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Unearthing Leadership: A Leadership Development Curriculum to Equip Individuals For the Flourishing of Vulnerable Communities

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GEORGE FOX UNIVERSITY

PROJECT PORTFOLIO:

UNEARTHING LEADERSHIP:

A LEADERSHIP DEVELOPMENT CURRICULUM TO EQUIP INDIVIDUALS FOR THE FLOURISHING
OF VULNERABLE COMMUNITIES



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

BY:

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PROJECT FACULTY:

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PORTLAND, OREGON

FEBRUARY 2023



CERTIFICATE OF APPROVAL

This certifies that the doctoral Project Portfolio of

Eric C. Basye

has been approved by
the Evaluation Committee on March 8, 2023
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Dedication

I dedicate this work to the men and women who labor for the transformation of individuals in low-income communities as they proclaim the gospel of Jesus in word and deed, convinced that He alone is the pathway to abundant life. May the Lord bless the work of your hands as He ushers in His Kingdom for His glory and renown. Amen.

Acknowledgments

First and foremost, I thank my lovely bride, Shelly, for allowing me the time to pursue this Doctorate and for her grace as I spent countless late nights researching and writing. Additionally, I thank my four amazing kids – Elijah, Ellie, Kai, and Aida – for their sacrifice, knowing that Dad was busy with school. Their hugs of encouragement kept me going! I thank my colleagues and professors at George Fox University, especially Dr. Diane Zemke, for answering my many emails and constantly pushing me beyond what I thought was possible. And where would any of this be without the assistance of my many friends, neighbors, and colleagues who helped explore the needs of my community and direct me to create this leadership curriculum? Thank you! For those who participated in my stakeholder meetings and leadership courses, you taught me so much. I am appreciative of your example. I am forever grateful to the Board and staff of Community Leadership & Development, Inc. Without their support and interest in my area of focus, this project would not have been feasible. Finally, I thank God for the honor and privilege of serving Him in these ways.

Epigraph

Dr. John Perkins, the founder of the Christian Community Development Association, advocated for the dignity of all people throughout his life and ministry. In his book *Dream with Me*, he writes,

I believe in the inherent dignity of all human beings. The Bible states clearly that God created men and women in His image from the very beginning. No matter how damaged people become, they still bear that image. No matter how much people have been oppressed or how much they have oppressed others, the part of them made in His image is worth rescuing and restoring. Since we all inherently bear this image, we also inherently have dignity; God gives it to them, but we must work to affirm it in others and ourselves.

Convinced in the Imago Dei, that all people have been created in the image and likeness of God with intrinsic value and worth, I am driven to strive for the flourishing of all people through the gospel of Jesus Christ.

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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

Through the research process, the identified NPO was that *vulnerable communities have the opportunity to flourish when individuals experience healthy, holistic relationships*. The critical insights gained from the research process were that healthy relationships are essential for any individual or community to flourish, there is a notable element of hope and whole-life transformation when individuals from vulnerable communities experience healthy relationships, and those who have suffered trauma can overcome challenging circumstances and thrive.

For over twenty years, I have lived and worked in low-income neighborhoods as a neighbor, church planter, and nonprofit leader to seek the flourishing of the community through the gospel of Jesus. Since 2010, I have served with a Christian nonprofit, Community Leadership Development, Inc. (CLDI) focused on holistic community development in Billings, Montana. The work of CLDI includes working with at-risk youth, a recovery home for women, economic development and job skill training, and long-term housing solutions for low-income persons. The target neighborhood, the South Side, is the oldest, most marginalized, isolated, and ethnically diverse neighborhood in Billings.

To address the NPO, I developed a Leadership Development Curriculum (LDC) specifically designed to equip facilitators and develop individuals from a low-income community. This was in response to stakeholders expressed desire for personal and leadership growth opportunities to mature untapped talents, skills, gifts, and abilities. I created the LDC using a values-based approach to be utilized within a range of contexts. It consists of four modules and eighteen lessons to be taught weekly over several months and incorporate a rhythm of teaching, discussion, fellowship, and celebration. The hope is that participants will grow in their personal development through various discussions and assessments, broaden their relational network through community building and mentoring, and receive applicable leadership skills for their place of engagement.

Introduction

For my Doctoral Project, I created a leadership development curriculum to equip facilitators and develop individuals from low-income communities. The driving NPO was that *vulnerable communities have the opportunity to flourish when individuals experience healthy, holistic relationships*. This curriculum provides a pathway to enhance healthy relationships by investing in leaders from within the target population. While there are many leadership enhancement opportunities for the middle and upper class, these opportunities are often lacking within a low-income context. Additionally, key stakeholders from the target neighborhood expressed their desire for leadership enhancement. By investing in these leaders with quality information and intentionality, and focusing on relationships, I anticipate these leaders will not only be impacted in their development but also impact others.

Background

The setting of my Doctoral Project is a low-income community of Billings, Montana, the South Side. The South Side is the city's oldest and most marginalized neighborhood and, interestingly, the most ethnically diverse area of the state. A few challenges plaguing our community are low homeowner rates, sub-par rental housing, a large concentration of felons, high rates of violent crime, increased drug and alcohol addiction, abnormally high dropout rates, and single-parent homes.

My wife and I have been involved in Christian community development work for more than two decades and relocated to the South Side in 2009. Our vision was to renovate a burned-out house to raise our family, love God, love neighbor, and plant a church. In 2010, I had the opportunity to participate in and lead a longstanding Christian nonprofit, Community Leadership Development, Inc. (CLDI). The mission of CLDI is to seek transformation through the gospel by rebuilding lives, restoring families, and re-neighborhooding communities. While the work is expansive, the central focus is to make the gospel of Jesus known in *word* and *deed* for the flourishing of individuals and the community. With this work in mind, the motivating desire for the Doctoral Project was to discover a solution to address my NPO and promote healthy, holistic relationships in the South Side of Billings.

Discovery Phase

Throughout the Discovery Phase of the research process, I found the NPO Topic Essay and Discovery Workshop incredibly helpful to better understand my NPO. For the essay, I spent a significant amount of time solidifying the concept of flourishing according to Scripture and the role Christians and the Church have had throughout history in promoting the well-being of individuals and communities. The passages of focus were Genesis 1:26-28, Jeremiah 29:1-14, Isaiah 58:1-12, and finally, Luke 19:1-10. These passages provided a robust framework to better understand God's heart for all people and His work of restoration to re-establish the flourishing that existed prior to the Fall and will one day come to fullness with the coming of His Kingdom. In addition, I researched key voices that have been instrumental in ushering in God's restoration throughout history. The teachings of Walter Brueggemann were impactful as he discussed the concept of the "Empire," dominated by a scarcity mindset as opposed to a philosophy of abundance. Also impactful was the

prophetic voice of Richard Twiss, a Native American who exposed the historical trauma of his people, but also shed light on the hope of healing and restoration.

Through the Discovery Workshop process, I sought to investigate the initial NPO: *Marginalized and under-resourced communities experience a lack of holistic human flourishing*. The stakeholders involved in the workshop demonstrated a concerted commitment to vulnerable persons through their community engagement. They included two South Side residents, the CEO of the housing authority, a school administrator, and a staff member from the community healthcare center. The goal of the Workshop was to identify and articulate the boundaries of my primary audience and gain a better understanding of my NPO. The process involved various activities such as "Define Flourishing" and taking a walk through the target neighborhood to see (and then draw) what they saw, heard, smelled, and experienced. In addition to the Workshop, I also conducted one-on-one interviews with the Executive Director of a large trust serving the Northwest, an African American professor who grew up in the inner city, and a former addict who is 18 years sober and works for a Christian nonprofit in a low-income neighborhood.

The critical insights gained from the Workshop and interviews were: healthy relationships are essential for any individual or community to flourish, there is a notable element of hope and whole-life transformation when individuals from vulnerable communities experience healthy relationships, and those who have suffered trauma can overcome challenging circumstances and flourish. These observations directly impacted and slightly altered my NPO as I saw the direct correlation between healthy relationships and the pathway to flourishing.

Design Phase

As I began the Design Phase of the research process, based upon feedback gathered from the Discovery Phase, I clarified my NPO to state: *Vulnerable communities struggle to flourish due to a lack of healthy, holistic relationships*. The Design Workshop stakeholders involved to identify a solution for my NPO included a longstanding South Side resident, two nonprofit founders, a community activist, a local politician, a pastor, and a former addict who currently leads a sobriety and discipleship home for women. The one-on-one interviews included a founder of a significant nonprofit committed to serving marginalized communities, a pastor and mobilizer engaged in vulnerable neighborhoods, and a church planter and nonprofit leader who has lived and worked among the poor for more than two decades.

Three big ideas emerged from the Workshop and interviews to provide a solution to increase relational impact among vulnerable communities. They were: 1) a school-based mentoring program, 2) an internship program for South Side youth, and 3) an adult leadership development curriculum. Upon further research and reflection on the feedback from stakeholders, I determined that leadership development was critical for the flourishing of vulnerable communities and that the MVP was to design a curriculum for the holistic development of adults from our target neighborhood. This determination led to my prototype, a four-week leadership development curriculum to equip those from my community. The experience was very positive and affirmed that such training was both a desire and need of the community and served its purpose to promote

healthy relationships, increase self-discovery, and personal development as leaders. Completing the Workshop, the areas of further academic research included gaining a more in-depth understanding of the role relationships have in the well-being of an individual and a deeper understanding of the Biblical concept of shalom amid conflict.

Delivery Phase

The scope of the Doctoral Project was to create four modules of curriculum with approximately four lessons per module, perform the necessary research for the topics of the selected lessons, procure feedback from past participants and stakeholders, secure funding for the final design and editing, and identify participants for the first cohort to be held upon graduation. During the Delivery Phase, I provided sample curriculum to community stakeholders, potential facilitators, and an expert in curriculum development for their feedback to ensure the curriculum was relevant and effective, readable, met lesson objectives, and could be readily facilitated. Overall, the feedback was very affirming to have met the desired benchmarks. Stakeholders also provided valuable insight for me to keep in mind as I further develop the curriculum. One observation was that I wrote the curriculum from a values-based paradigm whereas the prototype was written as a faith-based curriculum. Participants saw the value of the values-based curriculum, but also expressed the desire for a faith-based version.

The long-term objectives for the Doctoral Project are to recruit 6-10 participants for the first LDC Cohort and launch in August of 2023 with plans of concluding in December of 2023. It is anticipated that the initial cohort will comprise past prototype participants who expressed a desire to partake in the curriculum upon its completion. These individuals have also expressed an interest in facilitating future cohorts. To date, I have received enough interest in the curriculum that, in partnership with CLDI, I am considering a second cohort to begin in January 2024. The hope is that CLDI can use this curriculum to meet strategic objectives to provide onramps for leadership development in our community, as well as provide a tool that can be used in other communities. I anticipate that a second assessment of the curriculum will be necessary upon completing the first cohort. In time, it may be worth adapting the LDC values-based format to create a faith-based version for CLDI and other potential participants.

Key Takeaways

There were several challenges I faced throughout the discovery, design, and delivery process, such as:

- I did not have a comprehensive understanding of the process prior to the start. Early on, we were instructed to "trust the process" and follow the steps, which I did. However, this method was new to me, thus, stressful.
- I found it challenging at times to discern which stakeholders to include in the process, especially as the nature of my work is within a faith-based context. Many of CLDI's partners are not faith-based. Thus, our worldviews for understanding the challenges in a low-income community were very different. However, these individuals provided valuable insight into understanding the problem and possible solutions going forward.

- In the end, I decided to create a curriculum that was values-based so that it could be used more broadly. Initially, this was a challenge for me as I have become quite comfortable writing and speaking from a faith-based perspective.

I did identify a couple of gaps in the discovery and design phase. While not an epic failure, I unintentionally excluded people who were not Christian in my four-week prototype. The material was written from a faith-based approach. While the content was still relatable, I felt discomfort when the group conversations centered around topics of faith. Second, I wish I had devoted more time to procure feedback from the stakeholders in the selection of the lesson topics for the modules. Doing so would have further empowered my target population and provided an insightful perspective on the lessons they deemed most valuable.

Through the research journey, I was particularly struck by the importance of including a spectrum of stakeholders in the NPO process. Many of these individuals experienced diverse upbringings, vocational experiences, and a variety of religious beliefs. Yet, they were all commonly yoked by love and concern for individuals from vulnerable communities. With this difference in personalities and beliefs, I found it important to provide a safe space to ask questions, be curious, listen, and discern ways to incorporate each person's valuable words of wisdom in their approach to the NPO.

Finally, the following are a few of the key learnings that emerged from the research journey:

- A revolutionary concept for me has been our call as Christians to view the world through a lens of abundance instead of scarcity. Another way of looking at this would be to challenge our perception of people, especially among the vulnerable population. Do we view them through a lens of deficit, highlighting only what is lacking, or through the lens of asset, seeing each person's unique value and worth? This lesson has challenged and transformed not only my outlook and engagement with people, but also made a powerful impact on my participants' lives.
- I was surprised by the importance and value that relationships have in forging the well-being of individuals, families, and communities. This was most notable to me in my ministry context as the assumption is anything but interdependence. Yet, what I have seen as producing the greatest level of health is when individuals are interconnected by healthy relationships.
- The impact and presence of trauma in my community has been astounding. Most people I live among and serve have experienced extreme trauma in one form or another. This has proven to demonstrate the prevalence of trauma in our community, but also the hope that is found in working through trauma to experience shalom as God intends.
- I was surprised by the prototype participants 'hunger' to receive leadership training and their desire to include others. Immediately upon completing the prototype, participants asked when I would finish the curriculum so they could participate in the training. I found their excitement exciting and affirming of the value the LDC can provide to my community.

Looking Ahead

Upon completing this Doctorate, I foresee the potential need for further expansion of the LDC material. While I feel confident about the curriculum produced, there are many other topics that I would like to explore deeper. For example, I could spend more time developing basic leadership principles and tools, such as effective coaching, culture-making, leading a meeting, and strategic planning. I see the value in broadening the leadership framework by expanding the leader's worldview, learning to seek the good in difficult times, and demonstrating the vital role leaders play. Finally, I would provide more lessons to promote self-care and sustainability and additional assessments to grow self-awareness, such as the Gallup Strength Finder or the Birkman Assessment.

The plan for the launch of this project is to facilitate the first cohort in August of 2023 and conclude by December. CLDI will serve as the host organization to create a pathway of leadership development as one of the critical components of their strategic plan. It is anticipated that the first cohort will comprise past participants and stakeholders. In addition to this cohort, I have been in conversation with a second local ministry that helps men recover from drug and alcohol addiction through a one-year program. The leadership of this organization also expressed an interest in being trained to use the curriculum as part of their program with men.

Concluding Thoughts

In reflecting on the highs and lows of the research journey, I am incredibly grateful for the entire process and genuinely amazed by the end product. Stepping into this program, I was uncertain about the NPO that I wanted to focus on, and I certainly did not have any forethought of viable solutions in the beginning. That said, I did not anticipate that my Doctoral Project would be the creation of a leadership development curriculum. Nor did I expect that this longing for leadership training and investment was a desire of the community. Perhaps my greatest joy came from researching and writing for the NPO Topic Essay. The lessons I learned in this process have been invaluable to me personally and vocationally, and I look forward to further study and exploration once I complete this program. Finally, while the process of research, design, and delivery was stressful at times, it was very effective and was a powerful, life-transforming exercise.

The impact of this Doctoral Project has been two-fold. First, the staff and the Board of Directors of CLDI noted how this doctoral process influenced the way I led, the vision I cast, and the messages I communicated in my teaching and writing. The completed LDC is a timely project as CLDI focuses on further leadership development opportunities for our target population. Second, the exercise of writing this curriculum impacted me greatly as I consider the previous curriculum I have written. I have considered how I might improve the content of my previous works. As a result of this Doctoral Project, I feel better equipped and more effective in my writing and curriculum development going forward.

Finally, as I dream about the potential use of this Doctoral Project, I am excited to see the LDC in motion with our first cohort for the good of CLDI and our community development efforts. I hope

that the LDC will also be helpful to other organizations and nonprofits doing similar work and can gain more exposure through influential relationships I have formed over the years, such as serving Montana nonprofits associated with the Gianforte Family Foundation or organizations associated with the M.J. Murdock Charitable Trust.

Doctoral Project

Introduction

The driving NPO for my Doctoral Project was *vulnerable communities have the opportunity to flourish when individuals experience healthy, holistic relationships*. At the conclusion of the Discover and Design phases of the project, I determined to create a Leadership Development Curriculum (LDC) specifically crafted to equip facilitators and develop individuals from low-income communities. The following is an overview of the project.

Presentation of Project

Overview

The LDC was created from a values-based approach as opposed to a faith-based approach. While I primarily work out of a faith-based context, I intended to create a curriculum that could also be used in other environments.

The LDC consists of four modules and eighteen lessons to be taught weekly over several months. Module 1, *Building the Framework*, provides key concepts for understanding the critical components of leadership. Module 2, *Self-Awareness*, promotes effective leadership as leaders grow in self-awareness and confidence. Module 3, *Courageous Leadership*, encourages differentiated leadership and casts vision for leaders to overcome barriers and lead in times of crisis. And finally, Module 4, *Practical Everyday Leadership Tools*, provides leaders with basic tools to address conflict management, effective listening, understanding trauma, burnout, and the value of a team.

Each cohort is suggested to begin with a kickoff session and conclude with a celebration. The kickoff aims to provide participants with an introduction and overview of the LDC and ensure space for them to introduce themselves, why they are participating in the cohort, and what they hope to gain from their time. The final session aims to celebrate the milestone of completing the LDC with family and friends as they receive their diploma, invite graduates to give testimony to their experience, and commission them to continue their leadership journey to grow as leaders who invest in others and future generations.

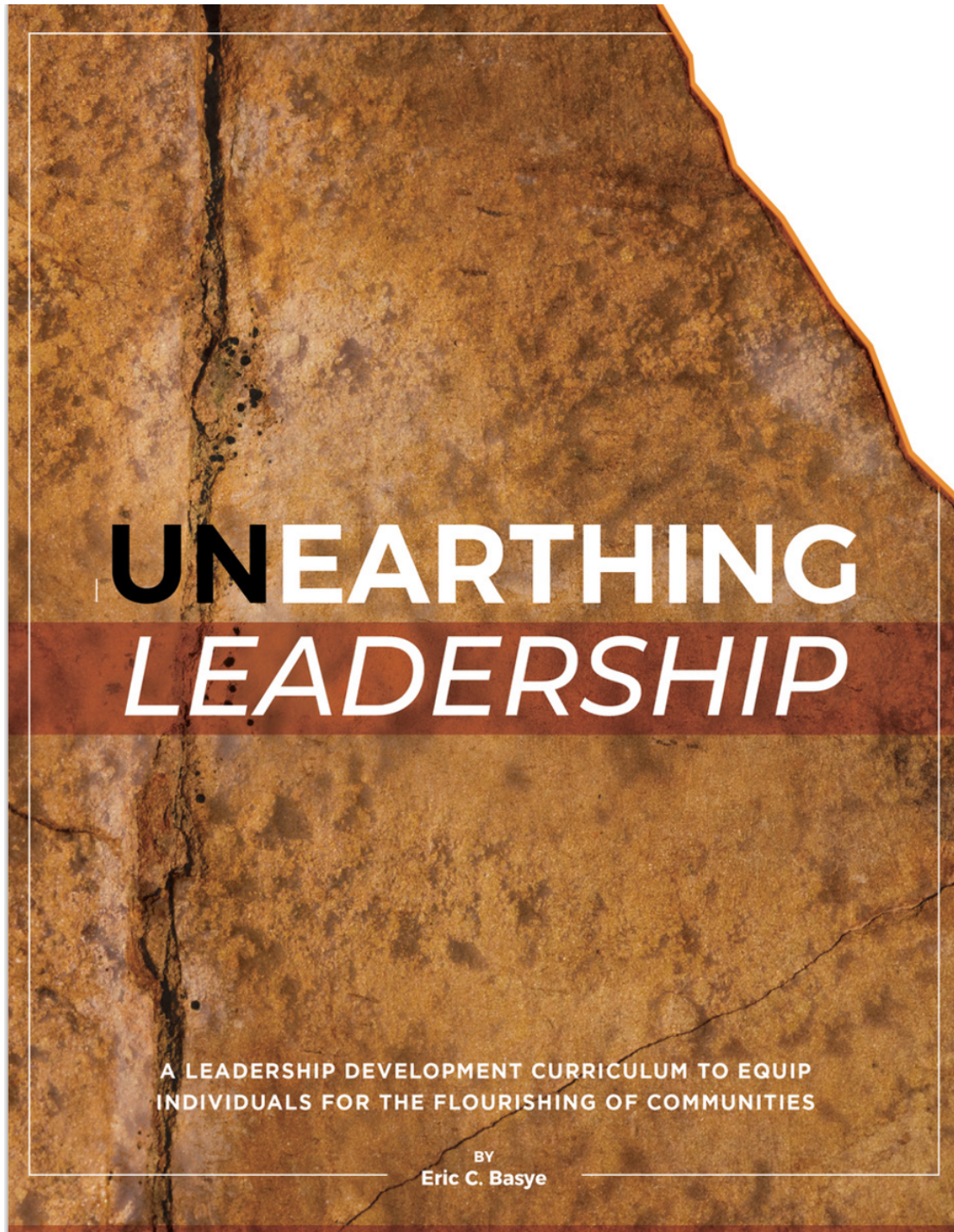
Built into the framework of each lesson is a practice of engagement that includes rhythms of looking back to consider – *What did we learn?* – as well as looking ahead – *Where are we going?* Each lesson contains the following components:

- A defining question or statement.
- Teaching objectives for the facilitator.
- An icebreaker to encourage relationships and community over a shared meal.
- A prompting leadership question or exercise to cue up the lesson.
- The lesson and clearly defined teaching points.
- A take-home assignment.

- A brief wrap-up conversation to discuss what was learned and how the lesson applies to the participants' leadership context.

The Doctoral Project

The following is a sample of the LDC and includes the Cover Page, an Introduction of the curriculum, and Modules 1-3.



Leadership Development Curriculum

Introduction

A NOTE FROM THE AUTHOR

The catalyst to *Unearthing Leadership* was the observation that *vulnerable communities struggle to flourish due to a lack of healthy, holistic relationships*. Having lived and worked in low-income communities for more than two decades, I was convinced what was often missing in these communities was not a deficit of talent, skill, or ability, but a lack of opportunity. After a three-year exploration to better identify and understand the needs in my community, with the help of my neighbors and community leaders, we determined that one pathway to promote flourishing in our neighborhood was to create a Leadership Development Curriculum (LDC), specifically designed to equip individuals in our community, and others like it.

The LDC was crafted to holistically invest in the lives of residents living in similar communities through a rhythm of teaching, discussion, fellowship, and celebration. The hope is that participants will grow in their personal development through various discussions and assessments, broaden their relational network through community building and mentoring, and receive applicable leadership skills for their place of engagement.

OVERVIEW OF THE CURRICULUM

The curriculum consists of four modules. Module 1, *Building the Framework*, provides key concepts for understanding the critical components of leadership. Module 2, *Self-Awareness*, promotes effective leadership as leaders grow in self-awareness and confidence to lead well. Module 3, *Courageous Leadership*, encourages differentiated leadership and casts vision for leaders to overcome barriers and lead in times of crisis. And finally, Module 4, *Practical Everyday Leadership Tools*, provides leaders with basic tools to address conflict management, effective listening, understanding trauma, burnout, and the value of a team.

HOW TO USE THE CURRICULUM

The LDC comprises eighteen lessons to be taught weekly over several months. It is suggested that each cohort begin with a kickoff session and conclude with a celebration. The kickoff aims to provide participants with an introduction and overview of the LDC and ensure space for the participants to introduce themselves,

why they are participating in the cohort, and what they hope to gain from their time. The final session intends to celebrate the milestone of completing the LDC with family and friends as they receive their diploma, invite participants to give testimony to their experience, and commission them to continue their leadership journey to grow as leaders who invest in others and future generations.

Built into the framework of each lesson is a practice of engagement that includes rhythms of looking back to consider - *What did we learn?* - as well as looking ahead - *Where are we going?* Each lesson contains the following components:

- A defining question or statement.
- Teaching objectives for the facilitator.
- An icebreaker to encourage relationships and community over a shared meal.
- A prompting leadership question or exercise to cue up the lesson.
- The lesson and clearly defined teaching points.
- A take-home assignment.
- A brief wrap-up conversation to discuss what was learned and how the lesson applies to the participants' leadership context.
- A glimpse as to where we will go with the following lesson.

Below is a suggested schedule for the weekly meeting. The meeting is centered around a shared meal as a critical component to fostering community and shared life among the cohort. The meal can be provided by the facilitator, volunteers, or the participants as a potluck meal.

- 5:30-5:50 pm - Welcome, Eat, and Icebreaker
- 5:50-6:10 pm - Prompting Leadership Question/Exercise
- 6:10-6:45 pm - Lesson
- 6:45-6:50 pm - Break
- 6:50-7:15 pm - Lesson Continued
- 7:15-7:30 pm - Group Feedback and Dismiss

Enjoy!

LDC - Module 1, Building the Framework

LESSON 1: DEFINING LEADERSHIP

LESSON OVERVIEW

The Defining Question or Statement

What are the necessary components for participants to gain a practical, working definition and framework of leadership?

Teaching Objectives

- Define *leadership*.
- Provide a high-level overview of leadership.

Welcome, Eat, and Icebreaker (20 minutes)

What would you tell yourself if you could go back 10 years?

Prompting Leadership Questions (Affinity Map/Game - 20 minutes)

- *When you hear the word leadership, what comes to mind?*
- *Think of a good leader in your life. What are their defining practices or characteristics?*
- *Now, think of a poor example of leadership. What were their defining characteristics and practices?*

LESSON

DEFINING AND UNDERSTANDING THE WORK OF LEADERSHIP

Defining Leadership

- Leadership is not necessarily a title or position.
- At the core, leadership is influence.
- Leadership entails identifying a need and envisioning a better way of providing a solution.

Leadership is leveraging one's influence for the common good of followers and future generations.¹ Peter Schein, a leadership consultant, affirms this understanding. He states that leadership is envisioning a better way of accomplishing a goal and "results from seeing a need, building the kinds of relationships that will make something new and better possible, and embracing the idea that impulse and action can come from anywhere in an organization or a work group."²

Understanding the Work of Leadership

- The work of leadership is to:
 - believe people have something of value to contribute,
 - equip and inspire others to reach their full potential, and
 - mobilize individuals for the common good.

Author and consultant Tod Bolsinger says it this way: Leadership is "energizing a community of people toward their transformation to accomplish a shared mission in the face of a changing world."³

Leadership guru Peter Northouse echoes this sentiment when he defines leadership as the process of an individual influencing a group to achieve a common goal.⁴ This concept is interwoven throughout various models of leadership.

Discussion

How do these leadership concepts - understanding leadership as influence and believing all people have something of value to contribute - compare to your previous considerations of leadership?

THE MARKS OF LEADERSHIP

Leaders Are Differentiated

- Differentiated leaders:
 - have the capacity to separate from the pack as a third-party observer,
 - are directed by clear principles and vision,

¹ Author's working definition of "leadership."

² Schein, "A New Era for Culture, Change, and Leadership," 54.

³ Tod E. Bolsinger, *Canoeing the Mountains: Christian Leadership in Uncharted Territory*, Expanded Edition. (Downers Grove: InterVarsity Press, 2018), 42, quoted in Tod E. Bolsinger, *Tempered Resilience* (Downers Gove, IL: InterVarsity Press, 2020), 16.

⁴ Northouse, *Leadership*, 6.

- are vulnerable and transparent with their followers, and
- stand strong in the face of opposition.

Leadership expert Edwin Friedman notes that differentiated leaders have “the capacity to separate oneself from the surrounding emotional processes... clarity about one’s principles and vision... [willingness] to be vulnerable; persistence... [and] self-regulation in the face of reactive sabotage.”⁵

Leaders Have a Strong Sense of Calling

- Leaders have:
 - a sense of calling to respond to a need,
 - are motivated by passion, and
 - devote themselves to finding a solution, regardless of the cost or time.

Nelson Mandela demonstrated this well when he stepped into the gap to oppose apartheid and spent his life struggling for the liberation of his people. Mandela said, “I had no epiphany, no singular revelation, no moment of truth, but a steady accumulation of a thousand slights, a thousand indignities, a thousand unremembered moments, produced in me an anger, a rebelliousness, a desire to fight the system that imprisoned my people. There was not a particular day on which I said, from henceforth I will devote myself to the liberation of my people; instead, I simply found myself doing so, and could not do otherwise.”⁶

Leaders Are Dissatisfied with the Status Quo

- Leaders celebrate wins and victories.
- While being fully present, yet future oriented, leaders don’t settle for the status quo as they envision a better future.

Leadership is a balance of remaining fully present to engage and lead followers, while at the same time maintaining a future-oriented posture, convinced better things are yet to come. In reference to leadership, author and consultant Warren Bennis stated that leaders challenge the status quo.⁷

Discussion:

- *Who are some examples of “differentiated” leaders?*
-

⁵ Edwin H. Friedman, 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), 96-97.

⁶ Mandela, *Long Walk to Freedom*, 95.

⁷ Mech and McCabe, *Leadership and Academic Librarians*, 56.

- *Are there specific needs or opportunities that you sense a call to engage and lead?*
- *How can leaders fully engage the present while challenging the status quo for continued growth and development?*

TAKE-HOME JOURNAL ASSIGNMENT

- *In what ways have you experienced good (or poor) leadership?*
- *How have you stepped into roles of leadership?*
- *What are the key leadership concepts you have identified?*

LOOKING AHEAD TO WHERE WE WILL GO

In the weeks to follow, we will discuss what leaders do, culture making, and leadership theory.

WRAP-UP, EVALUATIVE DISCUSSION QUESTIONS (10 MINUTES)

- *What did you learn?*
- *How can you apply this lesson to your context?*

LESSON 2: WHAT LEADERS DO

<h3>LESSON OVERVIEW</h3>

The Defining Question or Statement

What are the necessary components for participants to gain a practical, working definition and framework of leadership?

Learning Objectives

- To help participants understand that leaders:
 - *influence people or groups,*
 - *act for the good of others and future generations, and*
 - *effect change.*

Welcome, Eat, and Icebreaker (20 minutes)

As you think about last week's discussion, what leadership ideas did you continue to examine?

Prompting Leadership Exercise (Affinity Map/Game - 20 minutes)

Describe the tasks of a leader. Write down one response per sticky note.

LESSON

THE POWER OF LEADERSHIP IS INFLUENCE

- Leadership is either assigned (as in appointed) or emerges through influence.
- Leaders gain influence when their followers believe they have something to contribute.
- The power of effective leadership comes from influence (not title) to work toward a common goal.

The role of leadership can either be assigned based on title or position, or it emerges because of what one does. Northouse states that followers give power to leaders “because followers believe leaders have something of value.”⁸ Either way, leadership is an exercise of power in that it has the potential to influence individuals, families, communities, or groups toward a common goal. The key focus is understanding leadership as influence, regardless of position or title.

Discussion

- *Can you think of examples of leadership that occurred without an official position or title?*
- *In considering your leadership, how have you exercised influence to work toward a common goal?*
- *If the power of leadership is gained primarily through influence, how does this inform your understanding and practice of leadership?*

WHAT DO EFFECTIVE LEADERS DO?

There are *many* things effective leaders do, such as create and cast vision, motivate and persuade others, strategize and execute vision, lead by example, do hard things, and make difficult decisions. However, we will take a closer look at these two leadership tasks: Leaders act for the good of others and they effect change.

Act for the Good of Others and Future Generations

- Effective leaders:
-

⁸ Northouse, *Leadership*, 25.

- put followers first,
- influence the group toward a common goal, and
- promote the well-being of those they lead and future generations.

Leaders Effect Change

- Leadership is action oriented.
- Leaders are willing to take on challenges to effect change for the common good.
- Change is fostered through the influence to equip followers to address a problem or need.

In addition to influencing and putting others first, leaders take on difficult challenges to effect change. Tod Bolsinger says leadership is “an action, a function, a particular way of focusing one’s effort and attention to the functioning of a group so that they will ‘tackle tough challenges and thrive.’ Leading is not about a title, authority, or position in an organizational chart. *Leadership is about bringing change* - in whatever role you occupy.”⁹ Ultimately, this is the goal of leadership: to effect change for the greater good. It has very little to do with position or title and everything to do with the ability to influence others.

Discussion

- *In what ways have you experienced, or not experienced, this kind of leadership?*
- *If leadership has more to do with influence and a willingness to take on difficult challenges, in what ways is title or authority necessary?*

A REAL-LIFE SCENARIO

- Leaders improvise.
- Leadership is far less effective without influence.

In August of 1949, smokejumpers landed in the middle of a wildfire in Montana. Crew foreman, Wagner Dodge, saw that the fire had leapt across the gulch and was quickly coming upon them. Unless they did something fast, the hot fire would overcome them. Dodge was a seasoned firefighter, however, he was relatively new to his crew and had not yet earned the trust of the men. With the fire fast approaching, Dodge knew they had only a few minutes to act. Having never faced nor been trained for this kind of scenario, Dodge quickly improvised and told his men to drop any unnecessary weight and follow his lead, but the men panicked and continued to try and outrun the fire up the steep ravine. Burning the grass in the immediate area,

⁹ Bolsinger, *Tempered Resilience*, 55.

Dodge covered his face with a wet handkerchief and laid face down in the burned grass. The fire raged above him for the next 15 minutes, but amazingly, Dodge survived the fire. Sadly, twelve smokejumpers died; only three lived.¹⁰

Discussion

- *What do you find remarkable about Dodge's leadership?*
- *How may the outcome have differed if Dodge had retained more influence with his men?*

TAKE-HOME JOURNAL ASSIGNMENT:

- *Define leadership in your own words.*
- *In thinking about leadership as an exercise of influence for the good of others and future generations, how does this inform, shape, and impact your exercise of leadership in your family, community, and place of work?*

LOOKING AHEAD TO WHERE WE WILL GO

Next week we will talk about the impact of leadership on organizational culture.

WRAP-UP, EVALUATIVE DISCUSSION QUESTIONS (10 MINUTES)

- *What did you learn?*
- *How can you apply this lesson to your context?*

LESSON 3: CULTURE MAKING

LESSON OVERVIEW

The Defining Question or Statement

What are the necessary components for participants to gain a practical, working definition and framework of leadership?

Learning Objectives

- Provide a working definition of organizational culture.
- To understand that leaders impact culture.

¹⁰ Grant, *Think Again*, 1-2.

- Provide insight into how leaders influence culture.

Welcome, Eat, and Icebreaker (20 minutes)

What fictional place would you most like to go?

Prompting Leadership Questions (20 minutes)

Take a moment to consider “culture.” It could be the culture of your family, workplace, or even the place you live. On a sticky note, write down: 1) what you like about the culture, 2) what you don’t like, and 3) if you could make any cultural changes, what would they be?

LESSON

UNDERSTANDING ORGANIZATIONAL CULTURE

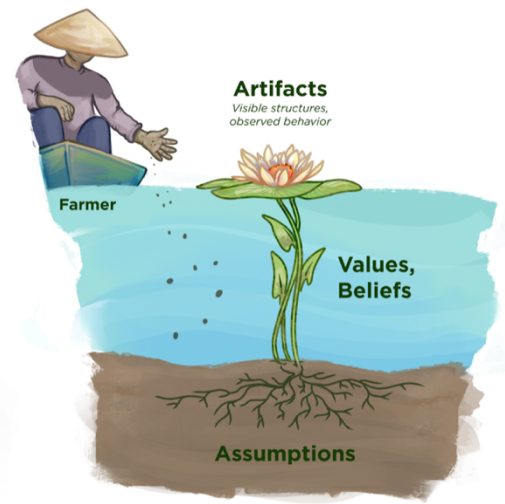
- Organizational culture can be summarized as the shared beliefs, values, and behavioral norms of a group.
- There are three key levels of culture: artifacts (what you observe), beliefs (the values of the group, often set by the leader), and assumptions (taken-for-granted beliefs).

Defining Organizational Culture

Edgar Schein, a pioneer in understanding leadership and culture, defines organizational culture as the shared beliefs, values, and behavioral norms of a group that drives how it responds to problems and works toward a common goal.¹¹ The three key levels of culture are artifacts, beliefs, and underlying assumptions. Schein defines these as follows:

¹¹ Schein, *Organizational Culture and Leadership*, 6.

1. *Artifacts* "include the visible products of a group, such as the architecture of its physical environment; its language; its technology and products; its artistic creations; its style, as embodied in clothing, manners of address, and emotional displays; its myths and stories told about the organization; its published lists of values; and its observable rituals and ceremonies."¹²
2. *Beliefs* are the ideals, goals, values, and aspirations" of a group.¹³ Typically, these values are set by the founder or leader of the organization.
3. *Assumptions* are "unconscious, taken-for-granted beliefs and values."^{14 15}



An excellent example of this is the metaphor of a lily pond. The leaves are the artifacts (what is observable), the farmer is the one who casts a vision for the beliefs and values, and the roots are the cultural assumptions.

Discussion

- *As you think about culture in this light – shared beliefs and experiences that drive a group in how they respond to a crisis or toward a common goal – do you see this to be an accurate description from your experience?*
- *What are some examples of the key levels of culture – artifacts, beliefs, and assumptions?*

LEADERS IMPACT ORGANIZATIONAL CULTURE

- Leaders greatly impact organizational culture.
- Toxic leaders, marked by a strong self-interest, negatively affect individuals, groups, and the communities they lead.

¹² Schein, *Organizational Culture*, 17.

¹³ Schein, *Organizational Culture*, 18.

¹⁴ Schein, *Organizational Culture*, 18.

¹⁵ Designed by Sierra Sauskojus Art & Design.

- Positive leaders model a genuine interest in others. The result is the well-being of individuals and the group as a whole.
- Intentional efforts can be made to improve organizational culture.

The Impact of Toxic Leadership

Jean Lipman-Blumen, a professor and expert in organizational behavior, defines a toxic leader as “an individual who, by virtue of their destructive behaviors and their dysfunctional personal qualities or characteristics, inflicts serious and enduring harm on the individuals, groups, organizations and communities” they serve.¹⁶ Toxic leaders often lack genuine concern for those they lead, who are often vulnerable followers, and operate in an environment that is most conducive to their well-being and not the interest of those they serve.¹⁷

According to Psychiatrist Jean Kim, other characteristic traits of toxic leaders are an “unwillingness to listen to feedback, excessive self-promotion and self-interest, lying and inconsistency, lack of moral philosophy, rewarding incompetence and lack of accountability, lack of general support and mentoring, cliquishness, and bullying.”¹⁸

Positive Leadership Effects

Conversely, leadership that fosters a positive organizational culture will model the opposite. They have a genuine concern for those they lead, equip and empower their followers, and lead by putting their followers first. Consultant Andrew Edelman writes, “When a positive culture exists in the workplace, it can result in dedicated team members confidently steering the organization towards its goals.”¹⁹ Edelman then provides several suggestions to improve culture, such as:

- “Encourage and reward workers who are willing to go the extra mile.
- Maintain open lines of communication at all levels.
- Reduce or eliminate micromanagement.
- Encourage ethical decision-making at all levels of the organization.
- Leadership must be mission-driven rather than ego-driven.

¹⁶ Jean Lipman-Blumen, “The Allure of Toxic Leaders: Why Followers Rarely Escape Their Clutches” (2005): 2, quote in Gary L. Winn and Ava C. Dykes, “Identifying Toxic Leadership & Building Worker Resilience,” *Professional Safety* 64, no. 3 (March 2019): 39.

