental health, what else do you think I should be aware of, be sensitive to, or take into account with my project?

I have found that there is a big divide in youth and young ~~adults~~ adults when it comes to identifying their mental illnesses or mental state. Some are open to it while others don't like being labeled.

Appendix E—Project Appendix Documentation

Project Outline Shared with Advisors and End Users

PROJECT OUTLINE

iLEAP: An Intercultural Leadership Pilgrimage for Young Adults (Age 18-24)

Intercultural - Leadership - Entrepreneurship - Advocacy - Peacebuilding

Fueled by the values of Justice - Equity - Reconciliation - Perseverance

ABSTRACT

The opportunity addressed in this research and consequent project outline is to create an effective leadership capacity-building experience equipping young adults (18-24 years old) to practice justice, equity, reconciliation, and perseverance while positively impacting society in Lebanon and Oregon. *iLEAP: An Intercultural Leadership Pilgrimage for Young Adults*, is the result.

My research has revealed that young adults want a learning environment that supports the cultivation of positive self-identity, meaningful connection with others, and agency. They want to develop cross-cultural friendships and collaborations and want to be equipped for effectively working with difference. Additionally, they want to cultivate visioning skills that lead to discerning and implementing practical, transformational projects which incarnate the gospel values of justice, equity, reconciliation, and perseverance in their context. Simultaneously, they believe that mental health challenges may create a barrier to them successfully doing so. Thus, integrating trauma resiliency skills will also be highlighted.

Since July 2013 I have been serving in the role of Regional Liaison to Iraq, Syria, Lebanon, and the Gulf States on behalf of the Presbyterian Church (USA). This research and the resulting project were motivated by what I have learned from the practice of bridging between cultures.

My focus for *iLEAP* in this project is designing year-one of the three-year pilgrimage with a summary of what year-two and year-three will hold. Year-one includes twenty-six weekly sessions. For the first month (September) I have developed an expanded outline. For October through May I have shared the main foci and objectives to be accomplished. It is a cohort based experiential learning environment. The goal is for participants to become globally aware citizens with skills in the areas of intercultural, leadership, entrepreneurship, advocacy, and peacebuilding competencies used in service of discerning, designing, and implementing transformative initiatives in their local contexts. Students 18-24 from Lebanon and Oregon will participate in a variety of learning activities focused on developing their cultural competency and leadership shaped by these four values—justice, equity, reconciliation, and perseverance.

YEAR ONE SUMMARY

(Academic Year 2023-24)

Purpose for the Year: Through weekly zoom conversations (1 hr. 30 min. each), create a community of belonging, mutual learning, and accountability. Prepare participants to discover,

identify, and/or develop their personal and communal guiding maps that have given and will give shape and direction to their maturing sense of self and emerging leadership pilgrimage. Participants will consider how their journey to date has been marked by the values of justice, equity, reconciliation, and perseverance. These values will be explored in further depth throughout the year.

Individual and group feedback from three assessment tools will enhance and deepen participants' self-reflection and resultant map creation—the *Intercultural Development Inventory (IDI)*,²¹² the *Enneagram*,²¹³ and the *Intercultural Conflict Style Inventory (ICS)*.²¹⁴ In addition, participants will interact with relevant readings, videos, and guest speakers. In the context of the preceding, participants will be invited to cultivate their self-reflection, active listening, and critical thinking skills. Participants will be introduced to the core competency areas of iLEAP: intercultural, leadership, entrepreneurship, advocacy, and peacebuilding skills and practices. These will be further developed in year two and three of the iLEAP Intercultural Leadership Pilgrimage for the purpose of preparing participants to make their unique, local, and practical contribution that operationalizes the foundational values of iLEAP in order to improve the lives of people in their community.

The facilitator will coach participants as they journey towards their first-year pilgrimage destination—a year-end virtual and in-person exhibit showcasing their “My Pilgrimage Story and Guiding Maps” project. Participants are free to decide which components of their pilgrimage story to publicly share. A certificate of completion will also be awarded.

Rationale: Developmental psychology tells us those in middle to late adolescence (ages 15-21)²¹⁵ are deeply invested in forming and understanding their identity and sense of self. Erik Erikson, an early contributor to the field of developmental psychology, believed, “Adolescents who can clearly identify who they are grow up with stronger goals and self-knowledge.”²¹⁶ Richard Rohr, a Franciscan priest specializing in adult spiritual development, refers to this developmental work as

²¹² Mitchell R. Hammer. *The Intercultural Development Inventory (IDI): Resource Guide*. (Olney, MD: IDI, LCC, 2021), <https://idiinventory.com/>.

²¹³ Cloete, Dirk. n.d. “Integrative Enneagram Solutions - Home Page.” Accessed December 16, 2022. <https://www.integrative9.com/>.

²¹⁴ “Intercultural Conflict Style Inventory | ICS.” n.d. Accessed December 15, 2022. <https://icsinventory.com/>.

²¹⁵ “What Is Adolescence? - Definition, Stages & Characteristics - Video & Lesson Transcript.” n.d. Study.Com. Accessed November 27, 2022. <https://study.com/academy/lesson/what-is-adolescence-definition-stages-characteristics.html>.

²¹⁶ “Stages of Human Development: What It Is & Why It’s Important.” 2022. *Maryville Online* (blog). Accessed November 26, 2022. <https://online.maryville.edu/online-bachelors-degrees/human-development-and-family-studies/resources/stages-of-human-development/>.

first half of life tasks that are especially critical for this age cohort to successfully navigate in order to live a generative second half of life.²¹⁷ Forming a strong sense of self-identity and receiving positively recognized accomplishment are the first half of life tasks. He argues that healthy identity and agency are best cultivated in the context of community and belonging where appropriate boundaries exist, safety to fail and learn from those failures is encouraged, and a reasonable degree of order and consistency prevails.

The experience of pilgrimage provides both a sturdy metaphor for framing this journey and a reality to be experienced. Phil Cousineau has long been fascinated with the intersection of art, literature, and history of culture. As a former fellow of the Joseph Campbell Foundation, he often speaks on the role of myth in contemporary society and how these stories that have persevered across the ages capture something essential about our human yearnings and resultant journeys. Pilgrimage is the way in which we engage those yearnings. He sees meaningful travel as the way to do this today. His concepts, however, drawn from Joseph Campbell's work²¹⁸ among others, relate to the iLEAP leadership pilgrimage as well.

In his preface, Cousineau shares this insight from a close friend: "A bona fide pilgrimage may mean becoming more conscious about yourself and the world, as you write, but it needs to bring about a *change* of mind, a *shift* in the soul. No change, no pilgrimage."²¹⁹ I would add that pilgrimage also needs to bring about a transformation in one's actions—this is the boon brought home by the pilgrim.²²⁰ This is what I hope to see realized through the iLEAP Intercultural Leadership Pilgrimage. As participants come to know themselves and their communities in a deeper way, they will be inspired to not only imagine, but actually develop and implement transformational projects that meaningfully incarnate justice, equity, reconciliation, and/or perseverance in their local contexts. Or, as a friend recently preaching on Matthew 5:13-16 put it: "We're called to bring out the flavors of God in this world."²²¹ The core competency areas of iLEAP will equip participants with the practical skills and practices needed to holistically develop and implement their discerned transformational projects.

Recent research described in the *Eastern Mediterranean Health Journal*, supports the focus of iLEAP: "The literature suggests that a great number of young people in crisis situations are at risk

²¹⁷ Richard Rohr. *Falling Upward: A Spirituality for the Two Halves of Life*. 1st ed. (San Francisco: Jossey-Bass, 2011), xiii, 4-5.

²¹⁸ Joseph Campbell. *The Hero with a Thousand Faces*. 3rd ed. Bollingen Series XVII. (Novato, Calif: New World Library, 2008).

²¹⁹ Phil Cousineau. *The Art of Pilgrimage: The Seeker's Guide to Making Travel Sacred*. Third edition. (Coral Gables, FL: Conari Press, 2021), 20.

²²⁰ Campbell, 268.

²²¹ Preached by the Rev. Nicole Richardson at Forest Hills Presbyterian Church, High Point, NC, November 27, 2022. <http://www.foresthillspres.com/>.

of involvement in violence and conflict. This risk can be mitigated through education and employment opportunities as well as social networks of friends, family and peer groups that help create resilience.”²²² Hilary Silver adds this insight from her research: “Including the younger generation in the effort to improve its own societies may prove the most valuable development strategy there is.”²²³ While the aforementioned research focused on young people in the Middle East North Africa (MENA) area, other research suggests similar dynamics at work in a U.S. context. This was highlighted in a recent PBS NewsHour interview.²²⁴

Programmatic Method: Experiential learning²²⁵ and Active learning.²²⁶

YEAR TWO SUMMARY

(Academic Year 2024-25)

Purpose: Building on the reflection, active listening, and critical thinking skills developed in year one, the leadership pilgrimage journey in year two will invite participants to step more deeply into their respective local communities. Participants will add additional layers to their maps as they learn to “exegete” their community. Skill-building will include topics like:

- investigating where the values of justice, equity, reconciliation, and/or perseverance are already present and visible in their local context
- identifying the converse of where these values are not present or visible
- unearthing the root causes for why they are absent
- noticing who falls through the cracks of society because of their absence and why
- noticing who benefits because of their absence and why

²²² M. Fehling, Z.M. Jarrah, M.E. Tiernan, S. Albezreh, M.J. VanRooyen, A. Alhokair, and B.D. Nelson. “Youth in crisis in the Middle East and North Africa: a systematic literature review and focused landscape analysis,” *Eastern Mediterranean Health Journal* 21, no. 12 (2015): 927.

²²³ Hilary Silver. “Social Exclusion: Comparative Analysis of Europe and Middle East Youth,” *Middle East Youth Initiative Working Paper (Wolfensohn Center for Development and Dubai School of Government)*, no. 1 (2007): 39.

²²⁴ “Brooks and Capehart on Gun Violence and Abortion Access.” 2022. PBS NewsHour. July 8, 2022. <https://www.pbs.org/newshour/show/brooks-and-capehart-on-gun-violence-and-abortion-access>.

²²⁵ “Experiential Learning | Center for Teaching & Learning.” n.d. Accessed November 27, 2022. <https://www.bu.edu/ctl/guides/experiential-learning/>; “Experiential Learning - Reflection and Assessment.” n.d. Accessed January 31, 2023. <https://carleton.ca/experientialeducation/reflection-and-assessment/>.

²²⁶ “Active Learning Activities.” 2012. Centre for Teaching Excellence. Accessed January 31, 2023. <https://uwaterloo.ca/centre-for-teaching-excellence/teaching-resources/teaching-tips/developing-assignments/assignment-design/active-learning-activities>.

These skills will be supported through developing research capacities focused on both written accounts and oral interviews. Using video and/or photography as documentation tools will be explored, along with ethical considerations for these practices.

Participants, applying insights from the *IDI*, *Enneagram*, and *ICS Inventory*, will also learn how to develop solution-oriented relationships with community members, local informal and formal community leaders, and leaders of local organizations and institutions of influence. In this process, the core competency areas of advocacy and peacebuilding will receive focus. Additionally, participants will be introduced to a discernment process that will encourage them to begin listening for a particular need, problem, or opportunity they feel drawn to address because of what they are learning through the mapping of their local context utilizing the aforementioned skills.

The weekly zoom conversations (1 hr. 30 min. each) will be utilized to introduce the skill and competency areas and a step-by-step process for developing community maps. Between zoom conversations, participants will be practicing these skills through specific experiential learning assignments. They will then report back at the next zoom conversation their learnings, any challenges encountered, and develop capacities and skills to address the challenges encountered. This process will shape the learning community for year two. Through this process and one-on-one coaching, the cohort and facilitator will work to support each person's continuing pilgrimage.

The facilitator will coach participants as they journey towards their second-year pilgrimage destination—a year-end virtual and in-person exhibit showcasing their “Values-Mapping My Context” project. In addition to a certificate of completion being awarded, participants from Oregon will have the opportunity to travel to Lebanon to meet their Lebanese cohort members in person and experience the contexts mapped by their colleagues. Lebanon-based cohort members will have the opportunity to guide their Oregonian colleagues through their contexts and share a taste of Lebanon with them.

Rationale: Justice, equity, reconciliation, and perseverance are attributes of the Triune God's being. They are central to the life and ministry of the incarnate Lord Jesus Christ and essential to the life and practice of thriving human communities. Multiple biblical texts reveal that those who authentically and holistically practice these qualities participate in the compassionate and transforming love of God for all people groups and all the created order. Such love heals. Such love makes beginning anew possible for communities fragmented by injustice, inequity, polarization and other types of conflicted relationships, and despair.

Research in the fields of social cohesion, just peacemaking, and human rights also supports the critical role these values play in cultivating societies where both humans and the environment can thrive. The Organisation [*sic*] for Economic Co-operation and Development (OECD) defines a cohesive society as one “that works towards the well-being of all its members, fights exclusion and marginalisation [*sic*], creates a sense of belonging, promotes trust, and offers its members the

opportunity of upward social mobility."²²⁷ Jane Jenson is a researcher in the areas of "citizenship (especially social citizenship), social policy, social movements, diversity and gender studies."²²⁸ For her, the OECD definition better intersects with the choice facing heterogeneous societies. The Global Centre [sic] for Pluralism (GCP) believes pluralism is a "choice made within diverse societies."²²⁹ A "Pluralism Lens," explains Jenson, "...defines pluralism as 'an ethic of respect that values human diversity.'"²³⁰ The more diverse a society, the greater the social cohesion challenge as outlined in the OECD definition. Jenson concludes, "...social cohesion is not fostered by 'dialogue' [sic] as much as it is the result of successful living together. Social cohesion has become practice."²³¹ The practice of social cohesion includes overcoming division and conflict while ensuring inclusion and participation in society. One of the most important drivers for successful social cohesion practice is equitable job access and opportunity—a need highlighted by stakeholders in both Lebanon and Oregon.²³² Glen Stassen, a practitioner and researcher in the field of just peacemaking, supports this conclusion when he says, "It is not the poorest of the poor, but those who experience economic and human rights deprivation *relative to what they had expected* [sic] who turn to violence."²³³ Economic rights, though part of the Universal Declaration of Human Rights, are not enforceable under international law.²³⁴ David Johnston, who writes on issues related to Islamic Law and Theology and Muslim-Christian Dialogue, sees this as a particular area where Christians and Muslims can work together for greater justice in solidarity with fellow humans who are most in need around the globe. Quoting Pope Francis, Johnston agrees with his

²²⁷ Jane Jensen. "Intersections of Pluralism and Social Cohesion." *Intersections: Practicing Pluralism* (Global Centre [sic] for Pluralism, 2019), 2. <https://www.pluralism.ca/wp-content/uploads/2019/02/Jane-Jenson-Social-Cohesion-FINAL.pdf> (accessed March 29, 2021).

²²⁸ CIFAR (Canadian Institute for Advanced Research). n.d. "Jane Jensen Bio." Accessed April 2, 2021. <https://cifar.ca/bios/jane-jenson/>

²²⁹ Ibid.

²³⁰ Ibid.

²³¹ Jane Jensen. "Intersections of Pluralism and Social Cohesion." *Intersections: Practicing Pluralism* (Global Centre [sic] for Pluralism, 2019), 2. <https://www.pluralism.ca/wp-content/uploads/2019/02/Jane-Jenson-Social-Cohesion-FINAL.pdf> (accessed March 29, 2021), 9.

²³² Ibid, 8.

²³³ Glen Stassen, "Ten Just-Peacemaking Practices that Work," in Mohammed Abu-Nimer and David W Augsburg, eds., *Peace-Building By, Between, and Beyond Muslims and Evangelical Christians*. (Lanham: Lexington Books, 2010), 71.

²³⁴ David L. Johnston. 2014. "A Muslim and Christian Orientation to Human Rights: Human Dignity and Solidarity." *Indiana International & Comparative Law Review* 24, 912. <https://heinonline.org/HOL/Page?handle=hein.journals/iicl24&id=975&div=&collection=>.

conclusion: "God's heart has a special place for the poor, so much so that he himself 'became poor.'"²³⁵

The iLEAP Intercultural Leadership Pilgrimage seeks to invite young adults into a meaningful journey where they can make their unique contribution to their local context making these values more visible and experienced, especially as these values relate to the constellation of issues around economic justice. The second year of this pilgrimage will equip them with the skills and insights needed to begin developing their discerned interventions.

Programmatic Method: Experiential learning²³⁶ and Active learning.²³⁷

YEAR THREE SUMMARY

(Academic Year 2025-26)

Purpose: Building on the skills developed in year one and two of the iLEAP Intercultural Leadership Pilgrimage, participants in year three will develop, test, and lay the groundwork for implementing their local intervention. This is an opportunity to create, as described by Fadi Nicholas Nassar, "local solutions to local problems"²³⁸ where justice, equity, reconciliation, and/or perseverance is missing from the context.

Participants will have the opportunity through the weekly zoom conversation time (1 hr. 30 min. each) to further develop their understanding of leadership and cultivate entrepreneurial skills relevant to their selected intervention. Guest speakers specializing in these core competencies will be invited to the zoom conversations. Skill areas that will be explored include:

- Gamestorming²³⁹
- Project development using an iterative process with local stakeholders
- Budget and funds development

²³⁵ Ibid., Note 137, 918.

²³⁶ "Experiential Learning | Center for Teaching & Learning." n.d. Accessed November 27, 2022. <https://www.bu.edu/ctl/guides/experiential-learning/>. "Experiential Learning - Reflection and Assessment." n.d. Accessed January 31, 2023. <https://carleton.ca/experientialeducation/reflection-and-assessment/>.

²³⁷ "Active Learning Activities." 2012. Centre for Teaching Excellence. Accessed January 31, 2023. <https://uwaterloo.ca/centre-for-teaching-excellence/teaching-resources/teaching-tips/developing-assignments/assignment-design/active-learning-activities>.

²³⁸ Lecture by Dr. Fadi Nicholas Nassar, "Global Contextual Analysis and Its Impact on the Middle East for the Years to Come," November 3, 2022, Middle East Council of Churches Partners Meeting, Beirut, Lebanon.

²³⁹ Dave Gray, Sunni Brown, and James Macanufo. *Gamestorming: A Playbook for Innovators, Rulebreakers, and Changemakers*. (Sebastopol, CA: O'Reilly Media, 2010).

- Project launch and implementation strategies
- Grant writing and reporting processes
- Celebrating successes and failures as opportunities to learn and further develop, adjust, or adapt vision and strategy

The facilitator will coach participants as they journey towards their third-year pilgrimage destination—a year-end virtual and in-person exhibit showcasing “My Action Map” for their selected local intervention. In addition to a certificate of completion being awarded, participants from Lebanon will have the opportunity to travel to Oregon (dependent on tourist visas being granted) to meet their Oregonian cohort members in person and experience the contexts mapped by their colleagues. Oregon-based cohort members will have the opportunity to guide their Lebanese colleagues through their contexts and share a taste of Oregon with them. Those who have completed the three-year pilgrimage will have the opportunity to apply to serve as mentors to participants in the high school level of iLEAP.

Rationale: Year three is a year of synthesis, of bringing all the elements together in a practical, applied manner. Learning through doing allows participants to internalize key lessons from their pilgrimage and develop leadership and life disciplines that will benefit them over the course of their adult lives.²⁴⁰ Though there will be a sense of completion, it will also be the beginning of seeing transformative initiatives implemented in the local contexts of each participant—initiatives that will meaningfully weave justice, equity, reconciliation, and/or perseverance more deeply into the fabric of their respective societies.

Programmatic Method: Experiential learning²⁴¹ and Active learning.²⁴²

²⁴⁰ “Experiential Learning | Center for Teaching & Learning.” n.d. Accessed November 27, 2022. <https://www.bu.edu/ctl/guides/experiential-learning/>; “Experiential Learning - Reflection and Assessment.” n.d. Accessed January 31, 2023. <https://carleton.ca/experientialeducation/reflection-and-assessment/>.

²⁴¹ Ibid.

²⁴² “Active Learning Activities.” 2012. Centre for Teaching Excellence. Accessed January 31, 2023. <https://uwaterloo.ca/centre-for-teaching-excellence/teaching-resources/teaching-tips/developing-assignments/assignment-design/active-learning-activities>.

OUTLINE FOR YEAR ONE

September 2023–Laying the Foundation (detailed outline).

Week One

Objectives:

1. Begin developing a community of belonging, mutual learning, and accountability through introductions to one another and an orientation to the iLEAP Pilgrimage.
2. Introduce Reflective Journaling

I. Welcome and Introductions

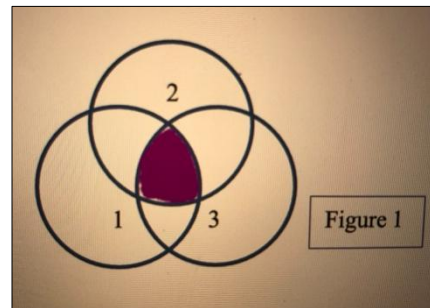
- A. Introduce self and invite participants to introduce themselves
 - i. Names, pronouns, location?
 - ii. Where they are studying, year of study, what studying and why?
 - iii. Why are you showing up to this first iLEAP conversation?
 - iv. What curiosity or question do you come with today?
- B. Elmarie's pilgrimage story and guiding maps...an example and snapshot
 - i. Share in brief the story of how I ended up living and working in the Middle East for 10 years.
- C. The questions that propelled me
 - i. What is this restlessness in my spirit all about?
 - ii. What might God have to do with this restlessness?
- D. The prayers/statements that provoked me
 - i. Lord, is there a particular people or place that you would have me share your passion for?
 - ii. Give me ears to hear, eyes to see, and a will to say yes to your call.
 - iii. Conference speaker (Cody Watson) who paraphrased Jerry Rice's famous quote: "Today I will do what others won't, so tomorrow I can do what others can't." The way I remember Cody's paraphrase: "Instead of doing what others can or will do, seek to do what others can't or won't do." It opened me to listen beyond what I knew at the time.
- E. Question that has propelled this new season of my work
 - i. Lord, how would you have me steward what I have learned and experienced while living and serving in the Middle East?
 - ii. Journey to study Doctor of Leadership in Global Perspectives and develop iLEAP

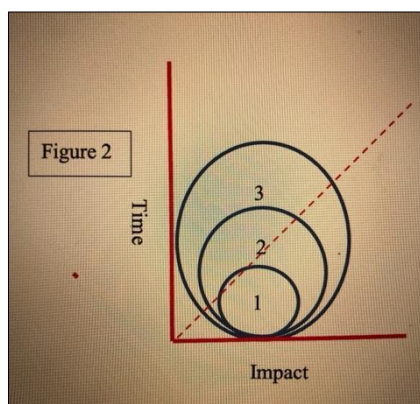
II. So, what is iLEAP?