¹⁷ Winn and Dykes, “Identifying Toxic Leadership & Building Worker Resilience,” 40.

¹⁸ Kim, “8 Traits of Toxic Leadership to Avoid | Psychology Today.”

¹⁹ Edelman, “12 Strategies to Build a Positive Organizational Culture,” 8.

- Build and maintain a superior reputation for excellence.
- Value people as much as process.
- Never stop learning."²⁰

Discussion

- *How do you see leaders impact culture in toxic or positive ways?*
- *What do you foresee as the long-term outcomes of these two kinds of work culture in the organization, the morale of the team, and the well-being of the individuals?*

INSIGHTS INTO HOW LEADERS INFLUENCE CULTURE

- Leaders, especially founders, set the values and principles of an organization.
- Strong leadership is essential for influencing healthy culture.
- Toxic culture can be overcome but, almost always, it must come from the top down.

The Influence of Leaders

Leaders set the tone for the organization's culture (and wellness). What the leader values becomes the values that drive the organization. Typically, these values and principles have been set by the founder of the organization. The following are examples of how leaders consciously or unconsciously embed their values in an organization:

- What leaders give most attention to.
- How they respond to crisis.
- How they allocate resources.
- What they model and teach.
- How they allocate rewards.
- Who they recruit and promote.
- How they design and structure the organization.
- The stories they highlight of importance within the organization.
- What their formal statements and creeds communicate.²¹

Strong Leadership is Essential

²⁰ Edelman, "12 Strategies," 8-9.

²¹ Schein, *Organizational Culture and Leadership*, 183.

Leaders play a crucial role in influencing healthy culture. Edgar Schein argues that if you want a healthy culture, "you better have a leadership that has that value and that concept and that set of rules and wants to do it."²²

Influencing a Toxic Culture

The work of overcoming a toxic culture is possible, but it takes time and must be initiated by those with the power to effect change. Schein states, "if you really want to change the culture, you might have to go down into the root system, change the plants, drain the pond, add fertilizer, do fundamental things. You don't just melt the ice. It's too simplistic."²³ In short, change is incredibly difficult and often will come at a significant cost to the followers and organization.

Leaders Need to Demonstrate Cultural Sensitivity

Leaders must model cultural sensitivity to those they lead. Effective leaders are curious, ask good questions to understand the culture, and, if necessary, change the culture.²⁴

Discussion

- *As you consider organizations you have been a part of, how have you experienced the culture set by the leader?*
- *In your own leadership experience, how did your values shape and influence the group you led?*

TAKE-HOME JOURNAL ASSIGNMENT

- *How have you experienced a toxic or positive organizational culture, and what impact did it have on you?*
- *As you assess your leadership style, what changes will you implement to encourage a more positive organizational culture?*

LOOKING AHEAD TO WHERE WE WILL GO

Next week we will talk about *leadership theory*.

²² Mike, "Footprints in the Sand," 322.

²³ Mike, "Footprints in the Sand," 326.

²⁴ Mike, "Footprints in the Sand," 324.

WRAP-UP, EVALUATIVE DISCUSSION QUESTIONS

- *What did you learn?*
- *How can you apply this lesson to your context?*

LESSON 4: LEADERSHIP THEORY

LESSON OVERVIEW

The Defining Question or Statement

What are the necessary components for participants to gain a practical, working definition and framework of leadership?

Learning Objectives

- Define leadership development as a process.
- Highlight two key leadership theories: transformational leadership and servant leadership.

Welcome, Eat, and Icebreaker (20 minutes)

What job do you think you would excel at if given the opportunity?

Prompting Leadership Question (20 minutes)

Have you ever considered the idea of different “theories” of leadership? More or less, they are beliefs that drive the practice of leadership. Discuss potential differences in theories of leadership and its varying impact.

LESSON

LEADERSHIP DEVELOPMENT IS A PROCESS

- Leadership is a process developed over time.
- Beyond knowledge gained, leadership is experiential.
- Effective leaders are adaptable and learn from all experiences, even failure.

Leadership expert Robert Clinton suggests that leaders develop over a lifetime. This “development is a function of the use of events and people to impress leadership

lessons upon a leader (processing), time, and leader response.”²⁵ He suggests that all leaders can point to critical moments in their lives when they have learned something very important.

Much like a river rock smooths over time, leaders are developed through a process of events and varying experiences. This opportunity for development is available to all who will avail themselves to this kind of formation. While training and education hold value for the development of a leader, real formation comes from experience and the leader’s ability to learn from any situation, even failure, to respond in a constructive manner that indicates growth.

Discussion

- *If leadership development is a process, in what ways does this inform your understanding of a leader’s progression?*
- *Reflecting on your leadership journey, can you identify critical moments in which you have learned an important lesson regarding leadership?*
- *In what ways have failures developed your maturity as a leader?*

LEADERSHIP THEORIES

- There are many leadership development theories, but the two highlighted theories for this curriculum are *transformational leadership* and *servant leadership*.
- *Transformational leadership* involves maximizing one’s influence on the development of their followers. This leadership model has benefits, such as increasing followers’ confidence, setting clear goals, and calling for high, yet attainable, expectations.
- *Servant leadership* is a model based on putting followers first, empowering them, and developing followers to their fullest potential.

Leadership Theory #1: Transformational Leadership

Peter Northouse defines transformational leadership as “a process that changes and transforms people.”²⁶ This model is concerned with the whole of a person to meet the needs of each individual, such as their goals, values, and ethics. “Transformational leadership involves an exceptional form of influence that moves followers to

²⁵ Clinton, *The Making of a Leader*, 22.

²⁶ Northouse, *Leadership*, 185.

accomplish more than what is usually expected of them. It is a process that often incorporates charismatic and visionary leadership."²⁷

This leadership theory is mindful not only of the leader's transformation, but also that of the followers. The two are interdependent, with the goal of developing followers to their maximum potential.

Note that *transformational leadership* is not *transactional*. Whereas transactional leadership is based on an element of exchange between the leader and followers (i.e., vote for me and I promise to lower your taxes), transformational leadership "is the process whereby a person engages with others and creates a connection that raises the level of motivation and morality in both the leader and that follower."²⁸

Transformational leaders function as strong role models, evoke confidence in their leadership from their followers, have clearly defined goals and a sense of morality, and have high expectations for those they lead as they are confident that followers will be able to meet these expectations.²⁹ According to leadership experts Bennis and Nanus, transformational leaders have a clear vision for their organizations, operate as social architects for the benefit of their organization, create trust by making their positions known and abiding by them, and have self-awareness to emphasize their strengths rather than weaknesses.³⁰

Discussion

- *In considering this leadership theory, how are followers valued and what benefit do they glean?*
- *What are the necessary competencies to be an effective transformational leader?*
- *Does this style of leadership resonate with you? Why or why not?*

Leadership Theory #2: Servant Leadership

This form of leadership utilizes influence on a group of people to work toward a common goal, leading to the flourishing of the group and future generations. Originating from the writings of Robert Greenleaf, servant leadership "begins with the

²⁷ Northouse, *Leadership*, 185.

²⁸ Northouse, *Leadership*, 186.

²⁹ Northouse, *Leadership*, 188.

³⁰ Warren G. Bennis and Burt Nanus, *Leaders: Strategies for Taking Charge*, 2nd ed. (New York, NY: Collins Business Essentials, 2007), quoted in Peter G. Northouse, *Leadership: Theory and Practice*, International student edition, ninth edition. (Los Angeles London New Dehli Singapore Washington DC Melbourne: SAGE, 2022), 198-199.

natural feeling that one wants to serve, to serve *first*.”³¹ Essential to this model of leadership is that servant leaders put the needs of the followers above their own to maximize the potential development of the followers.³² Simply put, servant leaders “put followers *first*, empower them, and help them develop their full personal capacities.”³³

In assessing whether leadership is fulfilling its purpose, leadership expert Larry Spears asks, “Do others become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And what is the effect on the least privileged society - will they benefit, or at least not be further deprived?”³⁴ Servant leadership, as in all leadership models, is an embodied practice that involves learning *and* the application of these principles. Adapted from Greenleaf, Larry Spears identified 10 Characteristics of a Servant Leader. These are leaders who model the following:

1. **“Listening**... they recognize that listening is a learned discipline that involves hearing and being receptive to what others have to say.
2. **Empathy**... they truly understand what followers are thinking and feeling.
3. **Healing**... Servant leaders care about the personal well-being of their followers.
4. **Awareness**... [they are] acutely attuned and receptive to their physical, social, and political environments.
5. **Persuasion**... [they] create change through the use of gentle nonjudgmental arguments.
6. **Conceptualization**... equips servant leaders to respond to complex organizational problems in creative ways.
7. **Foresight**... [they have] an ability to predict what is coming based on what is occurring in the present and what has happened in the past.
8. **Stewardship**... [servant leaders] accept the responsibility to carefully manage the people and organizations they have been given to lead.

³¹ Robert K. Greenleaf, *The Servant as Leader* (Cambridge, Mass.: Center for Applied Studies, 1970), 15, quoted in Peter G. Northouse, *Leadership: Theory and Practice*, International student edition, ninth edition. (Los Angeles London New Dehli Singapore Washington DC Melbourne: SAGE, 2022), 254.

³² Northouse, *Leadership*, 253.

³³ Northouse, *Leadership*, 253.

³⁴ Lafferty, Lewis, and Spears, “Servant-Leadership Characteristics, Personality Type, and the Hierarchy of Functions,” 58.

9. **Commitment to the growth of people**... treating each follower as a unique person with intrinsic value that goes beyond the individual's tangible contributions.
10. **Building community**. Servant leaders foster the development of community... individuals who have shared interests and pursuits and feel a sense of unity and relatedness."³⁵

Discussion

- *How is the concept of servant leadership – putting others first – different than how you have previously thought of or experienced leadership?*
- *What are the costs (for the leader) with this kind of leadership? And what are the benefits for the followers?*
- *What are the potential threats to this model of leadership? And benefits?*
- *Does this style of leadership resonate with you? Why or why not?*

TAKE-HOME JOURNAL ASSIGNMENT

- *Compare and contrast transformational leadership and servant leadership. Where would one model be preferred over the other? Where are these two models most likely to succeed? And fail?*
- *Reflecting on the leaders in your life, have you experienced either transformational or servant leadership? If so, what impact did it have on your development?*
- *Was Jesus a transformational leader or a servant leader? Explain your response.*
- *Take the following assessments and reflect on your leadership style and how you would like to grow as a leader:*
 - Transformational Leadership Inventory (see Appendix)
 - Servant Leadership Questionnaire (see Appendix)

THIS IS THE CONCLUSION OF MODULE 1, BUILDING THE FRAMEWORK.

WRAP-UP, EVALUATIVE DISCUSSION QUESTIONS (10 MINUTES)

- *What did you learn?*

³⁵ Larry C. Spears and Michele Lawrence, eds., *Focus on Leadership: Servant-Leadership for the Twenty-First Century* (New York: J. Wiley & Sons, 2002), quoted in Peter G. Northouse, *Leadership: Theory and Practice*, International student edition, ninth edition. (Los Angeles London New Dehli Singapore Washington DC Melbourne: SAGE, 2022), 255-256.

- How can you apply this lesson to your context?

LDC - Module 2, Self-Awareness

LESSON 5: IMAGO DEI

LESSON OVERVIEW

The Defining Question or Statement

Effective leaders have a well-developed self-awareness and self-confidence to lead well.

Learning Objectives

- Define “identity.”
- Provide an overview of the concept *Imago Dei*.
- Encourage a sense of confidence in the leader’s unique value and worth.

Welcome, Eat, and Icebreaker (20 minutes)

If you were to pick a genre of a movie or a song to describe who you are, what would it be and why?

Prompting Leadership Exercise (20 minutes)

On a sheet of paper, define “identity” and write out what it has in your life and the lives of those around you.

LESSON

DEFINING “IDENTITY”

Identity is defined as “the distinguishing character or personality of an individual.”³⁶ For the purpose of this curriculum, identity is understood as an individual's

³⁶ “Identity Definition & Meaning - Merriam-Webster.”

foundational knowledge of who they are that impacts how they perceive and engage the world.

THE PHOROPTER: GAINING A PROPER PERSPECTIVE

- The phoropter is an instrument optometrists use to ensure greater clarity in vision.
- The concept of *Imago Dei* provides a “lens” to better understand the importance of identity - how we view ourselves and others.

The phoropter is an instrument used to test the individual lens of each eye, thereby allowing the optometrist to correct such vision problems as nearsightedness, farsightedness, etc. With the proper lens, vision can be remedied, providing clarity and focus.



Discussion

Name some principles that provide greater clarity in the exercise of your leadership.

IMAGO DEI

- In reference to the creation account of the Bible, *Imago Dei* is a Latin term meaning “image of God.”
- Two central themes from *Imago Dei* are:
 - All people have intrinsic value and worth; and,
 - Humankind has been made to flourish.

For this curriculum, the concept of *Imago Dei* is central for providing a proper lens, or framework, to better understand the importance of identity for ourselves and others. *Imago Dei* is a Latin term with a theological significance meaning “image of God.” The Bible teaches that God is a perfectly loving God, and as the Creator of all things, He made humans very distinct from all other created things as they are made in God’s image. In the creation account of Genesis, the Bible says, “God created man in His own image, in the image of God He created him; male and female He created them.”³⁷

³⁷ *New American Standard Bible: 1995 Update* (La Habra, CA: The Lockman Foundation, 1995), v. 1:27.

By adopting this framework, there are two important principles to shape our understanding of identity:

#1 - All People Have Intrinsic Value and Worth

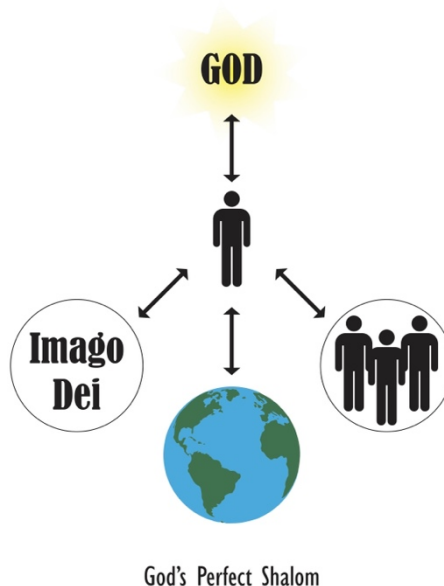
Understanding that *all* people have been made in God's image, it is without question that *all* people have intrinsic value and worth. The question we are forced to grapple with is, *Do we view ourselves and others through this lens?*

#2 - Humankind Has Been Made to Flourish

By God's perfect design, we are intended to be in an untainted relationship with God, one another, and creation and have a proper understanding of our *identity*. When these relationships are in proper order, individuals experience the fullness of human flourishing, also referred to as "shalom."

Author Timothy Keller writes:

God created all things to be in a beautiful, harmonious, interdependent, knitted, webbed relationship with one another. Just as rightly related physical elements form a cosmos or a tapestry, so rightly related human beings form a community. This interwovenness is what the Bible calls shalom, or harmonious peace.... [Shalom] means far more than what our English word conveys. It means complete reconciliation, a state of the fullest flourishing in every dimension - physical, emotional, social, and spiritual - because all relationships are right, perfect, and filled with joy.³⁸



Discussion

How does this framework of understanding identity impact how you view yourself and others?

LOSS OF HARMONY AND HOPE FOR RESTORATION

- Genesis 3 speaks of a break in the harmonious relationships that God first created.

³⁸ Keller, *Generous Justice*, 173-74.

- This break in relationships impacts our understanding of God, self, others, and our proper engagement in the world.
- The Bible provides hope for a restoration of these broken relationships.

Continuing the creation account as provided in the Bible, Genesis 3 references a break in the relationships that Adam and Eve first experienced. As a result, their once harmonious relationships were now broken, impacting their understanding of God, self, others, and creation. Yet, a promise was provided in Genesis 3:15 that a Savior would one day restore these marred relationships. In fact, the metanarrative of Genesis through Revelation in the Bible is a promise of God's restoration of human beings in their relationship with God, one another, creation, and a renewed sense of identity. Old Testament scholar David Dockery writes,

Genesis deals with the essence of what it means to be human beings created in the image of God. Who are we? Why are we? What are we to do? Failure to appreciate God's intent for humanity has resulted in chaotic, purposeless thought and action. Ultimately, life without true knowledge of human nature as the image of God and human function as stewards of God's creation is life without a sense of meaning.³⁹

Discussion

- *Whether or not you ascribe to the teachings of the Bible, in what ways have you witnessed a lack of harmonious relationships in our world?*
- *What impact have broken relationships had on your sense of identity and those you lead?*

WHY IMAGO DEI MATTERS

- To effectively lead others, we must understand *who we are*, our Imago Dei.
- Imago Dei extends to those we lead as we work for the flourishing of our communities.

To be an effective leader and the best version of yourself, you must deeply understand and embrace your Imago Dei. According to the Bible, God created you uniquely, for a purpose, and with intrinsic value and worth. As a leader, you are to grow in this understanding of *whom* God has made you to be, *His call* in your life, and specifically to *empower others* to understand their Imago Dei as you engage the created world to promote the flourishing of those you lead.

³⁹ Dockery, *Holman Concise Bible Commentary*, 20.

TAKE-HOME JOURNAL ASSIGNMENT

- *Have you ever considered your Imago Dei?*
- *If you were to embrace your Imago Dei, in which ways would it shape your sense of identity and understanding of leadership?*

LOOKING AHEAD TO WHERE WE WILL GO

Next week we will talk about what difference personality makes in understanding your identity and the leadership of others.

WRAP-UP, EVALUATIVE DISCUSSION QUESTIONS (10 MINUTES)

- *What did you learn?*
- *How can you apply this lesson to your context?*

LESSON 6: WHAT DIFFERENCE DOES PERSONALITY MAKE?

LESSON OVERVIEW

The Defining Question or Statement

Effective leaders have a well-developed self-awareness and self-confidence to lead well.

Learning Objectives

- Define “personality.”
- Grow a leader’s self-awareness concerning their personality type.
- Better understand the nuances of personality types to lead more effectively.

Welcome, Eat, and Icebreaker (20 minutes)

How would your best friend, spouse, or close family describe your personality? Be ready to explain your answer.

Prompting Leadership Questions (20 minutes)

- *Take a few minutes and write down on a sticky note:*
 - *The value added by better knowing and understanding your personality.*
 - *The people most directly impacted by your personality type.*

LESSON

WHAT IS PERSONALITY?

- Personality is defined as the sum of how a person reacts and responds to people and situations.
- While largely determined by genetics, life experiences greatly influence personality as well.
- Self-awareness of one's personality is important for effective leadership.

In this lesson, we will discuss the impact personality has in determining an individual's capacity to lead. Researchers Kurtulmus, et al. define personality as "a sum of individuals' reaction and interaction with other people. It is a dynamic growth of a person's whole psychological system through experiences and a life cycle."⁴⁰

While personalities are unique to every individual and part of their genetic makeup, they are not static but evolve throughout a person's life and are greatly influenced by their experiences. This demands that effective leaders have a keen self-awareness concerning their personality traits and tendencies. Leadership professor Ginka Toegel claims that the "starting point towards balancing personality traits is learning to self-manage through increasing one's self-awareness."⁴¹

Discussion

- *In your own words, how would you define personality?*
- *How have your life experiences influenced or shaped your personality?*
- *Have you partaken in any personality assessments? If so, what did you learn?*
- *In what ways would self-awareness in one's personality impact their leadership?*

THE BIG FIVE

- Evidence has shown that there are five basic dimensions to personality that are often referred to as the Big Five.
- Representing a range between extremes, each of the five personality traits has pros and cons.

Evidence has shown that there are five basic personality dimensions that contemporary psychologists call the "Big Five." This theory was developed in 1949 by

⁴⁰ Kurtulmuş, Katrinli, and Katrinli, "The Influence of Personality Trait on Effective Leadership," 67.

⁴¹ Toegel, "How Personality Plays a Role in Effective Leadership."

Fiske and refined by others.⁴² The five dominant personalities, representing a range between two extremes, are easily remembered by the acronym OCEAN (openness, conscientiousness, extraversion, agreeableness, and neuroticism).

Referring to the following diagram (Figure 1), individuals score “low” to “high” for each of the various traits. As with most things, every trait has pros and cons (see Figure 2). For example, a person scoring “high” for Conscientiousness is characterized as being hardworking, dependable, and organized.⁴³ However, they also have the potential to be workaholics, rigid, and lack spontaneity.⁴⁴

A helpful summary of the five traits is as follows:

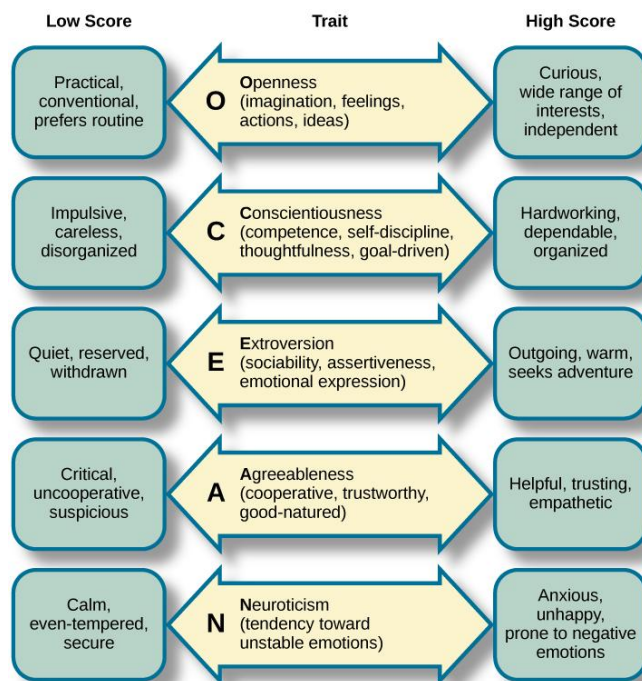
Neuroticism represents the tendency to exhibit poor emotional adjustment and experience negative affects, such as anxiety, insecurity, and hostility. Extraversion represents the tendency to be sociable, assertive, active, and to experience positive affects, such as energy and zeal. Openness to Experience is the disposition to be imaginative, nonconforming, unconventional, and autonomous. Agreeableness is the tendency to be trusting, compliant, caring, and gentle. Conscientiousness is comprised of two related facets: achievement and dependability.⁴⁵

⁴² Cherry, “What Are the Big 5 Personality Traits?”

⁴³ Gray, “The Importance of Personality Trait Screening for Today’s Organizations – Application of the Five Factor Model (Ffm).”

⁴⁴ Daniel Nettle, *Personality: What Makes You the Way You Are* (Oxford, New York: Oxford University Press, 2007), 208.

⁴⁵ Timothy A. Judge et al., “Personality and Leadership: A Qualitative and Quantitative Review,” *Journal of Applied Psychology* 87, no. 4 (2002): 767.

Figure 1 ⁴⁶

<u>Dimension</u>	<u>Benefits</u>	<u>Cons</u>
Extraversion	Increased reward pursuit	Physical dangers, family instability
Neuroticism	Vigilance, striving	Anxiety, depression
Conscientiousness	Planning, self-control	Rigidity, lack of spontaneous response
Agreeableness	Harmonious social relationships	Not putting self first, lost status
Openness	Artistic sensibility, divergent thought	Unusual beliefs, proneness to psychosis

Figure 2 ⁴⁷

Discussion

- In considering effective leadership, what traits do you believe to be the most important for a leader to possess?
- What are the pros and cons of each personality trait?
- If you have not taken the Big Five assessment, what trait(s) do you believe describe(s) you?

⁴⁶ Gray, "The Importance of Personality Trait Screening for Today's Organizations - Application of the Five Factor Model (Ffm)."

⁴⁷ Nettle, *Personality*, 208.

PERSONALITIES ARE HERITABLE, BUT DO THEY CHANGE?

- According to social scientist Daniel Nettle, personality traits are heritable.
- While the personalities of individuals do not change, they can be accommodated through self-awareness and understanding of their personality tendencies.

Behavioral and social scientist Daniel Nettle states that personality traits are heritable, though there may be variances in these genes.⁴⁸ Depending on an individual's traits, this may or may not be a positive factor. Thus, the question must be asked, *Can a person change their personality?* Nettle argues that while you cannot change your personality, as it is a fixed trait, a person can accommodate their personality with self-awareness and by demonstrating an understanding of their personality tendencies.⁴⁹

Discussion

- *What personality tendencies have you noticed about yourself that you find to be less conducive to effective leadership?*
- *In what ways have you accommodated these tendencies that you desire to change?*

TAKE-HOME ASSIGNMENT

- Take the free Big Five Personality Test - [click here](#).⁵⁰
- *In reflecting on the lesson and the Big Five Personality Test, what did you learn about your personality? How can you demonstrate greater self-awareness and understanding to be an effective leader?*

LOOKING AHEAD TO WHERE WE WILL GO

Next week we will discuss another personality assessment, the Enneagram, as a way to better self-understanding.

WRAP-UP, EVALUATIVE DISCUSSION QUESTIONS (10 MINUTES)

- *What did you learn?*
- *How can you apply this lesson to your context?*

⁴⁸ Nettle, *Personality*, 55.

⁴⁹ Nettle, *Personality*, 248.

⁵⁰ "The Big Five Personality Test."

LESSON 7: ENNEAGRAM AS A WAY TO SELF-UNDERSTANDING

LESSON OVERVIEW

The Defining Question or Statement

Effective leaders have a well-developed self-awareness and self-confidence to lead well.

Learning Objectives

- Provide an overview of the Enneagram Personality Assessment.
- Discuss how the Enneagram can be used as a personal development tool.
- Understand that effective leaders are those who have increased self-awareness and understanding.

Welcome, Eat, and Icebreaker (20 minutes)

How do you usually start and end your day?

Prompting Leadership Question (20 minutes)

What have you learned about yourself in the last five years that has changed the way you think about yourself and what you do?

LESSON

WHAT IS THE ENNEAGRAM?

- The Enneagram is a holistic personality assessment.
- There are nine personality types further divided into three sub-categories.
- Every personality type has positive and negative attributes.

The Enneagram is a personality assessment that utilizes psychological and spiritual approaches to understand the whole of a person. Broken into nine categories, they are further divided into three sub-categories - emotional intelligence (the heart), intellectual intelligence (the mind), and instinctual intelligence (the body). Individuals

fall predominantly into one of these categories.⁵¹ Every type has both positive and negative attributes.

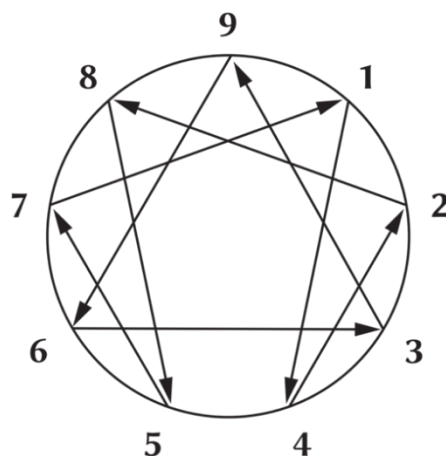


Figure 1⁵²

Each classification has arrows that connect them to opposing personality types (see Figure 1). The arrow pointing forward reveals how the individual responds when under stress with negative characteristics of that personality type. The opposite arrow indicates the positive characteristics of the opposing personality type that the individual takes on when secure or relaxed.⁵³

Discussion

- *In what ways could a personality type grow a leader in self-understanding?*
- *How have you witnessed personality traits having positive and negative attributes? Explain.*

WHAT ARE THE NINE TYPES?

The nine personality types are as follows:

1. **The Reformer.** "Perceive the world as being judgmental and inclined towards punishing bad behaviors and impulses."⁵⁴ These individuals strive to be

⁵¹ Singletary, "Head, Heart, and Hand," 3-4.

⁵² "The Enneagram Starter Kit."

⁵³ Sutton, Allinson, and Williams, "Personality Type and Work-Related Outcomes," 237.

⁵⁴ Sutton, Allinson, and Williams, "Personality Type and Work-Related Outcomes," 238.

perfect, have a clear sense of right and wrong, are controlled, and are traditionally more critical of themselves. They fear being condemned and are driven by a basic desire to be right.

2. **The Helper.** "Believe that in order to have their own needs met, they must give."⁵⁵ These individuals go out of their way to help others as they are driven by a strong sense of compassion. They are generally very caring, nurturing, and generous. They have a basic fear of being unloved and are driven by a strong desire to love others well.
3. **The Achiever.** "Perceive that the world only rewards people for what they do, rather than who they are."⁵⁶ These individuals are success driven, highly competent, and effective. They thrive in excellence and are conscious of how others perceive them. They have a basic fear of rejection and are driven to be accepted by others.
4. **The Individualist.** "Experience the world in which an idealized love is missing."⁵⁷ These individuals are more withdrawn and highly sensitive. Being more expressive, they are often thoughtful and creative in their approach to give meaning and purpose. They have a basic fear of not feeling adequate and are driven to find self-actualization.
5. **The Investigator.** "Experience a world which they consider to be too demanding and giving too little in return."⁵⁸ These individuals are the cerebral type motivated to understand and adequately perceive the world around them. For them, knowledge is a sense of safety. They have a basic fear of their safety being threatened and are driven to gain understanding.
6. **The Loyalist.** "Perceive the world as hazardous and unpredictable."⁵⁹ These individuals are faithful and committed and are loyal to the people and causes in their lives. Their basic fear is being abandoned and is driven by a basic desire for security.

⁵⁵ Sutton, Allinson, and Williams, "Personality Type and Work-Related Outcomes," 238.

⁵⁶ Sutton, Allinson, and Williams, "Personality Type and Work-Related Outcomes," 238.

⁵⁷ Sutton, Allinson, and Williams, "Personality Type and Work-Related Outcomes," 239.

⁵⁸ Sutton, Allinson, and Williams, "Personality Type and Work-Related Outcomes," 239.

⁵⁹ Sutton, Allinson, and Williams, "Personality Type and Work-Related Outcomes," 239.

7. **The Enthusiast.** "Perceive the world as frustrating, limiting or painful."⁶⁰ These individuals have broad interests, are excited about lots of possibilities, and are often seen as the life of the party. Generally, they are very optimistic. Their basic fear is being deprived and they are driven to be happy.
8. **The Challenger.** "See the world as a hard and unjust place where the powerful take advantage of the weak."⁶¹ These individuals take control and lead easily. They are courageous, resourceful, action oriented, and operate with a worldview that *only the strong survive*. Their basic fear is submitting to others and they are driven to be self-reliant.
9. **The Peacemaker.** "Perceive the world as considering them to be unimportant."⁶² These individuals are people oriented, easygoing, likable, and driven to ensure a sense of harmony among people and environments. Their basic fear is being separated from people and they are driven to find union with others.^{63 64}

Discussion

What personality type best describes you and why?

WHAT VALUE DOES THE ENNEAGRAM PROVIDE FOR LEADERS?

A Pathway to Increase a Leader's Self-Awareness

- The Enneagram can be used as a tool to increase self-awareness and understanding.
- To be an effective leader, it is vital that we know not only our strengths but our weaknesses as well.

Speaking about the value of the Enneagram to increase self-awareness and understanding, psychotherapist, author, and priest Ian Morgan Cron writes,

⁶⁰ Sutton, Allinson, and Williams, "Personality Type and Work-Related Outcomes," 240.

⁶¹ Sutton, Allinson, and Williams, "Personality Type and Work-Related Outcomes," 240.

⁶² Sutton, Allinson, and Williams, "Personality Type and Work-Related Outcomes," 240.

⁶³ Shannon, Schreiber, and Riley, "Leading from Any Position," 3–4.

⁶⁴ "The Nine Enneagram Type Descriptions."

Sooner or later, we must distinguish between what we are not and what we are. We must accept the fact that we are not what we would like to be. We must cast off our false exterior self like the cheap and showy garment that it is.⁶⁵

As a tool for growing self-awareness, the Enneagram can provide a more honest assessment of a person's strengths and weaknesses, thereby increasing their leadership capacity. In seeing ourselves in light of the nine traits, professor and Enneagram expert Jon Singletary states that "the Enneagram invites us as leaders to listen deeply to these characteristics within us for the sake of growth and change and for the sake of the people and the organizations where we lead."⁶⁶

Provides Tools to Be a More Effective Leader

- The Enneagram can be used as a tool for personal development.
- The more leaders understand themselves, the more equipped they are to lead and respond to various challenges.

A group of researchers in the United Kingdom affirms that the Enneagram is a tool to further one's personal development leading to increased self-awareness and understanding. Furthermore, their research demonstrates that the more leaders understand themselves, the more equipped they are to lead and effectively respond to various challenges.⁶⁷

Discussion

- *In what ways would deeper awareness of your strengths and weaknesses make you a more effective leader?*
- *What are the roadblocks preventing leaders from clearly naming and identifying their weaknesses? In what ways does this impact their relationships and the way they lead?*

TAKE-HOME ASSIGNMENT

- Take the free Enneagram Personality Test - [click here](#).
- *In reflecting on the lesson and the Enneagram Personality Test, what did you learn about your personality? How can you demonstrate greater self-awareness and understanding to be an effective leader?*

⁶⁵ Cron, *The Road Back to You*, 18.

⁶⁶ Singletary, "Head, Heart, and Hand," 15.

⁶⁷ Sutton, Allinson, and Williams, "Personality Type and Work-Related Outcomes," 236.

LOOKING AHEAD TO WHERE WE WILL GO

Next week we will talk about overcoming our dark side as leaders.

WRAP-UP, EVALUATIVE DISCUSSION QUESTIONS (10 MINUTES)

- *What did you learn?*
- *How can you apply this lesson to your context?*

LESSON 8: OVERCOMING OUR DARK SIDE

LESSON OVERVIEW

The Defining Question or Statement

Effective leaders have a well-developed self-awareness and self-confidence to lead well.

Learning Objectives

- Provide insight into the dark side of personality and how it impacts every person, leaders alike.
- Consider the consequences of the dark side of leadership.
- Explore pathways to overcome the dark side.

Welcome, Eat, and Icebreaker (20 minutes)

What is something you've been meaning to try but haven't been able to do?

Prompting Leadership Exercise (20 minutes)

Write down a leadership struggle you are experiencing, fold the paper, and put it in a bowl. The facilitator will draw one sheet of paper to discuss, ask questions, and brainstorm potential solutions with the group.

LESSON

EVERYONE HAS THEM

- The dark side is a person's tendency to use their influence and power for personal ego.
- Everyone has dark side tendencies.
- These dark side traits can take on different forms.

Leadership experts Drs. Robert and Joyce Hogan were the first to introduce the concept of the *dark side* of personality. They define the dark side as the “counterproductive tendencies that emerge when people are stressed, distracted, or simply unconcerned about the impression they are making.”⁶⁸ In the words of Peter Northouse, the dark side of leadership is when the leader uses their influence for personal gain.⁶⁹ Unchecked, this personal ambition will lead to a toxic environment.

It is important to note that *all people* possess a dark side. Much like personality traits have both positive and negative attributes, the potential for leaders to wield their influence toward personal gain (i.e., the dark side) is also likely. Hogan states that everyone “has some dark side tendencies” and those with the most significant influence often have more than the general population.⁷⁰

Following are some examples of these dark traits. These characteristics fall on a continuum and all of them have the potential to be expressed within a person to varying degrees.

- *Egoism*: a concern with oneself
- *Machiavellianism*: manipulation
- *Moral Disengagement*: demonstrating unethical behavior
- *Psychological Entitlement*: a sense of feeling entitled
- *Psychopathy*: callousness and impulsivity
- *Sadism*: the humiliation of others to show dominance
- *Self-Interest*: a preoccupation with satisfying the self
- *Spitefulness*: desiring harm upon others⁷¹

Discussion

- *Does the concept of the dark side seem like a fair and accurate depiction of humanity? How so?*
- *How do you observe the impact of your dark side tendencies?*

THE CONSEQUENCES OF THE DARK SIDE

- The dark side of leadership is devastating for followers and organizations.

⁶⁸ Padilla, Hogan, and Kaiser, “The Toxic Triangle,” 202.

⁶⁹ Northouse, *Leadership*, 339.

⁷⁰ Hogan et al., “Twenty Years on the Dark Side,” 204.

⁷¹ Moshagen, Hilbig, and Zettler, “The Dark Core of Personality,” 662.

- The consequences of poor leadership are greater than the benefits of good leadership.
- Leaders who operate from the dark side on the surface seem charismatic and effective, but underneath wreak havoc.

When the dark side of leadership is unrestrained, the cost to followers and organizations is devastating. Northouse states that unrestrained, the dark side is “the destructive and toxic side of leadership.”⁷² Furthermore, research has given strong evidence to believe that the consequences of the dark side far outweigh the benefits of good leadership. Unfortunately, negative interactions with the dark side have a far stronger effect than positive ones.⁷³ This is especially challenging because those who lead from the dark are often superficially charismatic, likable, and highly productive. Yet, the distinguishing factor is that they are driven by a motivation to benefit themselves, not their followers or the organizations they lead. As an extreme example, consultant and author Peter Drucker observed, “The three most charismatic leaders in [the twentieth] century inflicted more suffering on the human race than almost any trio in history: Hitler, Stalin, and Mao.”⁷⁴

Discussion

- *Have you served a leader who predominantly operated out of the dark side of leadership? What impact did this have on you and the organization you were a part of?*
- *It was suggested that the consequences of poor leadership far outweigh the benefits of positive leadership. Do you agree with this? Explain.*

MANAGING THE DARK SIDE

- Leaders cannot overcome their dark side but can learn to best manage it with self-awareness and vigilance.
- The five suggested steps by McIntosh and Rima are as listed below.

In their book, *Overcoming the Dark Side*, authors McIntosh and Rima suggest five steps to combat the dark side of leadership. The reality is that a leader cannot fully overcome their dark side, but they can learn to manage it with self-awareness and vigilance. The suggested steps are:

⁷² Northouse, *Leadership*, 339.

⁷³ Hogan et al., “Twenty Years on the Dark Side,” 201.

⁷⁴ Drucker and Maciariello, *The Daily Drucker*, 106.

1. **Acknowledge Your Dark Side.** Self-awareness and understanding are critical. As stated before, we all have a dark side. Thus, the first step toward overcoming the dark side of leadership is to acknowledge that it exists.
2. **Examine the Past.** "We are the sum of the experiences in our lives."⁷⁵ It is important that we learn from past experiences as they have been formative in shaping who we have become and how we understand concepts such as leadership.
3. **Resist the Poison of Expectations.** Unrealistic and selfish expectations are devastating. They can be especially damaging when under a large amount of stress.
4. **Practice Progressive Self-knowledge.** In addition to the previous steps, individuals need to continue to grow in self-awareness and practices that will ensure continued growth as a leader.
5. **Understand Your Identity.** Identity formation is critical in encouraging healthy leadership and overcoming the dark side. Being confident in who one is and the abilities and strengths they possess, leaders will be able to lead from a place of humility and service for the good of others.⁷⁶

Discussion

- *Considering the first two steps, acknowledging your dark side, and examining your past, how does this challenge your thinking? What insights can you glean for your leadership?*
- *Are there other practices that would help combat the dark side of leadership?*

TAKE-HOME ASSIGNMENT

As suggested in this lesson, exposure to the dark side of leadership is everywhere and exists within every person. *How have you been directly affected by the dark side of leadership? What impact did this have on you, and how will these experiences shape and form your leadership path?*

THIS IS THE CONCLUSION OF MODULE 2, SELF-AWARENESS

WRAP-UP, EVALUATIVE DISCUSSION QUESTIONS (10 MINUTES)

⁷⁵ McIntosh and Rima, *Overcoming the Dark Side of Leadership*, 174.

⁷⁶ McIntosh and Rima, *Overcoming the Dark Side*, " 165-219.

- What did you learn?
- How can you apply this lesson to your context?

LDC - Module 3, Courageous Leadership

LESSON 9: SELF-DIFFERENTIATED LEADERSHIP

LESSON OVERVIEW

The Defining Question or Statement

Leaders overcome barriers to courageously lead in times of anxiety.

Learning Objectives

- Help leaders understand the distinction between *anxious leadership* and *self-differentiated leadership*.
- Provide participants with behaviors of self-differentiated leadership.

Welcome, Eat, and Icebreaker (20 minutes)

What is special about the place you grew up?

Prompting Leadership Question (20 minutes)

What challenges do you face as a leader that make you most anxious?

LESSON

A CULTURE OF ANXIOUS LEADERS

- According to Edwin Friedman, society has become chronically anxious, leading to what he defines as *anxious leadership*.
- There are five distinct characteristics of anxious leadership: reactivity, herding, blame displacement, a quick-fix mentality, and a lack of differentiated leadership.

The late rabbi and leadership expert Edwin Friedman believed that society had become chronically anxious, resulting in an emotional regression toxic to leadership, which he defines as *anxious leadership*. He writes, "I believe there exists throughout

America today a rampant sabotaging of leaders who try to stand tall amid the raging anxiety-storms of our time."⁷⁷

Friedman identifies five characteristics of anxious leadership. They are:

1. *Reactivity*: the vicious cycle of intense reactions of each member to events and one another
2. *Herding*: a process through which the forces for togetherness triumph over the forces for individuality and move everyone to adapt to the least mature members
3. *Blame displacement*: an emotional state in which family members focus on forces that have victimized them rather than taking responsibility for their being and destiny
4. *A quick-fix mentality*: a low threshold for pain that constantly seeks symptom relief rather than a fundamental change
5. *Lack of well-differentiated leadership*: a failure of nerve that both stems from and contributes to the first four⁷⁸

Discussion

- Assuming Friedman's assessment is correct in that society has become chronically anxious, *what observations of anxiety have you noticed in society and leadership?*
- *Which one of the five characteristics of anxious leadership has impacted you?*

UNDERSTANDING SELF-DIFFERENTIATION

- Self-differentiated leaders can step outside the anxiety surrounding them while remaining connected to those they lead.
- Self-differentiated leaders have a clear sense of identity and vision and accept responsibility for their actions.

Friedman describes self-differentiation as the ability of a leader to separate from the anxiety that surrounds them, while remaining connected, to see and hear things differently and respond in a way that benefits the whole. With the capacity to become confident in their identity and ability as a leader, they can take a stand, maintain a

⁷⁷ Edwin H. Friedman, Margaret M. Treadwell, and Edward W. Beal, *A Failure of Nerve*, 2, quoted in Tod Bolsinger, *Tempered Resilience*, 13.

⁷⁸ Bolsinger, *Tempered Resilience*, 60.

non-anxious self, know the end from the beginning, be clear about their values, and take maximum responsibility.⁷⁹

Author Tod Bolsinger refers to this kind of leader as a *tempered, resilient* leader. These are leaders who are “*grounded, teachable, attuned, adaptable, and tenacious*” (italics authors).⁸⁰

Discussion

- *In your own words, how would you describe “self-differentiation”?*
- *What do you foresee as the benefits of this kind of leadership?*

THE ART OF REFRAMING

- Self-differentiated leaders see beyond the box of “this is how it has always been done.”
- A practice of self-differentiated leadership is *reframing*, providing leaders the ability to re-envision and build upon an organization's vision.

Building upon Bolsinger’s definition of a resilient leader, these are leaders who practice the art of reframing. He writes, “leadership is not finding a new inspiring vision but *reframing* an original or enduring vision of the organization that allows everyone to see a new, compelling future for their beloved organization that is worth sacrifice and commitment.”⁸¹ Reframing requires leaders that are self-differentiated, able to step outside the mindset of “this is how it has always been done” to envision new potential and solutions to further develop and fulfill the organization’s mission.

Discussion

- There are times when a new vision is needed, but other times when reframing is more beneficial. *How does a leader decide when to reframe and when to establish something new?*
- *How might you practice self-differentiation and reframing in your leadership capacity?*

THE MARKS OF A WELL-DIFFERENTIATED LEADER

⁷⁹ Friedman, Treadwell, and Beal, *A Failure of Nerve*, 35, 195.

⁸⁰ Bolsinger, *Tempered Resilience*, 37.

⁸¹ Bolsinger, *Tempered Resilience*, 174.

Practically, what are the marks of a self-differentiated leader? According to Friedman, self-differentiated leadership:

- focuses on strength
- is concerned for one's growth
- works with motivated people
- seeks enduring change
- looks at one's stagnation
- is challenged by difficult situations
- adapts toward strength
- has a challenging attitude that encourages responsibility
- is more likely to create intimate relationships⁸²

Furthermore, well-differentiated leaders practice these principles in a time of crisis:

- Keep functioning; don't allow crisis to become the axis around which their world revolves.
- Develop a support system outside of the work system.
- Stay focused on long-term goals.
- Practice deep breathing, prayer, or meditation.
- Listen to [their] body.⁸³

Discussion

- *What marks of self-differentiated leadership are most notable to you?*
- *What principles can you adopt to lead in times of crisis?*
- *Are there other principles not listed that you practice?*

TAKE-HOME ASSIGNMENT

- Watch Differentiated Leadership Made Simple (6:44 minutes) - [click here](#).⁸⁴
- *Reflecting upon your experience as a leader, in what ways have you modeled anxious leadership? And self-differentiated leadership? Explain.*
- *The experience we have under the leadership of others informs how we think about leadership and how we lead. How have your past experiences under other leaders shaped the leader you are today?*

⁸² Friedman, Treadwell, and Beal, *A Failure of Nerve*, 245.

⁸³ Friedman, Treadwell, and Beal, *A Failure of Nerve*, 259.

⁸⁴ *Friedman's Theory of Differentiated Leadership Made Simple*.

LOOKING AHEAD TO WHERE WE WILL GO

Next week we will discuss how failure, mistakes, and opposition are part of the leadership process.

WRAP-UP, EVALUATIVE DISCUSSION QUESTIONS (10 MINUTES)

- *What did you learn?*
- *How can you apply this lesson to your context?*

LESSON 10: RESILIENT & ADAPTIVE LEADERSHIP

LESSON OVERVIEW

The Defining Question or Statement

Leaders overcome barriers to courageously lead in times of anxiety.

Learning Objectives

- To ensure the resilience of leaders, they must understand that:
 - All leaders experience failure, mistakes, or sabotage at some point in the leadership process.
 - Effective leaders can adapt and mobilize followers to overcome challenges.

Welcome, Eat, and Icebreaker (20 minutes)

If you had to eat one dinner for the rest of your life, what would it be and why?

Prompting Leadership Questions (20 minutes)

Think of a time when you experienced significant failure or opposition in a leadership position. *What was the most challenging for you? How did you respond? And what did you learn?*

LESSON

FAILURE, MISTAKES, AND SABOTAGE

- Failure, mistakes, and sabotage are part of the leadership journey.
- Leaders need to demonstrate the capacity to identify sabotage to overcome it.

Albert Einstein famously said, "Anyone who has never made a mistake has never tried anything new." Such is the case with leadership. Leaders will face resistance of one kind or another. They will fail and make mistakes. Not only so, but by the very virtue of being a leader, unforeseen challenges, accusations, and unfair attacks will also be part of the leadership journey. This attack on leadership can also be referred to as *sabotage*. Friedman states, "Sabotage is not merely something to be avoided or wished away; instead, it comes with the territory of leading, whether the 'territory' is a family or an organization. And a leader's capacity to recognize sabotage for what it is," a shift in emotional balances and away from the institutional goals, is the key to overcoming it.⁸⁵

Discussion

- *How can leaders accept the reality that failure and sabotage are embedded in the leadership journey?*
- *Describe an experience where you or a leader above you was not resilient in the face of sabotage. What were the challenges and outcomes of that experience?*

RESILIENCE, NOT SAFETY

- Risk is unavoidable for effective leadership.
- The key to overcoming leadership challenges, such as failure or sabotage, is to practice resilient leadership.

To be an effective leader, risk is unavoidable. Friedman stated that by prioritizing safety, we have become a "chronically anxious civilization" and are "on our way to becoming a nation of 'skimmers,' living off the risks of previous generations."⁸⁶

The essential key is not safety but resilience. Responding to Friedman, leadership consultant Tod Bolsinger writes, "Resilience in the face of sabotage is the antidote to failure... A tempered, resilient leader doesn't comply with the group anxiety to return to the status quo. And a tempered leader does not become brittle and angry or discouraged and disconnected."⁸⁷ Resilient leaders are adaptable and tenacious.

Discussion

- *Do you agree or disagree with the assessment that, culturally, we have overemphasized the importance of safety? Explain.*

⁸⁵ Friedman, Treadwell, and Beal, *A Failure of Nerve*, 12.

⁸⁶ Friedman, Treadwell, and Beal, *A Failure of Nerve*, 91.

⁸⁷ Bolsinger, *Tempered Resilience*, 29-30.

- Consider a time you led with a resilient temperament in the face of opposition. What were the challenges and what was the outcome?

ADAPTIVE LEADERSHIP

- Heifetz suggests there are two kinds of challenges: technical challenges and adaptive challenges.
- Adaptive leadership is a model oriented to equipping and mobilizing followers to respond creatively to adaptive challenges.
- Adaptive leaders model six key behaviors: *get on the balcony, identify the adaptive challenge, regulate distress, maintain disciplined attention, give the work back to the people, and protect leadership voices from below.*

Leadership expert Ronald Heifetz suggests two kinds of challenges leaders will face: 1) technical challenges, specific problems an expert can solve, and 2) adaptive challenges, problems that are not as clearly defined or solved.⁸⁸ Based on this observation, Heifetz and his colleagues coined a leadership theory called *adaptive leadership*. The goal of adaptive leadership is to mobilize and equip followers to identify problems and determine workable solutions, focusing more on the followers than the leader. They state that “adaptive leadership is the practice of mobilizing people to tackle tough challenges and thrive.”⁸⁹

Heifetz and colleagues suggest the following behaviors for adaptive leaders:

- **Get on the Balcony** – The action of stepping out of the chaos to gain a different perspective on the challenging situation.
- **Identify the Adaptive Challenge** – Leaders need to be able to clearly identify what the problem is.
- **Regulate Distress** – Ensure an environment where stress is monitored among the group such that it does not inhibit productivity or clarity in working toward a solution.
- **Maintain Disciplined Attention** – People are naturally inclined to resist change. Leaders need to constantly encourage followers to remain diligent and focused.
- **Give the Work Back to the People** – It is vital to include followers in identifying solutions and equip them to participate in the actual work of problem-solving.

⁸⁸ Northouse, *Leadership*, 288–89.

⁸⁹ Heifetz, Grashow, and Linsky, *The Practice of Adaptive Leadership*, 14.

- **Protect Leadership Voices from Below** – Ensure that everyone involved has a voice.⁹⁰

Discussion

- *Describe how adaptive leadership may have benefited a situation or problem you faced in the past.*
- *What leadership qualities are essential for an adaptive leader who prioritizes the followers?*

TAKE-HOME ASSIGNMENT

Consider a time in your leadership journey in which you experienced your opposition. Perhaps it was an epic failure, a poor choice, unique circumstances, or others questioning your leadership. *What did you learn from the experience? If you could go back in time and replay your response to the challenge, what would you do differently?*

LOOKING AHEAD TO WHERE WE WILL GO

Next week we will discuss the leadership principle of stepping into the gap.

WRAP-UP, EVALUATIVE DISCUSSION QUESTIONS (10 MINUTES)

- *What did you learn?*
- *How can you apply this lesson to your context?*

LESSON 11: STEPPING INTO THE GAP

<h3>LESSON OVERVIEW</h3>

The Defining Question or Statement

Leaders overcome barriers to courageously lead in times of anxiety.

Learning Objectives

- Understand that leadership:
 - involves risk,

⁹⁰ Northouse, *Leadership*, 290–98.

- demands leaders step into the gap of unmet needs, and
- will be challenging.

Welcome, Eat, and Icebreaker (20 minutes)

What (or who) inspires you to be better?

Prompting Leadership Question (20 minutes)

Is there a time when you have personally responded to a particular need that was costly to you?

LESSON

WHO WAS MLK?

- Martin Luther King, Jr., an African American pastor, was a pivotal figure during the Civil Right Movement in the '50s and '60s.
- MLK was assassinated in 1968 for his role as a social activist on behalf of injustice against black people.

One defining mark of effective leadership is men and women of great conviction willing to step into the gap to meet unmet needs for the well-being of their followers. Martin Luther King, Jr. is a fine example of one who courageously stepped into the gap. Born in 1929 in Atlanta, GA, King pursued his doctorate to become a Baptist pastor. Yet, King was also a social activist and played a major role in the Civil Rights movement in the mid-1950s until he was assassinated in Memphis, TN, on April 4, 1968.⁹¹

Discussion

How did MLK influence impact not only his generation but also future generations?

BOLDLY STEPPING INTO THE GAP

- MLK penned a famous letter, "Letter from Birmingham Jail," in 1963.
- Though trained as a Baptist pastor, King was compelled to step into the gap and advocate for the rights of black people.

⁹¹ History.com Editors, "Martin Luther King Jr.," *HISTORY*, accessed September 13, 2022, <https://www.history.com/topics/black-history/martin-luther-king-jr>.

- One of the most notable attributes of MLK's leadership during the Civil Rights Movement was his commitment to nonviolent protests.

After being jailed for leading a public demonstration in Birmingham in 1963, from the jail cell, he wrote, "I cannot sit idly by in Atlanta and not be concerned about what happens in Birmingham. Injustice anywhere is a threat to justice everywhere."⁹² Yet, despite the grotesque violence that targeted black people for decades, King's conviction was that the only way to ensure justice was through the path of nonviolent protest. In the same letter from jail, he wrote, "Over the past few years I have consistently preached that nonviolence demands that the means we use must be as pure as the ends we seek."⁹³ Because King sought peace, the only means to that peace was nonviolence.

Discussion

- *In what ways do you see MLK as a leader willing to step into the gap?*
- *What was the cost to King and his followers of opposing violence and injustice with nonviolent protests?*
- *What traits of leadership can you learn from MLK for your leadership context?*

LEADERS ARE TOUGH AND TENDER

- MLK believed that leaders are to have a tough mind (a person with great resolve and conviction), but also that they are to have a tender heart (loving).
- Leaders who step into the gap are self-differentiated as they consciously reject conformity when it results in oppression and injustice.

Though there were many admirable characteristics of MLK, perhaps one that is most notable was how he demonstrated humility with conviction. As a man of faith, King lived by the principle of Jesus that we are to be as tough as serpents but as tender as doves, and that these two must be held in tension.⁹⁴ In other words, he believed that we are to have both a tough mind, as in being a person of great resolve, while also maintaining a tender heart to not give in to the way of violence.

This practice paves the way for transformed leaders willing to step into the gap. King wrote,

⁹² Martin Luther King, *Letter from Birmingham Jail; the Three Dimensions of a Complete Life* (S.I.: Penguin, 2018), 2.

⁹³ King, *Letter from Birmingham Jail*, 27.

⁹⁴ King and King, *Strength to Love*, 6.

We must make a choice. Will we continue to march to the drumbeat of conformity and respectability, or will we, listening to the beat of a more distant drum, move to its echoing sounds? Will we march only to the music of time, or will we, risking criticism and abuse, march to the soulsaving music of eternity?⁹⁵

Discussion

- *What do you see and hear in MLK that made him unique in his ability to step into the gap and advocate for the rights of black people?*
- *Do you have principles that guide you to live boldly by your convictions and gracefully to lead those who follow your example? What does this look like for you?*

A DIFFERENT WAY OF SEEING

- MLK was willing to take on personal risk and inconvenience to stand in the gap.
- The parable of the Good Samaritan provided a framework for King to engage those in need and seek their well-being, even when it cost him tremendously.

Another principle that made MLK stand apart as a leader willing to step into the gap was how he viewed his responsibility to fellow humanity and the personal risk he was willing to take for the good of others.

The good Samaritan parable is a teaching of Jesus that involves a man beaten by robbers and left for dead alongside a dangerous road. A priest sees the man but avoids him entirely by walking on the other side of the road. A second man, a Levite, saw the beaten man and also avoided him. But then a third man, a Samaritan who was greatly despised, saw the man, tended to his wounds, and took him to an inn where he could recover, spending his own money on behalf of this stranger. Jesus then asked the question, which one proved to be a good neighbor?⁹⁶ Reflecting on this parable, King wrote,

I imagine the first question the priest and the Levite ask: "If I stop and help this man, what will happen to me?" But by the very nature of his concern, the good Samaritan reversed the question: "If I do not stop to help this man, what will happen to him?"⁹⁷

⁹⁵ King and King, *Strength to Love*, 20.

⁹⁶ *New American Standard Bible: 1995 Update*, v. Luke 10:30-37.

⁹⁷ King and King, *Strength to Love*, 26.

For MLK, rather than focusing on himself and his preservation, he concerned himself with the welfare of others by asking, *If I fail to step into the gap, what will happen to those who suffer at the hands of injustice?*

Discussion

- King concerned himself more with the well-being of those who suffered than his welfare. *How does he provide an example of how leaders stand in the gap for the good of others?*
- *What principles provide you with a different way of seeing needs and responding to them?*

TAKE-HOME ASSIGNMENT

King said that “Injustice anywhere is a threat to justice everywhere.” As you think about this statement, and his life example, *who are other leaders who have modeled this kind of leadership well?*

Understand that leadership involves risk, demands that leaders step into the gap of unmet needs, and will be challenging, *how can you begin to model this kind of leadership in your realm of influence?*

LOOKING AHEAD TO WHERE WE WILL GO

Next week we will talk about courageous followership.

WRAP-UP, EVALUATIVE DISCUSSION QUESTIONS (10 MINUTES)

- *What did you learn?*
- *How can you apply this lesson to your context?*

LESSON 12: COURAGEOUS FOLLOWERSHIP

LESSON OVERVIEW

The Defining Question or Statement

Leaders overcome barriers to courageously lead in times of anxiety.

Learning Objectives

- Help leaders understand the importance of followers.
- Define *courageous followership* and the different styles of followership.

Welcome, Eat, and Icebreaker (20 minutes)

What chapters would you separate your autobiography into?

Prompting Leadership Exercise (20 minutes)

Consider the roles of “leader” and “follower.” Take a few minutes and write as many adjectives for each role as possible (one per sticky note).

LESSON

THERE IS NO LEADERSHIP WITHOUT FOLLOWERS

- Leadership expert, Ira Chaleff, emphasizes the importance of followers in what he describes as *courageous followership*.
- Followers are essential for effective leadership. Without followers, leaders have no one to lead, nor people to fulfill the vision.

A key leadership consideration that is often overlooked is the value and role of *followers*. Ira Chaleff, one of the foremost thinkers on the topic of followers, states, “Dynamic leaders are the spark, the flame that ignites action. With vision, they generate and focus power. But followers are the guarantors of the beneficial use of that power.”⁹⁸ Followers are an integral factor in the execution of the vision set by a leader. Without followers, there is no one for the leader to lead, nor people to fulfill the vision. One aspect of effective leadership is for leaders to grow in their understanding of followership.

Discussion

- *Have you ever considered the importance of followers? Why or why not?*
- *In your opinion, in what ways are followers essential for effective leadership?*

DEFINING COURAGEOUS FOLLOWERS

- Courageous followers:
 - Assume responsibility
 - Serve
 - Challenge
 - Participate in transformation

⁹⁸ Ira Chaleff, *The Courageous Follower: Standing up to & for Our Leaders*, 3rd ed. (San Francisco: Berrett-Koehler: U.S. trade bookstores and wholesalers, Ingram Publisher Services, 2009), 22.

- Take moral action

Exactly who are these followers? Chaleff refers to them as *courageous followers* because they are willing to risk and ensure the well-being of their leader. Yet, these courageous followers do not follow blindly, but have the courage to:

1. **Assume responsibility** "for themselves and the organization."
2. **Serve** and "are not afraid of the hard work required to serve a leader."
3. **Challenge** and are "willing to stand up, to stand out, to risk rejection, [and] to initiate conflict" when necessary.
4. **Participate in transformation** and, when needed, "champion the need for change and stay with the leader and group."
5. **Take moral action** and, if necessary, "take a stand that is different from that of the leader," even to the extent of appealing to the leader's authorities.⁹⁹

Discussion

- *What is the distinction between a follower from a courageous follower?*
- *In what ways does identity empower someone to be a courageous follower? Can one be a courageous follower without a secure sense of identity?*
- *Can one be both a courageous follower and leader at the same time?*

A MODEL OF FOLLOWERSHIP

- Chaleff provides a quadrant model of the various followership styles:
 - Partner - high support, high challenge
 - Implementer - high support, low challenge
 - Individualist - low support, high challenge
 - Resource - low support, low challenge

⁹⁹ Chaleff, *Courageous Follower*, 6-7.

Chaleff provides a quadrant model to describe the various followership styles.¹⁰⁰

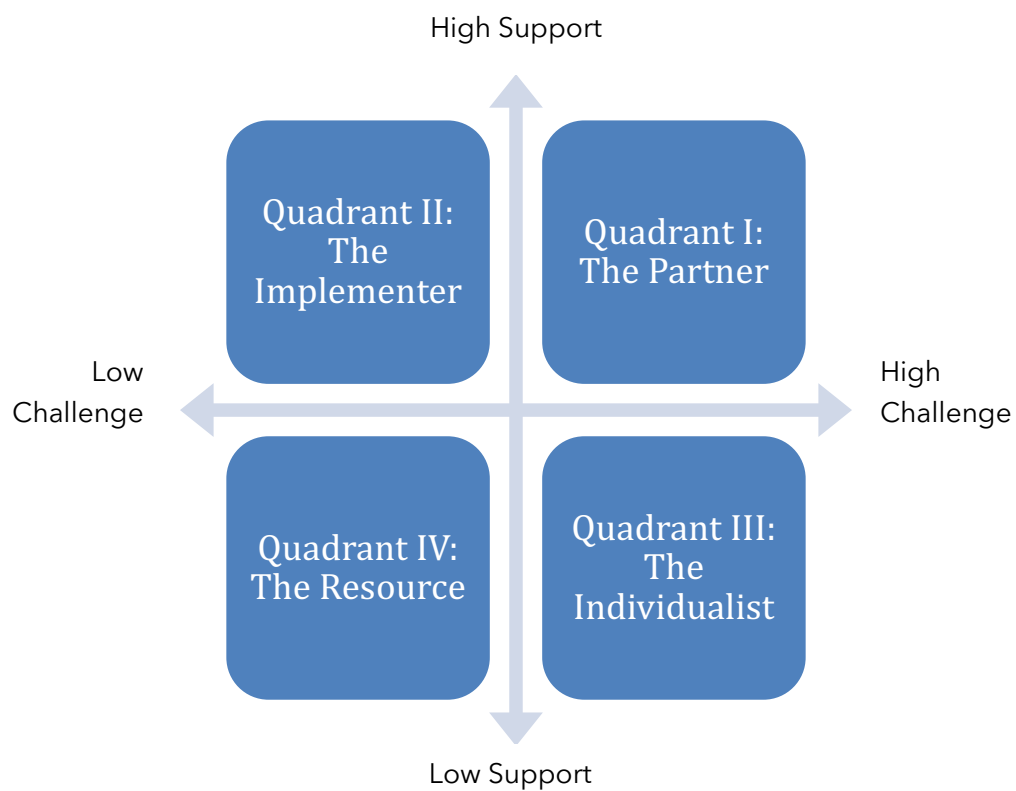


FIGURE 2

¹⁰⁰ Chaleff, *Courageous Follower*, 40.

Following is a brief description of each style:

- Quadrant I: The Partner provides support and is willing to challenge the leader. Partner descriptors:
 - Purpose driven
 - Cultivates relationships
 - Holds self and others accountable
 - Confronts sensitive issues
 - Focuses on strengths and growth
 - Complements leader's perspectives
- Quadrant II: The Implementer is excellent at doing what is needed but is less likely to challenge a leader when they have questionable behavior or decision-making. Implementer descriptors:
 - Dependable
 - Supportive
 - Considerate
 - Defender
 - Compliant
 - Reinforces leader's perspectives
- Quadrant III: The Individualist does not hesitate to voice their opinion and can be tiresome to the leadership and team. Individualist descriptors:
 - Confrontational
 - Self-assured
 - Independent thinker
 - Irreverent
 - Rebellious
 - Unintimidated by authority
- Quadrant IV: The Resource. While committed, they do the bare minimum and no more than is expected. Resource descriptors:
 - Present
 - Available
 - Brings specific skills
 - Not fully committed
 - Primary interests lie elsewhere
 - Avoids the attention of authority¹⁰¹

¹⁰¹ Chaleff, *Courageous Follower*, 40-42.

Discussion

- *Do you agree or disagree with Chaleff's assessment of followership? Why or why not?*
- *What are the challenges and benefits of each quadrant?*

TAKE-HOME ASSIGNMENT

Refer to the "Meditation on Followership" by Ira Chaleff (see Appendix) and give thoughtful meditation on what it means to be a courageous follower. *What actionable steps can you take to practice this kind of followership within your context? And how can you encourage those you lead to do the same?*

LOOKING AHEAD TO WHERE WE WILL GO

Next week we will talk about exemplary leadership.

WRAP-UP, EVALUATIVE DISCUSSION QUESTIONS (10 MINUTES)

- *What did you learn?*
- *How can you apply this lesson to your context?*

LESSON 13: EXEMPLARY LEADERSHIP

LESSON OVERVIEW

The Defining Question or Statement

Leaders overcome barriers to courageously lead in times of anxiety.

Learning Objectives

- Provide a definition and example of exemplary leadership.
- Illustrate a leadership pattern of exemplary leadership that can be imitated.

Welcome, Eat, and Icebreaker (20 minutes)

What is something horrible that everyone should try at least once?

Prompting Leadership Questions (20 minutes)

What does it mean to be an *exemplary leader*? Merriam-Webster defines exemplary as “deserving imitation because of excellence.”¹⁰² Exemplary leaders are those who lead in such a way that is courageous, commendable, and worthy of imitation. Yet, what sets these leaders apart is how they respond to challenges and times of crisis. During these times, exemplary leaders demonstrate an ability to be present with those they lead, clearly identify the people's needs, envision a better reality, communicate a vision, and mobilize and equip their followers to overcome the challenge.

Who is an example of an exemplary leader who has led in a crisis?

LESSON

A CITY IN DISREPAIR

- The book of Nehemiah in the Bible provides a historical account of repairing the wall in Jerusalem in the year 445 BC.
- Nehemiah, a servant of the Persian King, was allowed passage back to Jerusalem to help his people rebuild the wall surrounding the city for protection.
- He rebuilt the wall in 52 days and continued to lead his people as governor for the next twelve years.

The book of Nehemiah provides a historical account of a city in disrepair. In 539 BC, the Persians defeated the Babylonians who had, many years prior, taken captive the people of Jerusalem and destroyed their esteemed temple. In 538 BC, the Persian King allowed the people of Jerusalem to rebuild the temple. Fast forward many more years to 445 BC, the temple had been restored, but the wall surrounding the city for protection was still in disrepair. Hearing the report of the fallen state of Jerusalem, Nehemiah, a Jewish servant of the King in Persia, was heartbroken. Burdened as he was, the King asked why he was sad though he was not ill. In a spirit of boldness, Nehemiah shared the reason for his sadness, and when asked what he wanted, he requested that the King send him back to rebuild the wall. Amazingly, the King granted his request and supported his endeavor. It took Nehemiah and his followers

¹⁰² “Definition of EXEMPLARY.”

only 52 days to rebuild the wall surrounding the city. Following the repair, Nehemiah continued to lead the people as governor for the next twelve years.¹⁰³

*Note: For a more in-depth understanding of Nehemiah, read Nehemiah 1-7.¹⁰⁴ An additional resource is an 8-minute video produced by the Bible Project.¹⁰⁵

Discussion

From the account of Nehemiah, we learn that after inquiring about the condition of Jerusalem, Nehemiah was told, "The remnant there in the province who survived the captivity are in great distress and reproach, and the wall of Jerusalem is broken down and its gates are burned with fire."¹⁰⁶ Hearing these words, he wept and mourned for days.

What is significant about Nehemiah's response as you consider the topic of leadership?

A LEADERSHIP PATTERN

The following observations can be made regarding Nehemiah's leadership pattern. Nehemiah:

- Demonstrated awareness of and connection to the heritage of his people. Though he himself was not in Jerusalem but an exile in Babylon, he was concerned and inquired about the state of his people since they had returned to the city. Despite years of exile, he had not forgotten the heritage of his beloved city.
- Was a person of prayer. Realizing that the task before him was beyond what he alone could do, Nehemiah turned to God in prayer on behalf of his people, requesting the favor of the Lord, success in speaking to the King, and for restoration and justice.

¹⁰³ "Introduction to Nehemiah | ESV.Org."

¹⁰⁴ "Bible Gateway Passage."

¹⁰⁵ "Watch."

¹⁰⁶ *New American Standard Bible: 1995 Update*, v. 1:3.

- Chose to leave comfort to go to a place of turmoil. Despite the favor that Nehemiah had in the presence of the King, he willfully chose to join the struggle of his people to rebuild the wall.
- Leveraged his influence for the well-being of those he led. Aware of his unique presence before the King, Nehemiah requested passageway back to Jerusalem with the blessings of the King to ensure the well-being of his people and the task at hand in Jerusalem.
- Foresaw potential risks in the journey ahead. Nehemiah was not naïve about the challenges that lay before him and the people in rebuilding the wall. Prior to leaving, he asked the King for letters of support for the resistance he suspected would happen. Not only did the King supply him with letters of support, but also a cavalry of soldiers.
- Spent time with boots on the ground to see, observe, and plan. Upon arrival to Jerusalem, Nehemiah went out in the night with a few others to inspect the wall, understand the need, and formulate a plan before sharing his vision with the people.
- Communicated a compelling vision. After formulating a plan, Nehemiah boldly proclaimed the obvious: the city was at risk and the people were in great danger. They needed to rebuild the wall. People embraced the vision and began to follow suit with his leadership.
- Persevered and adapted. When faced with an entourage of obstacles, such as enemy threats, Nehemiah remained steadfast on the vision and adapted to the challenges. Whether it involved dividing the work among the people or having some stand on guard while others rebuilt the wall, the sizeable task was accomplished in just 52 days.
- Continued to lead with humility. Even after the success of rebuilding the wall, Nehemiah remained with his people and continued to serve as the governor for twelve years. Yet, rather than enjoy the pleasures of his prestigious role, he committed himself to the improvement of the city and the well-being of his

people, even to the extent that he shared his governor's portion with the people he led.¹⁰⁷

Discussion

- When considering an exemplary leader as one deserving to be imitated, *in what ways do you see that Nehemiah modeled this kind of leadership?*
- *What can you learn from Nehemiah about your leadership practice?*

WHAT EXEMPLARY LEADERS' MODEL

Nehemiah modeled:

- A firm sense of identity.
- An ability to lead in two worlds as a bridge builder between cultures.
- Genuine care and concern for his people.
- A humble identification with his people.
- An ability to see a need, envision a solution, communicate a vision, mobilize people, and execute a plan.
- A long-term perspective.

Discussion

- *As you consider this list, what are other characteristics exemplary leaders model?*
- *What are the similarities or differences between exemplary leadership and self-differentiated leadership?*

TAKE-HOME ASSIGNMENT

Listen to the podcast with Senator Affie Ellis – [click here](#).¹⁰⁸ *In what ways has she modeled exemplary leadership? Considering your leadership context, what can you learn and implement to model similar leadership? What steps can you take now to be an even better leader in the future?*

*Note: To learn more about Senator Affie Ellis, [click here](#).¹⁰⁹

¹⁰⁷ Patton, "What Made Nehemiah an Effective Leader?"

¹⁰⁸ Basye, *Interview with Senator Affie Ellis*.

¹⁰⁹ "Affie Ellis | Women in Wyoming."

THIS IS THE CONCLUSION OF MODULE 3, COURAGEOUS LEADERSHIP**WRAP-UP, EVALUATIVE DISCUSSION QUESTIONS (10 MINUTES)**

- *What did you learn?*
- *How can you apply this lesson to your context?*

Assessment

Following are the benchmarks and evaluation used to determine the success and quality of my project:

Success benchmarks:

- In the next four months, community stakeholders will express an interest in teaching the course when I distribute the sample curriculum for review and feedback by December 15, 2022.
 - I received positive feedback from community stakeholders during the prototype and the disbursement of the sample curriculum. The community development nonprofit I have been involved with intends to use the curriculum in 2023 to fulfill one of its strategic visions to develop more pathways to leadership development within our low-income community. It is still undetermined whether I will facilitate this first cohort or possibly train another staff member to lead the course. I have also had past participants express an interest in teaching the curriculum within their various spheres of influence, such as working with sobriety homes, drug and alcohol treatment facilities, etc. Additionally, the editor I used for this project also expressed a desire to utilize the curriculum within their church and denominational setting.
- The LDC is readable, easy to use, and able to be facilitated in other contexts. Materials will be dispersed to key stakeholders by December 15, 2022.
 - Based on feedback from potential facilitators, the curriculum was easy to follow and met the objectives provided for each lesson. Overall, the response was overwhelmingly positive. However, the stakeholders also provided some great additions to consider, such as:
 - placing suggested time limits for each section,
 - providing more in-depth reading to become more familiar with the concepts,
 - incorporate Scripture for the use of a faith-based version, and finally,
 - more tightly weave together the lessons together among the various modules.
 - Thus far, I have incorporated some of the suggestions, but I will delay the others and keep them in mind once I begin facilitating a cohort in 2023. I expect that I will have a better sense of any necessary adjustments that need to be made to the curriculum at that time.
- A cohort of LDC participants is to have been identified and accepted to begin the program by September 2023 and complete all modules by March 2024.
 - This success benchmark is set for a later date. However, in conversations with past participants and the nonprofit I am involved with, we already have had these discussions to start a cohort in August of 2023. Given that my desire with the LDC is to equip leaders, I suspect that the initial cohort will be comprised of stakeholders who have been involved in developing this project. Ideally, the first cohort will have 6-10 participants.

Quality benchmarks:

- Upon review, key stakeholders determined the LDC to be relevant and effective. Reviews are to be completed by December 1, 2022.
- Yes, the participants experienced the curriculum to be relevant and effective. It was asked of me several times when I intended to start the cohort as stakeholders are excited to partake in the curriculum. In response to feedback from the participants, I created an "Additional Resources" section for those participants and facilitators interested in learning more about leadership and the topics introduced in the curriculum.
- The intended audience to facilitate the LDC finds the curriculum easily readable. Each module will be evaluated using Readability in Word to ensure that the reading level does not exceed 10th grade by December 31, 2022.
- The Readability Report fell within my desired range to not exceed a 10th grade reading level:

Readability Statistics

Category	Value
Counts	
Words	25,932
Characters	190,176
Paragraphs	1,605
Sentences	1,191
Averages	
Sentences per Paragraph	1.5
Words per Sentence	11.4
Characters per Word	5.1
Readability	
Flesch Reading Ease	46.2
Flesch-Kincaid Grade Level	9.6
Passive Sentences	6.2%

OK

Positive Leadership

- Conversely, leadership is opposite. They have followers, and lead by example. When a positive culture is confidently steering the organization, suggestions to improve are welcomed.
- Encourage and maintain open communication.
- Reduce or eliminate barriers to communication.
- Encourage ethical decision-making at all levels of the organization.
- Leadership must be mission-driven rather than ego-driven.
- Build and maintain a superior reputation for excellence.
- Value people as much as process.
- Never stop learning.²⁰

¹⁶ Jean Lipman-Blumen, "The Allure of Toxic Leaders: Why Followers Rarely Escape Their Clutches" (2005): 2, quote in Gary L. Winn and Ava C. Dykes, "Identifying Toxic Leadership & Building Worker Resilience," *Professional Safety* 64, no. 3 (March 2019): 39.

¹⁷ Gary L. Winn and Ava C. Dykes, "Identifying Toxic Leadership & Building Worker Resilience," *Professional Safety* 64, no. 3 (March 2019): 40.

¹⁸ "8 Traits of Toxic Leadership to Avoid | Psychology Today," accessed June 25, 2022, <https://www.psychologytoday.com/us/blog/culture-shrink/201607/8-traits-toxic-leadership-avoid>.

¹⁹ Andrew J. Edelman, "12 Strategies to Build a Positive Organizational Culture," *The Receivables Report* 26, no. 8 (August 2011): 8.

²⁰ Edelman, "12 Strategies," 8-9.

- After reviewing the curriculum, potential LDC facilitators deem it to be of quality and transferable to their context. The sample curriculum is to be sent by November 15, 2022.
 - The participants determined the curriculum to be of value and transferable to their context as documented above. It is worth noting that some of the feedback I received was that it would be preferable to provide a faith-based version. However, the participants understood the benefit of presenting the curriculum from a values-based approach. The curriculum expert who reviewed the LDC is primarily involved in the faith-based sector. Thus, he recommended that I incorporate Scripture into the curriculum. However, after discussing the purpose of the values-based approach, a term he was unfamiliar with, he saw the value of my approach.

Project Launch Plan

Doctoral Project Description

My NPO is: *Vulnerable communities have the opportunity to flourish when individuals experience healthy, holistic relationships.*

Based on feedback from the prototype in the spring of 2022, I determined to design a curriculum for the holistic development of leaders from vulnerable communities. Stakeholders from my target low-income neighborhood expressed this as both a desire and a need of the community. Specifically, the Doctoral Project created was a Leadership Development Curriculum (LDC). The LDC is comprised of four modules and eighteen lessons. Each module addresses key aspects of leadership development.

Audience

The intended audience to use the LDC is two-fold. The LDC is designed to equip individuals from vulnerable communities *and* facilitators for the LDC. It is initially anticipated that these facilitators will be nonprofit and church members working in the context of a low-income neighborhood. However, in time, it is intended that previous LDC participants will serve as facilitators for future LDC cohorts. Both audiences will be engaged via Community Leadership Development, Inc. (CLDI), the local nonprofit I have led for the past twelve years, as part of the organization's Strategic Plan.

Development Plan

Date	Key Deliverable and Assessment
June 1, 2023	In collaboration with CLDI, begin to recruit 6-10 LDC participants for the first cohort and identify two facilitators to shadow the first cohort.
August 1, 2023	The 20-week LDC program starts with Cohort LDC-1. <ul style="list-style-type: none"> - Week 1 and Week 20 are to serve as a Kickoff Session and Celebration. - The actual LDC curriculum is 18 weeks.
December 1, 2023	In collaboration with CLDI, begin to recruit 6-10 LDC participants for the second cohort, LDC-2.
December 22, 2023	The 20-week curriculum concludes for Cohort LDC-1. In addition to the celebration, all participants must complete a Cohort Evaluation.
December 31, 2023	In conjunction with CLDI leadership, the LDC will be evaluated via a review of the weekly cohort feedback and Cohort Evaluation.
January 15, 2024	All suggested edits and modifications to the LDC are to be completed.
January 22, 2024	The 20-week LDC program starts for Cohort LDC-2.