- A. Intercultural Leadership Pilgrimage
- B. Unpacking key words—a starting point (use zoom breakout rooms to invite dyads—one from USA/one from Lebanon to discuss what comes to mind when they hear each word; bring insights/questions/curiosities back to large group; facilitator interacts with what participants share through using "Crowdsourcing" exercise - or similar - to affirm, widen, deepen insights)²⁴³.

²⁴³ "Active Learning Activities." 2012. Centre for Teaching Excellence. October 30, 2012. <https://uwaterloo.ca/centre-for-teaching-excellence/teaching-resources/teaching-tips/developing-assignments/assignment-design/active-learning-activities>.

- i. Intercultural
 - ii. Leadership
 - iii. Pilgrimage
 - iv. Maps
 - v. Myth
- C. In addition to Intercultural and Leadership, also Entrepreneurship - Advocacy - Peacebuilding
- D. Unpacking key words—a starting point (use zoom breakout rooms as described above).
 - i. Entrepreneurship
 - ii. Advocacy
 - iii. Peacebuilding
- E. Fueled by the values of Justice - Equity - Reconciliation - Perseverance
- F. Unpacking key words...a starting point (use zoom breakout rooms as described above).
 - i. Justice
 - ii. Equity
 - iii. Reconciliation
 - iv. Perseverance
- G. Pilgrimage Destinations—two ways to envision relationship among them
 - i. Year One—Participating in Photo-Video, Art, and/or Writing Exhibit Showcasing “My Pilgrimage Story and Guiding Maps”
 - ii. Year Two—Participating in Photo-Video and/or Art Exhibit Participant Showcasing “Values-Mapping My Context”
 - iii. Year Three—Participating in Photo-Video, Art, and/or Writing Exhibit Showcasing “My Action Map”
 - iv. Figure 1 relationship—these three destinations overlap forming the sweet spot of holistic implementation where who you are as a leader (1) intercepts your discernment of your context and (2) combines with action (3) that makes transformation possible.
 - v. Figure 2 relationship—these three destinations form concentric ripples of impact that continue to multiply





their influence over time.

vi. Questions or curiosities so far?

III. Initial guiding texts and resources—introduce each of them.

- A. Cousineau, Phil. 2021. *The Art of Pilgrimage: The Seeker's Guide to Making Travel Sacred*. Third edition. Coral Gables, FL: Conari Press.
- B. Rohr, Richard. 2011. *Falling Upward: A Spirituality for the Two Halves of Life*. 1st ed. San Francisco: Jossey-Bass.
- C. Walker, Simon. 2007. *Leading out of Who You Are: Discovering the Secret of Undefended Leadership*. Carlisle: Piquant.
- D. *Intercultural Development Inventory (IDI)*²⁴⁴
- E. *The Enneagram*²⁴⁵
- F. *Intercultural Conflict Style Inventory (ICS)*²⁴⁶

IV. For next week:

- A. Introduce skill of critical thinking. It includes how one reads a book.²⁴⁷
- B. Read the front matter to all three books (everything up to but NOT including chapter one) plus back cover and book cover flaps (if you have a hardcover book). Come prepared to share your hypothesis of what the book is about based on this information. Come prepared to discuss this question: If you could speak with the author, what questions, curiosities, disagreements, or affirmations do you want to discuss based on what you have read so far?
- C. Look up all three authors and come prepared to share what you learned about the authors and how who they are might have influenced the writing of their respective book.
- D. Reflective Journaling—Participant entries will be part of the content for the personal mapping they will accomplish in year one of the iLEAP Pilgrimage. Journal entries will be shared with the facilitator monthly.

²⁴⁴ Mitchell R. Hammer. *The Intercultural Development Inventory (IDI): Resource Guide*. (Olney, MD: IDI, LCC, 2021), <https://idiinventory.com/>.

²⁴⁵ Dirk Cloete. n.d. "Integrative Enneagram Solutions - Home Page." Accessed December 16, 2022. <https://www.integrative9.com/>.

²⁴⁶ "Intercultural Conflict Style Inventory | ICS." n.d. Accessed December 15, 2022. <https://icsinventory.com/>.

²⁴⁷ Mortimer Jerome Adler and Charles Van Doren. *How to Read a Book*. Touchstone hardcover edition. (New York: Simon & Schuster, 2014).

- i. Discuss what Reflective Journaling is and is not.²⁴⁸
 - ii. Write a journal entry on this topic: "Describe your personal experience with the core values of iLEAP: justice, equity, reconciliation, and perseverance." Include the meaning each value has for you, something new you learned about each value because of today's conversation, and how you have personally experienced the presence or absence of each value. End by responding to this question: What is one curiosity you have about each value? Be prepared to discuss your curiosities.
- E. Community Covenant: Come prepared to share your thoughts on what commitment(s) you need from yourself and from your fellow participants to create together a community of belonging that is committed to supportive mutual learning, encouraging accountability, and courageous action? What might it look like for us to embody and/or practice the values of justice, equity, reconciliation, and perseverance amongst ourselves?
- V. Closing:
 - A. Any comments or questions about today or next week's focus?
 - B. What did you hear from a fellow participant today that encouraged you to see something from a different perspective than your own?
 - C. What feels potentially overwhelming?
 - D. What feels potentially life-giving?

²⁴⁸ "Assessment: Reflective Journal," CETL- Assessment Resource Centre, 2009, Accessed January 31, 2023, https://ar.cetl.hku.hk/am_rj.htm.

Week Two

Objectives:

1. Continue forming a community of belonging, mutual learning, and accountability through developing a cohort community covenant.
2. Reflect on Reflective Journaling experience.
3. Introduce the skill of critical thinking through the framework used for reading and discussing assigned book sections.
4. Lay the next layer of foundation for developing personal maps.

I. Welcome to Week Two of the iLEAP Leadership Pilgrimage.

A. Check-in with participants

- i. Where/when did you notice you had the most energy this past week?
- ii. Where/when did you feel the least energy this past week?
- iii. What is the most random thought you had this week? How can this team celebrate with you or be of support or encouragement?

II. Community Covenant

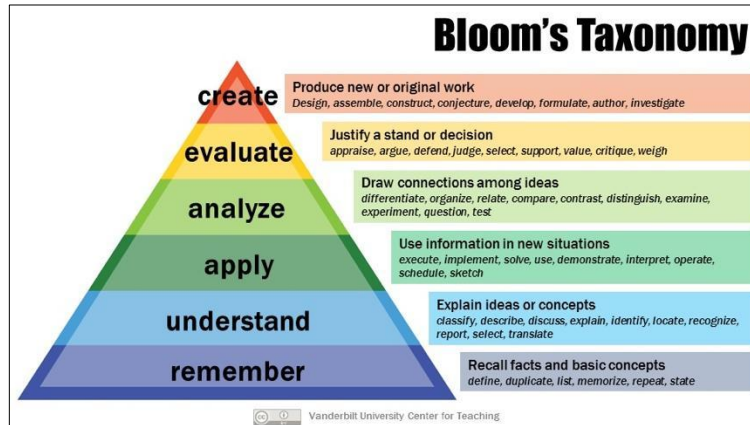
- A. What commitment(s) do you need from yourself to create together a community of belonging that is committed to supportive mutual learning, encouraging accountability, and courageous action?
- B. What commitment(s) do you need from your fellow participants to create together a community of belonging that is committed to supportive mutual learning, encouraging accountability, and courageous action?
- C. Use Mural Board with Sticky Notes to facilitate conversation—encourage 360-degree assessment (thinking-feeling-doing-seeing-saying)
(<https://app.mural.co/t/dlgpdesignworkspace5630/home>)

III. Invite reflection on Reflective Journaling experience. What was helpful about the experience? What was challenging? What curiosities about the values do you want to further explore?

IV. Discuss Book Introductions

- A. Share your hypothesis of what the book is about based on front matter information.
- B. Share what you learned about the authors and how who they are might have influenced the writing of their respective book.
- C. If you could speak with the author, what questions, curiosities, disagreements, or agreements do you want to discuss based on what you have read so far?
- D. Introduce Bloom's Taxonomy for further developing the skill of critical thinking.²⁴⁹

²⁴⁹ "Bloom's Taxonomy." n.d. Vanderbilt University. Accessed January 30, 2023.
<https://cft.vanderbilt.edu/guides-sub-pages/blooms-taxonomy/>.



V. Personal maps—a starting point

- A. What do maps do for us? What types of maps exist? What is the purpose of a map? What happens if a map is wrong? What makes a map wrong? Invite conversation around these questions.
- Map types: topographical, oceanic, political, satellite images of world at night, time zone, road map, GPS map, population centers, Covid-19 maps, genealogy, mapping a storyline, etc.
 - Share screen—pictures of world maps from different eras; explore implications of each map. Invite observations.
 - Example to share—AuthaGraph (most accurate).²⁵⁰

share—



- iv. Example to Political Map.²⁵¹

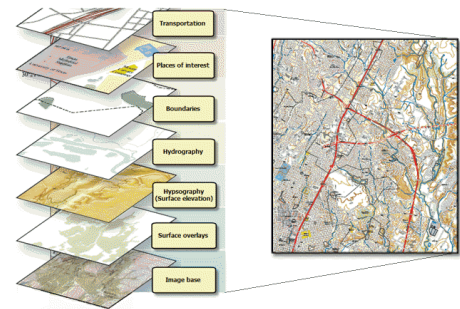
²⁵⁰ "AuthaGraph." n.d. Accessed January 30, 2023.
<http://www.authagraph.com/projects/description/%E3%80%90%E4%BD%9C%E5%93%81%E8%A7%A3%E8%AA%AC%E3%80%91%E8%A8%98%E4%BA%8B01/?lang=en>.

²⁵¹ "World Map: A Clickable Map of World Countries." n.d. Accessed January 30, 2023.
<https://geology.com/world/world-map.shtml>.



- B. Layered maps.
- Share screen–picture of a layered map. Invite observations of what each layer reveals separately and together.
 - Example to share.²⁵²

Illustration 1: Example of a layered map, in this case showing data points for a metro area.



- C. Discuss how the idea of maps relates to personal pilgrimage.
- A way to understand the topography of one's life.
 - A way to understand the different dimensions that influence and guide one's life.
 - A way to begin getting in touch with what terrain is known and well explored, what terrain is yet unknown, what part of the unknown is beckoning to be explored.²⁵³

VI. For next week:

- Read Cousineau, Chapter 1.
- Read Rohr, Chapter 1.
- As you read, have a conversation with the author. On a separate document, note any or all the following:
 - main points the author is making—summarize in your own words
 - questions you have for the author
 - curiosities that arise
 - connections with other things you have read, heard, seen, or experienced
 - disagreements you might have with the author and why
 - points of agreement you might have with the author and why
 - one new thing you learned as you read using the above guidelines—either from the book or the process

²⁵² "Maps in Layers - The Isle of Wight by Maps." n.d. Accessed April 23, 2022. http://www.geomaptrix.co.uk/loW_web/layers/index.html.

²⁵³ Peterson, Jordan B. 1999. *Maps of Meaning: The Architecture of Belief*. New York: Routledge.

- D. Have a picture of a map ready to share. Choose a map that shows the group something about where you live or call home. Be prepared to share the story of why you chose this map.

VII. Closing:

- A. Questions or curiosities from our time together?
- B. What did you hear from a fellow participant today that encouraged you to see something from a different perspective than your own?
- C. What feels potentially overwhelming?
- D. What feels potentially life-giving?

Week Three

Objectives:

1. Continue forming a community of belonging, mutual learning, and accountability through check-in and closing ritual.
2. Introduce the skill of active listening.
3. Apply Bloom's Taxonomy and practice critical thinking through discussion of Chapter 1 in both Cousineau and Rohr.
4. Accomplish first personal mapping exercise through participants sharing their map pictures and stories.

I. Welcome to Week Three of the iLEAP Leadership Pilgrimage.

A. Check-in with participants

- i. What inspired you the most this past week?
- ii. What most discouraged you this past week?
- iii. What is one random fact you would like to learn about your coworkers?
- iv. How can this team celebrate with you or be of support or encouragement?

II. Guest: Eric Basye—Introducing the Skill of Active Listening²⁵⁴

III. Discuss Books by Cousineau and Rohr, Chapter 1

A. Rohr

- i. In your own words, what are Rohr's main points in Chapter 1?
- ii. How does he describe the first half of life?
- iii. What tasks are part of the first half of life?
- iv. Why does it matter to understand and take up these tasks?

B. Cousineau

- i. Share a story of your first memorable journey—what makes it memorable to you?
- ii. In your own words, what are Cousineau's main points in Chapter 1?
- iii. What most caught your imagination as you read his description of the pilgrim journey (p. 48ff)?
- iv. What ingredients contribute to meaningful pilgrimage?
- v. "Uncover what you long for and you will discover who you are (p. 48)." Let this steep in your spirits over the coming weeks and listen for what begins to emerge.

IV. Share map pictures and stories

V. For Next Week:

A. Revisit Chapters 1—what else do you notice or notice differently following our discussion?

B. Reflective Journaling—Participant entries will be part of the content for the personal mapping they will accomplish in year one of the iLEAP Pilgrimage. Journal entries will be shared with the facilitator monthly.

- i. Write a journal entry on this topic: "What the First Half of Life Means to Me and Why it Matters."
- ii. Write a journal entry on this topic: "Every Pilgrimage Starts from Somewhere. My Starting Place is..."
- iii. Reflective journal entries due to facilitator by next week's zoom meeting.

VI. Closing

²⁵⁴ Eric Basye is a member of my DLGP Cohort. His project portfolio is a curriculum that includes a lesson on the skill area of Active Listening.

- A. Questions or curiosities from our time together?
- B. What did you hear from a fellow participant today or our guest that encouraged you to see something from a different perspective than your own?
- C. What feels potentially overwhelming?
- D. What feels potentially life-giving?

Week Four

Objectives:

1. Continue forming a community of belonging, mutual learning, and accountability through check-in and closing ritual.
 2. Practice active listening in our conversation
 3. Do a deeper dive into the value of perseverance and its relationship to resilience
 4. Introduce process for taking the *IDI & Enneagram*
- I. Welcome to Week Four of the iLEAP Leadership Pilgrimage.
 - A. Check-in with participants
 - i. When during the day do you feel most on your game or most alert, able to bring your best self to what you are doing?
 - ii. When during the day do you feel the least alert, the least able to bring your best self to what you are doing?
 - iii. If you could go undercover as anyone else for a day, who would you choose and why?
 - iv. How can this team celebrate with you or be of support or encouragement?
 - II. Guest: Scott Parker—Trauma Resiliency Skills and Their Relationship to the Value and Practice of Perseverance.²⁵⁵
 - III. Next steps for taking the *IDI & Enneagram*
 - A. Orientation to each assessment—purpose and what to expect.
 - B. Connection between these assessments and the personal maps you are developing for your pilgrimage.
 - C. Links to access the assessments will be sent by email.
 - D. Please take the assessments before we meet next week.
 - E. Plan on at least 30 minutes for each assessment (total of at least 60 minutes)
 - F. We will do a group debriefing next week of the IDI. Individual debriefings will happen in the following weeks.
 - IV. For next week:
 - A. Take the *IDI and Enneagram* Assessments
 - V. Closing:
 - A. We are at the end of the first month together. What is working well for you so far? What adjustments do you think should be considered?
 - B. How is our community covenant serving us so far? Are any adjustments needed?
 - C. What is one discovery or learning so far that energizes or encourages you?
 - D. Starting next month, each cohort member will begin to take-on some facilitation responsibilities for our check-in time and closing time.
 - i. Have a sign-up sheet available through google docs for cohort members to sign-up.

²⁵⁵ Scott Parker is Certified through the Trauma Resource Center (Claremont, CA) to train others in biology-based trauma resiliency skills. He is also an ordained pastor in the PC(USA), mission worker in the Middle East, and is pursuing board certification as a chaplain specializing in spiritual care for children and adolescents who are survivors of traumagenic events.

- ii. Share links to resources for potential ideas to use for check-in and closing times.²⁵⁶

Note: The remainder of iLEAP Year One is outlined by month with the key focus in bold and key objectives numbered below. The specific weekly content will be developed as part of the launch plan.

²⁵⁶ Robinson, Angela. 2021. "175 Best Check-In Questions for Meetings in 2022." Teambuilding.Com. June 30, 2021. <https://teambuilding.com/blog/check-in-questions>; Alexis, Michael. 2020. "Ice Breaker Questions for Virtual Meetings & Team Building." Teambuilding.Com. April 18, 2020. <https://teambuilding.com/blog/virtual-icebreaker-questions>; "The Daily Examen - Five Key Questions." 2015. Chris Gribble. October 13, 2015. <https://www.chrisgribble.com/the-daily-examen-five-key-questions/>.

October 2023–Explore the *IDI* and *Enneagram*. Participants explore the implications assessment outcomes have for their leadership pilgrimage and their contributions to developing an iLEAP community of belonging, mutual learning, and accountability. **Interview three people to discover their experience with/insights on iLEAP’s core values (justice, equity, reconciliation, and perseverance).** Participants journal their learnings from these interviews.

Objectives:

1. Discuss Interview and Journaling process for further exploring iLEAP’s core values. (Session 1)
2. Debrief *IDI* Group Assessment in group zoom gathering with focus on implications for the group’s starting point of working with difference. Discern communal actions that can further develop skills and capacities for understanding and working with difference. (Session 1)
3. Debrief *IDI* Individual Assessments during one-on-one zoom appointments. Begin work on an individual development plan that will cultivate additional skills and capacities for understanding and working with difference. (Session 2–individual appointments)
4. Debrief *Enneagram* results during second one-on-one zoom appointments and begin reflecting on implications these results have for participants’ individual leadership pilgrimage. (Session 3–individual appointments)
5. Debrief *Enneagram* results in group zoom gathering with focus on how insights gained can contribute to forming a community of belonging, mutual learning, and accountability. (Session 4)
6. Connect these tools and journal entries to metaphor of layered maps and end-of-year exhibit showcasing their “My Pilgrimage Story and Guiding Maps” project. (Session 5)
7. Continue reading select chapters from Cousineau, Rohr, and Walker. In interaction with questions offered by the facilitator, journal key insights for your leadership pilgrimage and your contribution to developing an iLEAP community of belonging, mutual learning, and accountability.
8. Due at the end of October by each participant: 800-word essay on primary insights and take-aways from the *IDI* and *Enneagram* for their leadership pilgrimage and implications for what they contribute to developing an iLEAP community of belonging, mutual learning, and accountability.
9. Reflective Journal entries from September and October due for review at the end of October.
10. Note: for all essays this year, participants may use visual arts, poetry and/or other creative arts to express their learnings with an attached explanation. If this route is chosen for any or all the essay assignments, prepare a concept proposal and discuss in advance with the facilitator for approval before proceeding.

November & December 2023–Explore and utilize the tools of genogramming and culture mapping. Participants integrate outcomes from utilizing these tools into their leadership pilgrimage and their contributions to developing an iLEAP community of belonging, mutual learning, and accountability.

Objectives:

1. Introducing the tool of family genogramming (Session 1–November).²⁵⁷
2. Introducing the tool of culture mapping (Session 2–November).²⁵⁸
3. Connect these tools to the metaphor of layered maps (Integrated into Session 1 & 2).
4. Assignment # 1: Each participant develops their family genogram attending to leadership pilgrimage insights gained through diagramming family relationships, values, leadership experiences, and history (Session 3–November).
5. Assignment # 2: Each participant applies culture mapping scales to their family genogram learning. Note additional leadership pilgrimage insights (Session 4–November).
6. Assignment # 3: Each participant prepares and presents the layered maps they have developed through insights gained from their *IDI*, *Enneagram*, family genogram, and culture mapping experiences (30-minute presentation). Focus is on implications for their leadership pilgrimage and personal contributions to developing an iLEAP community of belonging, mutual learning, and accountability (Sessions 5-6 in December; Two participants present each session with 10-minutes of engagement by the cohort members per presentation).
7. Discuss assignment and journaling connections to metaphor of layered maps and end-of-year exhibit showcasing their “My Pilgrimage Story and Guiding Maps” project. (Sessions 5-6)
8. Continue reading select chapters from Cousineau, Rohr, and Walker. In interaction with questions offered by the facilitator, journal key insights for your leadership pilgrimage and your contribution to developing an iLEAP community of belonging, mutual learning, and accountability.
9. Journal entries due for review at the end of November.
10. No zoom during Thanksgiving Week (USA)
11. No zoom during Winter/Christmas Break (Mid-December through First Week of January)

January 2024–Continue layered maps presentations from remaining participants. Explore the concept of world views, the role played by the cultural pairings of guilt/innocence, shame/honor, and fear/power in world views, and how these collectively influence relationships, decision-making, ethics, values, and leadership. Participants develop another map layer reflecting on their world view and the role played by the preceding cultural pairings in their leadership pilgrimage and in their contributions to developing an iLEAP community of belonging, mutual learning, and accountability.

Objectives:

1. Participants continue with presentations started in December (Sessions 1-2).

²⁵⁷ Israel Galindo, Elaine Boomer, and Don Reagan. *A Family Genogram Workbook: An Exciting Tool for Understanding Your Family and How It Works!* (Decatur, GA: Educational Consultants, 2016) and Monica McGoldrick, Randy Gerson, and Sueli S. Petry. *Genograms: Assessment and Treatment*. Fourth edition. (New York: W.W. Norton & Company, 2020).

²⁵⁸ Erin Meyer. *The Culture Map: Breaking through the Invisible Boundaries of Global Business*. (New York: PublicAffairs, 2014).

2. Introduce concept of world views (Session 3).²⁵⁹
3. Introduce concepts of guilt/innocence, shame/honor, and fear/power cultural pairings and their role in world views (Session 4).²⁶⁰
4. Begin Assignment # 1: World View Map Layer Essay (1,800 words). Focus is on 1) 400 words reflecting on key take-aways from interacting with their cohort members' presentations, 2) 500 words exploring their personal worldview and its key components, 3) 500 words on how the cultural pairings most relate to their world view, 4) 400 words on implications all of this has for their leadership pilgrimage and their contributions to developing an iLEAP community of belonging, mutual learning, and accountability. (Session 5)
5. Discuss assignment and journaling connections to metaphor of layered maps and end-of-year exhibit showcasing their "My Pilgrimage Story and Guiding Maps" project.
6. Continue reading select chapters from Cousineau, Rohr, and Walker. In interaction with questions offered by the facilitator, journal key insights for your leadership pilgrimage and your contribution to developing an iLEAP community of belonging, mutual learning, and accountability.
7. Journal entries due for review at the end of January.

February 2024–Discuss participant learnings from World View Map Layer Essay.