May 31, 2024	The 20-week curriculum concludes for Cohort LDC-2. In addition to the celebration, all participants must complete a Cohort Evaluation.
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In addition to working with CLDI, there is a possibility of working with other local nonprofit partners who have expressed an interest in the curriculum. As I begin to recruit participants for the first cohort, I will include these groups to garner their level of interest. If the interest is there, my hope is that one or more of these participants could serve as facilitators for future cohorts to serve their clients.

Development Process

I will use the following process to evaluate the effectiveness of the LDC. Upon the conclusion of the cohort and gathering feedback from both participants and the facilitator, I will make necessary changes to the curriculum for future cohorts.

- Weekly, the following questions will be asked of the cohort participants. These responses will be recorded and assessed at the end of the LDC.
 - What is one takeaway from tonight's discussion?
 - How can you apply this lesson to your everyday life?

- The following questions will be provided to the facilitator(s) at the conclusion of the cohort:
 - Was the curriculum easy to follow?
 - Were the lessons understandable and applicable?
 - What went well with the cohort?
 - What changes or additions would you suggest for the curriculum or the schedule to make it more usable?

- The following Cohort Evaluation will be executed by the participants at the conclusion of the cohort:
 - **Likert Scale** (1 Strongly Disagree; 2 Disagree; 3 Neutral, 4 Agree, 5 Strongly Agree)
 - You found the cohort valuable.
Circle One: 1...2...3...4...5
 - You gained a better understanding of leadership.
Circle One: 1...2...3...4...5
 - You feel more equipped to lead others.
Circle One: 1...2...3...4...5
 - You experienced a sense of community and accomplishment.
Circle One: 1...2...3...4...5

- You will likely recommend the LDC cohort to others.
Circle One: 1...2...3...4...5
- Written Evaluation
 - What were your most significant takeaways from the experience?
 - In what ways did the LDC impact your sense of self-awareness, identity, and leadership?
 - What did you wish had been included that was not?
 - What are the unique challenges and pathways to promote leadership development in your context?

Appendix A— Milestone 1 The NPO Charter

Personal Research Manifesto

My approach to researching the NPO is to remain sensitive to the prompting of the Lord, be a listener and observer of people and cultures, remain cognizant of my assumptions and blind spots, and maintain a focus to love God and honor those I seek to serve.

NPO Statement

Individuals in vulnerable communities struggle to flourish due to a lack of healthy, holistic relationships.

NPO Scope and Constraints

By the end of this doctorate program, I hope to better understand the complexities that prevent vulnerable individuals from flourishing in low-income communities. While my primary context is a low-income community of Billings, Montana, I intend to provide a framework for practitioners working among the poor in various settings to better interpret the causes and implications of poverty so as to contextualize creative solutions in their environment. I anticipate this framework for better engaging vulnerable communities will be in the form of either a book or curriculum designed to equip Christians working in and among marginalized communities. The constraints will be to focus on low-income communities, define the particular challenges of these communities, and identify critical upward mobility factors allowing for flourishing, such as education and employment opportunities, and the role of families and positive role models.

NPO Context

For my research purposes, my primary focus is vulnerable people in a low-income community of Billings, Montana, known as the South Side. While Billings is a small city compared to much larger cities in the US, it is the largest city in Montana with the next largest city, Denver, eight hours away by car. Though Montana is a predominantly “white” state, the South Side is incredibly diverse with a conglomeration of Caucasians, Native Americans, Hispanics, and African Americans. Additionally, it is a neighborhood plagued by low homeownership, dilapidated housing, geographic isolation, negative stigma, and is home to many nonprofits, half-way houses, and even the Montana Women’s Prison.

Root Causes

During the Discovery Workshop, the group determined that a primary root cause for the lack of flourishing among individuals was a scarcity of healthy, holistic relationships. The group’s choice of “holistic relationships” was of particular interest to me as the stakeholder group was not comprised of all Christians. Whereas I would have considered “holistic” a more religious term, the group decided this was the best term in describing the root cause. All three interviews further affirmed the root cause, yet, each interviewee expressed that genuine care and concern must be a mark of these relationships. Such genuine relationships ought to lead to an opportunity for holistic transformation through education and employment opportunities that pave the way for upward

mobility. Additionally, both parties in the relationship must believe and behave as though they have something to contribute and something to offer. In a word, it must be mutually beneficial.

Discovery Workshop Stakeholders

The stakeholders that participated in my Discovery Workshop included a CLDI benefactor/South Side resident, leadership of the Billings Housing Authority, an administrator of a South Side middle school, a South Side youth worker/resident, a long-time South Side resident/Task Force member, and a staff member from a community healthcare center. In addition, one CLDI staff member served as secretary to take notes.

One-on-One Interviews

My one-on-one interviews included the Executive Director of a large trust in the Northwest, an African American professor who grew up in the inner city, and a former addict who is 18 years sober and works for a Christian nonprofit in the inner city.

3-5 Key Biblical Texts

For my research, I will give particular attention to Biblical passages related to shalom, flourishing, the Kingdom of God, and the proclaimed gospel of Jesus in word and deed. Such passages of focus are found in the Psalms, Isaiah, Jeremiah, the Gospels, and Revelation.

Academic Resources

A few of the key individuals within my field of research include John Perkins, Wayne Gordon, Bob Lupton, Steve Corbett, Brian Fikkert, and Viv Grigg, to name a few. The work of the Christian Community Development Association will also serve as a great resource as a network of practitioners throughout the United States. Additionally, these nonprofits and foundations will serve as additional resources as I explore the stated NPO: the M.J. Murdock Charitable Trust, the Gianforte Family Foundation, Bridgetown, and CrossPurpose.

NPO Charter Appendix

Discovery Workshop Description

On Tuesday, October 20th, 2020, I held a 4-hour Discovery Workshop that consisted of six participants: a South Side resident (the target neighborhood of focus in Billings, Montana) and a CLDI benefactor (the Christian nonprofit where I serve as the Executive Director), the CEO of the Billings Housing Authority, a CLDI staff working with at-risk youth, a school administrator of a South Side school, a long-time South Side resident, and a community health worker with Riverstone Health/Healthy by Design. One additional person was present and served as the secretary. As the neutral facilitator, I followed the exercise as outlined in the DMIN750/795 Discovery Workshop Guide to investigate the proposed problem: *Marginalized and under-resourced communities experience a lack of holistic human flourishing*. The goal of the workshop was to identify and articulate the boundaries of my primary audience, gain a better understanding of my Need, Problem, or Opportunity (NPO) affecting the primary audience, identify potential root causes of the NPO, and determine how a solution would impact the audience. We followed a series of group exercises in a quiet room. The process included brainstorming using Post-it notes, flipcharts, and participant discussion of the Post-it notes to identify patterns and insights that surfaced as a result. The workshop was documented using notes taken by a secretary, and photos were taken of all documentation.

Discovery Statement

The Discovery Workshop was held in a large gathering room of CLDI (24 S. 29th Street, Billings, Montana, 59101). Three tables were set up in the room to allow for proper social distancing per the CDC guidelines due to the COVID-19 pandemic. Healthy snacks, coffee, water, and mineral water were provided for the participants, in addition to lunch from a local restaurant. The participants were very engaged in the conversation and participated in four different activities:

- **Activity 1** - Define the Problem and Audience
- **Activity 2** - Empathy Map, Understanding Those Impacted by the Problem
- **Activity 3** - Find the Root Cause
- **Activity 4** - Putting it all Together

As a result, the group agreed upon the following NPO statement: Considering *vulnerable communities*, we've discovered *individuals struggle to flourish*, which is caused by *a lack of healthy, holistic relationships*. If solved, it would mean *a renewed sense of identity, purpose, engagement, and healthier communities*.

CRITICAL INSIGHTS FROM DISCOVERY WORKSHOP

The following items are key insights gained from the Discovery Workshop:

- The emphasized need for healthy, holistic relationships for *any* individual or community to flourish. Whether from a faith-based perspective or not, *relationships* are critical to the health of individuals, families, neighborhoods, as well as the interworking of various institutional systems for the health of communities, such as schools, healthcare systems, churches, social services, political/governmental systems, and the like. The breakdown of these vital institutional relationships will potentially result in the suffering of individuals, families, and communities as a whole.
- When healthy, holistic relationships exist, *flourishing* can be experienced, which will result in such things as: having a tangible vision for your life and community, hope and joy, a sense of belonging, dynamic relationships, an ability to overcome various challenges and hardships, going from merely surviving to thriving, gained resources and opportunities, a broad network and support system, and an ability and desire to give back to serve others.
- Trauma and hardship are unavoidable for all people, but individuals with healthy, holistic relationships have a greater opportunity to overcome difficulties and even flourish. Undoubtedly, vulnerable people often experience a greater degree of ongoing traumatic events due to a *lack of* necessities that healthy relationships provide, such as: positive modeling, resources, opportunities, hope, support, and healthy coping mechanisms to work through trauma. If these necessities are available to vulnerable populations, trauma and suffering can be overcome and flourishing experienced.

One-on-One Interview Discoveries

All three interviewees affirmed the revised NPO Statement that vulnerable communities struggle to flourish due to a lack of healthy, holistic relationships. Of the interviewees, two of them were African American leaders within their perspective communities, and one was a Caucasian leader of a large trust in the Northwest. As a synthesis of the one-on-one interviews, the interviewees affirmed the NPO Statement and emphasized that these relationships be accompanied by genuine care and concern for the individual. This level of engagement in both word and deed aid in promoting the flourishing of the individual, and thus, the community. It should also provide educational and economic opportunities for the benefit of the individual. Additionally, a genuine relationship that promotes flourishing in the life of another should be mutually beneficial and not merely one-sided.

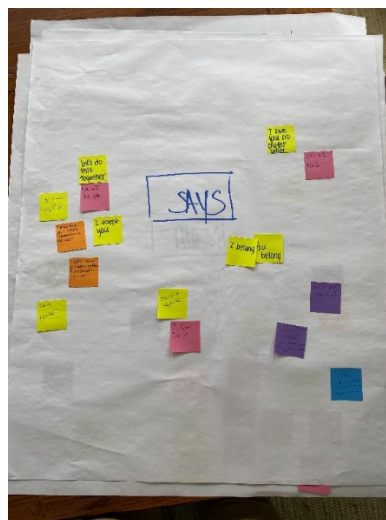
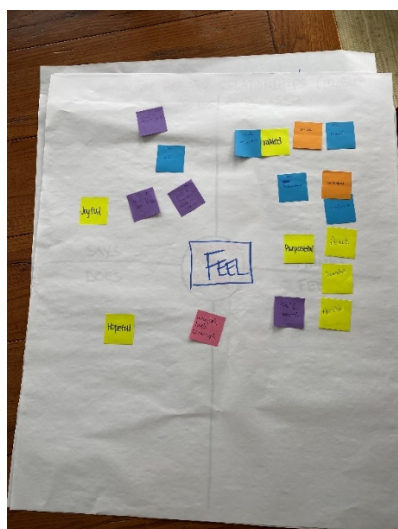
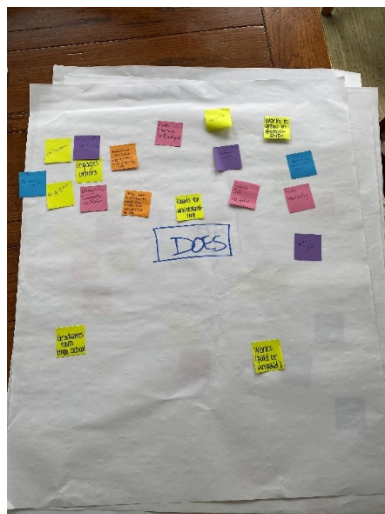
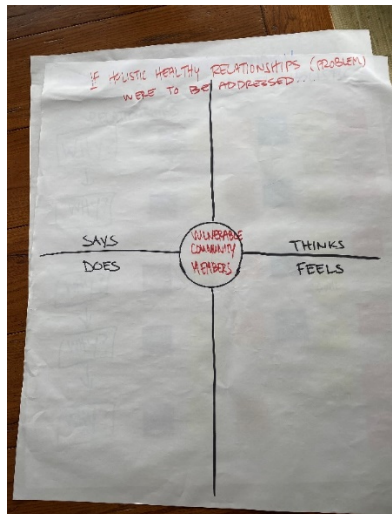
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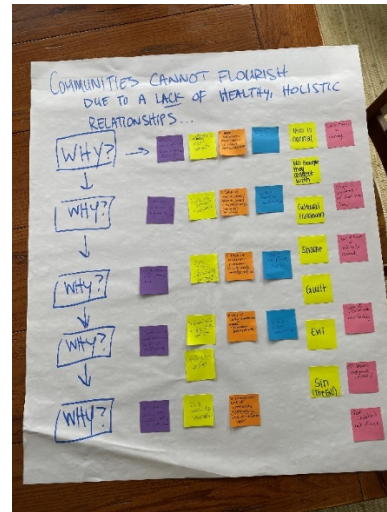
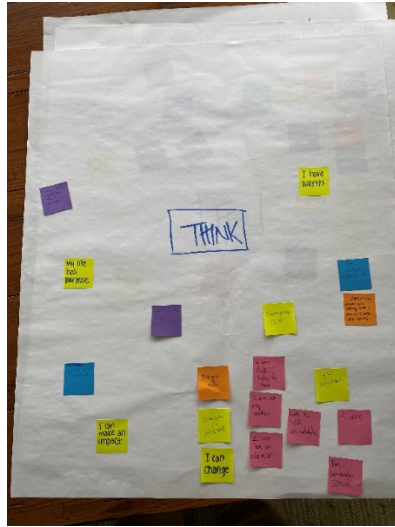
It is apparent that without healthy, holistic relationships, individuals within vulnerable communities struggle to flourish. Yet, it is essential to give further consideration to what constitutes “healthy” relationships. I was particularly struck by the interview of one African American individual who grew up in Detroit's inner city. Even in his low-income context, he was surrounded by an abundance of positive role models, not only within his own family but in his community as well. He commented that it was easy for him to imagine what he called “Kingdom possibilities” because others surrounded him from within his context who modeled the path of possibilities to him. In his opinion, what is often lacking in vulnerable communities today is the breakdown of the family unit in conjunction with little to no positive role-modeling from within the community. It was his observation that there are fewer and fewer African American examples in inner-cities today. This breakdown has led to a further deterioration within the life of the community, resulting in a lessened

value and quality of education for inner-city youth, and in turn, a lack of employment opportunities that pave the way for upward mobility. Thus, to consider the health of a relationship is to consider the holistic implications for the benefit of the whole.

Next Steps

Areas of exploration to further my academic research will include a more in-depth understanding of the role relationships play in an individual's well-being, giving attention to the impact the degradation of the family unit and lack of positive father-type figures have had in vulnerable communities. Additionally, I will seek to gain a deeper understanding of the Biblical concept of shalom, which is not an absence of conflict, but rather, God's welfare as He dwells among His people amid conflict. Lastly, to give further consideration to the role education and economic employment have in providing an opportunity for upward mobility such that flourishing may be experienced.





IF SOLVED, WHAT WOULD THIS
MEAN

Considering vulnerable
communities, we have discovered
they struggle to flourish due to
a lack of healthy, holistic
relationships.

If solved, it would mean a
renewed sense of identity,
purpose, and engagement.

ONE-PAGE POST-WORKSHOP MESSAGE TO STAKEHOLDERS

As a group, we determined the following statement:

Considering vulnerable communities, we've discovered individuals struggle to flourish, which is caused by a lack of healthy, holistic relationships. If solved, it would mean a renewed sense of identity, purpose, engagement, and healthier communities.

The following items are key insights gained from the Discovery Workshop:

- **The emphasized need for healthy, holistic relationships for any individual or community to flourish.** Whether from a faith-based perspective or not, *relationships* are critical to the health of individuals, families, and neighborhoods, as well as the health of communities through the interworking of various institutional systems, such as schools, healthcare facilities, churches, social services, political/governmental systems, and the like. The breakdown of these vital institutional relationships will potentially result in the suffering of individuals, families, and communities as a whole.
- **When healthy, holistic relationships exist, flourishing can be experienced, which will result in such things as:** having a tangible vision for your life and community, hope and joy, a sense of belonging, dynamic relationships, an ability to overcome various challenges and hardships, going from merely surviving to thriving, gained resources and opportunities, a broad network and support system, and an ability and desire to give back to serve others.
- Trauma and hardship are unavoidable for all people, but individuals with healthy, holistic relationships have a greater opportunity to overcome difficulties and even flourish. Undoubtedly, vulnerable people often experience a greater degree of ongoing traumatic events due to a *lack of* necessities that healthy relationships provide, such as: positive modeling, resources, opportunities, hope, support, and healthy coping mechanisms to work through trauma. If these necessities are available to vulnerable populations, trauma and suffering can be overcome and flourishing experienced.

One-on-One Interviews Documentation

INTERVIEW #1

- Four critical areas for a community/organization/individual:
 - A worldview that has a component of service.
 - A sense of missional purpose that is larger than themselves.
 - A missional objective is larger than the individual/organization/community; it ripples out.
 - It is always thinking and concerned with the next generation behind it.
- What does flourishing look like?
 - He has a personal mission statement: I will be committed to raising and strengthening a generation of Christian leaders committed to evangelism as a way of life, excellence in all endeavors, and justice in the global village. I will seek to be dedicated to strengthening and nurturing all that meets the biblical standards of

truth, righteousness, justice, and shalom and the transformation of all that does not.

- Regarding Trauma
 - Separate trauma from pain:
 - Pain is an experience of pain in a broken world.
 - Trauma is an injustice that causes a more profound pain.
- What do I need to keep in mind as I continue down this path of research?
 - The more I can give language and framing to what I am doing, the more helpful it will be. People want help to understand these things, but lack the language and framing to help promote flourishing.
 - Consider this book: *Made to Flourish*
 - Hebrew meaning of Shalom: "It does NOT mean an absence of conflict. What it means is a world that contains conflict, but in which God is present in the midst of conflict. So when we say we are promoting shalom, we are promoting God's presence in conflict, and He has given the charge of His embodiment in the world."
- Summary
 - Provide a clear and compelling language and framework to the work I am doing.
 - The concept of "conflict" within the concept of *shalom*: "It does NOT mean an absence of conflict. What it means is a world that contains conflict, but in which God is present amid conflict. So when we say we are promoting shalom, we are promoting God's presence amid conflict, and He has given the charge of His embodiment in the world."
 - There is a difference between *pain* (suffering as a result of living in a broken world) and *trauma* (an injustice that causes more profound pain and chaos).

INTERVIEW #2

- What led to your flourishing?
 - After a life of chaos, drugs, being a thug, and jail, his journey led him to the Memphis Rescue Mission, rehab, side jobs, being employed at a ministry, being blessed with a wife, traveling the world on mission trips, speaking at churches, being a homeowner, etc. Indeed, he is flourishing, but "I am still in progress."
 - Meaningful relationships plus opportunities led to his flourishing
 - In these relationships, people loved him despite himself and gave him much grace when he did screw up to walk with him in the muck.
- The biggest problem of the Church today is that we don't know (or even want to know) the people we are trying to reach – the homeless, crackheads, prostitutes, etc. And simply put, we have a racism problem that has not gone away!
 - The cry of those who are not flourishing is, "You need to know me!" If you know me, you will see things from a different perspective and understand me and my decisions, whether or not they are good or bad.
 - He still hears this message today (literally): "We don't like niggers, but we like you."

- “God designed us to live in community. He wants us to use our gifts and talents (time, money, and energy) for the good of the whole community.”
 - It is the power of exchange within healthy relationships - it needs to be mutually beneficially, not just one-sided.
 - Charity is needed, but too often, we choose charity over relationships. Again, in thinking about relationships, thinking about a mutual need/dependence/value from one another.
- What do I need to keep in mind going forward?
 - Racism is real and a bigger problem than we want to admit.
 - This is true for blacks, refugees, Muslims, Mexicans, etc.
 - Consider reading: “Waking Up White”
- Summary:
 - Real relationships (that are holistic and healthy) require genuine care and concern.
 - To help move people to a place of flourishing, they need not just verbal “good news” but also good news in the form of real help - with food, clothing, shelter, advice, grace, community, friendship, modeling, etc.
 - Real relationships that lead to flourishing are mutually beneficial (meaning that there is give and take; i.e., he has something to contribute to me just as I contribute to him).

INTERVIEW #3

- The 4 Essentials to Flourishing:
 - **Healthy, holistic relationships** - Family, community, role model examples are essential, but to have healthy fathers is significant for the community as a whole.
 - In part, this also leads to individuals “giving of themselves” for the sake of others and/or the community (giving back).
 - **Educational opportunities** - Not just to get by or to get “that job,” but instead, to re-imagine the Kingdom works the Lord has for your life - your unique talents, abilities, passion, and God-given contribution (Ephesians 2:10).
 - **Economic opportunities** - The need for economic mobility, especially when there is a lack of privilege for a particular community.
 - **A well-entrenched Holy Spirit ecclesiology** - Beyond the black or white church, an ecclesiology (theology of the Church) that together as one we are unified, people of every nation, tribe, and tongue; we are the Bride of Christ!
- Why People/Communities DON'T Flourish:
 - **They lack the four essentials** - Healthy, holistic relationships, education, economic opportunities, and they lack a Holy Spirit entrenched ecclesiology.
 - **People don't have examples and models!!** - He had black examples - pastors, teachers, fathers... “I saw black men leading all the time!”... Images of possibilities surrounded me!
 - **They don't have images of possibilities!!** - Someone in your neighborhood... someone in your classroom... someone in your church... someone in your life!

- **They live with a survival mentality** - "In the streets, everyone is concerned about getting what is "theirs"... and not giving their life away."
- The Impact of Role Models
 - The interviewee flourished in part because role models surrounded him; first in his family with a loving, godly mother and father; in his community; the church he was a part of; and not only that, but there were countless indigenous models from the black community who served as musicians, firefighters, policemen, etc. He could "re-imagine" because of the ample examples he was provided.
- Intentionality:
 - Perseverance. Grit. Positive thinking. Choosing to take the high road, even when it was costly or more challenging.
- Power of Prayer
 - Prayer is essential to the flourishing of any individual or community. When we rely on the Holy Spirit to do only what the Holy Spirit can do, not only is it a demonstration of His immeasurable grace, but it is also done in such a way that the name of the Lord is truly glorified. Prayer gives fumes for Kingdom possibilities.

Appendix B– Milestone 2 NPO Topic Expertise Essay

Section 1: Biblical and Theological Foundations

Flourishing in the Biblical World

As the creation account unfolds in Genesis, a deep sense of *shalom*, an all-consuming “completeness, soundness, and well-being,” begins to formulate as we read of a created world that was in perfect working order.¹¹⁰ It was free of chaos and destruction and marked by harmonious relationships between people and God, self, one another, and creation. Since the beginning of time, the God of the Bible has made clear the pathway of flourishing for His creation as we now live in a world no longer marked by these perfect, harmonious relationships.

Theologians refer to the metanarrative of the Bible, from Genesis to Revelation, as consisting of several key plots: *creation*, *fall*, *redemption*, and *restoration*.¹¹¹ In this narrative, we witness the restoration of shalom in His creation through the person of Jesus Christ. In addressing this topic, Timothy Keller writes,

God created all things to be in a beautiful, harmonious, interdependent, knitted, webbed relationship to one another. Just as rightly related physical elements form a cosmos or a tapestry, so rightly related human beings form a community. This interwovenness is what the Bible calls shalom, or harmonious peace.... [Shalom] means complete restoration, a state of the fullest flourishing in every dimension – physical, emotional, social and spiritual – because all relationships are right, perfect, and filled with joy.¹¹²

The following passages and research have been selected to provide a framework to understand how best to promote shalom in the lives of individuals living in vulnerable communities.¹¹³

Textual Discussions

GENESIS 1:26-28

The concept of flourishing is interwoven throughout the Bible. While harmonious relationships are a good descriptor of shalom, it is equally important to understand the notion of *blessing* – an act or word conducive to one’s welfare.¹¹⁴ God first blessed Adam and Eve in Genesis 1:22, and again in

¹¹⁰ Wood and Marshall, *New Bible Dictionary*.

¹¹¹ Jackson, “Evangelism as Life-Affirming Activity in the City.”

¹¹² Keller, *Generous Justice*, 173–74.

¹¹³ For the purpose of this essay, the author will use the words *shalom*, *flourishing*, and *welfare* interchangeably.

¹¹⁴ Merriam-Webster, Inc, *Merriam-Webster’s Collegiate Dictionary*.

v. 28.¹¹⁵ The concept of blessing is further evidenced throughout Scripture to include God's blessings upon individuals, groups, nations, and even ones' enemies.¹¹⁶

Whereas the earth was once formless and void (Genesis 1:2), God "commanded all things into existence and ordered their design and purpose."¹¹⁷ Mathews notes that "the creation account shows for an ascending order of significance with human life as the final, thus, pinnacle, creative act."¹¹⁸ All human life was created in God's image and has a unique command to obey the *cultural mandate* – be fruitful, multiply, fill the earth, subdue it, and rule over God's created order. Humans have precedence to exercise rule over creation as they engage the world in such a way that fosters shalom, embracing the authority granted us as image bearers of God to cultivate the restoration of relationships both now and in the age to come.¹¹⁹

JEREMIAH 29:1-14

Jeremiah 29:1-14 is an essential passage in understanding the concept of flourishing. Babylon had attacked and deported Judeans multiple times, eventually destroying the temple in 597 B.C.¹²⁰ Jeremiah wrote the exiles to inform them that their deportation would not be a mere two years as the false prophets had claimed, but rather, seventy years! Walter Brueggemann writes, "The suffering of the exile is for the O.T. the matrix in which the hope of God is most powerfully and characteristically at work."¹²¹ It is in this tremendous suffering that God instructs the exiles to do something completely unexpected: build homes and live in them, plant gardens and enjoy the produce, grow and multiply as they have children, and find wives and husbands for their children. Additionally, the Lord instructed them to seek the "shalom" of the city, their captors! Interestingly, for Judah to flourish as God intended, it was contingent upon seeking their enemies' welfare.

ISAIAH 58:1-12

The prophet Isaiah confronted the disingenuous people of Judah. While they cried loudly and seemingly sought the Lord in humility and fasting, God was distant and neither heard nor

¹¹⁵ Unless otherwise noted, all Scripture references use the *New American Standard Bible: 1995 Update*.

¹¹⁶ Powell, "The HarperCollins Bible Dictionary," 98-99.

¹¹⁷ Mathews, *Genesis 1-11*, 1A:5.

¹¹⁸ Mathews, *Genesis 1-11:26*, 41.

¹¹⁹ Whelchel, "The Mission of God's People Is Found in the Cultural Mandate."

¹²⁰ "Introduction to Jeremiah | ESV.Org."

¹²¹ Brueggemann, *A Commentary on Jeremiah*, 256.

responded to their prayers. The problem was that a relationship with God demanded a relationship with the vulnerable. Their fasting was not pleasing to the Lord for, "Proper fasting must be accompanied by an obedient life. . . . These positive acts of compassion were much more important in God's eyes than denying oneself physical sustenance."¹²²

The Lord was interested in a different fast altogether. Rather than mere religious form, void of real relational engagement or concern for either God or others, He was calling Judah to a way of living that demonstrated an outpouring of care and concern for the vulnerable: free the oppressed, feed the hungry, clothe the naked, and be available to their own families. This sacrificial act would not only benefit the marginalized, but tangible blessings would also come to the giver such as light, recovery, God as their guard, His listening to their cry to guide them, and using Judah to restore ancient ruins.¹²³ In a word, true religion demands concern and loving engagement of the vulnerable, resulting in blessings and human flourishing for both the weak and justice-seekers alike.

LUKE 19:1-10

The story of Zacchaeus is a fascinating passage demonstrating the compassion of Jesus to redeem the oppressed and the oppressors. Having granted sight to a blind man on His way to Jericho (Luke 8:35-43), Jesus performed yet another miracle to transform the heart of a wicked and greedy tax collector, Zacchaeus. Commentator Kenneth Bailey paints a helpful picture of the scene as Jesus traveled through Jericho. Zacchaeus was a despised man who had gained wealth by oppressing people and working for the Romans. On top of all that, he was a man of short stature. Unable to make his way through the crowds to see Jesus, Zacchaeus fled outside of the city and climbed a sycamore tree. With low branches, it was easy to climb, and its abundant leaves disguised him.¹²⁴

Encountering Zacchaeus, Jesus invited Himself to the despised man's home resulting in Zacchaeus responding in a radical way to the costly love of Jesus. He committed to give half his possessions to the poor and pay back anyone he defrauded four times the amount he stole! To this, Jesus said, "Today salvation has come to this house" (v. 9). Bailey writes, "Salvation is more than a moment of decision" and "includes a radical transformation and reformation of life as it is lived out day by day in the present."¹²⁵ The story of Zacchaeus demonstrates the redeemed relationships of the oppressed and the oppressor, correcting a once gross system of injustice, thus resulting in shalom.

¹²² Smith, *The Major Prophets*, 159.

¹²³ Smith, 159.

¹²⁴ Bailey, *Jesus through Middle Eastern Eyes*, 177.

¹²⁵ Bailey, 183.

Synthesis of Themes, Values, and Commitments

In assessing how best to promote shalom in the lives of individuals living in vulnerable communities, Genesis 1:26-28 provides the framework for understanding the pathway to flourish as God intends. While we no longer live in a world marked by perfect shalom, Jeremiah 29:1-14 demonstrates how Judah was to experience flourishing amid conflict and exile. If they engage the community of their captivity and seek the welfare of the city, then God's welfare would fall upon them. This is equally true today for followers of Jesus, modern-day exiles, living in a home that is not our own (1 Peter 2:11). Our call is to seek the shalom of those around us to love God and others, friend and foe alike.

Furthermore, Isaiah 58:1-12 demonstrates that true religion, resulting in God's blessings, demands concern and loving engagement of the vulnerable; without it, there is no flourishing. To ignore God's heart to engage the vulnerable and promote their well-being is nothing short of disobedience and being far from God. Finally, from Luke 19:1-10, we learn of God's heart to restore not only the oppressed but the oppressors as well, paving the way to flourishing and the restoration of broken relationships and systems.

Capturing this call of God to seek and promote the flourishing of all people, John Perkins writes,

I believe in the inherent dignity of all human beings. The Bible states clearly that God created men and women in His image from the very beginning (see Gen. 1:27). No matter how damaged people become, they still bear that image. No matter how much people have been oppressed or how much they have oppressed others, the part of them made in His image is worth rescuing and restoring. Since we all inherently bear this image, we also inherently have dignity. We do not give people dignity; God gives it to them, but we must work to affirm it in others and ourselves.¹²⁶

The call of Perkins to affirm the dignity in others and ourselves is an invitation to seek the shalom of those around us to be fruitful, cultivate, and exercise authority in a manner such that all people may thrive and flourish as God intends.

Section 2: Topic History and Key Voices

Topic History

Human flourishing is a theme that began with God. While the Fall distorted shalom in the world (Genesis 3), interwoven throughout the Old and New Testament is God's restoration of broken relationships with a promise to one day fully restore His Kingdom (Revelation 21:1-7). Yet, we also see this restoration unfolding throughout history in the examination of the early Church, the Moravian Brethren, and the new monastic movement.

¹²⁶ Perkins, *Dream With Me*, 129.

THE EARLY CHURCH IN THE ROMAN EMPIRE

Observing the early Church's approach to the poor, Inouh notes its rapid growth and significance in the lives of the vulnerable. He observes:

it is estimated . . . that there were a thousand Christians in the year 40, about 7,500 in the year 100, about 217,000 in the year 200, and six million Christians at the beginning of the fourth century. Christianity grew at the rate of forty percent per decade. About ten percent of the empire's population was Christian by the time of Constantine.¹²⁷

This growth was notable as we consider the initial twelve disciples of Jesus. One fell away, and a mere 120 followers gathered in Jerusalem post the resurrection of Jesus (Acts 1:15). Inouh identifies three notable characteristics that first attracted people to the early Church. "First, Christians' self-identity as 'resident aliens' (*paroikoi*) was unique in the unsettled world... Christians brought news that was new for the people and new perspectives and possibilities."¹²⁸ Various cultural, ethnic, linguistic, and socio-economic differences comprised the early Church as the news heralded by Christians was good news for *all* people, affirming their *Imago Dei*. Second, early Christians believed in the miraculous and lived with a sense of abandonment to the fear of death and suffering. This demonstration of faith proved to be alluring to non-believers, especially as the world was marked by great hardship. Lastly, Christians' engagement was attractive to people as they exhibited community with one another and hospitality to strangers. Inouh noted, "early Christian communities were marked by economic sharing and social care for the poor... [and] consisted of various ranges of social classes and were bound by love and rite into a brotherhood/sisterhood."¹²⁹

Undoubtedly, the early Church set the stage for later generations of Christians who continued to meaningfully engage the poor in the contextual world. In the second century, Apostolic Father Hermas admonished wealthy Christians that their primary responsibility was to serve the poor - "assist the widows, visit orphans and the poor, ransom God's servants, show hospitality, help

¹²⁷ Inouh, "The Early Church's Approach to the Poor in Society and Its Significance to the Church's Social Engagement Today," 5.

¹²⁸ Inouh, "The Early Church's Approach to the Poor in Society and Its Significance to the Church's Social Engagement Today," 5.

¹²⁹ *Ibid.*, 6.

oppressed debtors in their need."¹³⁰ Unlike their worldly counterparts, Christians were to use their wealth to serve the poor, manage entrusted resources, and execute these works for the Lord.¹³¹

So what did this look like for the early Church? One clear demonstration was the response of early Christians to two great epidemics that decimated the Roman Empire around 165-180 and 251-266 AD. Non-Christians "pushed sufferers away and fled from their dearest, throwing them into the roads before they were dead and treated unburied corpses as dirt, hoping thereby to avert the spread and contagion of the fatal disease."¹³² In contrast, Christians welcomed these epidemics as an exercise of faith. The Christian belief system felt the unfolding of human history was not without purpose, poising Christians for action. Ultimately, this led to the suffering of many Christians who, rather than flee the epidemic, entered into it and alleviated the suffering of the afflicted, often at the cost of their own lives. This engagement with the poor

revitalized life in Greco-Roman cities by providing new norms and new kinds of social relationships able to cope with many urgent urban problems. To cities filled with the homeless, impoverished, and strangers, Christians offered an immediate basis for attachments. To cities filled with orphans and widows, Christians provided a new and expanded sense of family. To cities torn by violent ethnic strife, Christians offered a new basis for social solidarity. And to cities faced with epidemics, fires and earthquakes, Christians offered nursing services. Thus, the early Christians ministered as a transformative movement that arose in response to the misery, chaos, fear, and brutality of life in the Roman Empire.¹³³

THE MORAVIAN BRETHREN

The Moravian Brethren were another notable movement of faith with worldwide implications. Influenced by the passionate zeal of Nicolas Zinzendorf, the Moravian Brethren sent out their first two missionaries in 1732, but over the next 150 years, this small community from the mountains of central Europe commissioned over 2,000 missionaries. Grant observed that the Moravian Brethren emphasized the importance of immediate obedience with gladness. Second, they were driven by a passion for Jesus. William Wilberforce said of the Moravians, "They are a body who have perhaps excelled all mankind in solid and unequivocal proofs of the love of Christ and ardent, active zeal in

¹³⁰ Ibid. 7, Quoted in William J. Walsh and John P. Langan, "Patristic Social Consciousness: The Church and the Poor," in *The Faith That Does Justice: Examining the Christian Sources for Social Change*, edited by John C. Haughey (New York: Paulist Press, 1977). 115.

¹³¹ Inouh, 8.

¹³² Stark, "Antioch As the Social Situation for Matthew's Gospel," 203.

¹³³ Inouh, "The Early Church's Approach to the Poor in Society and Its Significance to the Church's Social Engagement Today," 11.

his service.”¹³⁴ Lastly, “they faced the most incredible of difficulties and dangers with remarkable courage. They accepted hardships as part of the identification with the people to whom the Lord had sent them.”¹³⁵

Historically, the Moravian Brethren are known for having led pioneering missions to unreached peoples. While their example of mission and sacrifice is undoubtedly true, their holistic approach to address spiritual needs through service to the poor, engagement in social justice, and promotion of education is equally noteworthy. The Moravian Brethren’s work of sharing the gospel and bettering the lives of those they served paved the way to impact vulnerable people for generations to come.¹³⁶

NEW MONASTICISM

The monastic movement was birthed in the third and fourth centuries, a way of life marked by seclusion, renouncing worldly possessions, and devoted to spiritual life through prayer, reading, and meditation.¹³⁷ Much later, in 1907, Walter Rauschenbusch wrote a book called *Christianity and the Social Crisis*, leading to what would become known as the social gospel movement.¹³⁸ The son of German immigrants, he was dubbed as a “Missioner to the City,” living in poverty and ministering among the poor.¹³⁹ Convinced that salvation was two-fold, impacting both the individual as well as society, “Rauschenbusch believed that Jesus’ original notion of the kingdom of God meant the transformation of society in the present.”¹⁴⁰ On the heels of Rauschenbusch, in the mid-1940s, a new monasticism was birthed and comprised of small communities living among the poor to share the gospel in word and deed.

Howard observes three distinct eras of this movement with some of the most notable early adopters as Dietrich Bonhoeffer, who claimed, “the restoration of the church will surely form a new type of monasticism which has in common with the old only the uncompromising attitude of life lived

¹³⁴ Grant, “Europe’s Moravians, A Pioneer Missionary Church,” 292.

¹³⁵ Grant, 292.

¹³⁶ Jackson, “The Influence of Moravian Brethren Religious Thought and Practice on the Development of Camphill Communities,” 35.

¹³⁷ Cross and Livingstone, *The Oxford Dictionary of the Christian Church*, 1109.

¹³⁸ Lundsten, “The Legacy of Walter Rauschenbusch,” 75.

¹³⁹ Lundsten, 76.

¹⁴⁰ Pitts, “Walter Rauschenbusch,” 64.

according to the Sermon on the Mount in the following of Christ.”¹⁴¹ In the second era, 1974-1993, a new wave of leaders arose: Tony Campolo, Ron Sider, Jim Wallis, John Perkins, and Viv Grigg. Whereas Campolo, Sider, and Wallis are authors and theologians who called the Church to downward mobility, Perkins and Grigg functioned as practitioners, embracing a model of living among those they sought to serve, the poor. Grigg, devoted to bringing about a gospel presence among the poor in Manila, said, “we must send communities of men and women, married couples and singles, with commitments to live as the poor among the poor in order to preach the kingdom and establish the church in these great slum areas.”¹⁴² A third era, 1994-present, uses a subtle approach by the Simple Way with Shane Claiborne, Word Made Flesh, and others.¹⁴³ These communities further human flourishing as they embody a message of healing and restoration, forming intentional communities to provide a gospel presence among the vulnerable.

Key Voices

CCDA

The work of the Christian Community Development Association (CCDA) and its founder, John Perkins, has greatly impacted how Christians and the Church engage vulnerable communities with hope for restoration. In speaking of shalom, Perkins says this concept of experiencing the fullness of God’s blessings for His people is interwoven throughout Scripture, but especially the prophets as they foretold of a restoration from the ravages of sin. Referencing Isaiah 61, he goes on to observe,

the Messiah speaks of what he will do: I will preach the good news, I will bind up the brokenhearted, and so on. In verse 5, the prophetic message says: “They will rebuild the ancient ruins and restore the places long devastated; they will renew the ruined cities that have been devastated for generations.” . . . In other words, the mission of the Messiah – and our mission – is not complete until we have empowered those living in the devastated places, the ruined cities, to restore and rebuild their own community.¹⁴⁴

One of the many problems that typically mark vulnerable communities is the *exodus factor*.¹⁴⁵ Noble and Potter observe the negative implications of the departure of positive role models and its impact on the poor, further increasing the concentration of poverty in a particular neighborhood,

¹⁴¹ Howard, “Introducing New Monasticism,” 2-3.