Objectives:

1. Participants discuss their learnings from their respective World View Map Layer Essay. Each participant comes prepared to share for 15 minutes. Three participants will share for 15 minutes each. Presentations can be accompanied by visuals. Cohort will then interact with what they have heard through asking questions or sharing insights gained. Essays due to facilitator by the end of Week 4 in February with an added epilogue of 200 words reflecting on one to three key insights gained from fellow cohort members and any further questions each would like to explore as they continue their leadership pilgrimage. (Sessions 1-3) These cumulative exercises build critical thinking and active listening skills in addition to developing a layered leadership pilgrimage map.
2. Discuss assignment and journaling connections to metaphor of layered maps and end-of-year exhibit showcasing their "My Pilgrimage Story and Guiding Maps" project.
3. Introduce the *Intercultural Conflict Style Inventory (ICS)*.²⁶¹ Essay Due. (Session 4)
4. Assignment: Participants take the *ICS Inventory* before the next zoom session.

²⁵⁹ "An Overview of the Four Worldviews - Worldview Journeys." n.d. Accessed December 15, 2022. <https://worldviewjourneys.com/four-worldviews/> and Barbara J. Fisher. "Exploring Worldviews: A Framework." *TEACH Journal of Christian Education* 6, no. 1 (January 2012). <https://doi.org/10.55254/1835-1492.1029>.

²⁶⁰ Geoffrey Beech. *Guilt, Shame, and Fear: Relationality Across Cultures*. (Pitt Town NSW, Australia: Lifeworld Education, 2019) and Geoffrey Beech. "Shame/Honor, Guilt/Innocence, Fear/Power in Relationship Contexts," *International Bulletin of Mission Research* 42, no. 4 (2018).

²⁶¹ "Intercultural Conflict Style Inventory | ICS." n.d. Accessed December 15, 2022. <https://icsinventory.com/>.

5. Continue reading select chapters from Cousineau, Rohr, and Walker. In interaction with questions offered by the facilitator, journal key insights for your leadership pilgrimage and your contribution to developing an iLEAP community of belonging, mutual learning, and accountability.
6. Journal entries due for review at the end of February.

March 2024–Debrief ICS Inventory results and explore implications for participants' leadership pilgrimage and their contributions to developing an iLEAP community of belonging, mutual learning, and accountability. Facilitate deeper dive into Leadership.

Objective:

1. Debrief *ICS Inventory* results and explore implications for participants' leadership pilgrimage and their contributions to developing an iLEAP community of belonging, mutual learning, and accountability. (Session 1)
18. Assignment: Essay (500 words) reflecting on key learnings from *ICS Inventory* results and implications for participant's leadership pilgrimage and their contributions to developing an iLEAP community of belonging, mutual learning, and accountability. Due by Session 2.
19. Explore the concept and practice of leadership through different lenses.²⁶² (Session 2-3)
 - a. Peter Guy Northouse. *Leadership: Theory and Practice*. Ninth Edition. (Thousand Oaks: SAGE Publishing, 2021).
 - b. Simon Western and Éric-Jean Garcia. *Global Leadership Perspectives: Insights and Analysis*. (Los Angeles, London, New Delhi, Singapore, Washington DC, Melbourne: SAGE, 2018).
 - c. Simon Walker. *Leading out of Who You Are: Discovering the Secret of Undefended Leadership*. (Carlisle: Piquant, 2007).
20. Assignment # 1: Reading Walker, and reflecting on your layered maps to date, consider how you would describe your internal leadership development so far using Walker's paradigm. Write your learnings in an essay (750 words). Due end of March.
21. Assignment #2: Divide cohort into triads. Each triad is responsible for choosing a leadership approach from Northouse and leadership context from Western & Garcia. Together, develop a 15-minute skit or case study demonstrating the practices of the triad's chosen leadership approach (Northouse) in a manner relevant to the triad's chosen context (Western & Garcia). Apply what you have learned so far in your leadership pilgrimage to developing the skit or case study. Be prepared to share your skit or case study starting the first session in April. (Session 4)

²⁶² Peter Guy Northouse. *Leadership: Theory and Practice*. Ninth Edition. (Thousand Oaks: SAGE Publishing, 2021); Simon Western and Éric-Jean Garcia. *Global Leadership Perspectives: Insights and Analysis*. (Los Angeles, London, New Delhi, Singapore, Washington DC, Melbourne: SAGE, 2018); and Simon Walker. *Leading out of Who You Are: Discovering the Secret of Undefended Leadership*. (Carlisle: Piquant, 2007).

22. Discuss assignment and journaling connections to metaphor of layered maps and end-of-year exhibit showcasing their "My Pilgrimage Story and Guiding Maps" project.
23. Continue reading select chapters from Cousineau, Rohr, and Walker. In interaction with questions offered by the facilitator, journal key insights for your leadership pilgrimage and your contribution to developing an iLEAP community of belonging, mutual learning, and accountability.
24. Journal entries due for review at the end of March.
25. Schedule zoom times in March accounting for Ramadan starting March 10 and Western Holy Week from March 24-31.

April 2024–Triads present their skit or case study. Explore Entrepreneurship through invited guests.

Objectives

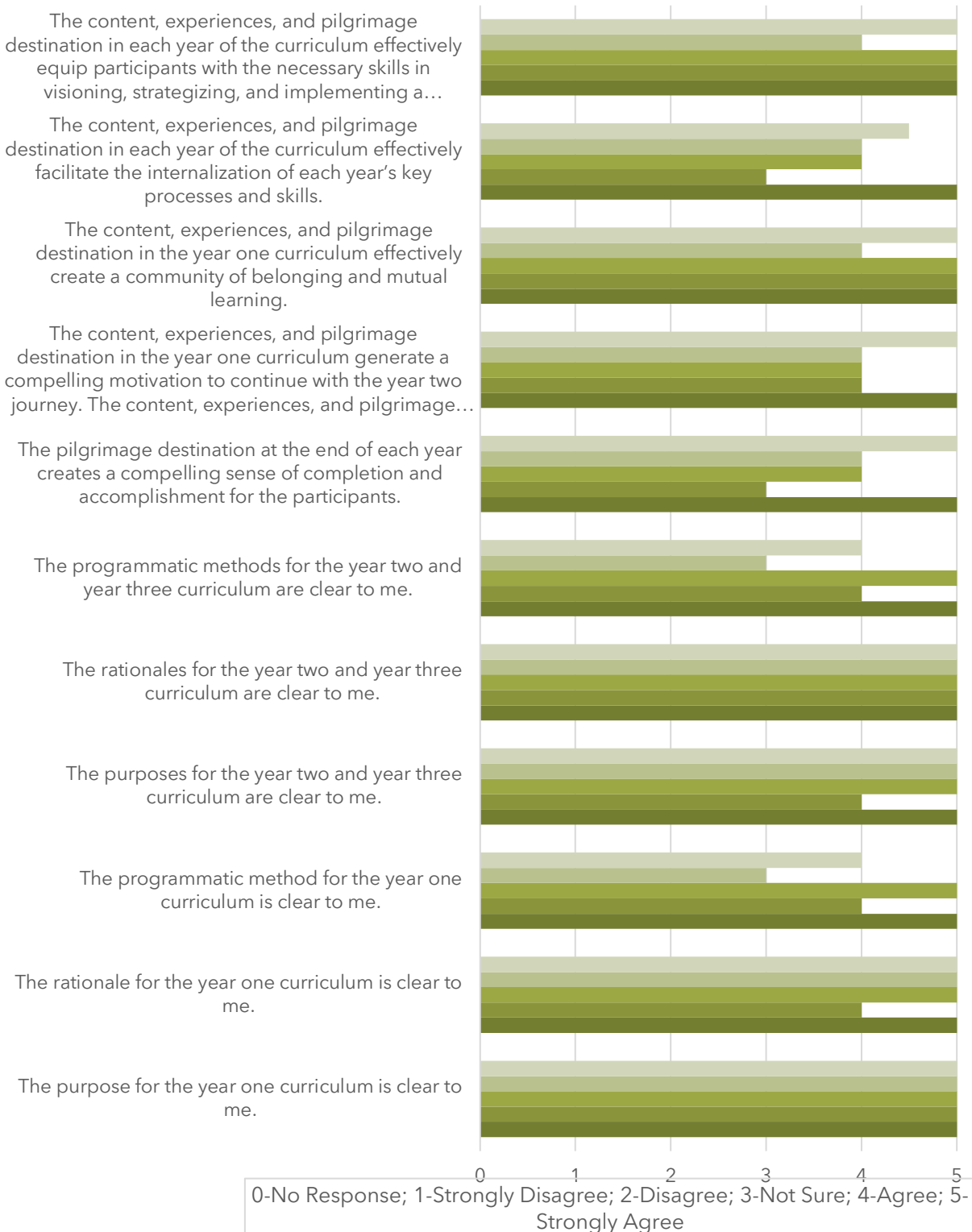
30. Triads present their skit or case study. Cohorts are invited to interact with what they experience—asking questions, offering observations, sharing new insights. Reflect: What are you adding to your layered leadership pilgrimage map out of this experience? (Sessions 1-3).
31. Invite guests from Lebanon (LOST founders) and guests from Oregon (Isaac's Room founders) to speak about their experience with Entrepreneurship in the context of making a transformative impact on their community/society. (Session 4)
32. Discuss assignment and journaling connections to metaphor of layered maps and end-of-year exhibit showcasing their "My Pilgrimage Story and Guiding Maps" project.
33. Continue reading select chapters from Cousineau, Rohr, and Walker. In interaction with questions offered by the facilitator, journal key insights for your leadership pilgrimage and your contribution to developing an iLEAP community of belonging, mutual learning, and accountability.
34. Journal entries due for review at end of April.
35. Schedule zoom times in April accounting for Ramadan ending April 9 and Eastern Holy Week from April 28-May 5. Also consider Guest's schedules.

May 2024–Prepare for and schedule year-end virtual and in-person exhibit showcasing participants' "My Pilgrimage Story and Guiding Maps" project. Participants are free to decide which components of their pilgrimage story to publicly share. A certificate of completion will also be awarded.

End User Responses, 5-Point Likert Scale Questions (next page)

FIGURE 25: END USER RESPONSES, 5-POINT LIKERT SCALE QUESTIONS

End User Responses 5-Point Likert Scale Questions



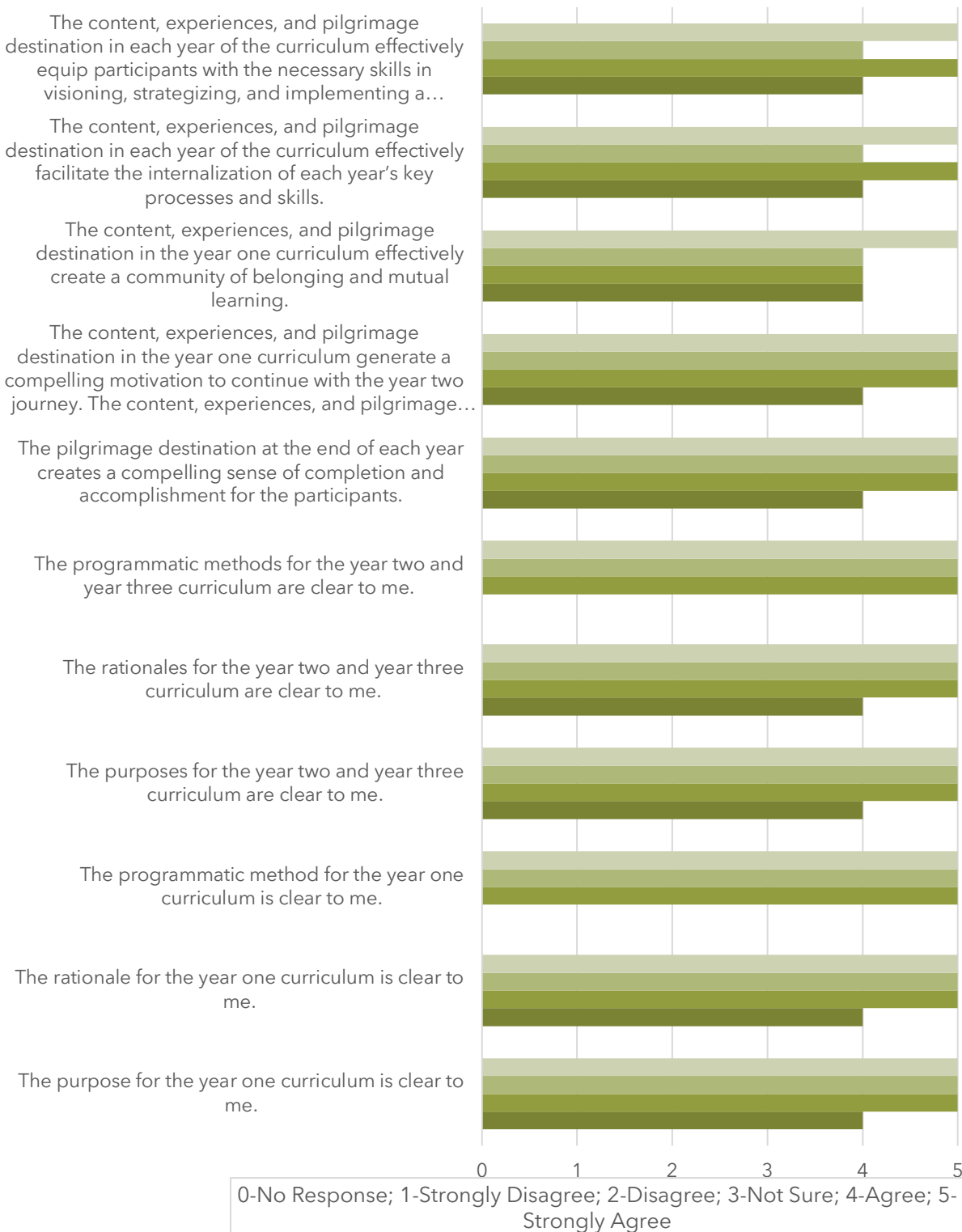
■ Respondent 1 (Lebanon) ■ Respondent 2 (Oregon) ■ Respondent 3 (Lebanon)
 ■ Respondent 4 (Lebanon) ■ Respondent 5 (Oregon)

Advisor Responses, 5-Point Likert Scale Questions (next page)

FIGURE 26: ADVISOR RESPONSES, 5-POINT LIKERT SCALE QUESTIONS

Advisor Responses

5-Point Likert Scale Questions



■ Respondent 1 (Oregon) ■ Respondent 2 (Oregon)
 ■ Respondent 3 (Lebanon) ■ Respondent 4 (Lebanon)

Narrative Responses from All Respondents

TABLE 1: NARRATIVE RESPONSES FROM ALL RESPONDENTS

2. What change, addition, correction, or elimination would strengthen the purpose for the year one curriculum?	
End User Respondent One (Lebanon)	Blank.
End User Respondent Two (Oregon)	A sentence or two related to how the activities will be utilized to cultivate "a community of belonging" would be helpful.
End User Respondent Three (Lebanon)	None; the purpose is clear and easily understandable.
End User Respondent Four (Lebanon)	No change.
End User Respondent Five (Oregon)	I would like more information about the guiding maps. I would like that to be described and for more information to be given about what they include, and how they are developed. I can understand how a person would use their individual guiding map so they understand where they came from, where they are now, and where they would like to go, and what steps to take to get there. It's an outline with a history and it will be helpful to them in their telling of their pilgrimage story as well. I would like to understand more about how the communal guiding map will function and what its purpose is.
Advisor Respondent One (Oregon)	I think you have provided a wide range of books that will help with personal development and interpersonal amongst the cohort.
Advisor Respondent Two	Considering that iLEAP is uniquely designed for young adults who are "slipping through the cracks," it seems important to structure the

(Oregon)	<p>program to address issues which have contributed to past difficulties, particularly mental/emotional/spiritual health. Early in the program onboarding, it might be important for each participant to complete a spiritual/emotional assessment designed to identify "struggle." Assessments commonly used in mental health facilities today will attempt to identify struggle in the arenas of: Divine; Demonic; Moral; Interpersonal; Intrapersonal; Meaning. As these assessments are designed to determine helpful interventions, this assessment portion of the program might focus on identifying STRUGGLE / RESOURCE: what are the areas of struggle which could hinder the participant's success, and what are the resources which will be important for the participant to utilize throughout the program? A regular component of the program throughout the three years might include some type of transparent sharing and accountability, in pairs or the whole group.</p>
Advisor Respondent Three (Lebanon)	<p>I believe that the curriculum as it stands now is very strong and rich. It allows for members to interact with each other at multiple levels in groups and in pairs. The books they are supposed to read and discuss will also allow them a deeper discussion and will enable those who are reluctant to share personal things to have the courage to share.</p> <p>I wonder if more one-on-one moments with the facilitator/coach can help the participants reflect more clearly on their own personal narrative. It is my experience that for some people it is more difficult to make sense of one's own story.</p>
Advisor Respondent Four (Lebanon)	<p>The Year One curriculum must show how the values of justice, equity, reconciliation, and perseverance have marked the journey of the participants.</p>

4. What change, addition, correction, or elimination would strengthen the rational for the year one curriculum?	
End User Respondent One (Lebanon)	Blank.
End User Respondent Two (Oregon)	Blank.
End User Respondent Three (Lebanon)	No changes, additions, correction, or elimination.
End User Respondent Four (Lebanon)	No change.
End User Respondent Five (Oregon)	<p>I have no additions or changes to suggest. It feels complete and makes sense to me.</p> <p>"Forming a strong sense of self-identity and receiving positively recognized accomplishment[s] are first half of life tasks." I like the intentional way that you seek to equip the young adults in this process for success in their whole lives by developing their self-identity and such. I also like how you described the way it works best, within a community with these several specific traits. I look forward to how you will cultivate a community with those traits.</p> <p>I also appreciate how you delved into why you chose the term pilgrimage and what that looks like in this process. I think it makes sense. I'm excited for these young adults to be equipped to be agents of positive change in their own lives and in their communities! I liked the quote from the Eastern Mediterranean Health Journal as well. It describes how young adults are at risk for conflict and specific things that can help them to build resilience. That is so essential.</p>
Advisor Respondent One (Oregon)	None for me.
Advisor Respondent Two	Blank.

(Oregon)	
Advisor Respondent Three (Lebanon)	The rational is clear and logical. Looking at the weekly objectives and tasks, I feel they might be a bit too ambitious. The young people participating in this program would probably have other studies and commitments and I wonder if they would be able to read and prepare all the tasks and understand the notions presented this quickly. Maybe some margins can be built in in case the material needed more time.
Advisor Respondent Four (Lebanon)	Skills of Advocacy and Peacebuilding need to be integrated into the developed phases of Year One.

6. What change, addition, correction, or elimination would strengthen the programmatic method for the year one curriculum?

End User Respondent One (Lebanon)	Blank.
End User Respondent Two (Oregon)	I am curious how you are defining experiential learning in this case. My understanding is that "pure" experiential learning involves a concrete experience, followed by reflection, conceptualization, and further experimentation; the learning is always driven by this process, rather than having set "information" that we hope students learn, and then developing activities to get them to learn these things. Often the term gets used much more broadly than that, however, to refer simply to engaging pedagogy. Will there be concrete experiences during the year one meetings? I think that true experiential learning is extremely difficult to do virtually, so that would be very exciting.

End User Respondent Three (Lebanon)	None. The curriculum is all-encompassing and created in such a way as to ease those participating into the Pilgrimage.
End User Respondent Four (Lebanon)	<i>Shorter titles, not sure I have seen quotes in titles and subtitles before. But could also be interesting also to know how you reflect on them later.</i>
End User Respondent Five (Oregon)	I wonder if it's helpful to explain experiential learning in one of these programmatic methods sections. Maybe a short definition. Maybe it's not necessary.
Advisor Respondent One (Oregon)	Just thinking from a technical perspective about Wi-Fi access. Might want to have a backup plan (phone dial in or a free 1-800 number people can use).
Advisor Respondent Two (Oregon)	Blank.
Advisor Respondent Three (Lebanon)	Experiential learning is a great and fitting method here. The program allows much space for this.
Advisor Respondent Four (Lebanon)	Unable to evaluate.

8. What change, addition, correction, or elimination would further strengthen the purposes for the year two or year three curriculum?

End User Respondent One (Lebanon)	Blank.
End User Respondent Two	I wonder if you could list some specific skills related to the peacebuilding component, and which year of the program these will be

(Oregon)	incorporated. Perhaps, though, this is more spread out throughout the whole curriculum.
End User Respondent Three (Lebanon)	No change.
End User Respondent Four (Lebanon)	<i>I would recommend that there be a place where we ask about the youth feedback. The youth feedback is there about specific points but maybe more general questions on how they are feeling about the whole program.</i>
End User Respondent Five (Oregon)	<p><i>Year two - I appreciate the bullet points that lay out the steps for inspecting their community with these lenses. I think that process will be effective for building the community map and understanding the nuances. It might be helpful to include a bullet point after the first or second point that explores the way that these values have been developed within the community. Is someone else working to build these values, or has someone done work for these values in this community before? What are they doing? Or what did they do? Has it been successful? I don't know whether you would be able to find very much information about this, or how you would go about doing that, but it might be something to investigate.</i></p> <p><i>Year three - I would like a little bit of information about "Gamestorming" added. That sounds intriguing, and if it's too complicated to explain without the context of having read the work that the concept is referring to, I understand. But if it's not too difficult to explain, I think a little more information about that would be interesting and could be clarifying as well.</i></p> <p><i>If there are existing projects in the community that work on developing these values, what will the students do? Can they collaborate with existing projects or consult with the people who work on those projects? Can they help to expand/improve/steward to those projects? Again, I appreciate the bullet points here that specifically explain what kinds of skills the pilgrims and the facilitator will develop</i></p>

	<i>together for their projects. It is hard for me to imagine what a person could do on their own. So these points help me to understand specifically how a person could develop and gain access to resources, so they are empowered to make changes in their community.</i>
Advisor Respondent One (Oregon)	Looks great.
Advisor Respondent Two (Oregon)	
Advisor Respondent Three (Lebanon)	<p>The purposes are very clear and well presented. Exegeting one's community is a very important life skill, and I would love to see how this will take place and what results it will bring forth.</p> <p>One question I would have here depends on the kind of group participating in this pilgrimage and that is: how to define the values that are being investigated and to what extent there should be a consensus among the participants about the assessment of the presence or absence of these values in one's context. I suppose the designer of iLeap has this clear in her mind and I trust she will be able to handle the diversity of opinions.</p>
Advisor Respondent Four (Lebanon)	None.

10. What change, addition, correction, or elimination would further strengthen the rationales for the year two or year three curriculum?

End User Respondent One (Lebanon)	Blank.
--	--------

End User Respondent Two (Oregon)	<p>Perhaps expand the rationale for year three to be of a bit more substance, like the rationales for years one and two. One point you could focus on, for example, is how putting the initiatives into action might cultivate a sense of hopefulness and purpose for the participants, or on the other hand, how learning to be graceful when we make mistakes is critical to resilience.</p>
End User Respondent Three (Lebanon)	<p>Also, no change.</p>
End User Respondent Four (Lebanon)	<p><i>No change</i></p>
End User Respondent Five (Oregon)	<p>Year two - I love the way that you articulated how these values reflect the character and will of God for His creation! I also appreciate how research agrees with this. It's very, very compelling! The society you described that cares for its people and the environment sounds wonderful. That's the society that I want to be a part of. I am interested to see how these pilgrimages can have a positive effect on equitable job access. That's a very big concept with lots of elements, and it would be a real game-changer to have that area of life improve for the community. (I hope that it is not condescending or disrespectful to use the term "projects," regarding the work that you and the young adults will be doing, it is bigger than a simple project, but that's the word that I ended up with.)</p> <p>Year three - I would like to see a little bit more mentioned about the life disciplines that you refer to. You said that "Learning through doing allows participants to internalize key lessons from their pilgrimage and develop leadership and life disciplines that will benefit them over the course of their adult lives." While I rejoice in the growth that will occur in the lives of the participants as well as the ripples through the community, I'm curious to hear a few of the life disciplines listed out. I want to know more about that, and about how learning through</p>

	doing specifically helps to establish those in a lasting way. Do you hope that the students will continue the projects they start beyond the scope of year three? Or will they be projects that are maybe not ongoing but are a single project that has an end date.
Advisor Respondent One (Oregon)	None.
Advisor Respondent Two (Oregon)	Blank.
Advisor Respondent Three (Lebanon)	The rationales are clear. I am curious to see how the Biblical basis for the values and the human rights basis will be brought together.
Advisor Respondent Four (Lebanon)	Rationale of Year Three needs further expansion.

12. What change, addition, correction, or elimination would further strengthen the programmatic methods for the year two or year three curriculum?

End User Respondent One (Lebanon)	Blank.
End User Respondent Two (Oregon)	See note above about experiential learning. I guess I am overall curious if there will be experiential learning through the Zoom sessions, or primarily with the visits to Lebanon and Oregon.
End User Respondent Three (Lebanon)	None.
End User Respondent Four	<i>No change</i>

(Lebanon)	
End User Respondent Five (Oregon)	No changes, makes sense.
Advisor Respondent One (Oregon)	None.
Advisor Respondent Two (Oregon)	Blank.
Advisor Respondent Three (Lebanon)	It all looks fitting and relevant.
Advisor Respondent Four (Lebanon)	Unable to evaluate

14. What change, addition, correction, or elimination would further strengthen the pilgrimage destination experience?

End User Respondent One (Lebanon)	Blank.
End User Respondent Two (Oregon)	I may have missed this, but is there a set location for the pilgrimage at the end of year one? I see that year two is to Lebanon and year three is to Oregon, but I am unsure about year one.
End User Respondent Three (Lebanon)	Nothing to change, add, correct, or eliminate.
End User Respondent Four (Lebanon)	<i>No change</i>
End User Respondent Five (Oregon)	Year one - have you created your own pilgrimage story and guiding maps? Will you be sharing those with the participants? Will that help them to have an example of what that can look like? I wonder if that is helpful or if my

	<p>suggestion is actually detrimental to give them an example, because it won't be as open-ended that way. They will have something in their head to compare it to. That can be helpful but can also steer people in a certain direction. They might be influenced in their own pilgrimage story presentation to make one that resembles the one you made, rather than working from the ground up to build their own.</p> <p>Year two - no suggestions</p> <p>Year three - Does the action map include details about when each step will be taken? I noticed that the end of year three doesn't include the actions actually being taken in the community. Is that something that you will continue to work with the participants beyond the scope of the three-year pilgrimage if they wish for your mentorship? After setting up all this beautiful work, it would be sad to not actually follow through and do the action map of blessing the community. I might be misunderstanding, though!</p>
Advisor Respondent One (Oregon)	None.
Advisor Respondent Two (Oregon)	Blank.
Advisor Respondent Three (Lebanon)	I think the idea of an exhibition at the end of every year and the exchange projects are great and will drive the learning and the impact forward. They are motivating and will immerse the young people in their own and in the other's context. Show casing their journey and their projects will give them a better grip on what they aim to do and tools to explain that.
Advisor Respondent Four (Lebanon)	Nothing to comment on.

16. What change, addition, correction, or elimination would strengthen the pilgrimage destination experience generating a compelling motivation to continue into the next year of the journey?	
End User Respondent One (Lebanon)	It creates a sense of curiosity; keep each year a surprise in a sense to draw people onwards.
End User Respondent Two (Oregon)	See note for #14.
End User Respondent Three (Lebanon)	Nothing to change, add, correct, or eliminate.
End User Respondent Four (Lebanon)	<i>No change</i>
End User Respondent Five (Oregon)	<p>Year one - I think becoming aware of the ways that they have benefited or suffered because of these values being present or absent in their situations throughout their lives will encourage the participants to continue to year two. It's unclear whether that aspect specifically gets discussed, but it seems likely that it will come up in conversation as participants explore what the values mean to them.</p> <p>I think that developing a strong community within the group and doing this kind of soul work would get people invested and make them want to continue the pilgrimage.</p> <p>Year two - I like the idea of having the option to travel to the location of the Lebanese participants. I think that it would be very compelling and would make people very invested in the community and in continuing the pilgrimage. I think you did a great job preparing this!</p>
Advisor Respondent One (Oregon)	None.

Advisor Respondent Two (Oregon)	Blank.
Advisor Respondent Three (Lebanon)	No change suggested.
Advisor Respondent Four (Lebanon)	None.

18. What change, addition, correction, or elimination would strengthen effectively creating a community of belonging and mutual learning in year one?

End User Respondent One (Lebanon)	Creates opportunity to learn about self and others and how to relate to others; it is a foundation. Creates a sense of wanting to grow and learn more, even if they don't continue with the pilgrimage in year 2/3.
End User Respondent Two (Oregon)	<p>I think that you might need potentially need more build-up the first week before participants are willing to unpack the key words, especially if it is in breakout rooms. Difficult over Zoom, of course, but some examples would include a get-to-know each other activity or some individual journaling to spark ideas before people share with others.</p> <p>I also tend to be leery of the many dynamics around covenant creating, especially because it is online and especially because the group will have only spent an hour and a half with each other. There are many potential ways of navigating this, but one option I would suggest is that rather than having participants "come up with" ideas about commitments, use the framework of values you already have (justice, equity, reconciliation, and perseverance) and use the time to discuss ways that participants might embody these values through this community.</p> <p>A third suggestion is to change up the format of the check-in each week, rather than staying</p>

	<p>with highs and lows. This can be a good one for the first time because it tends to feel easy, but it can get boring quickly. Consider coming up with a more specific prompt or a creative way of sharing each week. I think that changing it up will keep participants engaged while still creating a sense of “ritual” because they will expect some form of check-in.</p>
End User Respondent Three (Lebanon)	Nothing to change, add, correct, or eliminate.
End User Respondent Four (Lebanon)	<i>Blank</i>
End User Respondent Five (Oregon)	<p>Have you prepared opportunities for one-on-one check ins with the various members? To see how they are doing with the other team members, to see if there are things that they want to talk with you about regarding the community. This would also be a time where they could float ideas with you personally regarding their own pilgrimage or the group activities, and get more familiar with you, which would help them to have more confidence sharing in the group as well.</p> <p>I looked at the outline for the beginning of year one and I particularly liked this bit - “Community Covenant: what commitment(s) do you need from yourself and from your fellow participants in order to create together a community of belonging that is committed to supportive mutual learning, encouraging accountability, and courageous action?... What did you hear from a fellow participant today that encouraged you to see something from a different perspective than your own? What feels potentially overwhelming? What feels potentially life-givin[g?]” I like that it talks about a community covenant. I think that’s so important for the members to be able to trust one another with these sensitive and serious matters. They’re getting vulnerable and revealing themselves deeply if they engage in the conversations and the activities. It will be important for them to trust that the other</p>

	people are treating them with respect and dignity and discretion. It also might be good to ask the team members what would help them to build trust and connection with the other members, to get their feedback.
Advisor Respondent One (Oregon)	If you haven't, I would look into how people relate online versus in person. Might be good have resources for people to learn the differences in order to have the best experiences.
Advisor Respondent Two (Oregon)	Blank.
Advisor Respondent Three (Lebanon)	I believe year one includes many helpful exercises and moments for community building. Online learning always has limitations for genuine community building. I think this is overcome by including the travel project at the end of every year. Maybe each country cohort could also have a moment during the year to meet physically together.
Advisor Respondent Four (Lebanon)	Creating a community of belonging, mutual leadership and accountability is what you hope for, but it always helpful to see this hoped for community in light of other views of community. It certainly will help the participants look critically at their communities and the values that guides it.

20. What change, addition, correction, or elimination would strengthen effectively facilitating the internalization of each year's key processes and skills?

End User Respondent One (Lebanon)	Blank.
End User Respondent Two	I think it could be helpful to reflect significantly at the end of year one on participants'

(Oregon)	successes and struggles with practicing intercultural skills within the group itself.
End User Respondent Three (Lebanon)	Nothing to change, add, correct, or eliminate.
End User Respondent Four (Lebanon)	<i>Blank</i>
End User Respondent Five (Oregon)	<p>I think for all of the years that it might be helpful to broach the idea for each participant to think about who someone in their life might be that they could share information with about this journey. Maybe they only share something they learned in an activity with this person, or maybe it's a companion with them through the process and they share their growth and experiences throughout the process. I think that having an anchor in their personal lives would be helpful to continue internalizing the processes and skills. It would also give the participants additional accountability. It would also make the experiences more prevalent in the participant's life rather than just limited to this journey. If they don't have someone who would be an appropriate companion for them for the duration of a year or of a process, they can still share elements of</p> <p>the activities with various people that they might not necessarily be as close with. That would still strengthen the processes and skills in the participant's life.</p>
Advisor Respondent One (Oregon)	None.
Advisor Respondent Two (Oregon)	Blank.
Advisor Respondent Three (Lebanon)	No change suggested.
Advisor Respondent Four	None.

(Lebanon)	
22. What change, addition, correction, or elimination would strengthen effectively equipping participants with the necessary skills in visioning, strategizing, and implementing a transformative project in their local context that incarnates justice, equity, reconciliation, and/or perseverance?	
End User Respondent One (Lebanon)	Blank.
End User Respondent Two (Oregon)	See note about peacebuilding skills above. It would be helpful to know some specific skills in this area that will be focused on.
End User Respondent Three (Lebanon)	Nothing to change, add, correct, or eliminate.
End User Respondent Four (Lebanon)	<i>No specific change... it is well organized.</i>
End User Respondent Five (Oregon)	In year one - it might be helpful to give an overview of where you're going to be going overall in the year and in the whole journey. Then the people can see now how their skills and exercises and experiences will build to culminate in this journey and the project. Just make sure that you don't do it in a way that is daunting, intimidating, or overwhelming. You don't want to scare anyone off.
Advisor Respondent One (Oregon)	None.
Advisor Respondent Two (Oregon)	Blank.

Advisor Respondent Three (Lebanon)	The program is well designed, and the task description is clear.
Advisor Respondent Four (Lebanon)	None.

23. What other observations do you have about this curriculum that would strengthen it?

End User Respondent One (Lebanon)	<p>Adding other speakers will be a bonus.</p> <p>I like the room for creativity this pilgrimage gives to participants.</p> <p>Idea: invite participants to setup a WhatsApp/Snapchat group to stay in touch beyond zoom.</p> <p>Idea: when the high school version is developed, maybe there can be times that the high school group and university group interact.</p> <p>Idea: pacing—you may need to give more time to some of the topics so they can become a part of the participants deep thinking.</p> <p>Idea: maybe connect with YFC in Lebanon to help with raising iLEAP's profile in high schools.</p> <p>Question: what are some of the dynamics around developing the high school version and what is the timeline?</p>
End User Respondent Two (Oregon)	I love that you are using the Northouse book. It is a great resource, and I think drawing upon the case studies will be helpful.
End User Respondent Three (Lebanon)	I have no further observations.

End User Respondent Four**(Lebanon)**

The outline is very clear and detailed, but I have some concerns:

- *How to present it to this age group in a more engaging and interesting way.*
 - o *For this point we talked further by phone and this respondent shared the following additional insights.*
 - o *Critical to invite the perspective of the participants through active participation via*
 - *Presentations*
 - *Debates*
 - *Writing and enacting a play and other creative approaches*
 - o *Showcase role of participants in the program—what they are contributing*
 - *Responsible for...*
 - *Presentations, etc....*
 - *Planning the trip content...*
 - o *Clarify that each year stands alone AND builds toward the next year.*
 - o *Emphasize that there will be speakers from different organizations interacting with the participants.*
 - o *Explore possible collaboration between George Fox University, Willamette University, LAU, and others.*
 - o *For the trips, perhaps it would be possible for the families of the students to host so that participants get a sense of day-to-day rhythms and see the country/state through each family's eyes.*

	<ul style="list-style-type: none"> ○ <i>Keep in mind that student participants are facing many changes while studying– determining their majors and other developmental issues; create space for accompanying participants through these issues as they may impact commitment to the pilgrimage.</i> - <i>How committed the group will be especially when youth will finish their studies and find jobs at this age.</i> <ul style="list-style-type: none"> ○ <i>Emphasize potential role of participants after they complete the full pilgrimage–mentors, facilitators, etc.</i> <p><i>Being able to read, write, and share their thoughts is one of the best advantages this program has. I enjoyed reading the outline and really like that youth can express themselves and meet other people face similar challenges.</i></p>
End User Respondent Five (Oregon)	<p>page 11 of the document that you sent me, the last word says life-givin" instead of "life-giving?".</p> <p>Other than that, I think it's really wonderful! I am so excited for you and for the participants. I feel like this is a super life changing experience.</p>
Advisor Respondent One (Oregon)	<p>I really like the layout and purpose of this curriculum.</p>
Advisor Respondent Two (Oregon)	<p>Blank.</p>
Advisor Respondent Three (Lebanon)	<p>iLeap is a very exciting program. It is well designed with clear objectives and logical steps. The year one detailed curriculum is helpful and leads the participants gently along the path of pilgrimage.</p>

	<p>I find the metaphor of pilgrimage rich and encouraging. It places the focus on the journey and gives value to the steps taken as well as the destination reached, and the transformation hoped for.</p> <p>I wonder if a short internship in one or the other of the NGOs working on social cohesion, peace-building and social justice can help the participants further in seeing how this actually works on the ground. Though I also understand that this might not be realistic or easy to implement as placement and follow up can be too complicated.</p> <p>I look forward to seeing how this will flesh out and expect great rewards from it for our communities and young people.</p>
Advisor Respondent Four (Lebanon)	<p>None.</p> <p>From notes on the outline:</p> <p>I see these skills (advocacy and peacebuilding) unpacked in Year One (Week One II/C and D), but you don't come back to them like you do with leadership (March 2024) and entrepreneurship (April 2024). They receive attention in the summary of Year Two.</p> <p>After these core values are explored in the outline of Year One (Week One), I don't see a return to these values or how they have marked the participant journey throughout Year One.</p> <p>Don't you think that the term "Community" needs to be mentioned and unpacked here (Week 1/Point IIB), especially when Community Covenant, Community Formation, and Community Development are the main foci in the outline of Year One? Creating a community of belonging, mutual leadership and</p>

	<p>accountability is what you hope for, but it always helpful to see this hoped for community in light of other views of community. It certainly will help the participants look critically at their communities and the values that guides it. Just a thought.</p> <p>How will you unpack these keywords—the core values? From a religious point of view, or secular one, or both?</p>
--	---

Comments in Body of Email when Returning Questionnaire	
End User Respondent One (Lebanon)	<p>Respondent returned questionnaire in-person. The commented that they have not seen anything like iLEAP available to young adults in their context and believe it will be of great interest to others in their age cohort.</p>
End User Respondent Two (Oregon)	<p>It was exciting to review your outline for iLEAP! I have attached my letter of consent and questionnaire. I hope that my feedback is helpful in some way as you continue to develop the program.</p>
End User Respondent Three (Lebanon)	<p>Thank you so much for sending these to me.</p> <p>I must say, you have really thought this through; I tried to find something to add or improve but could not. Every time I had an idea that I thought would strengthen the curriculum, I would note it down and keep reading the outline only to find that you had already mentioned it!</p> <p>I'm so happy for you and excited for you to start this journey and process.</p>

	God bless.
End User Respondent Four (Lebanon)	<p>Dear pastor,</p> <p>Hope you are doing well. Please find attached the evaluation questionnaire attached, hoping that this will be helpful.</p> <p>Wishing you a blessed new year.</p>
End User Respondent Five (Oregon)	Thank you for the opportunity to help you with preparing this! I feel honored to give a hand in this important and life-changing work! This is Kingdom work!
Advisor Respondent One (Oregon)	Attached is feedback; honestly, you have laid out a great program and curriculum. I can tell your research has been both personal and thorough. Not much I could find to add/change if anything :).
Advisor Respondent Two (Oregon)	Here it is!
Advisor Respondent Three (Lebanon)	<p>I thoroughly enjoyed reading your text. This is very exciting, and I hope to see it come true and witness the impact on our youth and society.</p> <p>I have a million questions that I would love to discuss with you around this project when we meet next. For now, I have filled the questionnaires as best as I could with the information that I have. Please do let me know if there is anything that I need to do or if this is not clear or helpful.</p> <p>I wish you all the best,</p>

Advisor Respondent Four (Lebanon)	<p>I enjoyed reading your iLEAP Project Outline, and I hope you achieve the goals you set forth for yourself in helping create an intercultural transformative leadership community of young adults guided by core values that you and I deeply cherish.</p> <p>My unfamiliarity with the suggested literature for the journeying young adults (Cousineau, Rohr, and Walker), the interdisciplinary jargon of the Outline, and the assessment tools to be used make me a vulnerable reader. That's why I decided to limit my contribution to the coherence of the Outline, especially as it relates to Year One. In the margins of the attached copy of your Project Outline, I have inserted four comments that I believe may contribute to the clarity and coherence of Year One. They are minor comments that may have been precipitated by my un-clarity about the entire Project.</p> <p>I hope your group of participants is able to commit themselves to this long journey and be able to fulfill all the requirements that are indicated in the Outline.</p> <p>Good luck and all the best</p>

Respondent Questionnaires

Evaluation Questionnaire–Respondent 1 (Lebanon-End User)

A Developmentally staged Three Year Journey for Young Adults Aged 18-24 (**Phase One**)

I have been conducting research on creating an effective leadership capacity-building initiative that will more deeply equip young adults (aged 16-23) to practice justice, equity, reconciliation, and perseverance in ways that positively impact their local context in both Lebanon and Oregon, as well as gain cross-cultural competency skills that help them better learn from and encourage those who are different from themselves.

Based on my research I have created a developmentally staged three-year journey for young adults aged 18-24 (**Phase One**). This will be my starting point, with a three-year journey created especially for young adults aged 15-18 (Phase Two) to follow after Phase One has been piloted.

Through this questionnaire, I am inviting you to review and evaluate the **Phase One** expanded outline for year one and a summary for each year of my project. Please respond to the below questions after you have read the attached outline and summaries. Please return your questionnaire to me at: parkere20@georgefox.edu. Thank you in advance for sharing with me your time, wisdom, and insights.

Please return your completed evaluation by December 31, 2022.

Please highlight or circle the number that best indicates your experience.

1. The purpose for the year one curriculum is clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

2. What change, addition, correction, or elimination would strengthen the purpose for the year one curriculum?

3. The rationale for the year one curriculum is clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

4. What change, addition, correction, or elimination would strengthen the rational for the year one curriculum?

5. The programmatic method for the year one curriculum is clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
-------------------	----------	----------	-------	----------------

1	2	3	4	5
---	---	---	---	---

6. What change, addition, correction, or elimination would strengthen the programmatic method for the year one curriculum?

7. The purposes for the year two and year three curriculum are clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
-------------------	----------	----------	-------	----------------

1	2	3	4	5
---	---	---	---	---

8. What change, addition, correction, or elimination would further strengthen the purposes for the year two or year three curriculum?

9. The rationales for the year two and year three curriculum are clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
-------------------	----------	----------	-------	----------------

1	2	3	4	5
---	---	---	---	---

10. What change, addition, correction, or elimination would further strengthen the rationales for the year two or year three curriculum?

11. The programmatic methods for the year two and year three curriculum are clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
-------------------	----------	----------	-------	----------------

1	2	3	4	5
---	---	---	---	---

12. What change, addition, correction, or elimination would further strengthen the programmatic methods for the year two or year three curriculum?

13. The pilgrimage destination at the end of each year creates a compelling sense of completion and accomplishment for the participants.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

14. What change, addition, correction, or elimination would further strengthen the pilgrimage destination experience? Please indicate the year for which you are recommending a change, addition, correction, or elimination.

15. The content, experiences, and pilgrimage destination in the year one curriculum generate a compelling motivation to continue with the year two journey. The content, experiences, and pilgrimage destination in the year two curriculum generate a compelling motivation to continue with the year three journey.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

16. What change, addition, correction, or elimination would strengthen the pilgrimage destination experience generating a compelling motivation to continue into the next year of the journey? Please indicate the year for which you are recommending a change, addition, correction, or elimination.

It creates a sense of curiosity; keep each year a surprise in a sense to draw people onwards.

17. The content, experiences, and pilgrimage destination in the year one curriculum effectively create a community of belonging and mutual learning.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

18. What change, addition, correction, or elimination would strengthen effectively creating a community of belonging and mutual learning in year one?

Creates opportunity to learn about self and others and how to relate to others—a foundation. Creates a sense of wanting to grow and learn more, even if they don't continue with the pilgrimage in year 2/3.

19. The content, experiences, and pilgrimage destination in each year of the curriculum effectively facilitate the internalization of each year's key processes and skills.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	4.5 5

20. What change, addition, correction, or elimination would strengthen effectively facilitating the internalization of each year's key processes and skills? Please indicate the year for which you are recommending a change, addition, correction, or elimination.

21. The content, experiences, and pilgrimage destination in each year of the curriculum effectively equip participants with the necessary skills in visioning, strategizing, and implementing a transformative project in their local context that incarnates justice, equity, reconciliation, and/or perseverance.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

22. What change, addition, correction, or elimination would strengthen effectively equipping participants with the necessary skills in visioning, strategizing, and implementing a transformative project in their local context that incarnates justice, equity, reconciliation, and/or perseverance? Please indicate the year for which you are recommending a change, addition, correction, or elimination.

23. What other observations do you have about this curriculum that would strengthen it?

Adding other speakers will be a bonus.

I like the room for creativity this pilgrimage gives to participants.

Idea: invite participants to setup a WhatsApp/Snapchat group to stay in touch beyond zoom.

Idea: when the high school version is developed, maybe there can be times that the high school group and university group interact.

Idea: pacing—you may need to give more time to some of the topics so they can become a part of the participants deep thinking.

Idea: maybe connect with YFC in Lebanon to help with raising iLEAP's profile in high schools.

Question: what are some of the dynamics around developing the high school version and what is the timeline?