¹⁴² Grigg, *Cry of the Urban Poor*, 17.

¹⁴³ Howard, “Introducing New Monasticism,” 6.

¹⁴⁴ Perkins, *Restoring At-Risk Communities*, 31.

¹⁴⁵ I refer to the “exodus factor” as the exodus of people, businesses, and churches that often characterizes vulnerable communities.

thereby resulting in even greater alienation.¹⁴⁶ In Perkins' opinion, this isolation of communities leaves vulnerable people with "the need to belong.... The need to be significant and important.... [And] the need for a reasonable amount of security," these being the basic needs for all humanity, not just the poor.¹⁴⁷ So what must be done to ensure the health of these communities? To ensure flourishing, Perkins believes communities must be economically viable, invest in and retain indigenous leadership, and provide connectivity to society as a whole.¹⁴⁸

Since the founding of CCDA in 1989, Perkins and his counterparts have provided a framework to promote shalom among countless vulnerable communities across the United States. Based upon a holistic approach, addressing felt needs and affirming each person's dignity unearths the spiritual need. Phil Reed says, "The implication for ministry is simply this: Christian community development must address spiritual needs. We can rebuild houses, provide food and clothing, tutor children, and establish all manner of programs, but if we are not helping people find a relationship with Jesus Christ that leads to eternal life, then we are not meeting the true needs."¹⁴⁹

The three primary principles of Christian community development work, also referred to as the three R's, are *relocation*, *reconciliation*, and *redistribution*. The first principle, *relocation*, is the emphasis to live with and among those you intend to serve. Bob Lupton comments that relocation is non-negotiable for this kind of work and that "location, location, and location are indeed the critical selection criteria for those who desire to bloom where God wants to plant them."¹⁵⁰ The second is to seek *reconciliation* where there has traditionally been division. Perkins claims, "Our love for Christ should break down every racial, ethnic, or economic barrier."¹⁵¹ The power of the gospel is to reconcile humans back to God and reconcile humans to one another, even in the most challenging and divisive of circumstances. Finally, *redistribution* "is when God's people with resources are living in the poor community and are part of it, applying skills and resources to the problems of that community."¹⁵² In other words, redistribution provides an opportunity for individuals' betterment, further empowering them to fulfill the God-given dignity, value, and worth they have been given. Redistribution is about developing people to actualize their potential as image bearers of God. In summary, the work of CCDA is driven by Kingdom vision, offering an image of what shalom on earth encompasses and a pathway to engage vulnerable communities.

¹⁴⁶ Perkins, *Restoring At-Risk Communities*, 56.

¹⁴⁷ Perkins, 20.

¹⁴⁸ *Ibid.*, 80-81.

¹⁴⁹ Perkins, *Restoring At-Risk Communities*, 28-29.

¹⁵⁰ Perkins, 79.

¹⁵¹ Perkins, 21.

¹⁵² *Ibid.*, 22.

THE EMPIRE

Walter Brueggemann is a prolific author and considered one of the most prominent Old Testament scholars of our time. Through his writings and teachings, he has called the Church to counter the cultural narrative of what he refers to as *the empire*, the unrestricted rule of government marked by consumerism, gross misuse of power, and misguided nationalism. This concept of empire is in direct contrast to what Brueggemann calls the *common good*, “the sense of community solidarity that binds all in a common destiny – haves and have-nots, the rich and the poor,” paving the way for human flourishing.¹⁵³

The story of the Exodus from Egypt is a prominent theme of the Old Testament. Pharaoh’s empire was plagued by a scarcity mindset with an inability to strive for the common good. This mindset led to anxiety, giving way to fear-driven, tight-fisted control. Referring to Pharaoh’s narrative, Brueggemann writes, “*Those who are living in anxiety and fear, most especially fear of scarcity, have not time or energy for the common good.*”¹⁵⁴ Within Pharaoh’s empire framework, it was inconceivable to consider the common good. To give concern for the Israelite slaves would have been too costly for Pharaoh and his well-being, though not doing so was ultimately to his detriment. Interestingly, the Lord freed the oppressed Israelites from this empire, where they then spent the next forty years in the desert. Pharaoh was wealthy, powerful, and had a dominant national identity, but ironically, believed his resources were insufficient and scarce. Yet, in liberating the Israelites, the Lord took them to the dry and bleak desert. In this place of actual scarcity, the Lord offered tremendous and unexpected abundance; manna, quail, and water. Contrasting Pharaoh’s empire of anxiety and control, God’s system centered around the common good through grace in the wilderness. Brueggemann contends,

If we juxtapose the words *grace* and *wilderness*, we come to the claim of this narrative of wonder bread. ‘Wilderness’ is a place, in biblical rhetoric, where there are no viable life support systems. ‘Grace’ is the occupying generosity of God that redefines the place. The wonder bread, as a gesture of divine grace, recharacterizes the wilderness that Israel now discovered to be a place of viable life, made viable by the generous inclination of YHWH.¹⁵⁵

Brueggemann notes this act of miraculous abundance is a demonstration of God’s generosity. Such grace “breaks the deathly pattern of anxiety, fear, greed, and anger, a *miracle* that always surprises because it is beyond our category of expectation.”¹⁵⁶ Acts of generosity are necessary to liberate

¹⁵³ Brueggemann, *Journey to the Common Good*, 1.

¹⁵⁴ Brueggemann, 7.

¹⁵⁵ Brueggemann, *Journey to the Common Good*, 15.

¹⁵⁶ Brueggemann, *Journey to the Common Good*, 22.

us from the empire and systems entrenched in fear, anxiety, and greed. Only when such acts of generosity are experienced can individuals let go of the deception of self-preservation and concern themselves with others and the common good.

The implications of the empire mindset also significantly dominated King Solomon's reign, undoubtedly known for its abundance of wealth and power. Initially, Solomon's pure aspiration for wisdom became perverted to a desire to be thought of highly and attain increasing prestige. Brueggemann points out that the three-chambered temple of Solomon further illustrates the heart of his empire. The outer court was for those most marginalized, women and Gentiles. The inner court was for those deemed religious, or as Brueggemann says, the "guys in the suits." Finally, the holy of holies was not accessible by anyone other than the high priest.¹⁵⁷ Rather than community solidarity, the empire of Solomon divided and discouraged the common good, delineating the empire by "*the qualified, the partially qualified, and the disqualified*," further compounding a system of "*privilege, entitlement, and exploitation*."¹⁵⁸

Nelson-Pallmeyer suggests that Christians living in the United States are also children of and impacted by the empire. While it is not our calling, it is the place from which we begin our spiritual journey. He continues,

We have accepted almost without question that capitalism is good, socialism is evil, flags belong in churches, the U.S. press is free and objective, widespread discrepancies between rich and poor are inevitable and somehow compatible with Christian faith, our nation's foreign policy is well intentioned, the underdevelopment of third-world peoples is related to our own development, and democracy in the United States is exemplary, safe, and secure.¹⁵⁹

In many ways, Brueggemann and his contemporaries serve as modern-day prophets, calling Christians to reject the empire and embrace God's offer of abundance, leading to the practice of neighborly as an outpouring of the common good. He further argues that this alternative journey was entrusted to the Church, and when the Church continues to embody the empire of scarcity, it has failed to fulfill its true purpose.¹⁶⁰ Thus, Brueggemann beckons the Church to identify the oppression caused by the empire, reject it, and live out the common good alternative in light of a future orientation. This alternative approach believes God has made all people with dignity and viability; the new ecumenism demands inclusion of other chosen peoples, not just Western white

¹⁵⁷ Brueggemann, "Jesus Acted Out the Alternative to Empire," 2.

¹⁵⁸ Brueggemann, *Journey to the Common Good*, 54.

¹⁵⁹ Nelson-Pallmeyer, "Chapter 5: Faith and Empire," 2.

¹⁶⁰ Brueggemann, *Journey to the Common Good*, 32.

Christians; and love of neighbor is to extend to the vulnerable – widows, orphans, and immigrants.¹⁶¹ Such an alternative approach promotes the flourishing of all.

RICHARD TWISS

The late Richard Twiss – pastor, author, and founder of Wiconi International – a prophet in the 21st century, awakened the Church in America to the plight of Natives throughout the past 400 years. Christianity has largely been rejected and dubbed as a “white man’s religion” when evaluating the history of missionary efforts among Native peoples. This rejection was especially true as it demanded one to choose to be either Native or Christian, for one certainly could not be both. Twiss identified a core problem in what he refers to as “colonial Christianity,” which is very reminiscent of Brueggemann’s concept of the empire.¹⁶² Mark Charles, another Native American leader, further describes this colonialism as the Christian empire, noting that “the Church has been in bed with the empire since Constantine.”¹⁶³ Twiss quotes Ngũgĩ wa Thiong’o as he reflects on this type of colonialism and colonization in Africa:

The effect of a culture bomb is to annihilate a people's beliefs in their names, in their languages, in their environment, in their heritage of struggle, in their unity, in their capacities and ultimately in themselves. It makes them see their past as one wasteland from non-achievement and it makes them want to distance themselves from that wasteland. It makes them want to identify with that which is furthest removed from themselves; for instance, with other peoples' languages rather than their own. . . . Possibilities of triumph or victory are seen as remote, ridiculous dreams. The intended results are despair, despondency and a collective death-wish.¹⁶⁴

Twiss notes that this exercise of control and dominance is a destruction of the individual and their identity. It elevates the colonizer’s language and undervalues the oppressed culture, belief system, and tradition.¹⁶⁵ As Twiss reflects on his own experience with colonial Christianity, he says,

In my first fourteen years of embracing Jesus, I conformed to the expectation to accept interpretations of the Bible that said 'old things had passed away and all things had become 'white' - regarding my following Jesus in the context of Native ways of music, dance, drumming, ceremony and culture. In reference to my Native

¹⁶¹ Brueggemann, “Jesus Acted Out the Alternative to Empire,” 5–6.

¹⁶² Twiss, *Rescuing the Gospel from the Cowboys*, 75.

¹⁶³ *Race, Trauma, and the Doctrine of Discovery*.

¹⁶⁴ Twiss, *Rescuing the Gospel from the Cowboys*, 80.

¹⁶⁵ Twiss, *Rescuing the Gospel from the Cowboys*, 81, Quoted in Darrell L. Whiteman, “Contextualization: The Theory, The Gap, The Challenge,” *International Bulletin of Missionary Research*, January, 1997, p. 2.

culture, I was informed that the Bible said, 'Touch not the unclean thing,' or 'come out from among them and be separate,' or 'what fellowship does light have with darkness?' This meant I needed to leave my Indian ways behind me because I had a new identity in Christ and it was *not* Indian!¹⁶⁶

Twiss argues that this is not true. Quoting Samuel Escobar, he affirms "the message of Jesus is 'translatable'" and "revitalizes every culture" for no "culture or language is the exclusive vehicle that God might use."¹⁶⁷ The flourishing of Native people and culture can be found in the process of contextualizing the gospel. There is liberty and power to follow Jesus while also embodying tribal ways, customs, and rituals. "We seek a place where we are no longer seen as the perpetual mission field of the dominant culture church, but rather a place where we are honestly embraced as coequal participants in the life, work, and community of Christ's followers – as Indigenous people."¹⁶⁸

Mark Charles suggests three appropriate responses to the oppression of Natives. First, he calls the dominant Church culture to lament, repent, and mourn the past and gross mistreatment of Native people and people of color. Second, rather than remain in the position of victim, Charles calls Native people to rise and act as hosts, welcoming the foreigner into their land, conciliating marred relationships. Lastly, he addresses the importance of acknowledging the multi-generational impact of trauma, both for the oppressed and the oppressor. Authentic community and flourishing can be experienced by sharing in the path of lament and conciliation.¹⁶⁹ Twiss shares in Charles' optimism as he too reflects on stories of hope:

These are stories that are pointing to a better way of being united in Jesus while maintaining the beauty of cultural diversity. These stories reflect the work of the Holy Spirit who is inspiring and empowering Indigenous followers of Jesus, here and worldwide, to begin embracing the pain of our histories and to begin choosing a path of healing and redemption. In the case of this study, this path is manifesting in a dynamic, new contextualized movement of the gospel led by Native people.¹⁷⁰

In light of 400 years of travesty and oppression, there is hope (and shalom) for Native people and our nation.

¹⁶⁶ Twiss, 82.

¹⁶⁷ Twiss, 50.

¹⁶⁸ Twiss, 93.

¹⁶⁹ *Race, Trauma, and the Doctrine of Discovery*.

¹⁷⁰ Twiss, *Rescuing the Gospel from the Cowboys*, 128.

Section 3: Synthesis and Conclusion

Synthesis

AREAS OF CONSENSUS

The Biblical imagery of shalom was birthed before the Fall, a physical, social, emotional, and spiritual embodiment of God's perfect created order. On seven different occasions in Genesis 1, He declared His creation good, the most emphatic being verse 31; "God saw all that He made, and behold, it was very good."¹⁷¹ After the Fall, Scripture is clear that God did not abandon those made in His image, nor His creation, but has been actively at work to restore shalom in the unfolding of the redemptive narrative of the Bible, the culmination being His kingdom to come as portrayed in Revelation:

Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away.¹⁷²

The work of shalom is about the restoration of relationships with God, self, one another, and creation. This restoration is supported in the Biblical texts, emphasizing the importance of humans participating in God's work, demanding a concern to seek the shalom in and among the broader society. As indicated in Jeremiah, Israel's shalom depended upon the people of God seeking their enemies' well-being. Isaiah further claims that without an outward expression of concern for the vulnerable, flourishing would not be experienced. Finally, the Luke passage provides evidence of restoration of both the oppressed and the oppressor, making right what had historically been broken and corrupt.

Since its inception in the New Testament, the Church has concerned itself with the well-being of the vulnerable - the poor, sick, diseased, and outcasts. Seeking the welfare of others came at significant costs, even believer's own lives at times. This demonstration has been a consistent mark of the Church throughout the ages, as evidenced by such pioneers as the Moravian Brethren. At the turn of the 20th century, the example and teachings of Walter Rauschenbusch and what became known as the social gospel movement, challenged the Church to revive engagement with the poor. Promoting flourishing among the vulnerable has continued throughout the past century through the prophetic voices of Viv Grigg, John Perkins, Walter Brueggemann, Shane Claiborne, and Richard Twiss. They call the Church to intentionally engage vulnerable communities with a holistic message of healing and restoration, working toward the common good and flourishing of all.

¹⁷¹ *New American Standard Bible: 1995 Update.*

¹⁷² Rev. 21:3-4.

ONGOING TENSION

Today, as in the past, conversations surrounding Christians and their responsibility to seek the well-being of the vulnerable are provocative topics. Perhaps no issue is as divisive among the Church, prompting such critiques as “Three Fallacies of the Social Gospel” and more.¹⁷³ The cited voices in this essay serve as a prophetic and unified call to the Church. Differences exist among these authors; Brueggemann, the scholar contrasting Perkins, the practitioner. Yet, much like the gospels portray Jesus, though written from different perspectives by various authors, these gospel writers affirm the same truth. The same can be said of Brueggemann, Perkins, and Twiss concerning their call to engage the vulnerable.

The age-old tension continues to exist between prophetic voices and the Church. Considering ancient Israel, faith that gives no concern for the vulnerable is an empty religion and not pleasing to the Lord.¹⁷⁴ God’s call, since creation, has been a holistic engagement in both word and deed as demonstrated by Jesus: “Jesus was going throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness among the people.”¹⁷⁵ Brueggemann reminds readers, “The prophets were not great liberals.”¹⁷⁶ While tension is palpable in conversing about orthodoxy and orthopraxy, we must be careful not to disregard the gospel’s social implications at the cost of preserving theology.

THE NEEDS AND GAPS

An ongoing need that exists is an ability to bridge the gap between the engagement of the rich and poor as we concern ourselves with human flourishing. By God’s design, the experience of shalom for the rich and poor is contingent upon intentional relational investment with one another, promoting mutual shalom. Thus, we must determine how best to incorporate the prophetic call of the scholar and practitioner as we work toward restored relationships with both the wealthy and vulnerable. Through this restoration, humankind experiences shalom. Thus the need, how do we engage followers of Christ to promote the flourishing of all?

Conclusion

“There is nothing new under the sun,” claims the author of Ecclesiastes.¹⁷⁷ The dialogue regarding seeking shalom among vulnerable communities is not a new conversation. We need to learn from

¹⁷³ Daniel, “Three Fallacies of the Social Gospel.”

¹⁷⁴ Is. 58.

¹⁷⁵ Matt. 4:23.

¹⁷⁶ Brueggemann, *Journey to the Common Good*, 55.

¹⁷⁷ Ecc. 1:9.

the missteps of our past to inform our present-day engagement as we seek His kingdom. Shalom "has everything to do with the restoration of relationships between God and humans and between humans themselves," leading toward "completely harmonious fellowship in the enjoyment of God, and of each other in God."¹⁷⁸ Dr. Anne Bradley observes that with shalom, there is prosperity, health, reconciliation, contentment, and good relationships among people and nations as things ought to be.¹⁷⁹ This shalom, or universal flourishing, is pictured as "the lion lying with the lamb, weapons becoming farming tools, deserts blooming, and the mountains streaming with red wine."¹⁸⁰

To ensure these realities, especially among the vulnerable, demands that we reject a scarcity mindset, what Brueggemann calls the empire, and embrace the common good, a kingdom-orientation based upon God's offer of abundance. The empire's markers are anxiety, fear, and control, yet, the common good leads to generosity and the shalom for all. Herein lies the challenge: to incorporate the teachings of Brueggemann with the practical engagement of Perkins and Twiss.

In observing Jeremiah, Brueggemann claims that this path of shalom is made manifest by steadfast love "to stand in solidarity;" justice "to make sure that all members of the community [giving special attention to the widow, orphan, and immigrant] have access to resources and goods for the sake of a viable life of dignity;" and righteousness, giving concern to social affairs and "correct every humanity-diminishing activity."¹⁸¹ To apply these claims is to concern ourselves with the heart of God: that all who bear His image partake in His shalom. To experience human flourishing as He designed demands an engagement to seek the well-being of the vulnerable – "Seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf; for in its welfare you will have welfare."¹⁸²

¹⁷⁸ Hoang and Johnson, *The Justice Calling*, 45.

¹⁷⁹ Bradley, "You Are Called to Bring About Flourishing."

¹⁸⁰ Bradley.

¹⁸¹ Brueggemann, *Journey to the Common Good*, 62-63.

¹⁸² Jer. 29:7.

Appendix C—Milestone 3 Design Workshop Report

Design Workshop Report

NPO Statement

Vulnerable communities struggle to flourish due to a lack of healthy, holistic relationships.

NPO Scope and Constraints

The non-negotiables for the NPO are two-fold. First, it is a focus on an identifiable vulnerable community characterized by a high concentration of low-income persons, lack of amenities, few opportunities for upward mobility (such as education, employment, career development, and homeownership), and community blight that has resulted in subpar to nonexistent quality housing, businesses, education, and transportation. Second, it focuses on equipping leaders from within the community to more effectively impact the flourishing of the target neighborhood through healthy, holistic, relational engagement. Identifying potential leaders within the community and developing a project to bridge cultural, socio-economic, and racial barriers will be challenging.

NPO Context

Community Leadership & Development, Inc. (CLDI) is a faith-based nonprofit that began in the late 1970s to target a historic, low-income community known as the South Side of Billings, Montana. Often referred to as the *triangle*, CLDI's target neighborhood is geographically confined by the train tracks dividing the South Side from downtown, South 27th Street, and State Avenue. The target neighborhood also includes a small adjacent section referred to as the *Presidential Streets*. There are approximately 1,652 households and 4,344 people in the South Side, with a median household income of \$30,200.¹⁸³ The South Side is ethnically diverse, as far as Montana is concerned, with 63.5% Caucasians, 17.8% Hispanic, 14.5% Native, and 4.2% other.¹⁸⁴ There are no grocery stores, sit-down restaurants, or retail businesses in the community. However, it does host numerous social service organizations, including a prison.

Root Causes

Vulnerable communities are often marked by low homeownership, subpar housing solutions, limited amenities, failing schools, community blight, increased violence and illicit activities, broken family units, and higher rates of formerly incarcerated persons, to name a few. As a result, individuals in these communities are more likely to experience greater isolation from opportunities to promote their well-being. From the workshops and interviews conducted, an identified root cause was a lack of healthy, holistic relationships, challenging the flourishing of the community and leading to further marginalization. One difficulty has been the exodus of healthy individuals from

¹⁸³ "The Demographic Statistical Atlas of the United States - South Side Overview."

¹⁸⁴ "The Demographic Statistical Atlas of the United States - Race and Ethnicity."

within the community who have overcome the barriers of poverty. A second challenge has been the deficiency of opportunities to form healthy relationships and participate in development opportunities to further the individual, thus, the community. The absence of positive, relational pathways has resulted in the ongoing cycle of poverty.

Three Big Ideas

The *three big ideas* to provide solutions aimed at increasing relational impact among vulnerable communities through the work of CLDI are as follows:

1. A School-Based Mentor Program
2. An Internship Program for South Side Youth
3. An Adult Leadership Development Cohort

Definition of 'Done'

The ultimate goal is to provide solutions that will further healthy, holistic, relational engagement and development of South Side residents for the flourishing of the community.

3 Concept Pitches

BIG IDEA #1: SCHOOL-BASED MENTOR PROGRAM

- *Big Idea:* Partnership with local neighborhood schools to provide weekly mentoring and program-based relational activities for at-risk youth.
- *Audience:* At-risk youth as identified by our two neighborhood schools, Orchard Elementary and Riverside Middle School.
- *Benefit:* The benefit to the target audience will be the provision of healthy and holistic relationships.
- *Approach:* In partnership with the schools, CLDI will provide qualified mentors to engage identified students, focusing on academic success and forming healthy relationships.
- *Risks:* The risks are not having enough qualified mentors for the number of students in need, inadequate training of the mentors, and students not relationally connecting with their mentors.
- *Assumptions:* Intentionally mentoring and forming positive relationships with at-risk youth will promote the student's overall well-being.
- *Benchmarks of Success:* 1) Were youth paired with a mentor, and did the relationship continue throughout the academic year? 2) Did the youth do better academically and have fewer consequences from school administrators, home, and the law? 3) Did the mentoring relationship continue beyond the academic year?
- *Other Approaches:* While other mentoring programs do exist, this approach is different in that it is part of a larger community-based, holistic development effort understanding that individuals have intrinsic value and require healthy relationships to flourish.

BIG IDEA #2: INTERNSHIP PROGRAM FOR SOUTH SIDE YOUTH

- *Big Idea:* Relationally invest in South Side youth through a paid summer internship program providing meaningful work, as well as personal, leadership, and spiritual development.
- *Audience:* The primary audience will be high school youth from the South Side community.
- *Benefit:* South Side youth will be offered meaningful work, personal and spiritual growth, and the opportunity to expand their network of healthy, holistic relationships.
- *Approach:* This program will allow additional opportunities to expand our work to invest in and equip indigenous leaders through an intense, relationally-based process.
- *Risks:* The primary risks are that students will not have a stable home environment or the necessary support structure to succeed.
- *Assumptions:* An internship that provides work experience, personal development, relational engagement, and intentional investment will promote the long-term success of at-risk youth.
- *Benchmarks of Success:* 1) Did the students complete the internship? 2) Did the students engage relationally after the internship? 3) Did the internship provide future academic success and employment opportunities?
- *Other Approaches:* I am not aware of any intern programs similar to this approach for at-risk youth. What sets this opportunity apart is our long-standing presence engaging at-risk youth in the community, as well as 16 years of experience providing similar internships for college-age persons.

BIG IDEA #3: ADULT LEADERSHIP DEVELOPMENT COHORT

- *Big Idea:* A 6-month leadership development cohort to holistically invest in South Side residents or leaders through rhythms of teaching, discussion, community, and celebrations.
- *Audience:* Adults (18 years+) from the community who desire to participate in leadership development opportunities.
- *Benefit:* Participants will grow in their personal development through various discussions and assessments, broaden their relational network, and be provided applicable leadership skills for their place of engagement.
- *Approach:* Participants will participate in a 6-month cohort that will include weekly teaching, discussions, guest speakers, assignments, community gatherings, and celebrations.
- *Risks:* The developed curriculum will not resonate with the audience, and the participants will not remain committed for the duration of the cohort.
- *Assumptions:* The intentional engagement to equip, empower, and support South Side residents will lead to community flourishing.
- *Benchmarks of Success:* 1) Did participants complete the cohort? 2) Did participants feel more secure and confident? 3) Did they grow in their ability and understanding of leadership?

- *Other Approaches:* I am familiar with similar leadership cohorts, but nothing specific for vulnerable communities. As a well-established community development organization, I believe CLDI is well suited to mature leaders from within the community as part of our overall effort of championing the well-being of the South Side.

Design Workshop Stakeholders

1. Long-standing South Side Resident and CLDI Board Member.
2. Church planter and founder of a local nonprofit.
3. Pastor and community activist.
4. Longtime South Side Resident and politician.
5. Pastor currently serving the poor.
6. Founder of a nonprofit providing sober living opportunities.
7. Former addict leading a sobriety and discipleship home for women.

One-on-One Interviews

1. Founder of a significant work committed to serving marginalized communities.
2. Pastor and mobilizer engaged in vulnerable communities.
3. Church planter and nonprofit leader serving low-income communities.

Annotated Bibliography

Clinton, Robert J. *The Making of a Leader*. Colorado Springs: NavPress, 1988.

Robert Clinton is a Professor Emeritus of Leadership at Fuller Theological Seminary who has contributed much to the field of leadership. In this book, *The Making of a Leader*, Clinton focuses on the different stages of leadership development to help leaders become the fruitful person God has called them to be. Interwoven through my concept pitches is the focus of building relationships as a pathway of investing in leaders to impact their community. This book has been formational in my personal development as a leader, and I believe it will be useful material to implement in my NPO.

Fikkert, Brian & Kelly M. Kopic. *Becoming Whole: Why the Opposite of Poverty Isn't the American Dream*. Chicago: Moody Publishers, 2019.

Professors Brian Fikkert and Kelly Kopic are well-versed in understanding the culture of poverty and community transformation. Fikkert has written several books on the subject, perhaps the most well-known being *When Helping Hurts*. In this book, *Becoming Whole*, the authors examine the reasons for poverty and broken relationships in pursuit of human flourishing. They provide new avenues to engage the poor, leading to the wholeness of all by redefining success. Given my NPO focus on vulnerable communities, this book is of great interest as I consider redefining success and unveiling new pathways that will lead to the flourishing of all.

Myers, Bryant L. *Walking with the Poor: Principles and Practices of Transformational Development*, Rev. and updated ed. Maryknoll, N.Y.: Orbis Books, 2011.

Bryant Myers, Professor of Transformational Development at Fuller Theological School, is an expert in low-income community transformation through NGO development efforts. As both a professor and a practitioner, I believe the author's work in this book has great relevance to my NPO. I anticipate gaining key insights to better understand the challenges of poverty and pathways of transformation to provide vulnerable communities the most significant opportunity to flourish.

Van der Kolk, Bessel A. *The Body Keeps the Score: Brain, Mind, and Body in the Healing of Trauma*. New York: Penguin Books, 2015.

Bessel Van der Kolk is a leading neurologist who has greatly influenced the understanding of trauma and its impact on mental health. With extensive case studies, the author provides a robust understanding of trauma and the pathway to recovery. Working with vulnerable communities as part of my NPO, it has been my experience that trauma is a common theme that has led to many broken relationships. This book will provide a more broad understanding of trauma and the unique pathways leading to flourishing.

Zehr, Howard. *The Little Book of Restorative Justice*. Intercourse: Good Books, 2014.

Restorative justice is a biblical concept that has been used to reconcile and foster healing among various communities, including those impacted by trauma. Author and practitioner Howard Zehr is an expert in restorative justice, beginning his practice in the 1970s. Given the context of my NPO, many South Side residents have experienced trauma. For true flourishing to be experienced and personal development leading to community health, trauma must be addressed. The work of

restorative justice is the practice of restoring broken relationships. I am looking forward to furthering my understanding of this subject matter and incorporating it into my work.

Design Workshop Report Appendix

Design Workshop Description

For my Design Workshop, I hosted seven participants who engaged in a 4-hour in-person workshop at Community Leadership & Development, Inc. (CLDI), located at 24 South 29th Street, Billings, MT, 59101, on Friday, October 15, 2021, from 4-8 pm. The workshop's goal was to better understand the NPO and possible solutions to encourage community flourishing through healthy, holistic relationships. I facilitated a series of group exercises in a quiet room using post-it notes and flip charts to brainstorm, creatively identify potential solutions, and close with a more clearly articulated directive. My role was to serve as a neutral facilitator. I documented the workshops using notes taken by a co-worker and photos of the flip charts. After the workshop, I followed up individually with participants via a mailed thank-you note and an email summarizing the workshop findings and solicited the participants' input, corrections, or additions.

The Agenda & Activities

- **3:55 pm** - Participants arrive
- **4:05 pm** - Welcome and introduction
 - The Vision
 - Group Introduction
- **4:20 pm** - Activity #1: Fire Starting
 - Purpose: To serve as a spark to ignite the imagination.
- **4:35 pm** - Activity #2: Go for a Walk
 - Purpose: I intend for this exercise to move people from theory to practice as they see, smell, and experience firsthand a walk through a low-income community.
- **5:15 pm** - Activity #3: Draw the Problem
 - Purpose: To think contextually about the challenges of living in a vulnerable community. The object is to define the problem in a clear, compelling way, such that people will care about providing a workable solution.
- **5:45 pm** - Break/dinner
- **6:00 pm** - Activity #4: Mission Impossible
 - Purpose: The purpose of this activity is to challenge perceived constraints. In a nutshell, it is to consider doing the impossible (i.e., How do we build a house *in a day?*).
- **6:45 pm** - Activity #5: Impact & Effort Matrix
 - Note: We did *not* begin Activity #5 as the conversation and brainstorming provided by Activity #4 were robust and helpful in delivering concluding thoughts for the workshop session.
- **7:55 pm** - Wrap up and dismiss

The Participants

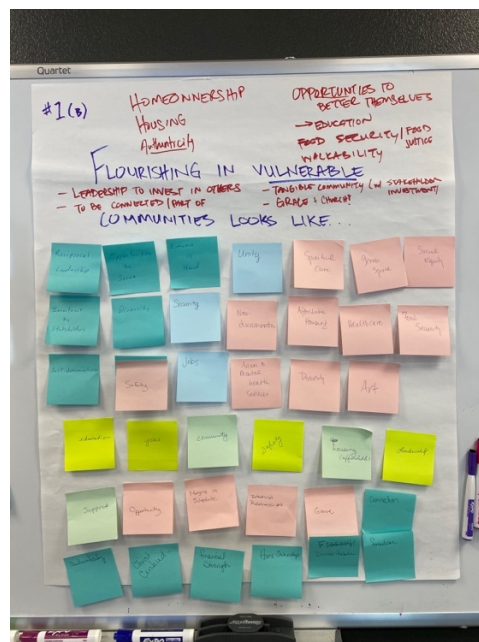
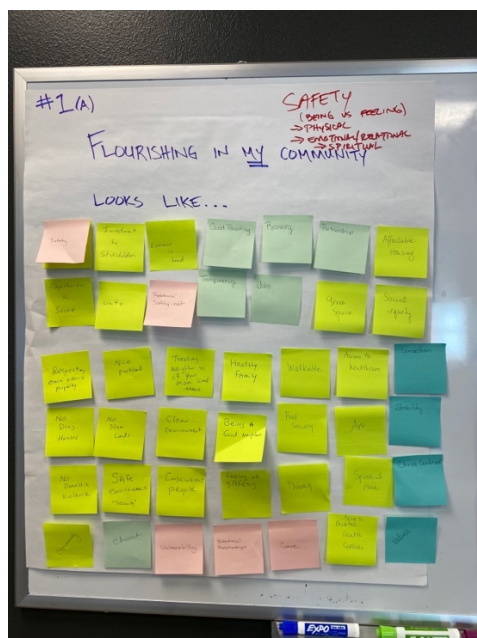
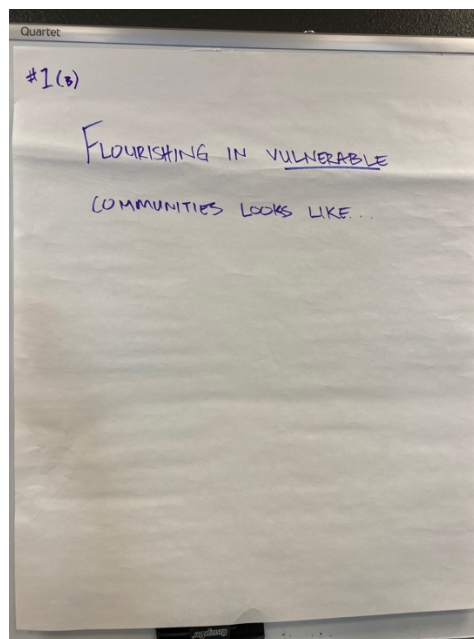
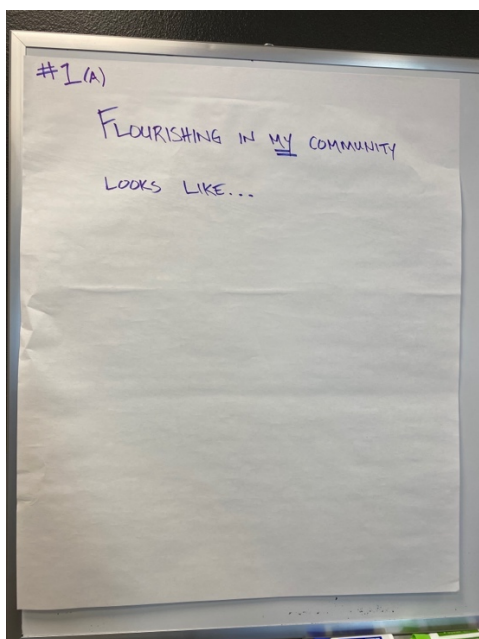
1. **[Participant]** A long-standing South Side community member very active in several civic groups, nonprofits, and faith communities.

2. **[Participant]** A church planter and founder of a local cinema to creatively engage and enhance Billings downtown culture.
3. **[Participant]** A pastor and community developer who has devoted time and energy to the care and concern of the least of these in the downtown Billings community.
4. **[Participant]** A longtime South Side resident, community organizer, and politician advocating for the community's well-being.
5. **[Participant]** A pastor with a long history of serving the poor, nonprofit leadership, and pastoral care within an impoverished community.
6. **[Participant]** The co-founder of a nonprofit that provides program participants sober living opportunities and job-skill and career development enrichment.
7. **[Participant]** A former addict now leading a sobriety and discipleship home for women coming out of treatment and incarceration.

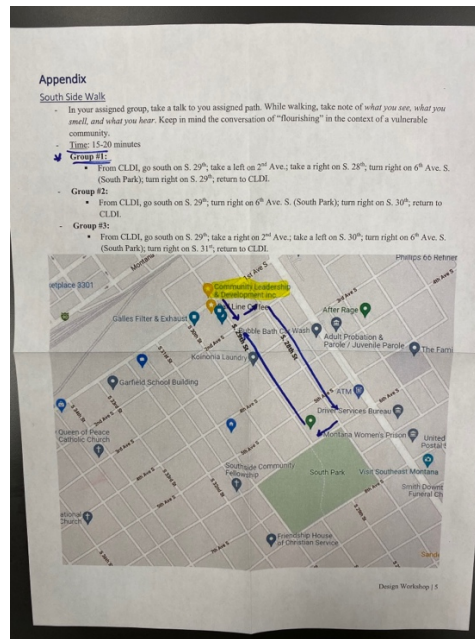
I felt the workshop went well and would rate it a four on the Likert Scale (1 = poor; 5 = excellent). Every stakeholder was very engaged in the conversation, had a meaningful perspective to provide for the workshop, and genuinely seemed to enjoy themselves, even thanking me for the opportunity to be included. However, while the activities and brainstorming were constructive to understand my NPO better, I wish I had been able to come to a more concrete conclusion about possible solutions moving forward. For this reason, I rated the workshop a 4.