Evaluation Questionnaire–Respondent 2 (Oregon-End User)

A Developmentally staged Three Year Journey for Young Adults Aged 18-24 (**Phase One**)

I have been conducting research on creating an effective leadership capacity-building initiative that will more deeply equip young adults (aged 16-23) to practice justice, equity, reconciliation, and perseverance in ways that positively impact their local context in both Lebanon and Oregon, as well as gain cross-cultural competency skills that help them better learn from and encourage those who are different from themselves.

Based on my research I have created a developmentally staged three-year journey for young adults aged 18-24 (**Phase One**). This will be my starting point, with a three-year journey created especially for young adults aged 15-18 (Phase Two) to follow after Phase One has been piloted.

Through this questionnaire, I am inviting you to review and evaluate the **Phase One** expanded outline for year one and a summary for each year of my project. Please respond to the below questions after you have read the attached outline and summaries. Please return your questionnaire to me at: parkere20@georgefox.edu. Thank you in advance for sharing with me your time, wisdom, and insights.

Please return your completed evaluation by December 31, 2022.

Please highlight or circle the number that best indicates your experience.

1. The purpose for the year one curriculum is clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

2. What change, addition, correction, or elimination would strengthen the purpose for the year one curriculum?

A sentence or two related to how the activities will be utilized to cultivate "a community of belonging" would be helpful.

3. The rationale for the year one curriculum is clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

4. What change, addition, correction, or elimination would strengthen the rational for the year one curriculum?

5. The programmatic method for the year one curriculum is clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

6. What change, addition, correction, or elimination would strengthen the programmatic method for the year one curriculum?

I am curious how you are defining experiential learning in this case. My understanding is that "pure" experiential learning involves a concrete experience, followed by reflection, conceptualization, and further experimentation; the learning is always driven by this process, rather than having set "information" that we hope students learn, and then developing activities to get them to learn these things. Often the term gets used much more broadly than that, however, to refer simply to engaging pedagogy. Will there be concrete experiences during the year one meetings? I think that true experiential learning is extremely difficult to do virtually, so that would be very exciting.

7. The purposes for the year two and year three curriculum are clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

8. What change, addition, correction, or elimination would further strengthen the purposes for the year two or year three curriculum?

I wonder if you could list some specific skills related to the peacebuilding component, and which year of the program these will be incorporated. Perhaps, though, this is more spread out throughout the whole curriculum.

9. The rationales for the year two and year three curriculum are clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

10. What change, addition, correction, or elimination would further strengthen the rationales for the year two or year three curriculum?

Perhaps expand the rationale for year three to be of a bit more substance, like the rationales for years one and two. One point you could focus on, for example, is how putting the initiatives into action might cultivate a sense of hopefulness and purpose for the participants, or on the other hand, how learning to be graceful when we make mistakes is critical to resilience.

11. The programmatic methods for the year two and year three curriculum are clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

12. What change, addition, correction, or elimination would further strengthen the programmatic methods for the year two or year three curriculum?

See note above about experiential learning. I guess I am overall curious if there will be experiential learning through the Zoom sessions, or primarily with the visits to Lebanon and Oregon.

13. The pilgrimage destination at the end of each year creates a compelling sense of completion and accomplishment for the participants.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

14. What change, addition, correction, or elimination would further strengthen the pilgrimage destination experience? Please indicate the year for which you are recommending a change, addition, correction, or elimination.

I may have missed this, but is there a set location for the pilgrimage at the end of year one? I see that year two is to Lebanon and year three is to Oregon, but I am unsure about year one.

15. The content, experiences, and pilgrimage destination in the year one curriculum generate a compelling motivation to continue with the year two journey. The content, experiences, and pilgrimage destination in the year two curriculum generate a compelling motivation to continue with the year three journey.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

16. What change, addition, correction, or elimination would strengthen the pilgrimage destination experience generating a compelling motivation to continue into the next year of the journey? Please indicate the year for which you are recommending a change, addition, correction, or elimination.

See note for #14.

17. The content, experiences, and pilgrimage destination in the year one curriculum effectively create a community of belonging and mutual learning.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

18. What change, addition, correction, or elimination would strengthen effectively creating a community of belonging and mutual learning in year one?

I think that you might need potentially need more build-up the first week before participants are willing to unpack the key words, especially if it is in breakout rooms. Difficult over Zoom, of course, but some examples would include a get-to-know each other activity or some individual journaling to spark ideas before people share with others.

I also tend to be leery of the many dynamics around covenant creating, especially because it is online and especially because the group will have only spent an hour and a half with each other. There are many potential ways of navigating this, but one option I would suggest is that rather than having participants “come up with” ideas about commitments, use the framework of values you already have (justice, equity, reconciliation, and perseverance) and use the time to discuss ways that participants might embody these values through this community.

A third suggestion is to change up the format of the check-in each week, rather than staying with highs and lows. This can be a good one for the first time because it tends to feel easy, but it can get boring quickly. Consider coming up with a more specific prompt or a creative way of sharing each week. I think that changing it up will keep participants engaged while still creating a sense of “ritual” because they will expect some form of check-in.

19. The content, experiences, and pilgrimage destination in each year of the curriculum effectively facilitate the internalization of each year’s key processes and skills.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

20. What change, addition, correction, or elimination would strengthen effectively facilitating the internalization of each year’s key processes and skills? Please indicate the year for which you are recommending a change, addition, correction, or elimination.

I think it could be helpful to reflect significantly at the end of year one on participants’ successes and struggles with practicing intercultural skills within the group itself.

21. The content, experiences, and pilgrimage destination in each year of the curriculum effectively equip participants with the necessary skills in visioning, strategizing, and implementing a transformative project in their local context that incarnates justice, equity, reconciliation, and/or perseverance.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

22. What change, addition, correction, or elimination would strengthen effectively equipping participants with the necessary skills in visioning, strategizing, and implementing a transformative project in their local context that incarnates justice, equity, reconciliation, and/or perseverance? Please indicate the year for which you are recommending a change, addition, correction, or elimination.

See note about peacebuilding skills above. It would be helpful to know some specific skills in this area that will be focused on.

23. What other observations do you have about this curriculum that would strengthen it?

I love that you are using the Northouse book. It is a great resource, and I think drawing upon the case studies will be helpful.

Evaluation Questionnaire—Respondent 3 (Lebanon-End User)

A Developmentally staged Three Year Journey for Young Adults Aged 18-24 (**Phase One**)

I have been conducting research on creating an effective leadership capacity-building initiative that will more deeply equip young adults (aged 16-23) to practice justice, equity, reconciliation, and perseverance in ways that positively impact their local context in both Lebanon and Oregon, as well as gain cross-cultural competency skills that help them better learn from and encourage those who are different from themselves.

Based on my research I have created a developmentally staged three-year journey for young adults aged 18-24 (**Phase One**). This will be my starting point, with a three-year journey created especially for young adults aged 15-18 (Phase Two) to follow after Phase One has been piloted.

Through this questionnaire, I am inviting you to review and evaluate the **Phase One** expanded outline for year one and a summary for each year of my project. Please respond to the below questions after you have read the attached outline and summaries. Please return your questionnaire to me at: parkere20@georgefox.edu. Thank you in advance for sharing with me your time, wisdom, and insights.

Please return your completed evaluation by December 31, 2022.

Please highlight or circle the number that best indicates your experience.

1. The purpose for the year one curriculum is clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

2. What change, addition, correction, or elimination would strengthen the purpose for the year one curriculum?

None; the purpose is clear and easily understandable.

3. The rationale for the year one curriculum is clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

4. What change, addition, correction, or elimination would strengthen the rational for the year one curriculum?

No changes, additions, correction, or elimination.

5. The programmatic method for the year one curriculum is clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
-------------------	----------	----------	-------	----------------

1	2	3	4	5
---	---	---	---	---

6. What change, addition, correction, or elimination would strengthen the programmatic method for the year one curriculum?

None. The curriculum is all-encompassing and created in such a way as to ease those participating into the Pilgrimage.

7. The purposes for the year two and year three curriculum are clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
-------------------	----------	----------	-------	----------------

1	2	3	4	5
---	---	---	---	---

8. What change, addition, correction, or elimination would further strengthen the purposes for the year two or year three curriculum?

No change.

9. The rationales for the year two and year three curriculum are clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
-------------------	----------	----------	-------	----------------

1	2	3	4	5
---	---	---	---	---

10. What change, addition, correction, or elimination would further strengthen the rationales for the year two or year three curriculum?

Also, no change.

11. The programmatic methods for the year two and year three curriculum are clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
-------------------	----------	----------	-------	----------------

1	2	3	4	5
---	---	---	---	---

12. What change, addition, correction, or elimination would further strengthen the programmatic methods for the year two or year three curriculum?

None.

13. The pilgrimage destination at the end of each year creates a compelling sense of completion and accomplishment for the participants.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
-------------------	----------	----------	-------	----------------

1	2	3	4	5
---	---	---	---	---

14. What change, addition, correction, or elimination would further strengthen the pilgrimage destination experience? Please indicate the year for which you are recommending a change, addition, correction, or elimination.

Nothing to change, add, correct, or eliminate.

15. The content, experiences, and pilgrimage destination in the year one curriculum generate a compelling motivation to continue with the year two journey. The content, experiences, and pilgrimage destination in the year two curriculum generate a compelling motivation to continue with the year three journey.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

16. What change, addition, correction, or elimination would strengthen the pilgrimage destination experience generating a compelling motivation to continue into the next year of the journey? Please indicate the year for which you are recommending a change, addition, correction, or elimination.

Nothing to change, add, correct, or eliminate.

17. The content, experiences, and pilgrimage destination in the year one curriculum effectively create a community of belonging and mutual learning.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

18. What change, addition, correction, or elimination would strengthen effectively creating a community of belonging and mutual learning in year one?

Nothing to change, add, correct, or eliminate.

19. The content, experiences, and pilgrimage destination in each year of the curriculum effectively facilitate the internalization of each year's key processes and skills.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

20. What change, addition, correction, or elimination would strengthen effectively facilitating the internalization of each year's key processes and skills? Please indicate the year for which you are recommending a change, addition, correction, or elimination.

Nothing to change, add, correct, or eliminate.

21. The content, experiences, and pilgrimage destination in each year of the curriculum effectively equip participants with the necessary skills in visioning, strategizing, and implementing a transformative project in their local context that incarnates justice, equity, reconciliation, and/or perseverance.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

22. What change, addition, correction, or elimination would strengthen effectively equipping participants with the necessary skills in visioning, strategizing, and implementing a transformative project in their local context that incarnates justice, equity, reconciliation, and/or perseverance? Please indicate the year for which you are recommending a change, addition, correction, or elimination.

Nothing to change, add, correct, or eliminate.

23. What other observations do you have about this curriculum that would strengthen it?

I have no further observations.

Evaluation Questionnaire—Respondent 4 (Lebanon-End User)

A Developmentally staged Three Year Journey for Young Adults Aged 18-24 (**Phase One**)

I have been conducting research on creating an effective leadership capacity-building initiative that will more deeply equip young adults (aged 16-23) to practice justice, equity, reconciliation, and perseverance in ways that positively impact their local context in both Lebanon and Oregon, as well as gain cross-cultural competency skills that help them better learn from and encourage those who are different from themselves.

Based on my research I have created a developmentally staged three-year journey for young adults aged 18-24 (**Phase One**). This will be my starting point, with a three-year journey created especially for young adults aged 15-18 (Phase Two) to follow after Phase One has been piloted.

Through this questionnaire, I am inviting you to review and evaluate the **Phase One** expanded outline for year one and a summary for each year of my project. Please respond to the below questions after you have read the attached outline and summaries. Please return your questionnaire to me at: parkere20@georgefox.edu. Thank you in advance for sharing with me your time, wisdom, and insights.

Please return your completed evaluation by December 31, 2022.

Please highlight or circle the number that best indicates your experience.

1. The purpose for the year one curriculum is clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

2. What change, addition, correction, or elimination would strengthen the purpose for the year one curriculum?

No change

3. The rationale for the year one curriculum is clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

4. What change, addition, correction, or elimination would strengthen the rational for the year one curriculum?

No change

5. The programmatic method for the year one curriculum is clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

6. What change, addition, correction, or elimination would strengthen the programmatic method for the year one curriculum?

Shorter titles, not sure I have seen quotes in titles and subtitles before. But could also be interesting also to know how you reflect on them later.

7. The purposes for the year two and year three curriculum are clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

8. What change, addition, correction, or elimination would further strengthen the purposes for the year two or year three curriculum?

I would recommend that there be a place where we ask about the youth feedback. The youth feedback is there about specific points but maybe more general questions on how they are feeling about the whole program.

9. The rationales for the year two and year three curriculum are clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

10. What change, addition, correction, or elimination would further strengthen the rationales for the year two or year three curriculum?

No change

11. The programmatic methods for the year two and year three curriculum are clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

12. What change, addition, correction, or elimination would further strengthen the programmatic methods for the year two or year three curriculum?

No change

13. The pilgrimage destination at the end of each year creates a compelling sense of completion and accomplishment for the participants.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

14. What change, addition, correction, or elimination would further strengthen the pilgrimage destination experience? Please indicate the year for which you are recommending a change, addition, correction, or elimination.

No change

15. The content, experiences, and pilgrimage destination in the year one curriculum generate a compelling motivation to continue with the year two journey. The content, experiences, and pilgrimage destination in the year two curriculum generate a compelling motivation to continue with the year three journey.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

16. What change, addition, correction, or elimination would strengthen the pilgrimage destination experience generating a compelling motivation to continue into the next year of the journey? Please indicate the year for which you are recommending a change, addition, correction, or elimination.

No change

17. The content, experiences, and pilgrimage destination in the year one curriculum effectively create a community of belonging and mutual learning.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

18. What change, addition, correction, or elimination would strengthen effectively creating a community of belonging and mutual learning in year one?

19. The content, experiences, and pilgrimage destination in each year of the curriculum effectively facilitate the internalization of each year's key processes and skills.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

20. What change, addition, correction, or elimination would strengthen effectively facilitating the internalization of each year's key processes and skills? Please indicate the year for which you are recommending a change, addition, correction, or elimination.

21. The content, experiences, and pilgrimage destination in each year of the curriculum effectively equip participants with the necessary skills in visioning, strategizing, and implementing a transformative project in their local context that incarnates justice, equity, reconciliation, and/or perseverance.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

22. What change, addition, correction, or elimination would strengthen effectively equipping participants with the necessary skills in visioning, strategizing, and implementing a transformative project in their local context that incarnates justice, equity, reconciliation, and/or perseverance? Please indicate the year for which you are recommending a change, addition, correction, or elimination.

No specific change... it is well organized.

23. What other observations do you have about this curriculum that would strengthen it?

The outline is very clear and detailed, but I have some concerns:

- *How to present it to this age group in a more engaging and interesting way.*
 - o *For this point we talked further by phone and this respondent shared the following additional insights.*
 - o *Critical to invite the perspective of the participants through active participation via*
 - *Presentations*
 - *Debates*
 - *Writing and enacting a play and other creative approaches*
 - o *Showcase role of participants in the program—what they are contributing*
 - *Responsible for...*
 - *Presentations, etc....*
 - *Planning the trip content...*
 - o *Clarify that each year stands alone AND builds toward the next year.*
 - o *Emphasize that there will be speakers from different organizations interacting with the participants.*
 - o *Explore possible collaboration between George Fox University, Willamette University, LAU, and others.*
 - o *For the trips, perhaps it would be possible for the families of the students to host so that participants get a sense of day-to-day rhythms and see the country/state through each family's eyes.*
 - o *Keep in mind that student participants are facing many changes while studying—determining their majors and other developmental issues; create space for accompanying participants through these issues as they may impact commitment to the pilgrimage.*
- *How committed the group will be especially when youth will finish their studies and find jobs at this age.*
 - o *Emphasize potential role of participants after they complete the full pilgrimage—mentors, facilitators, etc.*

Being able to read, write, and share their thoughts is one of the best advantages this program has. I enjoyed reading the outline and really like that youth can express themselves and meet other people face similar challenges.

Evaluation Questionnaire – Respondent 5 (Oregon-End User)
A Developmentally-staged Three Year Journey for Young Adults Aged 18-24 (**Phase One**)

I have been conducting research on creating an effective leadership capacity-building initiative that will more deeply equip young adults (aged 16-23) to practice justice, equity, reconciliation, and perseverance in ways that positively impact their local context in both Lebanon and Oregon, as well as gain cross-cultural competency skills that help them better learn from and encourage those who are different from themselves.

Based on my research I have created a developmentally staged three-year journey for young adults aged 18-24 (**Phase One**). This will be my starting point, with a three-year journey created especially for young adults aged 15-18 (Phase Two) to follow after Phase One has been piloted.

Through this questionnaire, I am inviting you to review and evaluate the **Phase One** expanded outline for year one and a summary for each year of my project. Please respond to the below questions after you have read the attached outline and summaries. Please return your questionnaire to me at: parkere20@georgefox.edu. Thank you in advance for sharing with me your time, wisdom, and insights.

Please return your completed evaluation by December 31, 2022.

Please highlight or circle the number that best indicates your experience.

1. The purpose for the year one curriculum is clear to me.

1	2	3	4	5
Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree

2. What change, addition, correction, or elimination would strengthen the purpose for the year one curriculum?

I would like more information about the guiding maps. I would like that to be described and for more information to be given about what they include, and how they are developed. I can understand how a person would use their individual guiding map so they understand where they came from, where they are now, and where they would like to go, and what steps to take to get there. It's an outline with a history and it will be helpful to them in their telling of their pilgrimage story as well. I would like to understand more about how the communal guiding map will function and what its purpose is.

3. The rationale for the year one curriculum is clear to me.

1	2	3	4	5
Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree

4. What change, addition, correction, or elimination would strengthen the rationale for the year one curriculum?

I have no additions or changes to suggest. It feels complete and makes sense to me.

"Forming a strong sense of self-identity and receiving positively recognized accomplishment[s] are first half of life tasks." I like the intentional way that you seek to equip the young adults in this process for success in their whole lives by developing their self-identity and such. I also like how you described the way it works best, within a community with these several specific traits. I look forward to how you will cultivate a community with those traits.

I also appreciate how you delved into why you chose the term pilgrimage and what that looks like in this process. I think it makes sense. I'm excited for these young adults to be equipped to be agents of positive change in their own lives and in their communities! I liked the quote from the Eastern Mediterranean Health Journal as well. It describes how young adults are at risk for conflict and specific things that can help them to build resilience. That is so essential.

5. The programmatic method for the year one curriculum is clear to me.

1	2	3	4	5
Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree

6. What change, addition, correction, or elimination would strengthen the programmatic method for the year one curriculum?

I wonder if it's helpful to explain experiential learning in one of these programmatic methods sections. Maybe a short definition. Maybe it's not necessary.

7. The purposes for the year two and year three curriculum are clear to me.

1	2	3	4	5
Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree

8. What change, addition, correction, or elimination would further strengthen the purposes for the year two or year three curriculum?

Year two - I appreciate the bullet points that lay out the steps for inspecting their community with these lenses. I think that process will be effective for building the community map and understanding the nuances.

It might be helpful to include a bullet point after the first or second point that explores the way that these values have been developed within the community. Is someone else working to build these values, or has someone done work for these values in this community before? What are they doing? Or what did they do? Has it been successful? I don't know whether you would be able to find very much information about this, or how you would go about doing that, but it might be something to investigate.

Year three - I would like a little bit of information about "Gamestorming" added. That sounds intriguing, and if it's too complicated to explain without the context of having read the work that the concept is referring to, I understand. But if it's not too difficult to explain, I think a little more information about that would be interesting and could be clarifying as well.

If there are existing projects in the community that work on developing these values, what will the students do? Can they collaborate with existing projects or consult with the people who work on those projects? Can they help to expand/improve/steward to those projects?

Again, I appreciate the bullet points here that specifically explain what kinds of skills the pilgrims and the facilitator will develop together for their projects. It is hard for me to imagine what a person could do on their own. So these points help me to understand specifically how a person could develop and gain access to resources, so they are empowered to make changes in their community.

9. The rationales for the year two and year three curriculum are clear to me.

1	2	3	4	5
Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree

10. What change, addition, correction, or elimination would further strengthen the rationales for the year two or year three curriculum?

Year two - I love the way that you articulated how these values reflect the character and will of God for His creation! I also appreciate how research agrees with this. It's very, very compelling! The society you described who cares for its people and the environment sounds wonderful. That's the society that I want to be a part of. I am interested to see how these pilgrimages can have a positive effect on equitable job access. That's a very big concept with lots of elements, and it would be a real game-changer to have that area of life improve for the community. (I hope that it is not condescending or disrespectful to use the term "projects," regarding the work that you and the young adults will be doing, it is bigger than a simple project, but that's the word that I ended up with.)

Year three - I would like to see a little bit more mentioned about the life disciplines that you refer to. You said that "Learning through doing allows participants to internalize key lessons from their pilgrimage and develop leadership and life disciplines that will benefit them over the course of their adult lives." While I rejoice in the growth that will occur in the lives of the participants as well as the ripples through the community, I'm curious to hear a few of the life disciplines listed out. I want to know more about that, and about how learning through doing specifically helps to establish those in a lasting way. Do you hope that the students will continue the projects they start beyond the scope of year three? Or will they be projects that are maybe not ongoing but are a single project that has an end date.

11. The programmatic methods for the year two and year three curriculum are clear to me.

1	2	3	4	5
Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree

12. What change, addition, correction, or elimination would further strengthen the programmatic methods for the year two or year three curriculum?

No changes, makes sense.

13. The pilgrimage destination at the end of each year creates a compelling sense of completion and accomplishment for the participants.

1	2	3	4	5
Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree

14. What change, addition, correction, or elimination would further strengthen the pilgrimage destination experience? Please indicate the year for which you are recommending a change, addition, correction, or elimination.

Year one - have you created your own pilgrimage story and guiding maps? Will you be sharing those with the participants? Will that help them to have an example of what that can look like? I wonder if that is helpful or if my suggestion is actually detrimental to give them an example, because it won't be as open-ended that way. They will have something in their head to compare it to. That can be helpful but can also steer people in a certain direction. They might be influenced in their own pilgrimage story presentation to make one that resembles the one you made, rather than working from the ground up to build their own.

Year two - no suggestions

Year three - Does the action map include details about when each step will be taken? I noticed that the end of year three doesn't include the actions actually being taken in the community. Is that something that you will continue to work with the participants beyond the scope of the three-year pilgrimage if they wish for your mentorship? After setting up all of this beautiful work, it would be sad to not actually follow through and do the action map of blessing the community. I might be misunderstanding, though!

15. The content, experiences, and pilgrimage destination in the year one curriculum generate a compelling motivation to continue with the year two journey. The content, experiences, and pilgrimage destination in the year two curriculum generate a compelling motivation to continue with the year three journey.

1	2	3	4	5
Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree

16. What change, addition, correction, or elimination would strengthen the pilgrimage destination experience generating a compelling motivation to continue into the next year of the journey? Please indicate the year for which you are recommending a change, addition, correction, or elimination.

Year one - I think becoming aware of the ways that they have benefited or suffered because of these values being present or absent in their situations throughout their lives will encourage the participants to continue on to year two. It's unclear whether that aspect specifically gets discussed, but it seems likely that it will come up in conversation as participants explore what the values mean to them.

I think that developing a strong community within the group and doing this kind of soul work would get people invested and make them want to continue the pilgrimage.

Year two - I like the idea of having the option to travel to the location of the Lebanese participants. I think that it would be very compelling and would make people very invested in the community and in continuing the pilgrimage. I think you did a great job preparing this!

17. The content, experiences, and pilgrimage destination in the year one curriculum effectively create a community of belonging and mutual learning.

1	2	3	4	5
Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree

18. What change, addition, correction, or elimination would strengthen effectively creating a community of belonging and mutual learning in year one?

Have you prepared opportunities for one-on-one check ins with the various members? To see how they are doing with the other team members, to see if there are things that they want to talk with you about regarding the community. This would also be a time where they could float ideas with you personally regarding their own pilgrimage or the group activities, and get more familiar with you, which would help them to have more confidence sharing in the group as well.

I looked at the outline for the beginning of year one and I particularly liked this bit - "Community Covenant: what commitment(s) do you need from yourself and from your fellow participants in order to create together a community of belonging that is committed to supportive mutual learning, encouraging accountability, and courageous action?... What did you hear from a fellow participant today that encouraged you to see something from a different perspective than your own? What feels potentially overwhelming? What feels potentially life-givin[g]?"
I like that it talks about a community covenant. I think that's so important for the members to be able to trust one another with these sensitive and serious matters. They're getting vulnerable and revealing themselves deeply if they engage in the conversations and the activities. It will be important for them to trust that the other people are treating them with respect and dignity and discretion. It also might be good to ask the team members what would help them to build trust and connection with the other members, to get their feedback.

19. The content, experiences, and pilgrimage destination in each year of the curriculum effectively facilitate the internalization of each year's key processes and skills.

1	2	3	4	5
Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree

20. What change, addition, correction, or elimination would strengthen effectively facilitating the internalization of each year's key processes and skills? Please indicate the year for which you are recommending a change, addition, correction, or elimination.

I think for all of the years that it might be helpful to broach the idea for each participant to think about who someone in their life might be that they could share information with about this journey. Maybe they only share something they learned in an activity with this person, or maybe it's a companion with them through the process and they share their growth and experiences throughout the process. I think that having an anchor in their personal lives would be helpful to continue internalizing the processes and skills. It would also give the participants additional accountability. It would also make the experiences more prevalent in the participant's life rather than just limited to this journey. If they don't have someone who would be an appropriate companion for them for the duration of a year or of a process, they can still share elements of the activities with various people that they might not necessarily be as close with. That would still strengthen the processes and skills in the participant's life.

21. The content, experiences, and pilgrimage destination in each year of the curriculum effectively equip participants with the necessary skills in visioning, strategizing, and implementing a transformative project in their local context that incarnates justice, equity, reconciliation, and/or perseverance.

1	2	3	4	5
Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree

22. What change, addition, correction, or elimination would strengthen effectively equipping participants with the necessary skills in visioning, strategizing, and implementing a transformative project in their local context that incarnates justice, equity, reconciliation, and/or perseverance? Please indicate the year for which you are recommending a change, addition, correction, or elimination.

In year one - it might be helpful to give an overview of where you're going to be going overall in the year and in the whole journey. Then the people can see now how their skills and exercises and experiences will build to culminate in this journey and the project. Just make sure that you don't do it in a way that is daunting, intimidating, or overwhelming. You don't want to scare anyone off.

23. What other observations do you have about this curriculum that would strengthen it?

page 11 of the document that you sent me, the last word says life-givin" instead of "life-giving?".

Other than that, I think it's really wonderful! I am so excited for you and for the participants. I feel like this is a super life changing experience.

Evaluation Questionnaire—Respondent 1 (Oregon-Advisor)

A Developmentally staged Three Year Journey for Young Adults Aged 18-24 (**Phase One**)

I have been conducting research on creating an effective leadership capacity-building initiative that will more deeply equip young adults (aged 16-23) to practice justice, equity, reconciliation, and perseverance in ways that positively impact their local context in both Lebanon and Oregon, as well as gain cross-cultural competency skills that help them better learn from and encourage those who are different from themselves.

Based on my research I have created a developmentally staged three-year journey for young adults aged 18-24 (**Phase One**). This will be my starting point, with a three-year journey created especially for young adults aged 15-18 (Phase Two) to follow after Phase One has been piloted.

Through this questionnaire, I am inviting you to review and evaluate the **Phase One** expanded outline for year one and a summary for each year of my project. Please respond to the below questions after you have read the attached outline and summaries. Please return your questionnaire to me at: parkere20@georgefox.edu. Thank you in advance for sharing with me your time, wisdom, and insights.

Please return your completed evaluation by December 31, 2022.

Please highlight or circle the number that best indicates your experience.

1. The purpose for the year one curriculum is clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

2. What change, addition, correction, or elimination would strengthen the purpose for the year one curriculum? **I think you have provided a wide range of books that will help with personal development and interpersonal amongst the co-hort.**

3. The rationale for the year one curriculum is clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

4. What change, addition, correction, or elimination would strengthen the rational for the year one curriculum?

None for me.

5. The programmatic method for the year one curriculum is clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

6. What change, addition, correction, or elimination would strengthen the programmatic method for the year one curriculum? **Just thinking from a technical perspective about Wi-Fi access. Might want to have a backup plan (phone dial in or a free 1-800 number people can use).**

7. The purposes for the year two and year three curriculum are clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

8. What change, addition, correction, or elimination would further strengthen the purposes for the year two or year three curriculum? **Looks great.**

9. The rationales for the year two and year three curriculum are clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

10. What change, addition, correction, or elimination would further strengthen the rationales for the year two or year three curriculum? **none**

11. The programmatic methods for the year two and year three curriculum are clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

12. What change, addition, correction, or elimination would further strengthen the programmatic methods for the year two or year three curriculum? **None**

13. The pilgrimage destination at the end of each year creates a compelling sense of completion and accomplishment for the participants.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

14. What change, addition, correction, or elimination would further strengthen the pilgrimage destination experience? Please indicate the year for which you are recommending a change, addition, correction, or elimination. **None**

15. The content, experiences, and pilgrimage destination in the year one curriculum generate a compelling motivation to continue with the year two journey. The content, experiences, and

pilgrimage destination in the year two curriculum generate a compelling motivation to continue with the year three journey.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
-------------------	----------	----------	-------	----------------

1	2	3	4	5
---	---	---	---	---

16. What change, addition, correction, or elimination would strengthen the pilgrimage destination experience generating a compelling motivation to continue into the next year of the journey? Please indicate the year for which you are recommending a change, addition, correction, or elimination. **None.**

17. The content, experiences, and pilgrimage destination in the year one curriculum effectively create a community of belonging and mutual learning.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
-------------------	----------	----------	-------	----------------

1	2	3	4	5
---	---	---	---	---

18. What change, addition, correction, or elimination would strengthen effectively creating a community of belonging and mutual learning in year one? **If you haven't, I would look into how people relate online versus in person. Might be good have resources for people to learn the differences in order to have the best experiences.**

19. The content, experiences, and pilgrimage destination in each year of the curriculum effectively facilitate the internalization of each year's key processes and skills.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
-------------------	----------	----------	-------	----------------

1	2	3	4	5
---	---	---	---	---

20. What change, addition, correction, or elimination would strengthen effectively facilitating the internalization of each year's key processes and skills? Please indicate the year for which you are recommending a change, addition, correction, or elimination.

None

21. The content, experiences, and pilgrimage destination in each year of the curriculum effectively equip participants with the necessary skills in visioning, strategizing, and implementing a transformative project in their local context that incarnates justice, equity, reconciliation, and/or perseverance.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
-------------------	----------	----------	-------	----------------

1	2	3	4	5
---	---	---	---	---

22. What change, addition, correction, or elimination would strengthen effectively equipping participants with the necessary skills in visioning, strategizing, and implementing a transformative project in their local context that incarnates justice, equity, reconciliation, and/or perseverance? Please indicate the year for which you are recommending a change, addition, correction, or elimination.

None

23. What other observations do you have about this curriculum that would strengthen it? **I really like the layout and purpose of this curriculum.**

Evaluation Questionnaire—Respondent 2 (Oregon-Advisor)

A Developmentally staged Three Year Journey for Young Adults Aged 18-24 (**Phase One**)

I have been conducting research on creating an effective leadership capacity-building initiative that will more deeply equip young adults (aged 16-23) to practice justice, equity, reconciliation, and perseverance in ways that positively impact their local context in both Lebanon and Oregon, as well as gain cross-cultural competency skills that help them better learn from and encourage those who are different from themselves.

Based on my research I have created a developmentally staged three-year journey for young adults aged 18-24 (**Phase One**). This will be my starting point, with a three-year journey created especially for young adults aged 15-18 (Phase Two) to follow after Phase One has been piloted.

Through this questionnaire, I am inviting you to review and evaluate the **Phase One** expanded outline for year one and a summary for each year of my project. Please respond to the below questions after you have read the attached outline and summaries. Please return your questionnaire to me at: parkere20@georgefox.edu. Thank you in advance for sharing with me your time, wisdom, and insights.

Please return your completed evaluation by December 31, 2022.

Please highlight or circle the number that best indicates your experience.

1. The purpose for the year one curriculum is clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	<u>5</u>

2. What change, addition, correction, or elimination would strengthen the purpose for the year one curriculum?

Considering that iLEAP is uniquely designed for young adults who are “slipping through the cracks,” it seems important to structure the program to address issues which have contributed to past difficulties, particularly mental/emotional/spiritual health. Early in the program onboarding, it might be important for each participant to complete a spiritual/emotional assessment designed to identify “struggle.” Assessments commonly used in mental health facilities today will attempt to identify struggle in the arenas of: Divine; Demonic; Moral; Interpersonal; Intrapersonal; Meaning. As these assessments are designed to determine helpful interventions, this assessment portion of the program might focus on identifying **STRUGGLE / RESOURCE**: what are the areas of struggle which could hinder the participant’s success, and what are the resources which will be important for the participant to utilize throughout the program? A regular component of the program throughout the three years might include some type of transparent sharing and accountability, in pairs or the whole group.

3. The rationale for the year one curriculum is clear to me.

Strongly Disagree Disagree Not Sure Agree Strongly Agree

1 2 3 4 **5**

4. What change, addition, correction, or elimination would strengthen the rational for the year one curriculum?

5. The programmatic method for the year one curriculum is clear to me.

Strongly Disagree Disagree Not Sure Agree Strongly Agree

1 2 3 4 **5**

6. What change, addition, correction, or elimination would strengthen the programmatic method for the year one curriculum?

7. The purposes for the year two and year three curriculum are clear to me.

Strongly Disagree Disagree Not Sure Agree Strongly Agree

1 2 3 4 **5**

8. What change, addition, correction, or elimination would further strengthen the purposes for the year two or year three curriculum?

9. The rationales for the year two and year three curriculum are clear to me.

Strongly Disagree Disagree Not Sure Agree Strongly Agree

1 2 3 4 **5**

10. What change, addition, correction, or elimination would further strengthen the rationales for the year two or year three curriculum?

11. The programmatic methods for the year two and year three curriculum are clear to me.

Strongly Disagree Disagree Not Sure Agree Strongly Agree

1 2 3 4 **5**

12. What change, addition, correction, or elimination would further strengthen the programmatic methods for the year two or year three curriculum?

13. The pilgrimage destination at the end of each year creates a compelling sense of completion and accomplishment for the participants.

Strongly Disagree Disagree Not Sure Agree Strongly Agree

1 2 3 4 **5**

14. What change, addition, correction, or elimination would further strengthen the pilgrimage destination experience? Please indicate the year for which you are recommending a change, addition, correction, or elimination.

15. The content, experiences, and pilgrimage destination in the year one curriculum generate a compelling motivation to continue with the year two journey. The content, experiences, and pilgrimage destination in the year two curriculum generate a compelling motivation to continue with the year three journey.

Strongly Disagree Disagree Not Sure Agree Strongly Agree

1 2 3 4 **5**

16. What change, addition, correction, or elimination would strengthen the pilgrimage destination experience generating a compelling motivation to continue into the next year of the journey? Please indicate the year for which you are recommending a change, addition, correction, or elimination.

17. The content, experiences, and pilgrimage destination in the year one curriculum effectively create a community of belonging and mutual learning.

Strongly Disagree Disagree Not Sure Agree Strongly Agree

1 2 3 **4** 5

18. What change, addition, correction, or elimination would strengthen effectively creating a community of belonging and mutual learning in year one?

19. The content, experiences, and pilgrimage destination in each year of the curriculum effectively facilitate the internalization of each year's key processes and skills.

Strongly Disagree Disagree Not Sure Agree Strongly Agree

1 2 3 **4** 5

20. What change, addition, correction, or elimination would strengthen effectively facilitating the internalization of each year's key processes and skills? Please indicate the year for which you are recommending a change, addition, correction, or elimination.

21. The content, experiences, and pilgrimage destination in each year of the curriculum effectively equip participants with the necessary skills in visioning, strategizing, and implementing a transformative project in their local context that incarnates justice, equity, reconciliation, and/or perseverance.

Strongly Disagree Disagree Not Sure Agree Strongly Agree

1

2

3

4

5

22. What change, addition, correction, or elimination would strengthen effectively equipping participants with the necessary skills in visioning, strategizing, and implementing a transformative project in their local context that incarnates justice, equity, reconciliation, and/or perseverance? Please indicate the year for which you are recommending a change, addition, correction, or elimination.

23. What other observations do you have about this curriculum that would strengthen it?

Evaluation Questionnaire–Respondent 3 (Lebanon-Advisor)

A Developmentally staged Three Year Journey for Young Adults Aged 18-24 (**Phase One**)

I have been conducting research on creating an effective leadership capacity-building initiative that will more deeply equip young adults (aged 16-23) to practice justice, equity, reconciliation, and perseverance in ways that positively impact their local context in both Lebanon and Oregon, as well as gain cross-cultural competency skills that help them better learn from and encourage those who are different from themselves.

Based on my research I have created a developmentally staged three-year journey for young adults aged 18-24 (**Phase One**). This will be my starting point, with a three-year journey created especially for young adults aged 15-18 (Phase Two) to follow after Phase One has been piloted.

Through this questionnaire, I am inviting you to review and evaluate the **Phase One** expanded outline for year one and a summary for each year of my project. Please respond to the below questions after you have read the attached outline and summaries. Please return your questionnaire to me at: parkere20@georgefox.edu. Thank you in advance for sharing with me your time, wisdom, and insights.

Please return your completed evaluation by December 31, 2022.

Please highlight or circle the number that best indicates your experience.

1. The purpose for the year one curriculum is clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

2. What change, addition, correction, or elimination would strengthen the purpose for the year one curriculum?

I believe that the curriculum as it stands now is very strong and rich. It allows for members to interact with each other at multiple levels in groups and in pairs. The books they are supposed to read and discuss will also allow them a deeper discussion and will enable those who are reluctant to share personal things to have the courage to share.

I wonder if more one-on-one moments with the facilitator/coach can help the participants reflect more clearly on their own personal narrative. It is my experience that for some people it is more difficult to make sense of one's own story.

3. The rationale for the year one curriculum is clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

4. What change, addition, correction, or elimination would strengthen the rational for the year one curriculum?

The rational is clear and logical. Looking at the weekly objectives and tasks, I feel they might be a bit too ambitious. The young people participating in this program would probably have other studies and commitments and I wonder if they would be able to read and prepare all the tasks and understand the notions presented this quickly. Maybe some margins can be built in in case the material needed more time.

5. The programmatic method for the year one curriculum is clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

6. What change, addition, correction, or elimination would strengthen the programmatic method for the year one curriculum?

Experiential learning is a great and fitting method here. The program allows much space for this.

7. The purposes for the year two and year three curriculum are clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

8. What change, addition, correction, or elimination would further strengthen the purposes for the year two or year three curriculum?

The purposes are very clear and well presented. Exegeting one's community is a very important life skill, and I would love to see how this will take place and what results it will bring forth.

One question I would have here depends on the kind of group participating in this pilgrimage and that is: how to define the values that are being investigated and to what extent there should be a consensus among the participants about the assessment of the presence or absence of these values in one's context. I suppose the designer of iLeap has this clear in her mind and I trust she will be able to handle the diversity of opinions.

9. The rationales for the year two and year three curriculum are clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

10. What change, addition, correction, or elimination would further strengthen the rationales for the year two or year three curriculum?

The rationales are clear. I am curious to see how the Biblical basis for the values and the human rights basis will be brought together.

11. The programmatic methods for the year two and year three curriculum are clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

12. What change, addition, correction, or elimination would further strengthen the programmatic methods for the year two or year three curriculum?

It all looks fitting and relevant.

13. The pilgrimage destination at the end of each year creates a compelling sense of completion and accomplishment for the participants.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

14. What change, addition, correction, or elimination would further strengthen the pilgrimage destination experience? Please indicate the year for which you are recommending a change, addition, correction, or elimination.

I think the idea of an exhibition at the end of every year and the exchange projects are great and will drive the learning and the impact forward. They are motivating and will immerse the young people in their own and in the other's context. Show casing their journey and their projects will give them a better grip on what they aim to do and tools to explain that.

15. The content, experiences, and pilgrimage destination in the year one curriculum generate a compelling motivation to continue with the year two journey. The content, experiences, and pilgrimage destination in the year two curriculum generate a compelling motivation to continue with the year three journey.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

16. What change, addition, correction, or elimination would strengthen the pilgrimage destination experience generating a compelling motivation to continue into the next year of the journey? Please indicate the year for which you are recommending a change, addition, correction, or elimination.

No change suggested.

17. The content, experiences, and pilgrimage destination in the year one curriculum effectively create a community of belonging and mutual learning.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
-------------------	----------	----------	-------	----------------

1	2	3	4	5
---	---	---	---	---

18. What change, addition, correction, or elimination would strengthen effectively creating a community of belonging and mutual learning in year one?

I believe year one includes many helpful exercises and moments for community building. Online learning always has limitations for genuine community building. I think this is overcome by including the travel project at the end of every year. Maybe each country cohort could also have a moment during the year to meet physically together.

19. The content, experiences, and pilgrimage destination in each year of the curriculum effectively facilitate the internalization of each year's key processes and skills.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
-------------------	----------	----------	-------	----------------

1	2	3	4	5
---	---	---	---	---

20. What change, addition, correction, or elimination would strengthen effectively facilitating the internalization of each year's key processes and skills? Please indicate the year for which you are recommending a change, addition, correction, or elimination.

No change suggested.

21. The content, experiences, and pilgrimage destination in each year of the curriculum effectively equip participants with the necessary skills in visioning, strategizing, and implementing a transformative project in their local context that incarnates justice, equity, reconciliation, and/or perseverance.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
-------------------	----------	----------	-------	----------------

1	2	3	4	5
---	---	---	---	---

22. What change, addition, correction, or elimination would strengthen effectively equipping participants with the necessary skills in visioning, strategizing, and implementing a transformative project in their local context that incarnates justice, equity, reconciliation, and/or perseverance? Please indicate the year for which you are recommending a change, addition, correction, or elimination.

The program is well designed, and the task description is clear.

23. What other observations do you have about this curriculum that would strengthen it?

iLeap is a very exciting program. It is well designed with clear objectives and logical steps. The year one detailed curriculum is helpful and leads the participants gently along the path of pilgrimage.

I find the metaphor of pilgrimage rich and encouraging. It places the focus on the journey and gives value to the steps taken as well as the destination reached, and the transformation hoped for.

I wonder if a short internship in one or the other of the NGOs working on social cohesion, peace-building and social justice can help the participants further in seeing how this actually works on the ground. Though I also understand that this might not be realistic or easy to implement as placement and follow up can be too complicated.

I look forward to seeing how this will flesh out and expect great rewards from it for our communities and young people.

Evaluation Questionnaire–Respondent 4 (Lebanon-Advisor)

A Developmentally staged Three Year Journey for Young Adults Aged 18-24 (**Phase One**)

I have been conducting research on creating an effective leadership capacity-building initiative that will more deeply equip young adults (aged 16-23) to practice justice, equity, reconciliation, and perseverance in ways that positively impact their local context in both Lebanon and Oregon, as well as gain cross-cultural competency skills that help them better learn from and encourage those who are different from themselves.

Based on my research I have created a developmentally staged three-year journey for young adults aged 18-24 (**Phase One**). This will be my starting point, with a three-year journey created especially for young adults aged 15-18 (Phase Two) to follow after Phase One has been piloted.

Through this questionnaire, I am inviting you to review and evaluate the **Phase One** expanded outline for year one and a summary for each year of my project. Please respond to the below questions after you have read the attached outline and summaries. Please return your questionnaire to me at: parkere20@georgefox.edu. Thank you in advance for sharing with me your time, wisdom, and insights.

Please return your completed evaluation by December 31, 2022.

Please highlight or circle the number that best indicates your experience.

1. The purpose for the year one curriculum is clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

2. What change, addition, correction, or elimination would strengthen the purpose for the year one curriculum?

The Year One curriculum has to show how the values of justice, equity, reconciliation, and perseverance have marked the journey of the participants.

3. The rationale for the year one curriculum is clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	2	3	4	5

4. What change, addition, correction, or elimination would strengthen the rational for the year one curriculum?

Skills of Advocacy and Peacebuilding need to be integrated into the developed phases of Year One.

5. The programmatic method for the year one curriculum is clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
-------------------	----------	----------	-------	----------------

1	2	3	4	5
---	---	---	---	---

Unable to evaluate

6. What change, addition, correction, or elimination would strengthen the programmatic method for the year one curriculum?

Unable to evaluate

7. The purposes for the year two and year three curriculum are clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
-------------------	----------	----------	-------	----------------

1	2	3	4	5
---	---	---	---	---

8. What change, addition, correction, or elimination would further strengthen the purposes for the year two or year three curriculum?

None

9. The rationales for the year two and year three curriculum are clear to me.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
-------------------	----------	----------	-------	----------------

1	2	3	4	5
---	---	---	---	---

10. What change, addition, correction, or elimination would further strengthen the rationales for the year two or year three curriculum?

Rationale of Year Three needs further expansion

11. The programmatic methods for the year two and year three curriculum are clear to me.

Unable to evaluate

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
-------------------	----------	----------	-------	----------------

1	2	3	4	5
---	---	---	---	---

12. What change, addition, correction, or elimination would further strengthen the programmatic methods for the year two or year three curriculum?

Unable to evaluate

13. The pilgrimage destination at the end of each year creates a compelling sense of completion and accomplishment for the participants.