Design Workshop Documentation

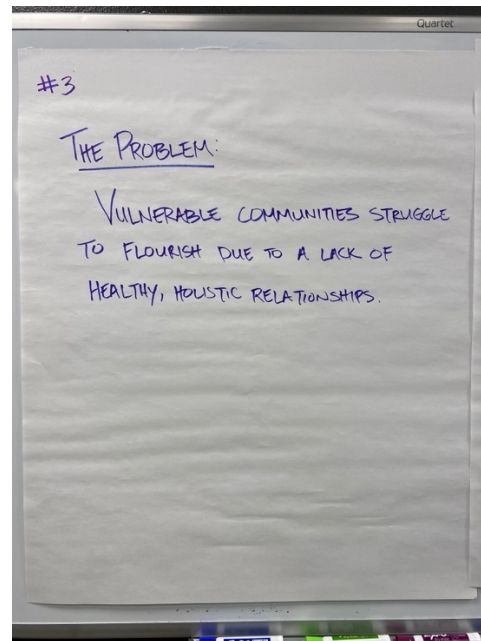
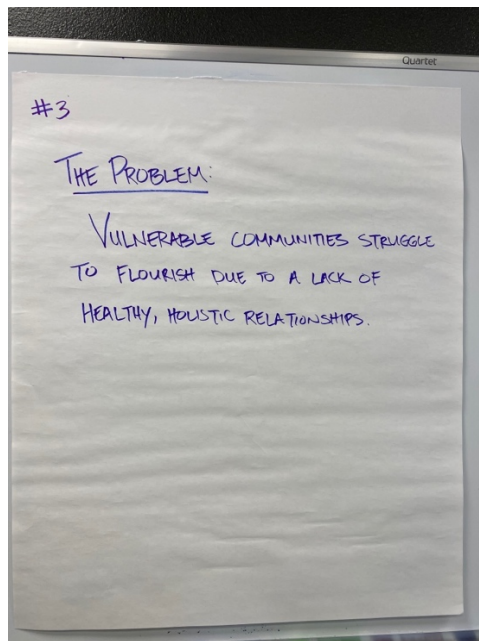
ACTIVITY #1: FIRE STARTING



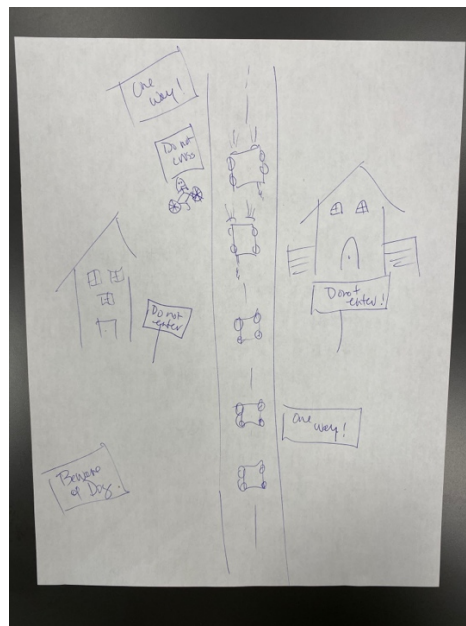
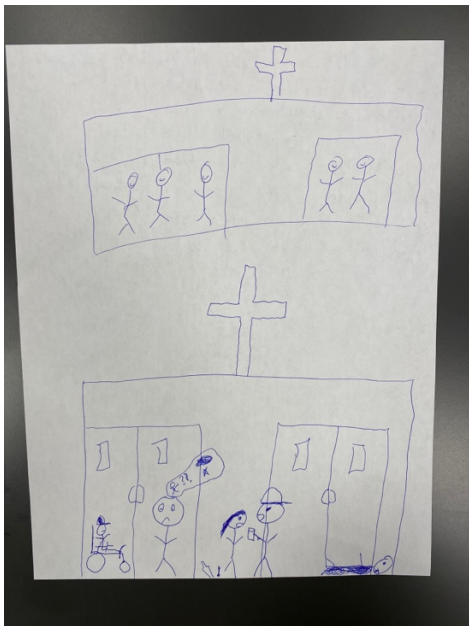
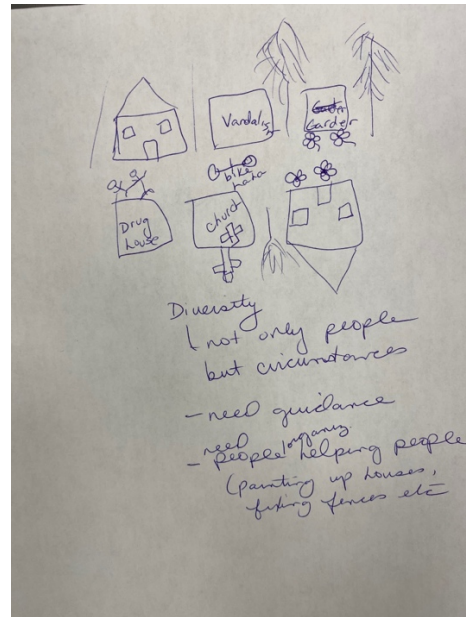
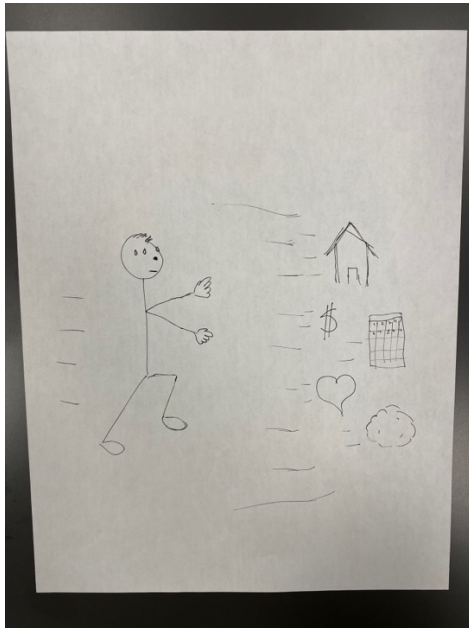
ACTIVITY #2 - GO FOR A WALK

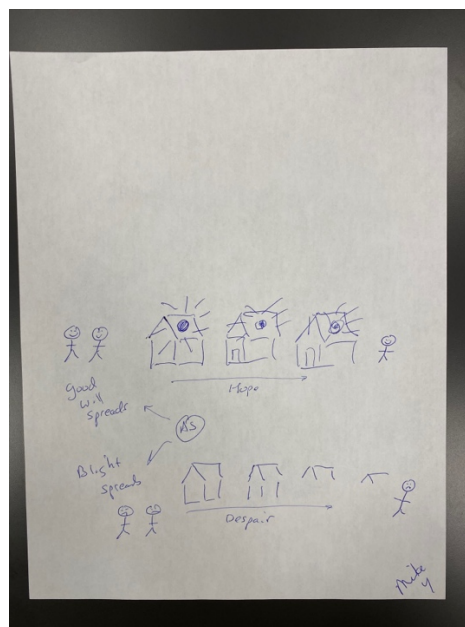
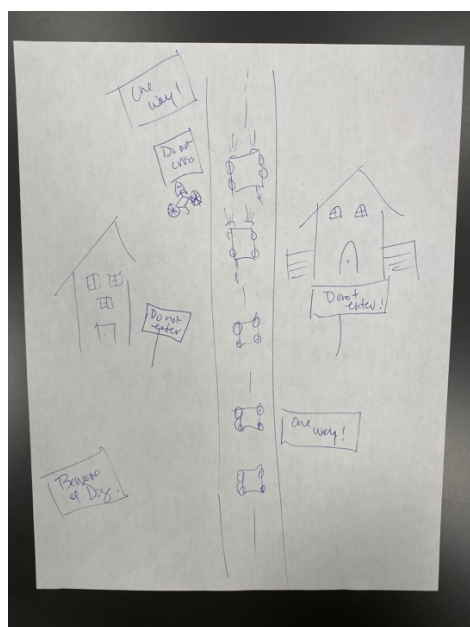
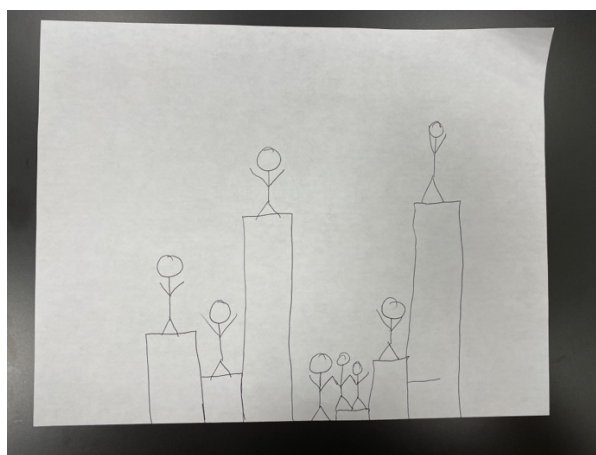
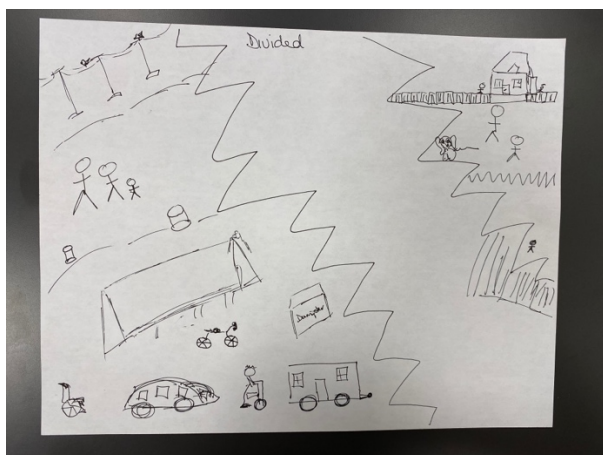


ACTIVITY #3: DRAW THE PROBLEM

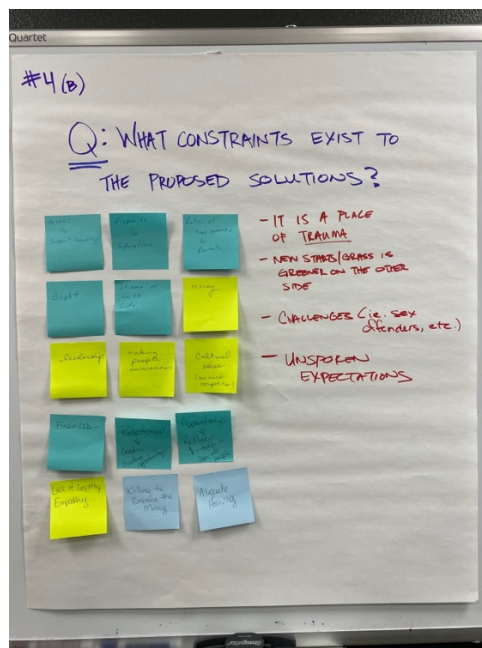
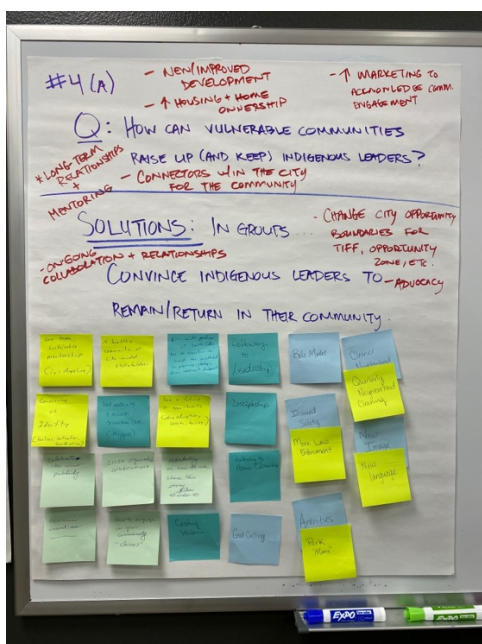
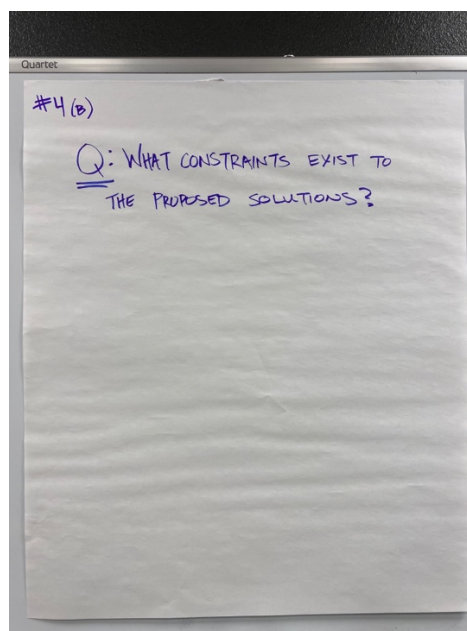
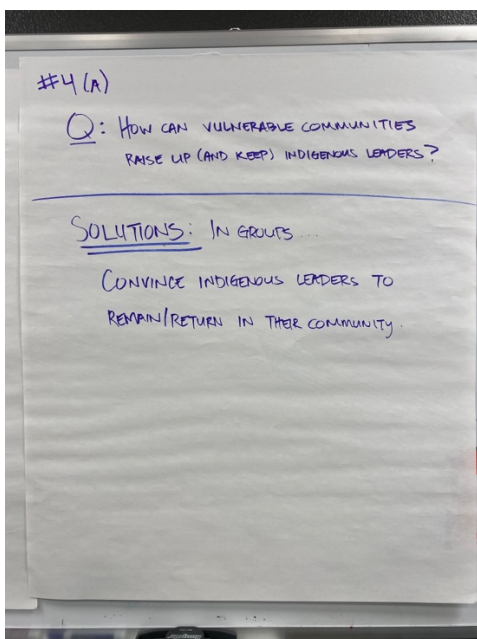


ACTIVITY #3: DRAW THE PROBLEM (CONT.)



ACTIVITY #3: DRAW THE PROBLEM (CONTINUED)

ACTIVITY #4: MISSION IMPOSSIBLE



ACTIVITY #5: IMPACT & EFFORT MATRIX

① WHAT WOULD WE LIKE THE SS TO BECOME?

- CELEBRATE DIVERSITY
 - RACIALLY, SOCIO-ECON., SPIRITUALLY, CULTURALLY, ARCHITECTURALLY, GENERATIONAL
- MARKETPLACE → "WE REPLICATE WHAT WE CELEBRATE"
 - MAINTAIN + CELEBRATE UNIQUE CULTURAL DIFFERENCES/DISTINCTIVENESS
- A RESURRECTION/RESTORATION OF WHAT ALREADY EXISTS (M HAVE SO MANY GREAT THINGS ALREADY GOING ON)
- SMALL TOWN FEEL: EVERYONE KNOWS EVERYONE
- MORE WALKABLE/LIVABLE COMMUNITIES: GROCERY, JOBS, COFFEE SHOPS, ETC.
- A MODULE FOR CASTING VISION, LANGUAGE, AND INVITATION TO PARTICIPATE & ENGAGE
 - CRAFTING OUR MESSAGE
- CAST & RESTORE HOPE
- CREATING A PATHWAY OF RELATIONSHIPS

45. P.2

② CREATING PATHWAYS TO DOSE LIVES

- SHARED SPACE [Allowing space to work out their vision, a shared space; not a prescribed space.]
- SHARED MESSAGING
- SHARED LIVES
- SHARED EXPERIENCE
- HAS TO BE RECIPROCAL RELATIONSHIPS
 - 2/10 MENTOR + MENTEE
- SHARED NEED THAT CAN BE MET THROUGH OTHERS
- TAKES TIME TO BE AUTHENTIC
- NOT SCALABLE NOR EFFICIENT (SYSTEMS SERVE SYSTEMS; RELATIONSHIPS NEED RELATIONSHIPS)
- THE WILLINGNESS TO BE TRANSFORMED BY THE OTHER (VULNERABILITY)

One-Page Post-Workshop Message to Stakeholders

THANK YOU NOTE SENT TO STAKEHOLDERS

October 20, 2021

Thank you, thank you, thank you for your participation in my Stakeholder Workshop last week! Honestly, it is a true honor that you would give so much of your time and investment to help me better understand how best to promote and encourage the flourishing of vulnerable communities. I am going through my notes as we speak and will follow up by summarizing my findings. What the group has provided will be very helpful for me as I consider workable solutions, especially as I enter into my one-on-one interviews with seasoned Christian community developers – *JP, PS, and NC.

Again, thank you. I am incredibly grateful.

In Him,

Eric Basye

**Names removed for documentation purposes.*

POST WORKSHOP SUMMARY NOTES SENT TO THE STAKEHOLDERS

- Identifying marks in describing a flourishing community:
 - Intentional relationships
 - Reciprocal relationships
 - As people made with imago Dei, every person has something of value to offer in pursuit of shalom.
 - Connectivity (not only within the vulnerable community but also throughout the community at large)
 - Access to services and amenities such that it is a desirable and convenient place to live
 - Opportunities for upward mobility through such things as education, employment, homeownership, etc.
 - A place of belonging
- The Challenges Preventing Flourishing in Vulnerable Communities
 - A negative perception of the vulnerable community
 - Lack of quality and affordable housing
 - Low homeownership, thus, a very transient population base
 - Despite the obvious needs of vulnerable communities, the fundamental problem is relational
- Raising and Retaining Leaders in the Community
 - The distinction is more about “place” and less about the individual due to the transient nature of the vulnerable population.
 - For example, defining who a native South Side resident is can be challenging as very few are born and raised in the South Side community. It seems that the more defining

- mark is the “place” of the South Side rather than the people. Thus, the vulnerability of the place defines the community and not the people who represent the community.
- Thus, the challenge that exists is that of creating pathways for:
 - relational engagement
 - exposure to new opportunities
 - exercise of leadership
 - to serve and give back
 - homeownership
 - The constraints are:
 - Blight (lack of adequate housing, business, retail, amenities, etc.)
 - The stigma that goes along with vulnerable communities (unsafe, undesirable, temporary, last resort, etc.)
 - The disparity in education, employment, income, opportunities for housing, employment, etc.
 - The disparity in opportunities for upward mobility
 - Key Concepts:
 - The Role of *Pathways*
 - I observe that a distinctive characteristic of vulnerable communities is a lack of pathways, as in opportunities. Thus, in considering seeking the flourishing of vulnerable communities, building pathways is an essential investment.
 - Q: What are ways to create different pathways to promote the flourishing of vulnerable communities?
 - The Role of *Place*
 - What role does “place” have in the identity of individuals from vulnerable communities? Space defines the community; the people do not define the community.
 - What impact does blight (buildings, a lack of amenities, poor education, etc.) have in promoting healthy, holistic relationships?
 - Can you change the “place” and affect the people?

One-on-One Interviews Documentation

INTERVIEW #1

10.29.2021

The Big 3:

- 1) With what do you agree? Why?
- 2) With what do you disagree? Why?
- 3) What is missing?

Pathways

- Example of JK... Hannah House - T. - Jesus - CLDI - EB - RC - etc.

Place

- Impact "place" with the people/relationships in mind, especially for the retention of leadership.

Observations

- Toxic relationships are incredibly damaging and off-ramping the pathway to flourishing.
 - The need is to intentionally build meaningful relationships
 - Does this require relationship replacement (toxic relationships for healthy relationships)?
 - When done well, healthy bridges can be built such that individuals coming from vulnerable communities can invest back into their community (typically marked by toxicity).
- When you lose leaders (MM, T., JK) from the community, you lose a voice of connectivity.
- What are the marks of what has worked? (Examples: MB, T. in Binghampton, JK, DT, MS, etc.)
 - Having a healthy relationship with someone connected to resources at a time of crisis.
 - This is key... having a relational network such that support is there *at the time of crisis*.
 - The role of "place" is critical in relationship building.
 - A switch that gets flipped when they have a genuine spiritual experience.
 - A multitude of voices and relationships (not just one healthy relationship, but many healthy relationships).
 - A cultural connectedness.

→ i.e., The pimp speaking bluntly with T. in a way that he could not speak to her.

Key Principles:

- Principle: Build relationships for the sake of building relationships. Relationships are *not* a means to an end for better jobs, education, etc.
- Principle: As churches, nonprofits, and Christians, we must learn to value healthy relationships.
- Principle: We need to value people as people, not as projects.
- Principle: Healthy relationships that lead to flourishing are reciprocal, not transactional. Thus, there must be a sense of shared values.
- Principle: (From the community's perspective) It is a reciprocal relationship. We are not in a relationship with "Johnny" because we need something.
- Key: We need to identify the potential in folks to invest in (such as JK, MB, S., etc.).

Potential Pathways

- Questions to explore:
 - How do you measure if we are making progress in building pathways for relational capacity?
 - Is there a way to diagnose this?
 - Can you predict who will flourish and who is not based on what types of relationships people have?
 - What are the onramps for developing relationships?
 - How do we determine what programs work or don't work?
 - What provides a "pathway" to building these healthy relationships with individuals from vulnerable communities?
 - How do we help people and nonprofits value relationships as the "product" we offer the community?
 - This requires a paradigm shift. The focus is relationship building... everything else will flow from this.
 - The nonprofit world tends to pull people away from relationships in order "to do" things.
 - Nonprofits and churches need to spend resources on developing relationships.
- Develop a framework to assist nonprofits and churches in identifying what to look for in these relationships.
 - What worked with MB, JK, DT, etc.?
 - There is a sense of synergy that is required for reciprocal relationships to take place.

Follow-Up Considerations:

- How do you measure relationships? An assessment of sorts.
 - Reach out to Ken Sandy for some resources/thoughts.
 - Explore Robert Putman's work: *Our Kids & Bowling Alone*.
 - He speaks to the deterioration of relationships. A worthwhile read/consideration.
 - Explore works oriented toward building social capital
- Keith Philips (C1, C2, C3) - Fuller Seminary.
 - Reach out to get this diagram.
- Reach out to Jason Janz with CrossPurpose.
 - Allies (mentors)
 - Circles of Success
 - His value of "place" as an integral part of his work

INTERVIEW #2

11.1.2021

The Big 3:

- 1) With what do you agree? Why?
- 2) With what do you disagree? Why?
- 3) What is missing?

Notes:

- LONGING for God through discipleship:
 - Regarding discipleship, he said, "You have to be longing (which is really from God) because discipleship is God's involvement in our lives. Longing still for something better. Longing is one of the keys for God's success with us; when we really begin to hunger and thirst and come to God like a deer at a water brook."
- Why do some long for God and discipleship and others not?
 - "This is a question you really have to consider. Longing is the beginning of asking this question - *Why are some receptive to the gospel and discipleship and others not?* It is a God attribute more than a human attribute. But it must have some human attribute that God ignites.
 You can feel it and see it. The person who brought me into it was Henri Nouwen. He is such a brilliant guy. The way he spoke to me, he called me by name. Here I am, an ordinary speaker, and he calls me by name. He saw me and called me by name."

- "I now call this incarnational thinking, incarnation teaching. Wanting to know what you really want to know and longing to know it. And then, as you find it, you find gratitude."
- What is incarnational thinking and teaching?
 - "I am making the assumption that you are hearing the voice of God. That it is almost like God predestined you for that moment. Here I am, a 3rd dropout with 16 honorary doctorate degrees... White people is not afraid when they meet another white police officer if they haven't done anything. Black folks is afraid. Because of these things, God has made me a reconciler to people as I realized God had reconciled me to Himself as a 27-year-old man. The issue we face racially is simply and altogether is that we was all created in the image and likeness of God. White people believe in their own dignity, but not the dignity of others."
 - "It is coming to the end of what you know about what you know and seeking to express something from God. You are seeking to let God speak through you. It is that incarnation of God which comes from Galatians 2:20. That is the Spirit of God in its fullness. This is when all 7 or 8 or 9 attributes of God are made evident." People hear what it is they are longing for from God. The example is someone taking something from a sermon that resonated in your heart, though you never mentioned it in your sermon! This is the Spirit of God!"
- What does flourishing look like in vulnerable communities?
 - "We need a prototype, if we can get it, in every city. A group of people, a small group within a church, with as much as the Church and leadership as possible, committed to be a model of what it is you want to see and what it is you are extracting from of loving God. Love one another. You haven't got it until you can love another human being... This love becomes redemptive."
 - He spoke of the Bruderhof's as an example a few times in the conversation.
- What types of prototypes have worked?
 - All of these things: church plants, community development work, etc.
 - "It has to be a few people, 'where two or three gather together.'" It demands a gospel community as an expression of the church. Without this gospel community, you cannot do a redemptive work. In doing this work, we must be mindful of the "mixed multitudes," i.e., the minorities in the circles.
- What truths do you desire to pass along to future generations?
 - "To be at a place where we can *forgive each other* and say this out loud."
- Are we in a better place or worse place?

- "He is getting us there. We have to have faith that He will get us there. It is going to happen in spurts.
- How do we best **cultivate** this flourishing?
 - "I think we just have to keep going to Jesus. Jesus makes Himself pretty permanent - He is faithful and just. These are almost two of the same words, as though God is saying it two times so that we can know He means it. He is faithful and just; that He will forgive us our sin. That He will give us some constellation for us in our lives and encouragement that we are to love each other, for God is love."
 - "Living this Christian life, we really need the finality of God's love. 1 John 3 speaks of this - *beloved, now we are sons of God*. I wish I could share that loud!"
 - "Vera Mae is 98 or 99. I'm 91. Keep praying for us as we move toward the end.

Key Principles:

- Longing for God is what results in transformation
- Community is essential for these prototypes
- Church investment (of people and leadership) is key
- Love of God and love others

INTERVIEW #3

11.3.2021

The Big 3:

- 1) With what do you agree? Why?
- 2) With what do you disagree? Why?
- 3) What is missing?

Summary of the NPO:

A focus on vulnerable communities with a vision for flourishing (shalom). What is lacking are healthy, holistic relationships. For flourishing to occur, we must create pathways (connections) for this relationship entanglement and focus/investment in place (i.e., the neighborhood/parish).

Notes:

- Brief Summary of Trip (30 cities in 30 days)
 - Roller coaster of emotions, seeing both the good and bad.

- The journey was to explore the Holy Spirit through the polarization we see politically, spiritually, etc. Can the Church find a path of life and hope and a new story that can emerge these two worlds of polarity (an altogether new story)?
 - What kind of values, practices, and postures will the Church in the neighborhood have to take up to counter the brokenness and foster restoration?
 - What are the things that dismember the Body, and what are the practices that result in membership?
 - Themes of the not-so-good work:
 - An "us/them" mentality
 - Fear-based/scarcity-mindset
 - Gaining their formation from the dominant narratives (above ground - of this world; not the kingdom). This was their discipleship.
 - Themes of the good work:
 - A value to work out their differences - discerning together - above personal preferences
 - Leaning into "the way through"; leaning into the messy and broken
- Reflections of Pathways and Place
 - **Caution:** We envision the opposite of a vulnerable community as everyone else. The interviewee suggests that we need a 3rd way through.
 - If you don't live in a vulnerable community, that does not automatically mean that you live in a flourishing community as God intends.
 - The question is NOT, How can we help them become like us?
 - **We need a vision that does not promote the "dominant" narratives, a counter-narrative of sorts.** If we do this, we will have a new way (a third alternative) to seek flourishing, discipleship, etc.
 - How are we basing these dominant narratives to determine what flourishing looks like, etc.?
 - Unfortunately, the 'religious narratives' are just as distorted as the dominant narrative. Within this, we (as the Church) have also distorted what we refer to as a Kingdom narrative. Thus, we need a counter-narrative that is led, fueled, and driven by the Spirit.
 - POWER and FALSE RELIGION were the challenges Jesus opposed 2,000 years ago. The same is true today. *What is the Biblical picture of this vision (kingdom flourishing/shalom)?*
 - It demands a journey of repentance.
 - We need "shalom."
 - Shalom is referenced 550 times in Scripture
- "Above place"

- Since the beginning of human history, for people to thrive, they have had to learn how to live and work together toward a common good; learning how to share life and discern what things of their past to bring forward and what things to put to rest.
 - If you don't have this, you are on your way to the death of your community (neighborhood, parish, etc.).
 - *Above place* is the place in which we do life. It is the fundamental ecology of relationships.
 - **Definition:** It is essentially the idea that all these interdependent relationships that promote flourishing are unnecessary (because of wealth, mobility, virtual pathways, etc.). You live in such a way that you fail to see your need for people; real, tangible engagement with relationships. What is fundamental is the interrelationship with *place* (neighborhood/parish).
- Possible Prototypes:
- **The interviewee likes our work in Billings:** It is intersectional, spreading out among the community (every dimension of life and how it fits together in harmony).
 - Is there a way of beginning to surface new stories that reflect new visions of that third divine way through the polarity? What does a real flourishing neighborhood look like?
 - Example: Joplin and the Facebook group to foster and build a narrative and imagination of a new way of being together.
 - Is there a story-telling mechanism to celebrate and share what counts?
 - A podcast?

Key Principles:

- **Narrative.** What is the narrative we tell? What narrative does the Spirit long for us to live out?
- **Place** as the space to engage is interconnected, intersected relationships that lead to human flourishing.
- **Counter Narrative.** In divisive times in all realms (socially, politically, and religiously), we need to find a counter-narrative that creatively leads to flourishing.
- Don't assume wealthy neighborhoods are flourishing.

Appendix D—Milestone 4 Design Research Report

Prototype Summary and Findings

Prototype Description

A focus group of individuals from the targeted community participated in a four-week prototype that included weekly teaching, group discussion, and community gatherings over a provided meal. The selected topics addressed were defining leadership, encouraging healthy identity formation, the importance of an asset-based approach, and the value of work.

NPO Statement

Vulnerable communities struggle to flourish due to a lack of healthy, holistic relationships.

Research Question

What are the unique challenges and pathways to promoting leadership development in a vulnerable community? The two identified gaps were understanding how vulnerable communities self-identify and how best to translate leadership development to serve the target population.

Benchmarks

1. Did the focus group participants find the prototype valuable? If so, in what ways?
2. What were the participants' most significant takeaways from the experience? What did participants wish had been included that was not?
3. Would the participants recommend the cohort to others? Why or why not?

Focus Group

The eight participants varied in age (from 19 to 60+ years old), socioeconomic status, and ethnicity. All participants, except for one, shared a common denominator of coming from a vulnerable community. Many of the participants had a criminal background and a history of drug and alcohol addiction. Very few of the participants had any formal educational training post-high school. Every participant has demonstrated leadership in their sphere of influence.

Summary

Overall, I was very pleased with the prototype as it superseded my expectations. In response to my desired benchmarks, many participants were very outspoken regarding the benefit of the prototype and the value it provided them in both their sense of identity and the expression of leadership in their context. Participants greatly valued the *invitation* to be considered for the prototype, the *material* that was taught and discussed in the sessions, the *practical application* the curriculum content provided them (both personally as well as vocationally), the *community* that was created through regular meetings over a shared meal, and finally, the wisdom gleaned from *the shared perspectives of others* in the group context.

As to what could be improved, the participants expressed a desire to give each topic more time. A few of the participants also asked several times for additional resources to study on their own for

the various topics. Considering this request, I believe it would be beneficial to provide a resource for further study for the group participants. Regarding my role in facilitating the class, I underestimated the time involved in preparing the class to create the weekly PowerPoint, set up the room, provide the food and snacks, dismiss the group, clean up, and then write my follow-up observations after each session. Finally, the participants expressed several times that they wished the prototype was longer than four weeks and were eager to participate in the fully developed Leadership Development Cohort once it is finished.

Overall, I discovered that individuals from my community are hungry for personal and leadership growth opportunities and have many untapped talents, skills, gifts, and abilities to be deployed for the common good.

Documentation

*Refer to the Appendix for documents used for the prototype.

Background Research Essay on the Emerging Solution

THE NEED

At the beginning of the semester, I identified two gaps for additional research concerning my prototype, a leadership development curriculum designed to serve vulnerable communities. The gaps were to:

1. better understand how vulnerable communities self-identify and what they perceive to be their strengths and weaknesses; and,
2. determine how to best translate and execute leadership development within a vulnerable community.

GAP #1 - BETTER UNDERSTANDING VULNERABLE COMMUNITIES

A central theme revealed in my research was the concept of *identity* as it relates to vulnerable communities. In one study on the moral impact of poverty on individuals, Hennie Lötter writes, *"It is shown how devastating these effects of poverty can be for individual human beings and why poverty is such an affront to a person's dignity"* (italics in original).¹⁸⁵ Poverty defaces an individual's value and worth, contrary to the belief that people have been made with *imago Dei*. The temptation exists for those not living in poverty to have a diminished view of the poor. Brian Fikkert, a professor and founder of the Chalmers Center for Economic Development at Covenant College, writes, "For a Christian understanding of poverty, we must remember that the poor are people with names, people to whom God has given gifts and people with whom and among whom God works - before we even know they exist."¹⁸⁶ Failing to combat these misconceptions leads to what author Pragya Agarwal calls biases. She states we

need to consciously take the time to counteract these stereotypes and the environmental messages that we absorb. We need time, intention and adequate cognitive capacity and resources to be aware of the activation of stereotypes and then to significantly reduce the application of any stereotypical beliefs on others around us.¹⁸⁷

¹⁸⁵ Lötter, "The Moral Challenge of Poverty's Impact on Individuals," 261.

¹⁸⁶ Winter et al., *Perspectives on the World Christian Movement*, 607.

¹⁸⁷ Agarwal, Sway, 148.

Coinciding with these observations, in my experience of living and working in low-income communities, poor identity formation has adverse effects. The implications of this have been two-fold: the perception of those outside the community and the self-identity of those inside the community. Whereas Fikkert challenges one's perception of the poor, Edwin Friedman calls for individuals to combat the identity crisis by becoming self-differentiated leaders. According to Friedman, these are individuals who

must be able to separate themselves from the emotional processes that surround them before they can even begin to see (or hear) things differently. Without this understanding, it becomes impossible to realize how our learning can prevent us from learning more.¹⁸⁸

Friedman's thesis for his book is based on the conviction that we live in a chronically anxious time that ultimately leads to our demise and lack of clear identity.¹⁸⁹ This is true for American society, but it is also evident among impoverished communities. Friedman states that self-differentiated leaders have the capacity to

separate oneself from the surrounding emotional process... obtain clarity about one's principles and vision... [demonstrate a] willingness to be exposed and to be vulnerable... [model] perseverance in the face of inertial resistance... and [have] self-regulation in the face of reactive sabotage.¹⁹⁰

Many factors lead individuals to experience poverty, but I would be amiss if I failed to address the impact of trauma on one's identity and the potential for self-differentiation. Bessel van der Kolk is a psychiatrist, author, and researcher who has devoted most of his working life to understanding the effects of trauma. According to van der Kolk, trauma is everywhere. He writes, "One does not have to be a combat soldier, or visit a refugee camp in Syria or the Congo to encounter trauma. Trauma happens to us, our friends, our families, and our neighbors," and affects everyone exposed to it.¹⁹¹ I find that trauma is, in fact, everywhere, and it is a near-daily encounter in relationships within our low-income community.

Adverse Childhood Experiences is a tool developed for understanding the impact of trauma, and many in my community regularly score high on this assessment.¹⁹² However, given the many complexities and hardships caused by trauma, according to van der Kolk, with the proper support and help, there is hope. He writes,

¹⁸⁸ Friedman, Treadwell, and Beal, *A Failure of Nerve*, 35.

¹⁸⁹ Friedman, Treadwell, and Beal, 59.

¹⁹⁰ Friedman, Treadwell, and Beal, 96-97.

¹⁹¹ Kolk, *The Body Keeps the Score*, 1.

¹⁹² "Adverse Childhood Experiences (ACEs)."

This doesn't mean, however, that our maps can't be modified by experience. A deep love relationship, particularly during adolescence, when the brain once again goes through a period of exponential change, truly can transform us. So can the birth of a child, as our babies often teach us how to love. Adults who were abused or neglected as children can still learn the beauty of intimacy and mutual trust or have a deep spiritual experience that opens them to a larger universe."¹⁹³

I find encouragement in the trauma research of van der Kolk. Yet, I also understand that the information I have covered is merely the tip of the iceberg. A more comprehensive understanding of trauma will be necessary to promote healthy identity formation within vulnerable communities.

An outsider's negative stereotypes of a poor community is equally damaging to vulnerable communities. This cynical perception is true of my target neighborhood, the South Side. Divided from downtown by railroad tracks, it is often considered "the wrong side of the tracks." Characterized by low homeowner rates, dilapidated housing, a high concentration of felons, greater racial diversity, and dense poverty, the South Side is viewed through a lens of deficit, focusing more on what is lacking than what value constitutes the community. In addressing these biases, Agarwal hopes these will be overcome when she writes,

Understanding more about unconscious bias is not going to magically fix all the injustices in the world. But, if we start becoming more aware of our unconscious bias and what triggers when we are most vulnerable to it, we will become more attuned to the consequences of externalising our unconscious biases in the form of behavioral outcomes.¹⁹⁴

Trabian Shorters, a successful African American author and entrepreneur raised in a low-income neighborhood, coined the term *asset framing*. This framework challenges the negative perception society often holds toward marginalized people. To understand asset framing, we first need to understand its opposite, deficit framing. Podcaster Krista Tippett said when interviewing Shorters, "We have a habit of seeing problems and defining people in need in terms of their problems."¹⁹⁵ Whether intentional or not, Shorters claims that "deficit framing has unintended consequences."¹⁹⁶ Asset framing approaches people not from a mindset of what is lacking, but rather, from a perspective of considering what value, aspirations, and contributions an individual provides the greater society. In the podcast with Tippett, Shorters states two essential rules in asset framing:

¹⁹³ Kolk, *The Body Keeps the Score*, 131.

¹⁹⁴ Agarwal, *Sway*, 408.

¹⁹⁵ Tippett, "Trabian Shorters – A Cognitive Skill to Magnify Humanity."

¹⁹⁶ Tippett.

- Rule #1: What you think about people truly matters. Do you view individuals from a place of valuing their aspirations and what they contribute, or from a place of deficit?
- Rule #2: We must consider what prevents people from their aspirations and contributions. It is neither affirming nor helpful to ignore their challenges.¹⁹⁷

The concept of asset framing has been essential to comprehending my vulnerable community. A video series by Fikkert on poverty alleviation was helpful in further demonstrating the importance of affirming the assets of vulnerable communities. He says, "We are created with *imago Dei*; thus, we all have something of significance to offer the world."¹⁹⁸ The poor have inherent dignity, worth, and something of value to add. This message has also been demonstrated faithfully for decades by John Perkins, Robert Lupton, Wayne Gordon, and many others. According to Fikkert, individuals from vulnerable communities need to engage in the process of identity formation to *own* their pathways to success. Similarly, Perkins often quotes an old Chinese poem in his writings and presentations. It says,

Go to the people
Live among them
Learn from them
Love them
Start with what they know
Build on what they have:
But of the best leaders
When their task is done,
The people will remark
'We have done it ourselves.'¹⁹⁹

For Fikkert, asking questions that reveal the value and dignity of vulnerable people is poverty alleviation. Such questions are, "*What gifts and abilities has God given you? In light of [these gifts], what dreams and ambitions do you have? And what prevents you from pursuing these dreams?*"²⁰⁰ Circling back to Lötter, a proper sense of identity formation is critical to best understand and engage vulnerable communities. Our perception will drive our understanding. Thus, we must ask:

Why do we not treat poor people as *human beings*, or as *fellow citizens*, whom we publicly avow to be our *moral equals*, who should not be allowed to suffer in these

¹⁹⁷ Tippet.

¹⁹⁸ "Unit 4."

¹⁹⁹ Perkins, *Restoring At-Risk Communities*, 18.

²⁰⁰ "Unit 4."

ways? Why do so many of us not treat them as fellow humans created in God's image, as neighbors who need our love, care, and respect? (italics in original)²⁰¹

As I continue to engage my community meaningfully with a vision for leadership development, I will keep this framework of understanding and questions close at hand. And in the words of Perkins, we "must commit to believe that the leaders are already in our communities."²⁰²

GAP #2 - LEADERSHIP DEVELOPMENT WITHIN A VULNERABLE COMMUNITY

Francis Amagoh's article, "Leadership Development and Leadership Effectiveness," addressed the gap in how best to translate leadership development in a vulnerable community. The article highlighted leadership initiatives and defined leadership development as "critical in seeing direction, creating alignment, and nurturing commitment in groups of people."²⁰³ Amagoh provides three key components he believes necessary for successful leadership development. The first concept Amagoh calls self-efficacy, "the extent to which a person believes he can perform well in a specific domain."²⁰⁴ I see the direct similarities to Friedman's self-differentiated leader. Secondly, the provision of avenues to motivate others, and the third concept, acquiring specific leadership skills, is significant for my NPO. Leadership skills are

skills that leaders use in their interactions with followers. They include oral and written presentation, conducting group meetings, interviewing, giving feedback, etc. Improving leadership skills tend to increase the effectiveness of the interpersonal processes between leaders and followers and consequently increases followers' motivation.²⁰⁵

While leading my prototype, I observed a longing to gain applicable leadership skills among the focus group. Additionally, participants expressed a desire for reading materials and tools to grow as leaders in their homes and other places of influence. Likewise, Peter Northouse's book, *Leadership: Theory & Practice*, affirms this leadership framework in the Skills Approach. This approach gives strong consideration to technical, human, and conceptual skills. Northouse writes,

At the heart of the model are three competencies: *problem solving skills*, *social judgment skills*, and *knowledge*. These three competencies are the central determinants of effective problem solving and performance, although individual

²⁰¹ Lötter, "The Moral Challenge of Poverty's Impact on Individuals," 280.

²⁰² Perkins, *Restoring At-Risk Communities*, 182.

²⁰³ Amagoh, "Leadership Development and Leadership Effectiveness," 989.

²⁰⁴ Amagoh, 991-92.

²⁰⁵ Amagoh, 991.

attributes, career experiences, and environmental influences all have impacts on leader competencies. (*italics in original*)²⁰⁶

Amagoh surveyed leadership development approaches informative to the design of my leadership development curriculum. Following are a few key insights.

Integrated-Solution Approach

I found the eight steps of the *integrated-solution approach* helpful as I contextualize a leadership development curriculum for my vulnerable community. The eight steps are:

1. develop a comprehensive strategy for integrated leadership development;
2. connect leadership development to the organization's environmental challenges;
3. use the leadership story to set the context for development;
4. balance global enterprise-wide needs with local individual needs;
5. employ emergent design and implementations;
6. ensure that development options fit the culture;
7. focus on critical moments of the leadership lifecycle; and
8. apply a blended methodology.²⁰⁷

Experienced-Based Approach

This approach's three primary focal points include preparing, developing, and preserving leadership skills for the target population. It "aims to equip employees to continuously tap into their experience for insight into what it takes to lead, what it takes to grow as a leader, and what it takes to develop as an effective leader."²⁰⁸ This hands-on approach serves as a practical methodology for deploying newly gained leadership skills in any context, whether at home, work, or in the community. Additionally, this approach is similar to Northouse's Situational Approach. Designed for practitioners, it involves delegation with a supportive coaching network.²⁰⁹

Formal Mentoring

Mentoring, an equally important concept for leadership development, is a "developmental relationship between a more experienced or skilled mentor and a less experienced or skilled protégé, whereby both mentor and protégé benefit from the relationship."²¹⁰ CrossPurpose in

²⁰⁶ Northouse, *Leadership*, 69.