Strongly Disagree Disagree Not Sure Agree Strongly Agree

1 2 3 4 5

14. What change, addition, correction, or elimination would further strengthen the pilgrimage destination experience? Please indicate the year for which you are recommending a change, addition, correction, or elimination.

Nothing to Comment on

15. The content, experiences, and pilgrimage destination in the year one curriculum generate a compelling motivation to continue with the year two journey. The content, experiences, and pilgrimage destination in the year two curriculum generate a compelling motivation to continue with the year three journey.

Strongly Disagree Disagree Not Sure Agree Strongly Agree

1 2 3 4 5

16. What change, addition, correction, or elimination would strengthen the pilgrimage destination experience generating a compelling motivation to continue into the next year of the journey? Please indicate the year for which you are recommending a change, addition, correction, or elimination.

None

17. The content, experiences, and pilgrimage destination in the year one curriculum effectively create a community of belonging and mutual learning.

Strongly Disagree Disagree Not Sure Agree Strongly Agree

1 2 3 4 5

18. What change, addition, correction, or elimination would strengthen effectively creating a community of belonging and mutual learning in year one?

Creating a community of belonging, mutual leadership and accountability is what you hope for, but it always helpful to see this hoped for community in light of other views of community. It certainly will help the participants look critically at their communities and the values that guides it.

19. The content, experiences, and pilgrimage destination in each year of the curriculum effectively facilitate the internalization of each year's key processes and skills.

Strongly Disagree Disagree Not Sure Agree Strongly Agree

1	2	3	4	5
---	---	---	---	---

20. What change, addition, correction, or elimination would strengthen effectively facilitating the internalization of each year's key processes and skills? Please indicate the year for which you are recommending a change, addition, correction, or elimination.

None

21. The content, experiences, and pilgrimage destination in each year of the curriculum effectively equip participants with the necessary skills in visioning, strategizing, and implementing a transformative project in their local context that incarnates justice, equity, reconciliation, and/or perseverance.

Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
-------------------	----------	----------	-------	----------------

1	2	3	4	5
---	---	---	---	---

22. What change, addition, correction, or elimination would strengthen effectively equipping participants with the necessary skills in visioning, strategizing, and implementing a transformative project in their local context that incarnates justice, equity, reconciliation, and/or perseverance? Please indicate the year for which you are recommending a change, addition, correction, or elimination.

None

23. What other observations do you have about this curriculum that would strengthen it?

None

Appendix F—Milestone 6 Project Launch Plan Documentation

Process One Outcomes

Due by February 15, 2023.

Draft a response to these two questions (core for making a pitch to potential partner and funding organizations and to future board members).

1. How will the world be different as a result of iLEAP (1-2 Sentences)?

iLEAP envisions a world where young adults will have the leadership skills to collaborate across cultures, and the character and confidence to implement local initiatives which will engender greater justice, equity, reconciliation and/or perseverance in their community.

2. How will this happen: what is my mission; what is it I will do (Bullet Points)?

iLEAP will accomplish this through:

- Serving as a leadership incubator.
- Facilitating active, experiential learning opportunities that foster intercultural, leadership, entrepreneurial, advocacy, and peacebuilding capacities.
- Engaging communities in the practice of these capacities.
- Providing opportunities for self-reflection.
- Coaching and supporting participants as they discern, develop, and implement local initiatives.
- Developing a wide network of organizations committed to giving iLEAP participants short-term internships.

Process Two Outcomes

Due by February 15, 2023.

Begin developing iLEAP materials (branding, brochures, executive summary, etc.) relevant to different audiences based on Process One.

1. Potential audiences: universities/colleges, churches/mosques, non-profits/non-governmental organizations, secondary schools, future board members, foundations, resource people, etc.
2. Brochure draft due February 15, 2023.



Introducing iLEAP

An Intercultural Leadership Pilgrimage Invitation

<u>Apply Online</u>	<u>Orientation Details</u>
Deadline: 08-01-2023	09-09-2023

Overview

<u>Pilgrimage Opportunities</u>	<u>Who Can Join the iLEAP Pilgrimage?</u>
<ul style="list-style-type: none"> • Become a transformative leader • Pilot innovative community-level interventions that generate greater justice, equity, peace-building, and resiliency. • Develop intercultural friendships with peers in the Middle East and USA 	<ul style="list-style-type: none"> • Young Adults 18-24 years old... • Who want to explore who they are and invest in who they can become... • Who want their local community to be a place where they and others can thrive... • Who want to learn with and from peers who are different from themselves.

To Learn More Contact

iLEAP Facilitator, Rev. Dr. Elmarie Parker

WhatsApp: +xxx xx xxx xxx

Email: eparker:iLEAP@xxxxx.xxx

FIGURE 27: DRAFT iLEAP FLYER FOR POTENTIAL PARTICIPANTS

Process Three Outcomes

Due by February 15, 2023.

Key Insights from February 2, 2023, In person Meeting with Organization 1

1. Found the iLEAP Conversation Outline to be thorough and contextually relevant.
2. Believes the largest obstacle will be busy student schedules.
3. Affirmed that the opportunity iLEAP would give to students for leadership growth and the opportunity to impact their contexts is needed and would be valued by students.
4. Suggested iLEAP could also be of interest to recent graduates who were still determining a sense of life purpose and vocation.
5. Discussed how iLEAP could intersect with students' needs for internship experiences. This pushed me to consider how iLEAP could serve as a paid leadership internship.
6. Affirmed the importance of establishing iLEAP as a non-profit/NGO entity to give credibility to certificates participants would earn and for the potential of iLEAP serving as a leadership internship.

Process Four Outcomes

All Due Dates are post February 15, 2023.

Process Five Outcomes

Due by February 15, 2023.

Develop itemized budget draft for items noted in Project Presentation by February 15.

TABLE 2: DRAFT BUDGET CATEGORIES iLEAP YEAR ONE

Financial Inputs	Costs
Resource fees (subscriptions, assessments, honorariums, etc.)	\$ 3,160.00
Certification fees (Enneagram, Conflict Styles)	\$ 3,100.00
Data for participant internet access	\$ 1,080.00
Participant Monthly Stipend--\$600/month	\$43,200.00
Estimated Total	\$50,540.00

Process Six Outcomes

All Due Dates are post February 15, 2023.

Process Seven Outcomes

All Due Dates are post February 15, 2023.

Process Eight Outcomes

All Due Dates are post February 15, 2023.

Process Nine Outcomes

All Due Dates are post February 15, 2023.

Process Ten Outcomes

All Due Dates are post February 15, 2023.

Bibliography

- Abu-Nimer, Mohammed, and David W. Augsburger, eds. *Peace-Building By, Between, and Beyond Muslims and Evangelical Christians*. Lanham: Lexington Books, 2010.
- Abu-Nimer, Mohammed, ed. *Reconciliation, Justice, and Coexistence: Theory and Practice*. Lanham, MD: Lexington Books, 2021.
- Accad, Martin. *Sacred Misinterpretation: Reaching across the Christian-Muslim Divide*. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2019.
- Adler, Mortimer Jerome, and Charles Van Doren. *How to Read a Book*. Touchstone hardcover edition. New York: Simon & Schuster, 2014.
- Agarwal, Pragma. *Sway: Unravelling Unconscious Bias*. London: Bloomsbury Sigma, 2021.
- Aland, Kurt, ed. *Synopsis of the Four Gospels: Greek-Engl. Ed. of the Synopsis Quattuor Evangeliorum; Completely Revised on the basis of the Greek Text of Nestle-Aland 26th Ed. and Greek New Testament 3rd Ed.; the Engl. Text Is the 2. Ed of the Rev. Standard Version United Bible Societies*. Stuttgart: Württembergische Bibelanstalt, 1976.
- Alexis, Michael. "Ice Breaker Questions for Virtual Meetings & Team Building." Teambuilding.Com, 2020. <https://teambuilding.com/blog/virtual-icebreaker-questions>.
- Almeida, Moreira. *Spirituality and Mental Health across Cultures*. New York: Oxford University Press, 2021.
- American Psychological Association. "Trauma and Shock." American Psychological Association, accessed July 14, 2022. <https://www.apa.org/topics/trauma>.
- AuthaGraph. Accessed January 30, 2023. <http://www.authagraph.com/projects/description/%E3%80%90%E4%BD%9C%E5%93%81%E8%A7%A3%E8%AA%AC%E3%80%91%E8%A8%98%E4%BA%8B01/?lang=en>.
- Badr, Ḥabīb, Souad Abou el-Rousse Slim, Jūzīf Abū Nahrā, and Majlis Kanā'is al-Sharq al-Awsaṭ, eds. *Christianity: A History in the Middle East*. Beirut, Lebanon: Middle East Council of Churches, Studies & Research Program, 2005.
- Bailey, Betty Jane, and J. Martin Bailey. *Who Are the Christians in the Middle East?* Grand Rapids, Michigan: W.B. Eerdmans, 2003.
- Bailey, Kenneth E. *Jesus through Middle Eastern Eyes: Cultural Studies in the Gospels*. Downers Grove, IL: IVP Academic, 2008.
- Barkan, Elazar, and Alexander Karn, eds. *Taking Wrongs Seriously: Apologies and Reconciliation*. Cultural Sitings. Stanford, Calif: Stanford University Press, 2006.
- Barkan, Elazar. *The Guilt of Nations: Restitution and Negotiating Historical Injustices*. First edition. New York London: W.W. Norton & Company, 2000.
- Bartholomew, Kim, and Leonard M Horowitz. "Attachment Styles Among Young Adults: A Test of a Four-Category Model." *Journal of Personality and Social Psychology* 61, no. 2 (1991): 226-244. <https://numerons.files.wordpress.com/2012/04/11-attachment-styles-among-young-adults.pdf>.

- Baum, Gregory, and Harold Wells. *The Reconciliation of Peoples: Challenge to the Churches*. Eugene, OR: Wipf & Stock, 2009.
- Bebbington, David. 2005. *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s*. Transferred to digital printing. London: Routledge.
- Beech, Geoffrey. "Shame/Honor, Guilt/Innocence, Fear/Power in Relationship Contexts," *International Bulletin of Mission Research* 42, no. 4 (2018).
- Beech, Geoffrey. *Guilt, Shame, and Fear: Relationality Across Cultures*. Pitt Town, NSW, Australia: Lifeworld Education, 2019.
- Berthoin Antal, Ariane, and Victor Friedman. "Learning to Negotiate Reality: A Strategy for Teaching Intercultural Competencies." *Journal of Management Education* 32 (June 2008), <https://doi.org/10.1177/1052562907308794>.
- BestPlaces.net. "2021 Compare Cities Religion: Corvallis, OR vs Salem, OR." Accessed April 9, 2021. https://www.bestplaces.net/compare-cities/corvallis_or/salem_or/religion.
- Bhutto, Benazir. *Reconciliation: Islam, Democracy, and the West*. New York, NY: HarperCollins, 2008.
- Bible Hub. "Strong's Greek: 2222. Ζωή (Zóé) -- Life." Bible Hub. Accessed December 12, 2022. <https://biblehub.com/greek/2222.htm>.
- Bible Hub. "Strong's Greek: 4053. Περισσός (Perissos) -- Abundant." Bible Hub. Accessed December 12, 2022. <https://biblehub.com/greek/4053.htm>.
- Boje, David. "Organizational Storytelling: The Struggles of Pre-Modern, Modern and Postmodern Organizational Learning Discourses." *Management Learning - MANAGE LEARNING* 25 (September 1994): 433-61, <https://doi.org/10.1177/135050769402500304>.
- Boston University. "Experiential Learning | Center for Teaching & Learning." Boston University. accessed November 27, 2022. <https://www.bu.edu/ctl/guides/experiential-learning/>.
- Bouma-Prediger, Steven and Brian J. Walsh. *Beyond Homelessness: Christian Faith in a Culture of Displacement*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 2008.
- Boyes-Watson, Carolyn, and Kay Pranis. *Heart of Hope Resource Guide: Using Peacemaking Circles to Develop Emotional Literacy, Promote Healing and Build Healthy Relationships*. St. Paul, MN: Living Justice Press, 2010.
- Brame, Cynthia J. "Active Learning." Vanderbilt University. Accessed July 15, 2022. <https://cft.vanderbilt.edu/wp-content/uploads/sites/59/Active-Learning.pdf>.
- Britannica. "Salem | Oregon, United States." Britannica. Accessed April 9, 2021. <https://www.britannica.com/place/Salem-Oregon>.
- Britannica. "Septuagint | Biblical Literature." Britannica. Accessed April 20, 2021. <https://www.britannica.com/topic/Septuagint>.
- Brooks, Arthur C. *Love Your Enemies: How Decent People Can Save America from the Culture of Contempt*. New York, NY: HarperCollins, 2019.

- Brown, Brené. *Atlas of the Heart: Mapping Meaningful Connection & the Language of Human Experience*. New York: Random House, 2021.
- Busch, Akiko. *How to Disappear: Notes on Invisibility in a Time of Transparency*. New York: Penguin Press, 2019.
- Caldwell, Christopher. *Reflections on the Revolution in Europe: Immigration, Islam, and the West*. New York: Anchor Books, 2010.
- Cambridge Assessment–International Education. "Getting Started with Active Learning." Cambridge University, Accessed July 15, 2022. <https://www.cambridge-community.org.uk/professional-development/gswal/index.html>.
- Campbell, Joseph. *The Hero with a Thousand Faces*. 3rd ed. Bollingen Series XVII. Novato, CA: New World Library, 2008.
- Campbell, Joseph. *The Hero with a Thousand Faces*. 3rd ed. Bollingen Series XVII. Novato, CA: New World Library, 2008.
- Carleton University. "Experiential Learning - Reflection and Assessment." Carleton University. Accessed January 31, 2023. <https://carleton.ca/experientialeducation/reflection-and-assessment/>.
- Case, Steve. *The Rise of the Rest: How Entrepreneurs in Surprising Places are Building the New American Dream*. New York: Avid Reader Press, 2022.
- Centre for Teaching Excellence. "Active Learning Activities." Centre for Teaching Excellence, 2012. <https://uwaterloo.ca/centre-for-teaching-excellence/teaching-resources/teaching-tips/developing-assignments/assignment-design/active-learning-activities>.
- CETL. "Assessment: Reflective Journal," CETL Assessment Resource Centre, 2009. https://ar.cetl.hku.hk/am_rj.htm.
- CIFAR (Canadian Institute for Advanced Research). "Jane Jensen Bio." CIFAR. Accessed April 2, 2021. <https://cifar.ca/bios/jane-jensen/>.
- City Data. "Salem, Oregon (OR) Poverty Rate Data - Information about Poor and Low-Income Residents Living in This City." City Data, Accessed April 9, 2021. <https://www.city-data.com/poverty/poverty-Salem-Oregon.html>.
- City of Salem. "Our Salem Vision, 2020." City of Salem, September 3, 2020. <https://www.cityofsalem.net/CityDocuments/our-salem-vision-2020-09-03.pdf>.
- Clark, Jason Paul. "Evangelicalism and Capitalism: A Reparative Account and Diagnosis of Pathogeneses in the Relationship." Portland Seminary, 2018. <https://digitalcommons.georgefox.edu/gfes/132>.
- Clark, Jason. "Saturday Cape Town Advance Plenary Session" (September 24, 2022).
- Cloete, Dirk. "Integrative Enneagram Solutions - Home Page." Integrative 9. Accessed December 16, 2022. <https://www.integrative9.com/>.

- Constitution.net. *French Declaration of the Rights of Man*, Article II. Constitution.net. Accessed February 14, 2023. https://constitutionnet.org/sites/default/files/declaration_of_the_rights_of_man_1789.pdf.
- Cousineau, *The Art of Pilgrimage: The Seeker's Guide to Making Travel Sacred*. Third edition. Coral Gables, FL: Conari Press, 2021.
- Craddock, Fred B. *Luke*. Interpretation, a Bible Commentary for Teaching and Preaching. Louisville, KY: John Knox Press, 1990.
- Crossroads Initiative. "Man Fully Alive Is the Glory of God - Irenaeus." *Crossroads Initiative* (blog). June 20, 2021. <https://www.crossroadsinitiative.com/media/articles/man-fully-alive-is-the-glory-of-god-st-irenaeus/>.
- Daou, Fadi, Nāylā Ṭabbārah, and Alan J. Amos. *Divine Hospitality: A Christian-Muslim Conversation*. Geneva, Switzerland: World Council of Churches Publications, 2017.
- De Gruchy, John W. *Reconciliation: Restoring Justice*. Minneapolis, MN: Augsburg Fortress Press, 2002.
- De La Torre, Miguel A. *Doing Christian Ethics from the Margins*. 2nd Edition, Revised and Expanded. Maryknoll, NY: Orbis Books, 2014.
- De La Torre, Miguel A. *Reading the Bible from the Margins*. Maryknoll, NY: Orbis Books, 2002.
- De La Torre, Miguel A., ed. *Introducing Liberative Theologies*. Maryknoll, NY: Orbis Books, 2015.
- Deeb, Ghimar. "Social Cohesion: Concepts and Measurement." Center for Mediterranean Integration, 2016. https://www.cmimarseille.org/sites/default/files/newsite/library/files/en/GhimAR_Social%20Cohesion%20Report.pdf.
- Du Toit, Fanie. *When Political Transitions Work: Reconciliation as Interdependence*. *Studies in Strategic Peacebuilding*. New York, NY: Oxford University Press, 2018.
- Dunaetz, David. *Culture and Leadership (Chap 16) Leadership by Northouse, 8th Ed*. YouTube Video, 2018. <https://www.youtube.com/watch?v=wLNeEw109gc>.
- Elwell, Walter A. *Evangelical Dictionary of Theology*. Grand Rapids, MI: Carlisle, Paternoster, Baker, 1984.
- Elwell, Walter A., ed. *Evangelical Dictionary of Biblical Theology*. Baker Reference Library. Grand Rapids, MI: Carlisle, Cumbria, Baker Books, Paternoster Press, 1996.
- Enns, Elaine, and Ched Myers. *Ambassadors of Reconciliation: Diverse Christian Practices of Restorative Justice and Peacemaking*. Vol. 2. 2 vols. Maryknoll, NY: Orbis Books, 2012.
- Epic. "Sensemaking in Organizations: Reflections on Karl Weick and Social Theory." *EPIC* (blog). March 24, 2015. <https://www.epicpeople.org/sensemaking-in-organizations/>.
- Fisher, Barbara J. "Exploring Worldviews: A Framework." *TEACH Journal of Christian Education* 6, no. 1 (January 2012). <https://doi.org/10.55254/1835-1492.1029>
- Fisk, Robert. *Pity the Nation: Lebanon at War*. 3rd ed. New York: Oxford University Press, 2001.

- Fleming, Ted, Alexis Kokkos, and Fergal Finnegan, eds. *European Perspectives on Transformation Theory*. Cham, Switzerland: Palgrave Macmillan, 2019.
- Fleming, Ted. "Attachment Theory and Transformative Learning: Rethinking the Origins of Meaning Making." Paper presented at the XIII Biennial Transformative Learning Conference, Teachers College Columbia University, New York, November 7-10, 2018.
- Fleming, Ted. "Parents, Partnerships and Community: Attachment Theory and Adult Learning." Paper presented at the Standing Conference on University Teaching and Education of Adults (SCUTREA), Queen's University Belfast; July 3-5, 2007.
- Frawley, Jack, Gabrielle Russell, and Juanita Sherwood, eds. *Cultural Competence and the Higher Education Sector*. DOA Books, 2020.
<https://www.doabooks.org/doab?func=fulltext&uiLanguage=en&rid=46245>.
- Freire, Paulo. *Pedagogy of the Oppressed (50th Anniversary Edition)*. New York, NY: Bloomsbury Academic, 2018.
- Friedman, Edwin H., Margaret M. Treadwell, and Edward W. Beal. *A Failure of Nerve: Leadership in the Age of the Quick Fix*. 10th anniversary revised edition. New York: Church Publishing, 2017.
- Friedman, Thomas L. *From Beirut to Jerusalem*. 1st ed. New York, NY: Picador / Farrar, Straus, and Giroux, 2012.
- Fuller, Thomas. "A Rising Tally of Lonely Deaths on the Streets." *The New York Times*, April 18, 2022, sec. U.S. <https://www.nytimes.com/2022/04/18/us/homeless-deaths-los-angeles.html>.
- Galindo, Israel, Elaine Boomer, and Don Reagan. *A Family Genogram Workbook: An Exciting Tool for Understanding Your Family and How It Works!* Decatur, GA: Educational Consultants, 2016.
- Geology.com. "World Map: A Clickable Map of World Countries." Geology.com. Accessed January 30, 2023. <https://geology.com/world/world-map.shtml>.
- Geomaptric. "Maps in Layers - The Isle of Wight by Maps." Geomaptric.co.uk. Accessed April 23, 2022. http://www.geomaptric.co.uk/IoW_web/layers/index.html.
- Globe Project. "2004, 2007 Studies." Globe Project. Accessed April 23, 2022. https://globeproject.com/study_2004_2007.
- GLOBE Project. Accessed April 23, 2022. <http://www.globeproject.com>.
- Goddard, Hugh. *A History of Christian-Muslim Relations*. Chicago, Ill: New Amsterdam Books, 2000.
- Goldingay, John. *Isaiah for Everyone*. Old Testament for Everyone. Louisville, KY: Westminster John Knox Press, 2015, Kindle Edition.
- Goldingay, John. *Isaiah*. Grand Rapids, MI: Baker Publishing Group, 2012, Kindle Edition.
- Goldingay, John. *Psalms for Everyone Part 2: Psalms 73-150*. Louisville, KY: Westminster John Knox Press, 2014, Kindle Edition.