²⁰⁷ Amagoh, "Leadership Development and Leadership Effectiveness," 991-92.

²⁰⁸ Amagoh, 992.

²⁰⁹ Northouse, *Leadership*, 114.

²¹⁰ Amagoh, "Leadership Development and Leadership Effectiveness," 992.

Denver has an exceptional career development program. They utilize a mentoring avenue called the "Ally Program," a mutually beneficial mentoring relationship as part of their formal training. In their experience, this relational engagement to equip low-income persons has been vital.²¹¹ Another example of a leadership model involving mentoring is Eve Poole's concept of "apprenticing," a difficult, humbling, challenging process that takes years to develop.²¹² In his book *Bowling Alone*, Robert Putnam also places a high value on mentoring, especially in low-income communities. He writes,

Indeed, the decline in neighborhood social capital - community monitoring, socializing, mentoring, and organizing - is one important feature of the inner-city crisis, in addition to purely economic factors. Many students of urban life have commented on the flight of jobs and middle-class families from American cities. Their departure represents a drain on both human and financing capital, and, by extension, social capital."²¹³

Regardless of the approach, Amagoh advocates healthy leadership development must include a mixture of "personal growth, conceptual understanding, feedback, and skill building."²¹⁴ Amagoh further communicates that this process

should not be limited to leadership training, formal instructions on professional skill, performance in developmental job functions, and participation in self-developmental programs. To be truly effective, leadership development must include a global perspective on how the dynamics of world events impact organizational effectiveness. Systematically driven leadership development initiatives usually lead to enhanced leadership capabilities and organizational performances.²¹⁵

These research findings will be pertinent as I continue to develop the leadership curriculum. While there will be some differences in the approach to teaching the lessons to a vulnerable community, I am confident many of the principles can be adapted and will further enrich the development process.

²¹¹ "CrossPurpose."

²¹² Poole, *Leadersmithing*, 66.

²¹³ Putnam, *Bowling Alone*, 312.

²¹⁴ Amagoh, "Leadership Development and Leadership Effectiveness," 993.

²¹⁵ Amagoh, 997.

CONCLUSION

Leadership development is critical for the flourishing of vulnerable communities. Based on the research, a key focal point going forward will be to view individuals through an asset lens and focus on enriching their self-identity. Additionally, through intentional and meaningful engagement, the task will be to provide individuals with the proper skill training, coaching, mentoring, and authentic experiences to exercise and develop their leadership skills and experience.

Most Viable Prototype

Upon the conclusion of my prototype, the MVP is the curriculum designed for the holistic development of leaders from a vulnerable community. The experience affirmed that this kind of cohort is both a desire and need of the community. Two notable quotes from the written evaluations regarding the unique challenges of promoting leadership development give further evidence to this claim (see Appendix E for a compilation of the written evaluations):

- "Finding a good leader with the time and willingness to teach the community."
- "Cultivating takes time, which means nothing will change overnight. Also, some of the best leaders will come from inside the vulnerable community."

Going forward, I will begin to craft a six-month Leadership Development Cohort (LDC) to address my NPO. Considering the prototype and the feedback from the focus group, I have greater clarity for the design of the LDC for the greatest impact. Following are a few key observations I will consider:

- Ensure the LDC is long enough to cultivate group dynamics and provide the adequate time and space to ensure the learning, practice, and evaluation of leadership practices.
- Provide hands-on application of the leadership tools taught in the cohort. One group participant made an excellent suggestion that I will likely include. It was the following four-week cycle: week 1 - overview of the leadership topic; week 2 - a more comprehensive teaching of the topic with case studies; week 3 - provide an opportunity for the group to practice the principles through a variety of different approaches, such as role-playing, skits, lobbying the City Council, etc.; and finally, week 4 - to facilitate a conversation about the lessons learned through teaching and practice, as well as the implications for each person going forward.

The primary takeaways are two-fold. One, the vision for the LDC is an expressed need and desire of the community. And two, in creating the curriculum, I need to deploy a more Socratic method that will lead participants to self-discovery in their development as a leader.

Prototype Overview Appendix

DATES

- March 20, 2022
- March 27, 2022
- April 3, 2022
- April 10, 2022

SCHEDULE:

- 5:30-6 pm - Welcome, Meal & Icebreaker
- 6-6:10 pm - Looking Back (what did we learn) + Leadership Question
- 6:10-6:45 pm - Lesson
- 6:45-7 pm - Group Feedback

FOCUS GROUP

- Female Participant
- Female Participant
- Female Participant
- Female Participant
- Male Participant
- Male Participant
- Male Participant
- Male Participant

CURRICULUM OVERVIEW

- Week 1 - Defining Leadership
- Week 2 - Building the Framework: Imago Dei
- Week 3 - Building the Framework: Oaks of Righteousness
- Week 4 - Made to Cultivate

A JESUIT PRACTICE OF ENGAGEMENT

- Built into the framework of the lessons is a Jesuit practice of engagement:
- Looking Back - What did we learn?
- Middle - Where are we at?
- Looking Forward - Where are we going?²¹⁶

²¹⁶ Credit to Dr. Diane Zemke for sharing this practice of engagement.

Prototype Curriculum Appendix

The following four lessons were developed for the prototype curriculum:

Lesson #1: Defining Leadership

Introduction: Casting Vision for the Group

- This Focus Group is part of a 4-week prototype to provide feedback and input as I plan to develop a more robust Leadership Development Cohort (LDC) in the year to follow. The vision of the LDC is that it will provide a pathway to holistically invest in South Side residents through rhythms of teaching, discussion, community, and celebrations. It is anticipated participants will grow in their personal development through various discussions and assessments, broaden their relational network through community building and mentoring, and provide applicable leadership skills for their place of engagement.

Give Thanks, Eat & Icebreaker

- *What would you tell yourself if you could go back in time 10 years ago?*

Leadership Prompter Questions (Affinity Map/Game)

- *When you hear the word leadership, what comes to mind?*
- *Think of a good leader in your life. What are their defining practices or characteristics?*
- *Now think of a poor example of leadership. What were their defining characteristics?*

Learning Objectives

- Define *leadership*
- Provide a high-level overview of leadership
- Set the stage: Oaks of Righteousness

Lesson

Two Key Concepts:

- A Definition of Leadership
 - o Leadership is laying the foundation and building for the flourishing of present and future generations.
- The Work of Leadership

- The work of leadership is to equip and inspire others to understand their true identity and engage in the meaningful work they were created to do for the common good.
- Discussion: *How do these concepts compare to your thoughts and goals of leadership?*

Keys of Leadership (*a few key concepts for you to consider*)

- Leaders are set apart (i.e., *differentiated*)
 - “the capacity to separate oneself from the surrounding emotional processes;
 - the capacity to obtain clarity about one’s principles and vision;
 - the willingness to be exposed and to be vulnerable;
 - persistence in the face of inertial resistance; and,
 - self-regulation in the face of reactive sabotage.”²¹⁷
- Leaders have a strong sense of calling (cf. Ephesians 4:11-13)
 - **Example from 1 Samuel 3**
 - On four different occasions, the Lord called young Samuel (v. 4, 6, 8, and 10).
 - Yet, Samuel did not yet know the Lord. Even Eli, the priest, failed to make the connection until the third time that it was the Lord calling Samuel.
 - Samuel grew, and the Lord was with him (v. 19).
 - "The Lord continued to appear in Shiloh, because there He revealed Himself to Samuel by His word." (v. 21)
 - This was a time when the word of the Lord was **rare** and prophecies were not widespread (vs. 1).

²¹⁷ Edwin H. Friedman, 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), 96-97.

- Take-Away Thoughts:
 - Just as Samuel and his mother Hannah before him, we are to make ourselves available to the Lord.
 - The Lord calls leaders to Himself.
 - Leaders humbly and obediently respond in faith and trust.
 - Leaders are used of the Lord to effect His change in the people and environment around them for His kingdom purposes.
- Viewing leadership as *influence* (not position or title)
 - *Can one be a leader without having a title?*
 - *Can a person be appointed a leader without being a true leader?*
- Leaders have an orientation toward the now and not yet.
 - “Leaders are fascinated by the future. You are a leader if and only if, you are restless for change, impatient for progress and deeply dissatisfied with status quo. Because in your head, you can see a better future. The friction between ‘what is’ and ‘what could be’ burns you, stirs you up, propels you. This is leadership.” (Marcus Buckingham)
- While future-oriented, leadership is also engaged and present.
 - The importance of the presence of leadership. When Joshua and the remaining elders died, Israel no longer knew the Lord and forsook the God who had saved them. “The people served the Lord all the days of Joshua, and all the days of the elders who survived Joshua, who had seen all the great work of the Lord which He had done for Israel. All that generation also were gathered to their fathers; ***and there arose another generation after them who did not know the Lord, nor yet the work which He had done for Israel.*** Then the sons of Israel did evil in the sight of the Lord and served the Baals, and they forsook the Lord, the God of their fathers, who had brought them out of the land of Egypt, and followed other gods from among the gods of the peoples who were around them, and bowed themselves down to them; thus they provoked the Lord to anger.” (Judges 2:7, 10-12 NASB1995)

Take-Home:

- *In what ways have you experienced good (or bad) leadership?*
- *How have you stepped into roles of leadership?*
- *What are the key leadership concepts you have identified?*

Looking ahead to where we will go.

- Next week we will talk about identity and a concept known as *imago Dei*.

Wrap-Up

- Evaluative questions:
 - *What did you enjoy?*
 - *What would you change?*
 - *What would you add?*

Lesson #2: Building the Framework: Imago Dei

Looking Back

- As you reflect on last week's discussion, what stayed with you as you think about *leadership*?

Leadership Prompter Questions (Affinity Map/Game)

- *Is leadership learned or something you are born with?*
- *What impact does IDENTITY have in your life and the lives of those around you?*

Learning Objectives

- Reconsider how we view ourselves and others.
- The challenge of our broken identity.
- Hope for restoration.

Lesson

The Phoropter

- An instrument used to test individual lenses of each eye, thereby allowing the doctor the ability to correct such vision problems as nearsightedness, farsightedness, etc. For this leadership cohort, the “lens” of *imago Dei* is essential to understand identity in ourselves and others fully.

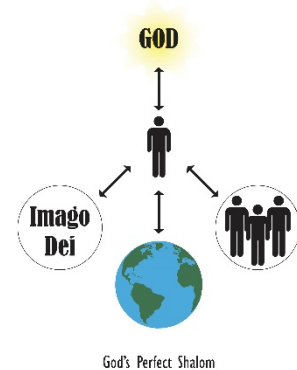


Imago Dei

- For this cohort, I will refer to the theological term *Imago Dei*. The Bible teaches us that God is a perfectly loving God, and as the Creator of all things, He made people very distinct from all other creations. Genesis 1:27 says, “God created man in His own image, in the image of God He created him; male and female He created them”²¹⁸
- By God’s perfect design, we have been made to be in relationship with God, ourselves, one another, and His creation to experience human flourishing.

The Challenge of Identity

- But there is a problem, a problem that goes back to Genesis 3 as Adam and Eve failed to obey God. As a result, no longer could Adam and Eve dwell in the garden with God, for they had rebelled against Him and distorted their *Imago Dei*. Their once harmonious relationships were now broken, and the sense of identity God intended was lost.



The Hope for Restoration

- In the darkest hour the world had ever known, God offered a promise of hope for a Savior to come and eradicate the sting of death – “And I will put enmity between you and the woman, and between your offspring and hers; He will crush your head, and you will strike His heel” (Genesis 3:15, NIV).
- God also provides a tangible picture of grace by providing them an adequate covering of their nakedness before sending them outside the garden.

²¹⁸ New American Standard Bible: 1995 Update.

- The metanarrative of Genesis through Revelation is God's restoration of human beings in their relationship with God, self, one another, and creation.

To Be Truly Human

- "More fundamentally, Genesis deals with the essence of what it means to be human beings created as the image of God. Who are we? Why are we? What are we to do? Failure to appreciate God's purpose for humanity has resulted in chaotic, purposeless thought and action. Ultimately, life without true knowledge of human nature as the image of God and human function as stewards of God's creation is life without a sense of meaning. When one lives out life in light of Genesis, life is seen as being in touch and in tune with the God of the universe. God's rule becomes a reality as human beings conform to His goals for His creation. Genesis outlines the Creator's intentions."²¹⁹

Understand This:

- To be an effective leader and the best version of yourself, you must deeply understand and embrace your imago Dei. The Lord has created you uniquely, for a purpose, and with intrinsic value and worth. As a leader, you are to grow in this understanding of *whom* God has made you be, *His call* in your life as a leader, specifically to *empower others* to understand their imago Dei.

Take-Home

- Journal your "leadership" experience:
 - o *Have you ever considered your "imago Dei"?*
 - o *If you were to embrace your imago Dei, in which ways would it shape your sense of identity and understanding of leadership?*

Looking Ahead

- We will explore what impact it would have in the lives of others if we viewed them through the lens of imago Dei.

Wrap-Up

- Evaluative questions:

²¹⁹ Dockery, *Holman Concise Bible Commentary*, 20.

- *What did you enjoy?*
- *What would you change?*
- *What would you add?*

Lesson #3: Building the Framework: Oaks of Righteousness

Looking Back

- *As you think about our conversation and your journal reflections on imago Dei, in what ways did that framework resonate with your heart?*

Leadership Prompter Question (Drawing Game)

- Think about the following question: *What do you understand to be the role and responsibilities of a leader?* **Draw** on a blank sheet of paper your response to this question.

Lesson Objectives

- Using the Bible, we will explore the impact of seeing value and potential in others.

Lesson

Isaiah 61 (*Provide Printout)

- Context: The prophet Isaiah has warned the people of God of challenges to come their way. Yet, He also provides hope for His plan of restoration.
- Look at this passage of Scripture from Isaiah 61:1-4, foretelling of a future Messiah. *What strikes you as important in this Scripture?*

1The Spirit of the Sovereign Lord is on me,
 because the Lord has anointed me
 to proclaim good news to the poor.
 He has sent me to bind up the brokenhearted,
 to proclaim freedom for the captives
 and release from darkness for the prisoners,
 2to proclaim the year of the Lord's favor
 and the day of vengeance of our God,

to comfort all who mourn,
 3and provide for those who grieve in Zion—
 to bestow on them a crown of beauty
 instead of ashes, the oil of joy
 instead of mourning, and a garment of praise
 instead of a spirit of despair.
 They will be called oaks of righteousness,
 a planting of the Lord for the display of his splendor.
 4They will rebuild the ancient ruins
 and restore the places long devastated;
 they will renew the ruined cities
 that have been devastated for generations.²²⁰

- *Who is the “they” referred to in verses 3-4? And what do they do?*
 - They are oaks of righteousness, designed by God to display his glory.
 - They will rebuild, renew, and restore civilization.
 - They are the poor, the brokenhearted, the captives, those who mourn, grieve, and live in despair (vv. 1-2).

Deficit vs. Asset

- *Do we approach vulnerable people from a place of deficit (as in what they lack) or a place of value?*

**Understanding “vulnerable” to mean those individuals with limited or fewer resources leading to a place of flourishing.*

²²⁰ Holy Bible: The New International Version.

- The poor need to be reminded of their intrinsic value and worth and be provided opportunities to use their gifts and grow their capabilities.
- “While our society marginalizes the poor, Jesus brings them to center stage and says, ‘My plan of renewal is built around you using the gifts and abilities I have given you’” (Nathan Cook).

Oak Trees and Acorns

- Nobody thinks much about an acorn other than its squirrel food. But a single acorn has the potential to create an entire life-supporting ecosystem. An acorn grows into an oak tree that will live 150-300 years. That oak tree will produce 10,000,000 acorns throughout its life. Some will be eaten as a food source; some will decompose and enrich the soil; some will grow into more oak trees. Of these, only one in 10,000 acorns grows into a tree, which will produce a large forest that converts CO₂ to oxygen, sustaining human life. There is enormous potential for life in every acorn.
- *When we look at vulnerable communities, do we see acorns as in squirrel food, or do we see acorns as oaks of righteousness that bring life to the world?*
 - This is how Jesus views the potential of the vulnerable. He uses them to build His kingdom.

Key Points to Glean

- Leadership is about:
 - *Understanding our identity (imago Dei) and call as we work toward the common good of others.*
 - *Not seeing people as deficient but through the lens of imago Dei; people with gifts, talents, and abilities.*
 - *Equipping others to see and call forth the potential they have been given for the common good.*²²¹

Take-Home

- Journal your “leadership” experience:
-

²²¹ Credit for this lesson is given to Nathan Cook, a practioner, author, and consultant in Memphis, TN.

- *As you think about the acorn illustration and consider the lessons from Isaiah 61, in what ways do you have a proper perspective to see the gifts, talents, and abilities in others? In what ways will you think differently going forward?*
- *What challenged or encouraged your thinking most in regarding to thinking about people from a place of being an asset (having something to offer) as opposed to being a deficit (and what they lack)?*

Looking Ahead

- Next week will look at the tasks leaders are called to do – cultivate!

Wrap-Up

- Evaluative questions:
 - *What did you enjoy?*
 - *What would you change?*
 - *What would you add?*

Lessons #4: Made to Cultivate

Looking Back

- *What impacted you as you think back to last week's lesson, Oaks of Righteousness?*

Leadership Prompter (Finish the Statement)

- State your position. Consider the following and finish the following: ***I believe race, gender, or age (do or do not) impact leadership potential or ability.*** Explain.

Lesson Objectives

- We were made to **multiply, cultivate, and steward** for the common good.
- There is a distinction between self-promoting leadership and leadership that is for the common good.

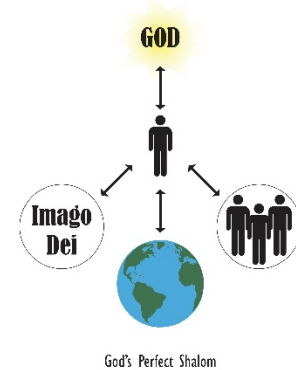
Lesson

Setting the Stage:

- Before the Fall, Adam and Eve experienced a perfect relationship with God, self, one another, and His creation in the Garden of Eden. This concept is known as “shalom,” meaning things are as they were intended to be. Timothy Keller describes shalom in this way:

*God created all things to be in a beautiful, harmonious, interdependent, knitted, webbed relationship to one another...[to form] a tapestry.*²²²

- In the darkest hour of the known world, when Adam and Eve first disobeyed God, He provided hope and a promise of restoration for all humanity (cf. Gen. 3:15). Shalom can be experienced through God. It is with this hope that out of chaos, order and shalom may be experienced. Timothy Keller goes on to describe shalom:



*It means complete reconciliation, a state of the fullest flourishing in every dimension – physical, emotional, social and spiritual – because all relationships are right, perfect, and filled with joy.*²²³

- With this framework in mind, let me direct our attention to Genesis 1:27-28.

Called to Multiply, Cultivate, and Steward!

- Genesis 1:27-28:

So God created mankind in his own image, in the image of God he created them; male and female he created them. God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.”²²⁴

- Q: *As we think about God’s intention for humans, work, and creation, what can we learn from this passage?*

²²² Keller, *Generous Justice*, 173–74.

²²³ Keller, 173–74.

²²⁴ *Holy Bible: The New International Version*.

Multiply: Be fruitful, multiply, and fill the earth

- For this lesson, it is only important to understand the call to multiply is twofold.
 - One, the clear understanding of “multiply” is to have children!
 - From Genesis 2, we learn of the distinction between the man and woman and the institution of marriage. Marriage was God’s design for the good of humanity such that together Adam and Eve would live, work, and enjoy as they cultivated the garden in which God placed them. So is this true for us today; marriage is, in fact, a blessing and a relationship in which husband and wife are given to one another as they seek first His Kingdom in the world. As such, part of God’s design is that husbands and wives also procreate to multiply and fill the earth. Just as marriage is a blessing, so are children a blessing and part of God’s call to Christ-followers to cultivate *shalom* in this world.
 - Two, we are to be a people who multiply in other ways, such as investing in others (cf. Matthew 28:18-20) and doing the works He has set before us (cf. Ephesians 2:10). And as we remain faithful to Him, He will multiply His work through us (cf. John 15:5-8, Matthew 13:23).

Cultivate: Subdue the earth

- To cultivate:
 - The translation of the Hebrew word *subdue*, *kabash*, means to subject or force. While this term at first glance may seem harsh, when understood through a kingdom lens, it is ultimately done to cultivate life.
- Before the Fall:
 - Adam and Eve were called to cultivate God’s goodness in the Garden.
- After the Fall:
 - The call to Adam and Eve was the same, though it was now done with greater difficulty.
 - The “Lord God sent him [Adam] out of the garden of Eden, to cultivate the ground from which he was taken” (Genesis 3:23, NASB).

- As an example of cultivation:
 - In the gospel of John (chapter 15), Scripture provides a picture of how God continues to cultivate fruitfulness in our lives. Referencing the vine and the vinedresser, Jesus teaches that God prunes us in such a way that He takes away the branches that do not bear fruit so that we will bear more fruit, showing ourselves to be His disciples. In a sense, He is putting a *kabash* to that which leads to death so that we may truly experience life in Him. As the Lord in His great grace continues to cultivate fruitfulness in our lives, so are we called by Him to cultivate the world in which we reside as we actively engage to put a *kabash* to that which leads to death (in our own lives and the world around us) so that true life, ultimately found in Him, may abound. To live out our true identity, we are to cultivate His goodness in the world about us.

Steward: Rule over His creation

- Finally, we are called to rule (*radah*), which is to have dominion or rule. There are two kinds of rule: a self-serving rule or a rule that is other-serving.
 - A domineering and self-centered rule that does not promote shalom or the common good.
 - An example of poor rulership from Ezekiel 34 is when God corrects the religious leaders of Israel, “*Woe, shepherds of Israel who have been feeding themselves! Should not the shepherds feed the flock? You eat the fat and clothe yourselves with the wool, you slaughter the fat sheep without feeding the sick. Those who are sickly you have not strengthened, the diseased you have not healed, the broken you have not bound up, the scattered you have not brought back, nor have you sought for the lost; but with force and with severity you have dominated them*” (vv. 2-4, NASB).
 - A rule concerned with others is poured out for the good of others and the common good.
 - Psalm 72:8 says, “*May he also rule [*radah*] from sea to sea and from the river to the ends of the earth.*” As to what this looks like, we read on in verses 12-14, which says, “*For he will deliver the needy when he cries for help, the afflicted also, and him who has no helper. He will have compassion on the poor and needy, and the lives of the needy he will save. He will rescue their life from oppression and violence, and their blood will be precious in his sight*” (NASB).

- Ultimately, rule that promotes shalom is about stewardship: *we are owners of nothing and mere managers of what has been entrusted to us.*
 - Psalm 24:1 says, “The earth is the Lord’s, and all that it contains, the world, and those who dwell in it” (NASB).

Our Call

- Our call is to engage the world to **multiply, cultivate** the common good, and lead as **stewards** to promote His perfect *shalom* for human flourishing.

Take-Home

- Journal your “leadership” experience:
 - *As you think about the invitation to cultivate good in the world, what do you envision?*
 - *In what ways does this shape and inform understanding of leadership for the good of others?*
 - *What strengths and abilities has God given you to use well?*

Looking Ahead

- I will be setting up a meeting with you to hear how this LDC can be improved.

Wrap-Up

- Evaluative questions:
 - *What did you enjoy?*
 - *What would you change?*
 - *What would you add?*

Focus Group Roster Appendix

				Attendance			
<u>M/F</u>	<u>First</u>	<u>Last</u>	<u>Y/N</u>	<u>20-Mar</u>	<u>27-Mar</u>	<u>3-Apr</u>	<u>10-Apr</u>
F			Y	✓	✓	✓	✓
F			✓		✓	✓	
F			Y	✓	✓	✓	✓
F			Y	✓	✓	✓	✓
M			Y	✓	✓	✓	✓
M			Y		✓	✓	
M			Y	✓	✓	✓	✓
M			Y	✓	✓		✓

Prototype Evaluation Questions Appendix

Likert Scale

(1 Strongly Disagree; 2 Disagree; 3 Neutral, 4 Agree, 5 Strongly Agree)

1. Did you gain a better understanding of leadership? Circle One: 1...2...3...4...5
2. Did you find the prototype valuable? Circle One: 1...2...3...4...5
3. Would you recommend the leadership cohort to others? Circle One: 1...2...3...4...5
4. Do you believe additional leadership cohorts would be beneficial for you? Circle One: 1...2...3...4...5
5. Did you experience a sense of community and accomplishment? Circle One: 1...2...3...4...5

Written Evaluation

1. What were your most significant takeaways from the experience?
2. What did you wish had been included that was not?
3. What are the unique challenges and pathways to promote leadership development in a vulnerable community?

1x1 Exit Interview Questions:

- 1) Did you find the prototype to be of value? If so, in what ways?
- 2) What were your most significant takeaways from the experience?
- 3) What did you wish had been included that was not? And,
- 4) Would you recommend the cohort to others? Why or why not?

Prototype Evaluation Results Appendix

***The results are from 7 of the 8 participants on 4/10/2022 at the close of the last prototype session.**

Likert Scale

(1 Strongly Disagree; 2 Disagree; 3 Neutral, 4 Agree, 5 Strongly Agree)

1. Did you gain a better understanding of leadership? Average = 4.6
2. Did you find the prototype valuable? Average = 4.6
3. Would you recommend the leadership cohort to others? Average = 4.7
4. Do you believe additional leadership cohorts would be beneficial for you? Average = 4.9
5. Did you experience a sense of community and accomplishment? Average = 4.9

Written Evaluation

1. What were your most significant takeaways from the experience?
 - I loved the different responses from everyone.
 - It made me think differently.
 - The acorn example.
 - Very well organized.
 - Oaks of righteousness everywhere I look!
 - Not enough time.
 - Imago Dei - Finding that asset in people. I liked how we got the chance to say what was the definition of leadership and what makes a good leader.
 - Leadership = influence.
 - Leadership's chief goal: cultivate good in the community.
 - What/who inspires your leadership style.
 - That we are image-bearers of God and that He, over time, wants to turn us all into some form of leader.
 - To be able to see the Imago Dei in others when in conflict or disagreement. The three facets of leadership are cultivate, steward, and multiply.
2. What did you wish had been included that was not?
 - More sessions.
 - A better explanation of Isaiah.
 - More personal tips on how to be a leader, as an individual.
 - More time to talk about each of the topics.
 - Role-playing or a case study were different types of leadership decisions need to be made.
 - More Biblical context of what God says about leadership.
 - Community project of some sort.

3. What are the unique challenges and pathways to promote leadership development in a vulnerable community?
 - Finding the people (who are open to it).
 - Feeling they aren't good enough to be considered.
 - Finding a good leader with the time and willingness to teach the community.
 - Looking at everyone as an asset and seeing full potential.
 - Knowing you are made to cultivate.
 - Not everyone has the same beliefs and it's not always easy to look at people with a non-judgmental attitude
 - Not having common experiences with the group.
 - Cultivating takes time, which means nothing will change overnight. Also, some of the best leaders will come from inside the vulnerable community.
 - Believers and non-believers
 - To reach or be available to the right people.
 - To provide opportunity to use the learned skills.
 - To overcome preconceived notions about participating with CLDI. We are not the cops.

1X1 Interview Notes Appendix

*I was able to interview 6 of the 8 participants. Though I had reached out several times to the two other group members, I was unsuccessful in securing an interview with them.

Did you find the prototype to be of value? If so, in what ways?

Participant #1

- Absolutely, yes. It was an added value to my life and the lives of others. I liked that you included Scripture as a framework, but it wasn't too much if someone wasn't a Christian.
- I also developed deeper relationships with people in the group, even though I didn't know everyone at the onset.

Participant #2

- Yes, I did. I found it valuable because it made me think about how I can be a better person and leader. Especially in learning to listen to others.
- It was also beneficial in hearing the differing opinions of the other participants and their perspectives.

Participant #3

- Yes, for me, the biggest thing was that I don't feel like I am in a leadership position right now, but it helped to get me to start thinking about leadership. It was also helpful to have an intellectual framework for understanding leadership, especially as I step into a summer role where I will be leading an organization.

Participant #4

- Yes, especially in the way I view people. It changed my perspective entirely, as an asset and not a deficit. Also, in valuing other people's perspectives and how they understand or see the world. To then use that deeper perspective to inform my work.

Participant #5

- Yes, absolutely. Even the opportunity to meet other community leaders, etc. And as far as the information, my favorite week was the Oaks of Righteousness (asset framing)

Participant #6

- For me, the biggest help was the reminder of the asset framing as a way of viewing people. I have a tendency to forget this, especially in the work I do of working with vulnerable people.

What were your most significant takeaways from the experience?

Participant #1

- The idea of "cultivation." It is the part of intentional experience to understand trials, find rest in our identity (imago Dei), and go towards life with the mindset of opportunities to grow.

Participant #2

- How differently everyone looked at things. What is important to me might not be as important to someone else.

Participant #3

- To start thinking about leadership as influence and not a position. This was really helpful to me. Also, thinking about leadership as a reflection of our imago Dei. Leadership breeds leadership. Ultimately, if you are doing a good job, you are laying the pathway for others to lead well.

Participant #4

- Looking at everyone as a leader. I certainly didn't do that before. However, now I think everyone can be a leader, though it might be on a differing scale or context.
- The value of knowing who we are in Christ, our imago Dei. A leader needs to know their identity. The more we learn about ourselves, the better leader we will be.
- Seeing people from a perspective of asset framing - all people have something to offer!

Participant #5

- Learning about leadership has been helpful. And I have learned that everything I want to learn about leadership is in the Bible.
- Also, the asset framing.

Participant #6

- The Oaks of Righteousness – assets vs deficits. I really liked the comparisons of people to accords that can one day become an oak tree that will give life to 10 million more acorns.

What did you wish had been included that was not?Participant #1

- To incorporate some kind of group project to test out the new leadership principles. Maybe some kind of community project.
- Maybe some kind of continued meeting going forward with the group.

Participant #2

- More of it! It was good and I really enjoyed it.

Participant #3

- To run it more in a Socratic style of teaching (self-discovery). As an example, read a short blurb and write out key concepts and share them with the group. Or possibly break into groups for discussion. Anything that will lead to self-discovery. I think this is harder to accomplish but more beneficial in the end.

Participant #4

- It would have been nice to have a group project, or something along those lines, to have a hands-on experience to implement the principles we learned. A diverse group working toward a common goal for the good community.
- For the cohort to be longer (more than four weeks!). I would be really open to six months... I really learned so much in just four weeks! I want more.

Participant #5

- More explanation of the teaching from Isaiah (to provide more context and understanding for those who know less about the Bible).
- More time, as in more weeks. The classes were about the right amount of time. If it was weekly all year long, I would be there every week!
- It might also be great to have touchpoints of application throughout the week (and accountability from the group to be more intentional in using what we are learning).

Participant #6

- More Biblical context about what God says on leadership. In reference to 2 Peter 1:5-7. These were great characteristics of Biblical leadership. Perhaps spend more time teaching on that particular topic.

Would you recommend the cohort to others? Why or why not?

Participant #1

- Yes. Absolutely. Already have. Why? Because I believe it is part of what we are called to do. We are called to rule, to raise up our brothers and sisters, and to share the knowledge that God has given us. To be a part of 'flourishing' and 'shalom' is of the essence of what we are supposed to do. For the first part of my life, I never had experienced this kind of relational investment.... My great grandmother was put into a boarding school and that really began the deconstruction of the family unit, and also being forced upon by Catholic teaching.
- As a Christ-follower, this is my call now, to share this knowledge and experience with my family and others.

Participant #2

- Yes, because I think it is a learning tool for everyone involved. It is beneficial for everyone, from each participant to even the facilitator.

Participant #3

- Yes, I think I would. It seemed a little short as a prototype, but it provided valuable insights that were beneficial. Also, the time commitment wasn't too much, so it was both time-efficient and beneficial.

Participant #4

- Absolutely because I learned so much. I believe anyone can always learn how to be an even better leader. I also think it would be valuable to have people participate from different levels of leadership. Also, with the various types of people in the group, a group project, or small groups, might have fostered more relationships among the various groups of people.

Participant #5

- Absolutely! I thought every bit of the prototype was great and I would 100% recommend the group to anyone.

Participant #6

- Yep. I already said that there are a few folks that you should include. Even if you add more Biblical context to it, it might also serve as a great discipleship tool.

Any additional thoughts?Participant #1

- Is there some kind of incentive that can be provided for completing the leadership course? Possibly a gift certificate, cash, or something along those lines. For the participant, he would be motivated by the relational component to complete a project together for the good of the community. Gas cards are a good option right now.
 - Once a week is ideal to start. I would say a minimum of 3 months, but ideally 6 months.
 - Perhaps 4 classes/subject, so each "topic" would be ~4 weeks. Suggested flow:
 - Introduction, week 1 (define the topic).
 - Deeper dive, week 2.
 - Hands-on experience, week 3.
 - Deconstruct, evaluate, and learn from the experience, week 4.
 - The challenge/question is, what can be done for that week 3 rhythm/teaching flow to help make the concept more concrete for the participant.
- It might be worth having two facilitators.
- Maybe one additional topic would be: knowing and understanding the needs of the community. Week 3 experience could be going to the City Council and representing on behalf of the community, etc.

Participant #2

- I think you had a good group of people as the focus group. I really liked the group. While there were some differences, there were also some similarities. It seemed that everyone enjoyed one another as well.

Participant #3

- Not at this time.

Participant #4

- I really looked forward to participating in this every week. It was not too much from a time commitment. But again, it was too short!
- I think that the shared meal together was very important. It showed love and demonstrated that you really cared about the group. Also, sharing space and time promoted vulnerability and community. It is intimate and fosters real relationships. I think it is very important.
- If I don't stay in Billings, I need to find someone to teach the class! The class needs to happen!
- To further develop the information over a longer period of time, with more practical doing/hands-on, would be really exceptional.

Participant #5

- If in the future this does become a course that a person can attend, I would ask that you let me know as I would like to participate, and I have a handful of others that I would like to invite.

Participant #6

- I think that committing to every week would be hard, especially if it were on the weekend. Bi-weekly might work; once a month is not enough time. 1 ½ - 2 hours seemed like a good amount of time. If we met less (as in not weekly), we could meet longer. Sundays seem like a good day of the week for the class.

Facilitator Notes Appendix

Week 1 - Defining Leadership (March 20, 2022)

AFFINITY MAPPING EXERCISE:

- When you hear the word leadership, what comes to mind?
- God-aware
- Self-aware
- Other-aware
- Work
- Family
- Making decision x2
- Empathetic x2
- Relatable
- Sounding board
- Humility
- Communication
- Influence
- Direction
- Community
- Integrity x2
- Understanding
- Seeing different viewpoints
- Atmosphere
- Setting the tone
- Being positive
- Teaching others
- Positive influence
- Someone who watches over
- Think of a good leader in your life. What are their defining practices or characteristics?
- Good time management
- Willing to get messy
- Good listener x4
- Understand their audience
- Know the truth - Bible
- Collaborative
- Inspire others
- Decisive
- Knowledgeable
- Grace
- Integrity
- Compassionate
- Won't ask you to do something they wouldn't do
- Positive attitude x2
- Drive to do better
- Encouraging
- Get things done
- Other opinions matter
- Worked many professions
- Now think of a poor example of leadership. What were their defining characteristics?
- Gossip
- Clique
- Self-serving x2
- Aggressive
- Angry
- Inability to talk to others/poor communication x2
- Not sacrificial
- Emotionally driven
- Indecisive
- Divisive
- My way or the highway
- Uninviting
- Not motivated
- Unwilling to listen to others
- Not being an open ear
- Micromanager
- Doesn't value other opinions
- Not trusting x2
- "This is the way we've always done it."

GROUP FEEDBACK

- What did you enjoy?
- The Five Keys of Leadership
- The group exercise and discussion
- The visuals
- Good prompter question: What is leadership?
- The group, people, and opportunity
- What would you change?
- More time to go in greater depth (such as the Five Keys of Leadership)
- Hear from others: Why are there in the group, what interests them in the cohort, and in what ways do they see themselves as a leader?
- What would you add?
- More time
- A book reading assignment or suggested materials

TAKE-HOME ASSIGNMENT

- Journal your “leadership” experience:
- In what ways have you experienced good leadership (or bad leadership)?
- How have you stepped into roles of leadership?
- What are the key leadership concepts you have identified?

Participant #1

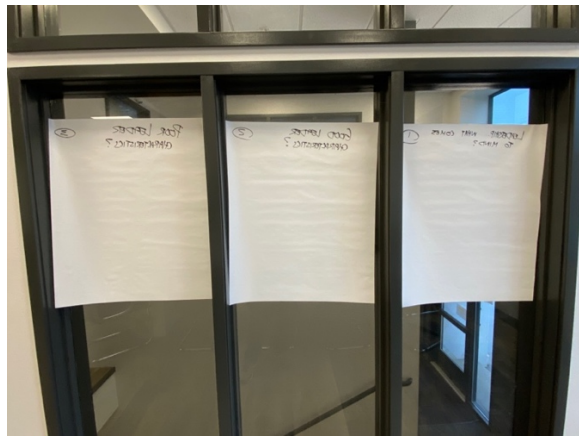
- Good leadership:
- feeling your opinion/ideas were heard and/or matter
- trusting me to do my job
- treating everyone on the team with the same respect
- not micro-managed
- make sure everyone takes part, be part of the process (you buy into it)
- Bad leadership:
- opposite of all the above
- always their way or the highway
- not open to changes
- don't just delegate participate
- afraid to do the small things
- How have I stepped into roles of leadership?
- seeing the need
- offering to help

- been asked
- no one else would do it (step-up)
- Key leadership concepts:
- respect
- not afraid to work as a team
- trust
- open to other opinions or ideas
- set the tone of the project or atmosphere (understanding to take the lead or step back when needed)
- good communication
- open to other ideas or opinions
- teamwork
- Passion
- Drive
- Enthusiasm

Participant #2

- You asked me what ways I have experienced good or bad leadership. I feel as though bad leadership can be something as extreme as Condescending tones and bad attitudes, however, I feel more commonly bad leadership comes from lack of knowledge on how to lead well. I suppose for myself and my own experience what comes to mind is a sink or swim mentality on a job site and poor communication skills. When it comes to good leadership I am extremely blessed. I am able to experience good leadership on a daily basis, through my employer, my family, and my community.
- You also asked me how have I stepped into roles of leadership. This question really made me think, and also made me realize how far I've come in the past year of my life. In June of last year my two wonderful sons came to live with Julia and myself, almost doubling the size of our family overnight. This has become my biggest motivation for learning to be a better leader as I hope to lead them down the path of righteousness to a relationship with Jesus, a life of financial stability and happiness. Around the time my kids came to live with us I was also promoted through my employer to a leadership position.
- The key concepts I have experienced through my leaders are knowledge, patience, and grace. I guess the way it was expressed to me was "hard on the sin, not on the sinner". I also feel it's important to truly take the time and get to know the people you are leading and their families.