- Goldingay, John. *Psalms: Psalms 90-150*. Vol 3. Grand Rapids, MI: Baker Academic, 2006.
- Goldingay, John. *The Theology of the Book of Isaiah*. Downers Grove, IL: InterVarsity Press, 2014, Kindle Edition.
- Gopin, Marc. *To Make the Earth Whole: The Art of Citizen Diplomacy in an Age of Religious Militancy*. Lanham, MD: Rowman & Littlefield Publishers, Inc., 2009.
- Gray, Dave, Sunni Brown, and James Macanufo. *Gamestorming: A Playbook for Innovators, Rulebreakers, and Changemakers*. Sebastopol, CA: O'Reilly Media, 2010.
- Green, A., Janmaat, J. G. and C. Han. *Regimes of Social Cohesion*. Centre for Learning and Life Chances in Knowledge Economies and Societies, 2009. <http://www.llakes.org.uk>.
- Gribble, Chris. "The Daily Examen – Five Key Questions." Chris Gribble, 2015. <https://www.chrisgribble.com/the-daily-examen-five-key-questions/>.
- Hall, Jori. "Cultivating Cultural Competence." *Canadian Journal of Program Evaluation* (October 2021). <https://doi.org/10.3138/cjpe.70053>.
- Hammer, Mitchell R. *The Intercultural Development Inventory (IDI): Resource Guide*. Olney, MD: IDI, LCC, 2021.
- Heuertz, Phileena. *Pilgrimage of a Soul: Contemplative Spirituality for the Active Life*. Revised edition. Downers Grove, IL: IVP Books, an imprint of InterVarsity Press, 2017.
- Hooker, David. "Becoming a Trauma-Informed Community." Webinar, Presbyterian Mission Agency Staff Training, Louisville, KY, April 20, 2022. https://en.wikipedia.org/w/index.php?title=Action_research&oldid=1055109862.
- ICS. "Intercultural Conflict Style Inventory." ICS. Accessed December 15, 2022. <https://icsinventory.com/>.
- Jenson, Jane. "Intersections of Pluralism and Social Cohesion." *Global Centre for Pluralism*, 29. (2019). <https://www.pluralism.ca/wp-content/uploads/2019/02/Jane-Jenson-Social-Cohesion-FINAL.pdf>.
- Jenson, Jane. *Defining and Measuring Social Cohesion*. Social Policies in Small States. Commonwealth Secretariat, 2010. <https://doi.org/10.14217/9781848590724-en>.
- Johnson, Darrell W. *Experiencing the Trinity*. Vancouver: Regent College Pub, 2002.
- Johnson, Darrell W., and Canadian Church Leaders Network. *Fifty-Seven Words That Change the World: A Journey through the Lord's Prayer*. Vancouver, BC: Canadian Church Leaders Network, 2021.
- Johnston, David L. "A Muslim and Christian Orientation to Human Rights: Human Dignity and Solidarity." *Indiana International & Comparative Law Review* 24 (2014): 899-920. <https://heinonline.org/HOL/Page?handle=hein.journals/iicl24&id=975&div=&collection=>.
- Kahneman, Daniel. *Thinking, Fast and Slow*. 1st paperback ed. New York: Farrar, Straus, and Giroux, 2013.

- Kärkkäinen, Veli-Matti. *Christ and Reconciliation. A Constructive Christian Theology for the Pluralistic World*. Vol.1. Grand Rapids, MI: William B. Eerdmans Pub. Co., 2013.
- Kegan, Robert, and Lisa Laskow Lahey. *An Everyone Culture: Becoming a Deliberately Developmental Organization*. Boston: Harvard Business Review Press, 2016.
- Kemp, Elyria, Han Chen, and Carla Childers. "Mental Health Engagement: Addressing a Crisis in Young Adults." *Health Marketing Quarterly* (November 2021): 1-21. <https://doi.org/10.1080/07359683.2021.2004339>.
- Khalidi, Rashid. *The Hundred Years' War on Palestine: A History of Settler Colonialism and Resistance, 1917-2017*. First edition. New York: Metropolitan Books, Henry Holt, and Company, 2020.
- Kidd, Tara, Mark Hamer, and Andrew Steptoe. "Examining the Association between Adult Attachment Style and Cortisol Responses to Acute Stress." *Psychoneuroendocrinology* 36, no. 6 (July 2011): 771-79. <https://doi.org/10.1016/j.psyneuen.2010.10.014>.
- Kruse, Colin G, Andreas J Köstenberger, and Robert W Yarbrough. *2 Corinthians*. Nashville, TN: B&H Academic, 2020.
- Levine, Peter A., and Maggie Kline. *Trauma through a Child's Eyes: Awakening the Ordinary Miracle of Healing*. Berkeley, Calif: North Atlantic Books, 2006.
- Lieberman, Daniel Z., and Michael E Long. *The Molecule of More: How a Single Chemical in Your Brain Drives Love, Sex, and Creativity-and Will Determine the Fate of the Human Race*. Dallas, TX: BenBella Books, Inc., 2019.
- Lim, Y.-K., E. Stolterman, and J. Tenenberg. 2008. "The Anatomy of Prototypes: Prototypes as Filters, Prototypes as Manifestations of Design Ideas." *ACM Transactions on Computer-Human Interaction* 15, no. 2 (July 2008). [Doi.org/10.1145/1375761.1375762](https://doi.org/10.1145/1375761.1375762); <http://doi.acm.org/10.1145/1375761.1375762>.
- Llewellyn, Jennifer J., and Daniel Philpott, eds. *Restorative Justice, Reconciliation, and Peacebuilding*. Oxford; New York: Oxford University Press, 2014.
- Longman, III, Tremper. *Psalms: An Introduction and Commentary*. Downers Grove, IL: InterVarsity Press, 2014. ProQuest EbookCentral.
- Lucuta, Gabriela Monica. "Peacemaking, peacekeeping, peacebuilding and peace enforcement in the 21st century [*sic for capitalization and punctuation*]." *Peace Insight* (blog), April 25, 2014. <https://www.peaceinsight.org/en/articles/peacemaking-peacekeeping-peacebuilding-peace-enforcement-21st-century/?location=&theme=>.
- Mahdi, Louise Carus, Steven Foster, and Meredith Little, eds. *Betwixt & Between: Patterns of Masculine and Feminine Initiation*. La Salle, Ill: Open Court, 1987.
- Marshall, Ellen Ott, ed. *Conflict Transformation and Religion*. First Edition. New York: Palgrave MacMillan, 2016.
- Maxwell, John C. *Good Leaders Ask Great Questions: Your Foundation for Successful Leadership*. First Edition. New York: Center Street, 2014.

- McGoldrick, Monica, Randy Gerson, and Sueli S. Petry. *Genograms: Assessment and Treatment*. Fourth edition. New York: W.W. Norton & Company, 2020.
- McGonigal, Kelly. "How to Transform Stress into Courage and Connection." Greater Good. May 13, 2015.
https://greatergood.berkeley.edu/article/item/how_to_transform_stress_courage_connection.
- McGonigal, Kelly. *The Upside of Stress: Why Stress Is Good for You, and How to Get Good at It*. New York: Avery; Penguin Random House, 2016.
<https://library.dctabudhabi.ae/sirsi/detail/1234630>.
- McWhorter, John H. *Woke Racism: How a New Religion Has Betrayed Black America*. New York: Portfolio/Penguin, 2021.
- Meyer, Erin. *The Culture Map: Breaking through the Invisible Boundaries of Global Business*. New York: PublicAffairs, 2014.
- Miller, Vincent Jude. *Consuming Religion: Christian Faith and Practice in a Consumer Religion*. New York: Continuum, 2013.
- Mitchell, Caroline, Brian McMillan, and Teresa Hagan. "Mental Health Help-Seeking Behaviours in Young Adults." *British Journal of General Practice* 67, no. 654 (January 2017): 8-9.
<https://doi.org/10.3399/bjgp17X688453>.
- Moore, Robert L., and Max J. Havlick. *The Archetype of Initiation: Sacred Space, Ritual Process, and Personal Transformation: Lectures and Essays*. Philadelphia: Xlibris Corp, 2001.
- Muldoon, Timothy. P. Book Review. <https://www.cambridge.org/core/terms>.
<https://doi.org/10.1017/S0360966900001870>.
- MURAL. Accessed February 1, 2023. <https://app.mural.co/t/dlgpdesignworkspace5630/home>.
- Myers, Bryant. "Will the Poor Always Be with Us?" Christians for Social Action. Accessed March 3, 2022. <https://christiansforsocialaction.org/resource/poor-always-with-us/>.
- Myers, Ched, and Elaine Enns. *Ambassadors of Reconciliation: New Testament Reflections on Restorative Justice and Peacemaking*. Vol. 1. 2 vols. Maryknoll, NY: Orbis Books, 2009.
- National Alliance to End Homelessness. Accessed December 16, 2021.
<https://endhomelessness.org/wp-content/uploads/2019/08/OR-fact-sheet-2019.pdf>.
- National Archives. "Declaration of Independence: A Transcription." National Archives. November 1, 2015. <https://www.archives.gov/founding-docs/declaration-transcript>.
- Nettle, Daniel. *Personality: What Makes You the Way You Are*. 1. Oxford: Oxford Univ. Press, 2009.
- Nolland, John. *Luke 1 - 9:20. Word Biblical Commentary*, Vol.35, A. Dallas, TX: Word Books, 1989.
- Nolland, John. *Luke 9:21 - 18:34. Word Biblical Commentary*, Vol. 35, B. Dallas, TX: Word Books, 1993.
- Northouse, Peter Guy. *Leadership: Theory and Practice*. Ninth Edition. Thousand Oaks: SAGE Publishing, 2021.

- Nouwen, Henri. *Discernment: Reading the Signs of Daily Life*. 1st Paperback Edition; 2015. Vol. 3. New York, NY: HarperCollins, 2013.
- Oakes, Kevin. *Culture Renovation: 18 Leadership Actions to Build an Unshakeable Company*. New York: McGraw-Hill Education, 2021.
- OPB. "Pro-Trump Rally in Salem Declared 'Unlawful Assembly' as DC Protests Turn Violent - OPB." January 6, 2021. <https://www.opb.org/article/2021/01/06/oregon-capitol-salem-trump-protest-election-results/>.
- Oregon Encyclopedia. "Kalapuya Treaty of 1855." Oregon Encyclopedia. Accessed April 9, 2021. https://www.oregonencyclopedia.org/articles/kalapuya_treaty/#.YF-CuZMzb9E.
- Oregon Government. "CSH Youth Housing Needs Assessment Summary Report." Oregon.gov, 2021. <https://www.oregon.gov/dhs/CHILDREN/Homeless-Youth/Documents/CSH-YH-Needs.pdf>.
- Oren, Michael B. *Power, Faith, and Fantasy: America in the Middle East, 1776 to the Present*. New York: W.W. Norton, 2011.
- Oswalt, John. *Isaiah: The NIV Application Commentary: From Biblical Text- to Contemporary Life*. The NIV Application Commentary Series. Grand Rapids, MI: Zondervan, 2003.
- Ott, Craig. *Teaching and Learning across Cultures: A Guide to Theory and Practice*. Grand Rapids, MI: Baker Academic, a division of Baker Publishing Group, 2021.
- Palmer, Parker J. *Let Your Life Speak: Listening for the Voice of Vocation*. San Francisco: Jossey-Bass, 2000. Kindle Edition.
- Parker, Elmarie. "Call and the Hero's Journey." George Fox, November 12, 2021. <https://blogs.georgefox.edu/dlgp/call-and-the-heros-journey/>.
- Parker, Elmarie. "Dopamine and the Hero's Journey." George Fox, January 13, 2022. <https://blogs.georgefox.edu/dlgp/dopamine-and-the-heros-journey/>.
- Parker, Elmarie. "Syntopical Essay." Paper written for DLGP 707, December 2021.
- Parker, Elmarie. "Syntopical Essay." Paper written for DLGP 717, April 2022.
- Parker, Scott. "Introduction to the Trauma Resiliency Model." Workshop, Ike's Café Staff Training, Salem, OR, February 23, 2022.
- Paterson Center. Accessed January 22, 2023. <https://patersoncenter.com/>.
- Patterson, J.A. "Organisational Learning and Leadership: On Metaphor, Meaning Making, Liminality and Intercultural Communication." *International Journal of Learning and Change* 3, no. 4 (2009): 382-93.
- PBS NewsHour. "Brooks and Capehart on Gun Violence and Abortion Access." July 8, 2022. <https://www.pbs.org/newshour/show/brooks-and-capehart-on-gun-violence-and-abortion-access>.

- PBS. "Author and Nobel Prize Laureate Annie Ernaux Discusses Her Genre-Bending Work." 2022. PBS NewsHour. December 9, 2022. <https://www.pbs.org/newshour/show/author-and-nobel-prize-laureate-annie-ernaux-discusses-her-genre-bending-work>.
- Peterson, Jordan B, director. *Lecture: 2017 Maps of Meaning 01: Context and Background*. YouTube video, 2017. https://www.youtube.com/watch?v=l8Xc2_FtpHl.
- Peterson, Jordan B. *Maps of Meaning: The Architecture of Belief*. New York: Routledge, 1999.
- Philpott, Daniel. *Just and Unjust Peace: An Ethic of Political Reconciliation. Studies in Strategic Peacebuilding*. New York: Oxford University Press, 2012.
- Philpott, Daniel. *Religious Freedom in Islam: The Fate of a Universal Human Right in the Muslim World Today*. New York, NY: Oxford University Press, 2019.
- Philpott, Daniel. *Revolutions in Sovereignty: How Ideas Shaped Modern International Relations*. Princeton Studies in International History and Politics. Princeton N.J: Princeton University Press, 2001.
- PhotoVoice. "Home - Ethical Photography for Social Change." PhotoVoice. Accessed January 22, 2023. <https://photovoice.org/>.
- Polanyi, Karl. *The Great Transformation: The Political and Economic Origins of Our Time*. 2nd Beacon Paperback ed. Boston, MA: Beacon Press, 2001.
- Polanyi, Michael, and Amartya Sen. *The Tacit Dimension*. Chicago; London: University of Chicago Press, 1966.
- Poole, Eve. *Leadersmithing: Revealing the Trade Secrets of Leadership*. London; New York, NY: Bloomsbury Business, an imprint of Bloomsbury Publishing Place, 2017. Kindle Edition.
- Pressfield, Steven. *The War of Art: Break through the Blocks and Win Your Inner Creative Battles*. New York, NY: Black Irish Entertainment LLC, 2002.
- Quality Info. "Race and Ethnic Diversity in Oregon's Workforce - Asset Publisher." Quality Info. Accessed April 9, 2021. https://www.qualityinfo.org/article-display/-/asset_publisher/ob5AVoEZjWoy/content/race-and-ethnic-diversity-in-oregon-s-workforce/pop_up?_101_INSTANCE_ob5AVoEZjWoy_viewMode=print&_101_INSTANCE_ob5AVoEZjWoy_languageId=en_US.
- Raheb, Mitri. *Faith in the Face of Empire: The Bible through Palestinian Eyes*. Maryknoll, New York: Orbis Books, 2014.
- Richardson, Nicole. "Meaning Map Making or Igniting the Midnight Petroleum." George Fox, February 24, 2022. <https://blogs.georgefox.edu/dlgp/meaning-map-making-or-igniting-the-midnight-petroleum/>.
- Richardson, Nicole. "No Good Self-Differentiation Goes Unpunished." George Fox, October 17, 2021. <https://blogs.georgefox.edu/dlgp/no-good-self-differentiation-goes-unpunished/>. Accessed December 13, 2022.
- Robinson, Angela. "175 Best Check-In Questions for Meetings in 2022." Teambuilding.com, 2021. <https://teambuilding.com/blog/check-in-questions>.

- Rohr, Richard. *Falling Upward: A Spirituality for the Two Halves of Life*. 1st ed. San Francisco: Jossey-Bass, 2011.
- Salem Reporter. "Concern about Homelessness Grows and Many Think Salem Is Headed in the Wrong Direction, Survey Shows." Salem Reporter. Accessed April 9, 2021. <https://www.salemreporter.com/posts/3052/concern-about-homelessness-grows-and-many-think-salem-is-headed-in-the-wrong-direction-survey-shows>.
- Saxe, Glenn N., B. Heidi Ellis, and Julie B. Kaplow. *Collaborative Treatment of Traumatized Children and Teens: The Trauma Systems Therapy Approach*. New York: Guilford, 2007.
- Schreiter, Robert J. *Constructing Local Theologies*. 30th anniversary edition. Maryknoll, NY: Orbis Books, 2015.
- Schreiter, Robert J. *Reconciliation: Mission and Ministry in a Changing Social Order*. The Boston Theological Institute Series, v. 3. Maryknoll, NY: Orbis Books, 1992.
- Schreiter, Robert J. *The Ministry of Reconciliation: Spirituality and Strategies*. Maryknoll, NY: Orbis Books, 1998.
- Schulz, Kathryn. *Being Wrong: Adventures in the Margin of Error*. New York, NY: HarperCollins, 2010.
- Schwab, Klaus. *Stakeholder Capitalism: A Global Economy That Works for Progress, People and Planet*. Hoboken, NJ: Wiley, 2021.
- Senge, Peter M. *The Fifth Discipline: The Art and Practice of the Learning Organization*. Revised and Updated. New York: Doubleday/Currency, 2006.
- Shaw, Perry, César Lopes, Joanna Feliciano-Soberano, and Bob Heaton, eds. *Teaching across Cultures: A Global Christian Perspective*. ICETE Series. Carlisle: Langham Global Library, 2021.
- Shaw, Perry. *Transforming Theological Education: A Practical Handbook for Integrative Learning*. Carlisle: Langham Monographs, 2014.
- Silver, Hilary. "Social Exclusion: Comparative Analysis of Europe and Middle East Youth." *Middle East Youth Initiative Working Paper (Wolfensohn Center for Development and Dubai School of Government)*, no. 1 (2007): 39.
- Singh, Ruchi, and Ragini Mishra. "Mental Health of Young Adults: A Descriptive Study." *International Journal of Education & Management* 10, no. 4 (2020): 457-62.
- Singh, Ruchi, and Ragini Mishra. "Parental Education and Mental Health of Young Adults." *Journal of Community Mobilization and Sustainable Development* 16, no. 2 (May-August 2021): 319-25.
- Society of Analytical Psychology. "Complexes and Archetypes." *Society of Analytical Psychology* (blog). Accessed December 7, 2021. <https://www.thesap.org.uk/resources/articles-on-jungian-psychology-2/about-analysis-and-therapy/complexes-and-archetypes/>.
- Sonntag, Ekkardt. 2015. "Jesus, the Good Wasta? Reading the Epistle to the Hebrews in Light of a Middle Eastern Social Phenomenon." PhD diss., Vrije Universiteit Amsterdam, 2015.

<https://research.vu.nl/en/publications/jesus-the-good-wasta-reading-the-epistle-to-the-hebrews-in-light->

Study.com. "What Is Adolescence? - Definition, Stages & Characteristics - Video & Lesson Transcript." Study.com. Accessed November 27, 2022.

<https://study.com/academy/lesson/what-is-adolescence-definition-stages-characteristics.html>.

Teaching American History. "Document: Letter from Birmingham City Jail (Excerpts), Martin Luther King, April 16, 1963." Teaching American History. Accessed April 1, 2021.
<https://teachingamericanhistory.org/library/document/letter-from-birmingham-city-jail-excerpts/>.

Tran, Jonathan. *Asian Americans and the Spirit of Racial Capitalism*. New York: Oxford University Press, 2022.

Trueman, Carl R. *The Rise and Triumph of the Modern Self: Cultural Amnesia, Expressive Individualism, and the Road to Sexual Revolution*. Wheaton, IL: Crossway, 2020.

Tutu, Desmond. *No Future Without Forgiveness*. New York, NY: Doubleday, 1999.

Twinkl. "Active Learning | Active Participation in Early Years." Twinkl. Accessed July 15, 2022.
<https://www.twinkl.com/teaching-wiki/active-learning>.

Ul Huda, Qamar, ed. *Crescent and Dove*. Washington, DC: United States Institute of Peace, 2010.

United Nations. "THE 17 GOALS | Sustainable Development." The United Nations. Accessed April 9, 2021. <https://sdgs.un.org/goals>.

United States Declaration of Independence. <https://www.archives.gov/founding-docs/declaration-transcript>.

Universal Declaration of Human Rights. <https://www.un.org/en/about-us/universal-declaration-of-human-rights>, Preamble.

Van der Kolk, Bessel A. *The Body Keeps the Score: Brain, Mind and Body in the Healing of Trauma*. New York, NY: Penguin Books, 2015.

Vanderbilt University. "Bloom's Taxonomy." Vanderbilt University. Accessed January 30, 2023.
<https://cft.vanderbilt.edu/guides-sub-pages/blooms-taxonomy/>.

Volf, Miroslav. *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation*. Revised and Updated. Nashville, TN: Abingdon Press, 2019.

Von Essen, Elisabeth. "Organic Food and Mental Health. Young Adults' Existential Relationship to Food as a Strategy for Well-Being." Thesis, 2015.

Walker, Simon. *Leading Out of Who You Are: Discovering the Secret of Undefended Leadership*. Carlisle: Piquant, 2007.

Wango. "Welcome to WANGO, World Association of Non-Governmental Organizations." Wango. Accessed January 22, 2023. <https://www.wango.org/>.

- Warner, Marcus, and E. James Wilder. *Rare Leadership: 4 Uncommon Habits for Increasing Trust, Joy, and Engagement in the People You Lead*. Chicago: Moody Publishers, 2016.
- Weber, Max, Peter Baehr, and Gordon C. Wells. *The Protestant Ethic and the "Spirit" of Capitalism and Other Writings*. Penguin Twentieth-Century Classics. New York: Penguin Books, 2002.
- Weick, Karl E. "The Collapse of Sensemaking in Organizations: The Mann Gulch Disaster." Katz-Newcomb lecture presented at the University of Michigan, April 23-24, 1993.
- Weick, Karl E. *Sensemaking in Organizations*. Foundations for Organizational Science. Thousand Oaks, CA: Sage Publications, 1995.
- Western, Simon, and Éric-Jean Garcia. *Global Leadership Perspectives: Insights and Analysis*. Los Angeles: SAGE, 2018.
- Wikipedia. "Action Research." Wikipedia, 2021.
- Wikipedia. "Glen Stassen." Last edited on May 23, 2020. https://en.wikipedia.org/wiki/Glen_Stassen.
- Wikipedia. "Irenaeus." Wikipedia, 2022. <https://en.wikipedia.org/w/index.php?title=Irenaeus&oldid=1119283826>.
- Winchester, Simon. *The Map That Changed the World: William Smith and the Birth of Modern Geology*. New York, NY: Harper Perennial, 2009.
- Wire, Antoinette Clark. *2 Corinthians*. Wisdom Commentary, volume 48. Collegeville, MN: Liturgical Press, 2019.
- Woodberry, J. Dudley, Osman Zümrüt, and Mustafa Köylü, eds. *Muslim and Christian Reflections on Peace: Divine and Human Dimensions*. Lanham, MD: University Press of America, Inc., 2005.
- Worldview Journeys. "An Overview of the Four Worldviews." Worldview Journeys. Accessed December 15, 2022. <https://worldviewjourneys.com/four-worldviews/>.
- Wright, N. T. *Luke for Everyone*. 2nd ed. London: Louisville, KY: SPCK; Westminster John Knox Press, 2004.
- Wright, N. T. *Paul for Everyone: 2 Corinthians*. 2nd ed. London: Louisville, KY: SPCK; Westminster John Knox Press, 2004.
- Yaconelli, Mark, and Anne Lamott. *Between the Listening and the Telling: How Stories Can Save Us*. Minneapolis, Minnesota: 1517 Media, 2022.
- Zafirovski, Milan. "Calvinist Predestination and the Spirit of Capitalism: The Religious Argument of the Weber Thesis Reexamined." *Human Studies* 41 (2018):565-602. <https://doi.org/10.1007/s10746-018-9481-9>.
- Zaman, Asad. "Summary of the Great Transformation by Polanyi." *Medium* (blog). August 25, 2018. <https://asaduzaman.medium.com/summary-of-the-great-transformation-by-polanyi-c329541e8532>.