Photos of the Setting:



Week 2 - Imago Dei (March 27, 2022)

Group Question: What impact does IDENTITY have in your life and the lives of those around you?

- Listener
- Influential
- Love
- Your beliefs
- Approachable
- Fatherhood
- Loving
- Invokes respect
- Purpose
- The way a person learns
- What a person learns
- How people respond to things
- What priorities are in one's life
- Knowing who you are directly affect how you act

- Hope
- Whom my children become
- My goals and purpose
- Whom I hang out with
- The way I speak
- Self-esteem
- Order of life
- Camaraderie
- Self-confidence

GROUP FEEDBACK

- What did you enjoy?
- The topic of imago Dei
- Discussing identity
- The group interaction/discussion
-
- What would you change?
- More time or further expand this section into several lessons
- If I am thinking about presenting in a secular context, consider changing some of the language.
- Maybe have a Christian version and a secular version.
- Consider reaching out to Ken Sandy to see how he does this with RW360.
- What would you add?
- More material for the topic of identity.

TAKE-HOME ASSIGNMENT

Participant #1

When it comes to my imago Dei, I feel as though God is still really shaping that. But my compassion and empathy are what is truly being refined in this current walk of life. I also really think that the Lord is working on my listening skill. Since getting hearing aids the Lord has really opened my ears to hear the world around me. Also, in regards to listening, it has been listening to the Holy Spirit. God has really been speaking to me in this way, which is something very new to me. Also, my imago Dei is looking at people with humility, realizing that I am no different than anyone.

Participant #2

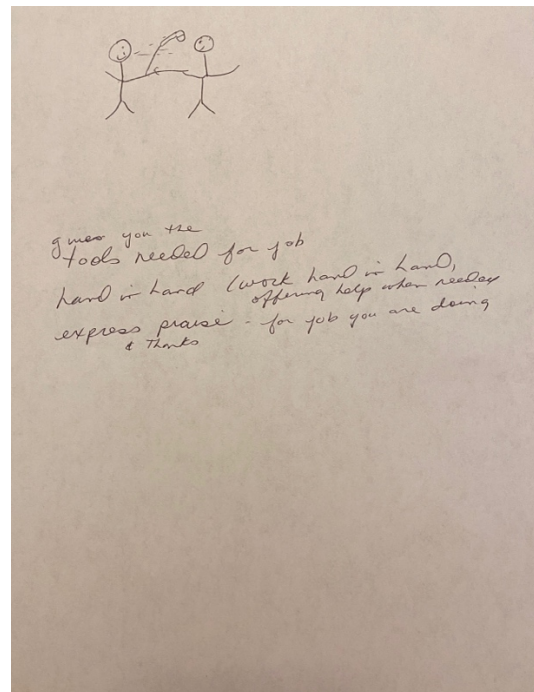
I have never considered or even heard of the term "imago Dei" However, I have read the questions you asked multiple times daily and I have listened to an audiobook and read the first part of Genesis multiple times a day for the past week and the conclusion I've come to is that God made all of us to be leaders. Genesis 1:26 "Then God said, let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth". Now I am certainly

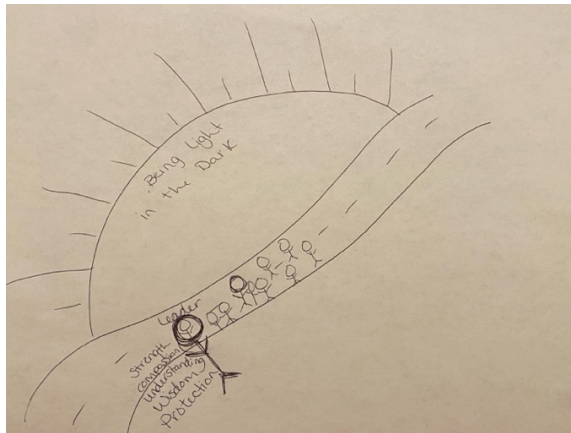
no scholar, and I am even newer to scripture than I am to Christianity however this verse really makes me think that God has made each of us to be leaders in our own right. When it comes to embracing this term and applying it to leadership in my life I think of the team of guys I oversee at work. Each of them has certain qualities and really excels in unique categories. I feel it is my job as their leader to identify what they excel in And apply them to these categories on each job site whenever possible. I recently read John Maxwell's 21 laws of leadership, in chapter 9 the law of magnetism it talks about needing to make sure different members of your team excel in different areas, as an organization will never be able to reach its full potential if everyone is a visionary. Again if I think of this in terms of "imago Dei," it is realizing that we are all made uniquely in gods image and as a leader it is important that we identify these unique qualities and help our people apply them to the work we do.

Week 3 - Oaks of Righteousness (April 3, 2022)

Group Exercise: What do you understand to be the role and responsibilities of a leader? **Draw your response on a blank sheet of paper.**

Below are four drawings from the exercise:





GROUP FEEDBACK

- What did you enjoy?
 - The change in the teaching style (drawing, discussions, etc.)
 - It was interactive
 - The lesson: to view people as assets; "I have never considered that before"
 - I love the different opinions and perspectives
 - The visuals are great (i.e. the acorn and an oak tree)
-
- What would you change?
 - It feels constrained by time; perhaps there is a way to combine teachings over more time?
-
- What would you add?
 - Spend more time developing this topic, *oaks of righteousness*

Week 4 - made to cultivate (April 10, 2022)

*No notes were made as information was gathered via the Likert Scale and Written Evaluations.

Appendix E—Project Appendix Documentation

The following documentation of the LDC includes Module 4, Additional Resources, and the curriculum Appendix.

LDC - Module 4, Practical Everyday Leadership Tools

LESSON 14: CONFLICT MANAGEMENT

LESSON OVERVIEW

The Defining Question or Statement

Essential skills can be learned and groomed over time for leaders to have the greatest impact.

Learning Objectives

- Affirm that conflict is inevitable and a normal part of working together.
- Differentiate among the various kinds of conflict.
- Discuss the negative and positive effects of conflict.
- Provide steps for working through conflict.

Welcome, Eat, and Icebreaker (20 minutes)

Which personality traits do you value the most, and which do you dislike the most?

Prompting Leadership Questions (20 minutes)

Think of a time you experienced conflict in your place of work. *What was the nature of the conflict, and how would you describe the experience?*

LESSON

CONFLICT IS INEVITABLE

- Conflict is experienced in every sector of our lives.
- Merriam-Webster defines conflict as being “different, opposed, or contradictory; to fail to be in agreement or accord.”
- Failure to manage conflict leads to toxicity.

A hard and fast rule is that we all experience conflict throughout our lives: in our families, personal relationships, communities, and workplaces. Merriam-Webster defines *conflict* as being “different, opposed, or contradictory; to fail to be in agreement or accord.”²²⁵ In roles of leadership, conflict management is a necessary skill for the well-being of those we lead. Author and leadership expert Patrick Lencioni suggests in his book, *The Five Dysfunctions of a Team*, that avoidance of conflict leads to unhealth and toxicity.²²⁶

Discussion

In what ways have you experienced unhealth and toxicity because of conflict avoidance?

THE DIFFERENT KINDS OF CONFLICT

- Researcher and writer Katie Shonk identifies three types of conflict: *task conflict*, *relational conflict*, and *value conflict*.
- All three types of conflict can be interconnected and affect one another.

Research associate and writer Katie Shonk identifies three predominant kinds of conflict in the workplace. They are:

1. **Task Conflict.** According to Shonk, task conflict “often involves concrete issues related to employees’ work assignments and can include disputes about how to divide up resources, differences of opinion on procedures and policies, managing expectations at work, and judgments and interpretation of facts.”²²⁷ Of the three types of conflict, task conflicts are typically the easiest to resolve. However, they often have deeper roots than expected and closely associated ties to relational and value conflict.
2. **Relational Conflict.** Researchers Dreu and Weingart describe relational conflict as “conflicts about personal taste, political preferences, values, and interpersonal style.”²²⁸ In places where people who would not ordinarily interact in a commonplace, such as work, it is of little surprise that conflict will

²²⁵ “Definition of Conflict.”

²²⁶ Lencioni, *The Five Dysfunctions of a Team*.

²²⁷ Shonk, “3 Types of Conflict and How to Address Them - PON - Program on Negotiation at Harvard Law School.”

²²⁸ De Dreu and Weingart, “Task Versus Relationship Conflict, Team Performance, and Team Member Satisfaction,” 741.

arise. Thus, relational conflict is natural and to be expected. However, undealt with, relational conflict can have ravaging effects on the health of an organization.

3. **Value Conflict.** The third type of conflict, value conflict, is described by Shonk as the conflict that "can arise from fundamental differences in identities and values, which can include differences in politics, religion, ethics, norms, and other deeply held beliefs."²²⁹ An individual's values serve as the guide to determine how a person is to think and act. Therefore, when differences exist within values, such conflict will undoubtedly heighten interpersonal conflict.

Discussion

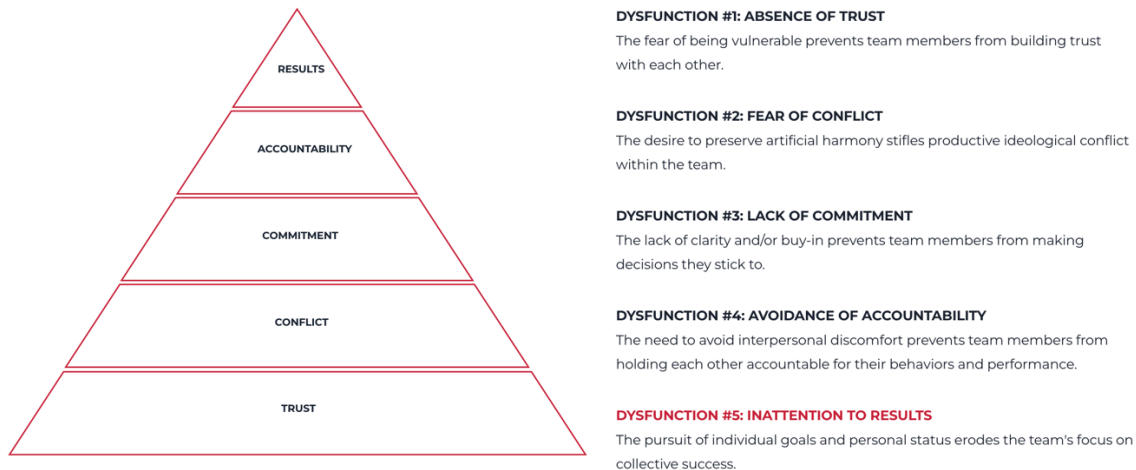
In considering these three types of conflict - task, relational, and value conflict - which one do you see as creating the greatest amount of tension within the workplace? Why?

THE NEGATIVE AND POSITIVE EFFECTS OF CONFLICT

- Patrick Lencioni provides five levels of dysfunction to understand conflict: absence of trust, fear of conflict, lack of commitment, avoidance of accountability, and inattention to results.
- Both negative and positive effects result from conflict, depending on how it is managed.

Conflict is called conflict for a reason, which means discord among relationships. While conflict in and of itself is not good, it is inevitable. That said, the outcome of conflict depends on how we respond to it. Lencioni's *The Dysfunctions of a Team* provides a framework for understanding the ethos of conflict. The five levels are the absence of trust, fear of conflict, lack of commitment, avoidance of accountability, and inattention to results. These are demonstrated in the following graph:

²²⁹ Shonk, "3 Types of Conflict and How to Address Them - PON - Program on Negotiation at Harvard Law School."



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The Negative Effect of Conflict

There are many ways in which unresolved conflict can be damaging. Unresolved conflict:

- is taxing on morale,
- emotionally draining for individuals and teams,
- can lead to unproductivity and mission drift,
- consumes time, resources, and people,
- has the potential to have a long-lasting negative impact, and
- can ultimately lead to a toxic environment.

The Pros of Conflict

Managed properly, conflict can be leveraged for positive outcomes, such as:

- encouraging new ideas and a fresh way of engaging conflict as an opportunity for change,
- deeper interpersonal relationships that can withstand the challenge of conflict and be strengthened by it,
- a more intimate sense of commitment and morale, and
- a greater sense of team unity.²³¹

²³⁰ "Five Dysfunctions Products | The Table Group."

²³¹ Alhattab, "Two Types of Workplace Conflict and How to Deal with Them | Blog | Unicorn Labs."

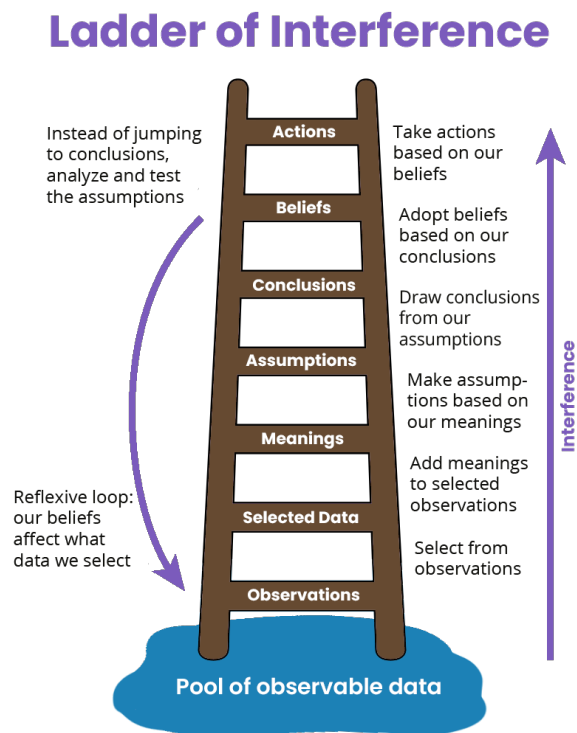
Discussion

- Looking at Lencioni's five levels of dysfunction, how does this shape or impact your understanding of conflict?
- When have you experienced the negative impact of conflict? And the positive?

STEPS TOWARD WORKING THROUGH CONFLICT

- The Ladder of Interference can be used as a tool to better understand conflict.
- Leadership expert Fahd Alhattab provides suggestions for managing both relational and task conflict.

Psychologist Chris Argyris developed a tool called the Ladder of Interference that helps identify the type of conflict you are facing. The basic understanding of this tool is that the more assumptions we make, the more likely we are to be misguided in our thinking. Making assumptions when faced with a basic misunderstanding can lead to conflict that could have been avoided by first gaining a proper understanding.



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Leadership Expert Alhattab makes the following suggestions for properly managing relational and task conflict.

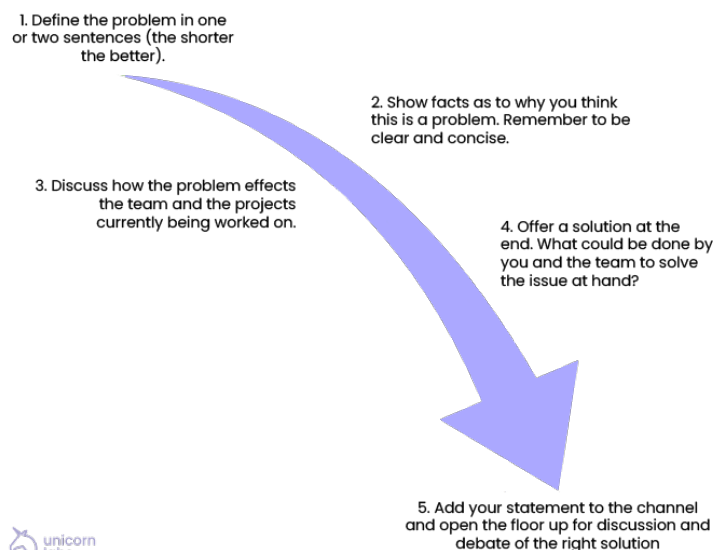
Relational Conflict

- “Act as a mediator to ensure task conflict doesn’t become toxic.”
 - Mediators help people remember the focus is the conflict, not the person.
 - Mediators serve as a neutral place to facilitate discussion.
 - Mediators help provide greater clarity regarding the conflict.

- “Help team members collaborate on a solution.”
 - Rather than provide the solution, mediators help those in disagreement arrive at a solution together.
 - Demonstrate effective listening by asking probing questions, repeating back what is being heard, and trying to understand the other person from their point of view.

Task Conflict

- The following graph provides a helpful framework for managing task conflict: define the problem, use facts as points of discussion, discuss the potential effects, offer a possible solution, and communicate your perspective to the group.



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Discussion

Consider a time when a conflict concluded with positive results. How was that conflict managed for it to have a positive outcome?

TAKE-HOME ASSIGNMENT

- Take time to write and reflect on the following:
 - *Describe a scenario where you experienced conflict as a leader.*
 - *How did you manage the conflict?*
 - *What was the outcome?*
 - *Knowing what you know now through knowledge and experience, would you manage that situation differently? If so, how?*

LOOKING AHEAD TO WHERE WE WILL GO

Next week we will talk about effective listening.

WRAP-UP, EVALUATIVE DISCUSSION QUESTIONS (10 MINUTES)

- *What did you learn?*
- *How can you apply this lesson to your context?*

LESSON 15: EFFECTIVE LISTENING

LESSON OVERVIEW

The Defining Question or Statement

Essential skills can be learned and groomed over time for leaders to have the greatest impact.

Learning Objectives

- Define *effective listening*.
- Discuss the challenges and benefits of effective listening.
- What are the five levels of listening?
- Tips for becoming a more effective listener.

Welcome, Eat, and Icebreaker (20 minutes)

How do you hope to change as a person in the future?

Prompting Leadership Questions (20 minutes)

In those moments when you are processing a challenging situation and reach out to dialogue with someone you trust, what do you hope to gain from that conversation? What are the most important skills a person can provide you at that moment? Advice? A listening ear? Discussion?

LESSON

DEFINING EFFECTIVE LISTENING

- Effective listening with the totality of a person's ability.
- Stephen Covey states that there are five levels of listening.

Effective listening "is a process that goes beyond simply hearing. While you hear with your ears, you listen with your entire body, including your ears, eyes, heart and brain."²³⁴ According to leadership consultant Dr. Fulwiler, effective listening is the totality of a person's listening ability involving words, tone, and body language.²³⁵

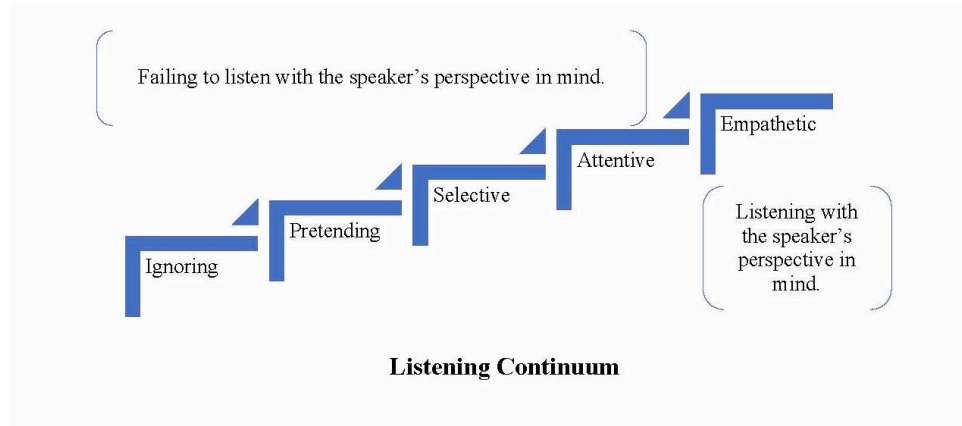
Author and business leader Stephen Covey highlights effective listening as a key habit for leaders in his book *The 7 Habits of Highly Effective People*. Habit 5 is "Seek first to understand, then to be understood." Covey states that there are five levels of listening. They are:

- Ignoring. This is the lowest level of listening, which is not listening at all.
- Pretending. While it may appear that one is listening, they are simply pretending and are distracted by other matters.
- Selective. This level of listening is engaged, but only if the topic is of personal interest.
- Attentive. Of the first four levels of listening, this is the most engaged. However, the listener is distracted by whether they agree, how they will respond, etc. The first four levels focus on listening from the listener's perspective rather than trying to understand from the other person's perspective.

²³⁴ Hersh, "Using Effective Listening to Improve Leadership in Environmental Health and Safety."

²³⁵ Hersh, "Using Effective Listening."

- Empathetic – The final level is the most engaged form of listening. The listener is fully present, asks probing questions, repeats back what they hear, and can fully gain an understanding of the other person's perspective.²³⁶



Discussion

- *In your own words, how would you describe effective listening?*
- *Consider Covey's five levels of listening. What level of listening would your family or those you work with say you typically demonstrate?*

THE CHALLENGES OF EFFECTIVE LISTENING

While there are undoubtedly many challenges to effective listening, here are a few to consider:

- When engaging in a conversation, people tend to prejudge those they are speaking with based on their appearance, background, socioeconomic status, or language.
- Rather than fully engaging in the conversation, sometimes people can be distracted by trying to formulate a rebuttal or response before they have truly heard or understood the other person.
- People listen to merely the facts without considering the speaker's nonverbal cues. Research shows that the majority of communication is nonverbal as opposed to verbal.
- The listener lacks cultural awareness and misunderstands cultural cues.

²³⁶ Covey and Collins, *The 7 Habits of Highly Effective People*, chap. Habit 5.

- Multitasking prevents the listener from effective listening.²³⁷

Discussion

What are other challenges that come to mind for effective listening?

THE BENEFITS OF EFFECTIVE LISTENING

Leadership and business writer Colin Baker states that there are many benefits of effective listening, such as:

- Effective listening fosters healthier relationships and trust among coworkers.
- With better communication, there is typically less workplace conflict.
- Followers experience greater job satisfaction.
- There is better organization-wide communication.
- Workplaces experience higher retention rates.
- Employees are less likely to experience burnout.
- People gain a greater sense of self-confidence.²³⁸

Discussion

Do you agree or disagree with these benefits of effective listening? Why or why not?

TIPS ON BECOMING A MORE EFFECTIVE LISTENER

- The three core components to becoming an effective listener are: *listen for the content*, *listen for the meaning of the content*, and *listen for the feelings and values*.
- Dr. Baker provides tips for becoming a more effective leader (see below).

Dr. Edward Baker suggests three core components to becoming an effective listener. First, *listen for the content*. Focus on what the speaker is trying to communicate. Second, *listen for the meaning of the content*. This requires not only skills to listen but also the ability to discern the intent of the speaker. Third, *listen for the feelings and*

²³⁷ Hersh, "Using Effective Listening to Improve Leadership in Environmental Health and Safety."

²³⁸ Colin Baker, "Master Active Listening With These 11 Techniques," *Leaders.com*, December 28, 2021, accessed October 7, 2022, <https://leaders.com/articles/leadership/active-listening/>.

values. In other words, this is the ability to understand the emotions accompanying what is being communicated through verbal and nonverbal cues.²³⁹

Dr. Baker then suggests the following tips for becoming a more effective listener:

- Be Attentive. Engage the speaker, affirm active listening verbally and nonverbally, and be present.
- Clarify. As you are listening, clarify what you understand the speaker to have communicated.
- Paraphrase. Using your own words, paraphrase what you are hearing. For example, say, "What I hear you saying is..."
- Reflect. In an effort to expand your understanding, reflect openly on what you are hearing and what that makes you think or feel.
- Summarize. To ensure you fully understand the speaker, summarize what you are hearing and follow up with a question such as, "Am I fully understanding what you are trying to communicate?"²⁴⁰

Discussion

- *In what ways will the three core components - listen for content, meanings, and feelings - help you become a better listener?*
- *What is helpful about the provided tips for becoming a more effective listener? What is challenging?*

EFFECTIVE LISTENING IN THE DIGITAL WORLD

Finally, because we live in an increasingly digital world, what tips can we keep in mind for effective listening when working remotely? Colin Baker provides the following suggestions:

- Look at the camera to remain actively in tune with the conversation.
- Visibly take notes. These nonverbal cues demonstrate that you are actively engaged and practicing effective listening.
- Prepare beforehand by taking five minutes to review the agenda or any material for the meeting.
- Use small talk such as a simple "Hello" or "How are you?" as this demonstrates an interest and engagement with the people online.

²³⁹ Baker et al., "Listening to Understand."

²⁴⁰ Baker et al., "Listening to Understand," 508-510.

- Engage through commenting through messages. This might be an affirmation of what was said, sharing helpful information, or asking a clarifying question.²⁴¹

Discussion

- *What is most challenging for you in effective listening when working remotely?*
- *Are there other tips you have found helpful when in an online meeting?*

TAKE-HOME ASSIGNMENT

This week I want you to be mindful of your listening habits. Take some time to ask those closest to you (family members, a spouse, child, or co-worker) how well they think you practice effective listening. Ask them what you do well, but also ways you could improve. Journal your key takeaways from these conversations and plan how you will become a more effective listener. Then share your plan with someone in your personal circle and at work.

LOOKING AHEAD TO WHERE WE WILL GO

Next week we will talk about how to deal with trauma and stress.

WRAP-UP, EVALUATIVE DISCUSSION QUESTIONS (10 MINUTES)

- *What did you learn?*
- *How can you apply this lesson to your context?*

LESSON 16: TRAUMA

<h3>LESSON OVERVIEW</h3>

The Defining Question or Statement

Effective leaders understand the impacts of trauma on themselves and others.

Learning Objectives

- Define trauma and its implications.
 - Identify a few of the challenges regarding trauma.
 - Discuss pathways to provide recovery from trauma.
-

²⁴¹ Baker, "Master Active Listening With These 11 Techniques."

Welcome, Eat, and Icebreaker (20 minutes)

If your life were a book, what would the title be?

Prompting Leadership Exercise (20 minutes)

Facilitate the Tree Exercise (see appendix).

LESSON

DEFINING TRAUMA

- Trauma is “the emotional, spiritual, and physical disruptions that occur when a person is overwhelmed by extreme suffering.”
- What one person experiences as traumatic may vary greatly for another person.

Darby Strickland, a counselor with expertise in marital abuse and trauma, defines trauma as “the emotional, spiritual, and physical disruptions that occur when a person is overwhelmed by extreme suffering.” This can be precipitated by any number of things, such as experiencing abuse, a life-altering event (i.e., a car accident), or a natural disaster. Trauma can also be experienced throughout a series of events, “such as childhood abuse, war, or domestic violence.”²⁴² A key understanding is that what may be considered traumatic for one individual may not be traumatic for all.

Discussion

In your words, how would you describe trauma?

WHO’S IMPACTED BY TRAUMA?

- All people have been impacted by trauma to varying degrees.
- Historical trauma refers to trauma that impacts groups of people who have endured ongoing oppression.

Bessel van der Kolk is a leading expert in the field of trauma. In his book, *The Body Keeps the Score*, he writes,

To encounter trauma, one does not have to be a combat soldier or visit a refugee camp in Syria or the Congo. Trauma happens to us, our friends, our families, and our

²⁴² Strickland, “Foundations of Trauma Care for Biblical Counselors,” 26.

neighbors... Trauma affects not only those directly exposed to it, but also those around them.²⁴³

Much like the inevitability of conflict, every person will encounter trauma to one degree or another. It goes without saying that there are certainly varying degrees of trauma, but its impact is everywhere.

Author and Native American Mark Charles, along with Soong-Chan Rah, demonstrate that trauma has the potential to impact more than individuals, but also entire groups of people. This kind of trauma is referred to as *historical trauma*, "the cumulative emotional and psychological wounding, extending over an individual lifespan and across generations, caused by traumatic experiences."²⁴⁴ Such trauma is not an individual diagnosis, but impacts any group that has endured widespread and prolonged oppression on a communal level for generations.²⁴⁵ For example, symptoms of historical trauma can be witnessed among African Americans as a result of slavery, the trauma caused by internment camps for Japanese Americans, the trauma Jewish communities experienced as a result of the Holocaust, and the trauma Native Americans endured through mission schools. Trauma does not cease with the traumatized generation but has the potential to transfer "to the second and further generations of offspring of the survivors via complex post-traumatic stress disorder mechanisms."²⁴⁶

Discussion

As you consider the definition of trauma - "the emotional, spiritual, and physical disruptions that occur when a person is overwhelmed by extreme suffering" - in what ways have you witnessed the impact of trauma in your community? Organization? Personal life? Please share only what you are comfortable sharing.

THE CHALLENGES OF TRAUMA

- Trauma impacts emotions, the brain, and the body.
- Unresolved trauma can lead to ongoing adverse effects and stunt an individual's emotional growth.
- There are layers of challenges in working with those who have experienced trauma.

²⁴³ Kolk, *The Body Keeps the Score*, 1.

²⁴⁴ Charles and Rah, *Unsettling Truths*, 168-69.

²⁴⁵ Charles and Rah, *Unsettling Truths*, 169.

²⁴⁶ Charles and Rah, *Unsettling Truths*, 169.

The impact of unresolved trauma can be devastating. Kolk states, "traumatized people become stuck, stopped in their growth because they can't integrate new experiences into their lives."²⁴⁷ He further states that trauma affects the entirety of a person, not only their brain and emotions but also their body which often leads to disengagement or acting out in one way or another. Failure to be aware of and deal with trauma "contributes to their well-documented lack of self-perception and high rates of revictimization and also to their remarkable difficulties feeling pleasure, sensuality, and having a sense of meaning."²⁴⁸

Strickland cites four additional challenges unique to working with those who have experienced trauma. They are:

1. Victims of trauma often struggle to remain present in the moment.
2. Our attempts to instill hope often add pain instead of lifting it.
3. Remembering and speaking about trauma causes distress.
4. Compassionate trauma care is excruciatingly slow.²⁴⁹

Yet another challenge of trauma is the potential to lead to PTSD if not managed well. PTSD is "an adjustment disorder that may develop as a result of exposure to an extraordinarily stressful event or series of events."²⁵⁰ There is an important distinction between PTSD and trauma. Whereas trauma is event based, PTSD is a longer-term condition in which an individual may continue to suffer flashbacks or even re-experience the traumatic experience. Studies have shown that to prevent or lessen PTSD, it is important to practice the following suggestions:

- Maintain continuous contact with and support from important people in your life
- Disclose the trauma to loved ones
- Identify as a survivor as opposed to a victim
- Practice using positive emotion and laughter
- Find positive meaning in the trauma
- Help others in their healing process
- Hold the belief that you can manage your feelings and cope²⁵¹

²⁴⁷ Kolk, *The Body Keeps the Score*, 53.

²⁴⁸ Kolk, *The Body Keeps the Score*, 101.

²⁴⁹ Strickland, "Foundations of Trauma Care for Biblical Counselors," 31-32.

²⁵⁰ Everly and Lating, "Psychotraumatology," 571.

²⁵¹ "How to Prevent Trauma from Becoming PTSD."

Discussion

What are other potential challenges caused by trauma?

A POSITIVE PATHWAY FORWARD THROUGH TRAUMA

- While the effects of trauma are vast, Kolk claims that our neurological maps can be modified by positive experiences.
- According to Kolk, the number one way to help a traumatized person is to ensure a proper network of support.
- Strickland suggests three foundations for working with those who have suffered trauma (see below).
- With the right support in place, healthy pathways can be restored for those who have suffered trauma to renew their self-identity and provide a sense of meaning and purpose.

Despite the challenges, there is great hope for those who have suffered trauma, even the effect it can have on the brain. Kolk claims that our neurological maps can be modified by experience. He says,

A deep love relationship, particularly during adolescence, when the brain again goes through a period of emotional change, can truly transform us. So can the birth of a child, as our babies often teach us how to love. Adults who were abused or neglected as children can still learn the beauty of intimacy and mutual trust or have a deep spiritual experience that opens them to a larger universe.²⁵²

For this reason, Kolk suggests that the best way to help a traumatized person is to ensure a proper network of support. He says, "Traumatized human beings recover in the context of relationships: with families, loved ones, AA meetings, veterans' organizations, religious communities, or professional therapists."²⁵³

Strickland suggests three foundations for working with those who have suffered trauma: discover the scope of the trauma and its impact, assess and establish safety

²⁵² Kolk, *The Body Keeps the Score*, 131.

²⁵³ Kolk, *The Body Keeps the Score*, 212.

and stability, and build trust as their guide.²⁵⁴ Following is a brief description of each foundation:²⁵⁵

- **Foundation 1: Discover the scope of trauma and its impact.** The goal of this step is to understand the circumstances of the trauma and the impact it had on the individual. Strickland refers to it as the “cliff notes” version. Some possible categories of trauma to explore include physical anguish, shame, faith questions, hypervigilance, avoidance, and overwhelming emotions.
- **Foundation 2: Assess and establish safety and stability.** Essentially, this step is the commitment to ensure the safety of the individual. The focus is to work toward their holistic stability, screen for any self-harm, and establish a plan to work through the trauma.
- **Foundation 3: Build trust as their guide.** This final step aims to prove to be a trustworthy guide through the journey of working through trauma. A trustworthy guide:
 - *understands that trauma healing is not linear, so they are ready to pivot as needed,*
 - *knows they might not be able to address everything that arises and seeks to consult with others, and*
 - *knows where they are headed.*²⁵⁶

The crucial concept to bear in mind is that while trauma will be experienced by many to varying degrees, with the right support system in place, healthy pathways can be restored to renew an individual’s self-identity and provide a sense of meaning and purpose. The pathway will require vulnerability from the one who has suffered the trauma, meaningful relational engagement from a community of support, and an effectual listener committed long-term to encourage the wellness of the individual.

Discussion

- Kolk states that traumatized people recover in the context of relationships. *Do you agree with this or not? Explain.*

²⁵⁴ Strickland, “Foundations of Trauma Care for Biblical Counselors,” 34.

²⁵⁵ Strickland, “Foundations of Trauma Care,” 35–49.

²⁵⁶ Strickland, “Foundations of Trauma Care,” 47.

- *Thinking about your experience with trauma, whether it's your own or belongs to those in your sphere of influence, what strategies or principles have you found to be most helpful? And least helpful?*

TAKE-HOME ASSIGNMENT

Darby Strickland created a tool for those working through trauma referred to as "A Plan for Finding Refuge in Moments of Distress" (see the Appendix). Customize the questions to proactively respond to potential areas of stress. You are encouraged to refer to this worksheet from time to time and share it with a trusted individual. This also can be a helpful tool for those you work with and lead.

LOOKING AHEAD TO WHERE WE WILL GO

Next week we will talk about burnout and self-care.

WRAP-UP, EVALUATIVE DISCUSSION QUESTIONS (10 MINUTES):

- *What did you learn?*
- *How can you apply this lesson to your context?*

LESSON 17: BURNOUT & SELF-CARE

LESSON OVERVIEW

The Defining Question or Statement

Effective leaders demonstrate self-awareness to identify burnout and create systems to promote self-care and support.

Learning Objectives

- Provide a basic definition and understanding of burnout.
- Discuss the potential impact caused by burnout.
- Examine rhythms that could proactively respond to stress and lead to the growth of the leader.

Welcome, Eat, and Icebreaker (20 minutes)

What chance encounter changed your life forever?

Leadership Prompting Question (20 minutes)

What rhythms or practices are beneficial to maintaining mental, emotional, physical, and relational health in your life? Share with the group and discuss.

LESSON

DEFINING AND UNDERSTANDING *BURNOUT*

- Burnout is common among leaders, especially those who work directly with people.
- Burnout can lead to exhaustion, cynicism, and inefficacy.
- Many risk factors can lead to burnout if not adequately addressed.

For leaders, burnout is common and often exists within occupations that work directly with people. It is even more likely for those who work with individuals who have or are experiencing trauma and PTSD. Though there are many definitions of burnout, for the purpose of this lesson, burnout is understood as “a prolonged response to chronic emotional and interpersonal stressors on the job, and is defined by the three dimensions of exhaustion, cynicism, and inefficacy” and is the inability to produce the desired effect.”²⁵⁷

Many risk factors cause stress, which can lead to burnout if not adequately addressed. Such risk factors include, but are not limited to:

- Inordinate time demands, high volumes of expected work performance, or workaholism
- A personal history of trauma
- Lack of a supportive environment
- Being socially isolated and lacking a supportive network
- Possessing either an overabundance worldview of optimism or cynicism
- An inability to demonstrate self-awareness and recognize one’s own needs²⁵⁸

It is also worth noting that there are a number of other avenues by which a person may experience burnout, such as being a single parent, caring for a child with a disability, tending to a spouse with dementia or chronic medical problems, or experiencing financial burdens.

Discussion

- *As you consider the risk of burnout, which one do you find yourself most susceptible to - exhaustion, cynicism, or inefficacy?*
- *What other avenues might lead one to experience burnout?*

²⁵⁷ Dunbar et al., “Calling, Caring, and Connecting,” 274.

²⁵⁸ Killian, “Helping Till It Hurts?,” 36.

WHAT IS THE IMPACT OF BURNOUT?

- *The impact of burnout falls on a spectrum with mild to severe results.*
- *Psychiatrist Szigethy suggests that there are three primary stages of burnout.*
- *Early signs of burnout may serve as a warning sign to prevent further damage.*
- *The MBI is an assessment tool to identify the stages of burnout.*

The impact of burnout has varying degrees. For example, it may lead to a “progressive loss of idealism, energy, and purpose” or perhaps a state of physical, emotional, or physical exhaustion.²⁵⁹ Psychiatrist Eva Szigethy suggests that there are three primary stages of burnout. They are:

- **Stage 1** consists of milder signs and symptoms that are episodic, such as experiencing mental fatigue at the end of the workday; feeling unappreciated, frustrated, or tense; and having physical aches and pains.
- **Stage 2** consists of longer-lasting symptoms that are more challenging to reverse, such as disillusionment about the job, pervasive feelings of boredom, apathy, or frustration; feelings of being ruled by a schedule; and intermittent periods of psychological or physical symptoms that persist even when the provoking situation subsides.
- **Stage 3** is severe burnout. The signs and symptoms have become more chronic and, if left untreated, can evolve into psychiatric and physical health disorders, such as depression, myocardial infarcts, and peptic ulcers.²⁶⁰

Szigethy acknowledges that signs of burnout are not necessarily bad as they can also serve as a warning sign. She states that “the early phase of burnout may have a proactive effect on human psyche against further damage.”²⁶¹

One tool that has been beneficial in measuring burnout in individuals is the Maslach Burnout Inventory (MBI). According to the MBI, the burnout process begins with emotional exhaustion (ED), which then impacts relationships through what is called

²⁵⁹ Samushonga, “Distinguishing Between the Pastor and the Superhero,” 6.

²⁶⁰ Szigethy, “Burnout.”

²⁶¹ Szigethy, “Burnout.”

depersonalization (DP), and finally leads to a reduced sense of personal accomplishment (PA).²⁶² Szigethy summarizes the MBI as follows:

- **ED**, *emotional exhaustion*: tiredness, emotional depletion, fatigue
- **DP**, *personalization*: negative, cynical attitudes, impersonal feelings, disengagement, isolation, impatience, frustration with patients or staff
- **PA**, *lack of personal accomplishment*: incompetence, ineffectiveness, inadequacy, sense of failure, apathy to protect against frustration, lack of perceived control²⁶³

Discussion

- *As you consider the three stages of burnout provided by Dr. Szigethy, do you agree with her assessment? Explain. Have you experienced any of these stages? Share only what you are comfortable sharing.*
- *In reviewing the effects of burnout according to the Maslach Burnout Inventory, what do you foresee as the impact burnout could have for an individual in their work and personal life?*

PROMOTING SELF-CARE

- Leaders can expect to experience high stress and potential burnout.
- Stress is not always negative as it can also serve as a motivator that improves performance.
- Effective leaders practice rhythms to respond to stress, find methods to recover, and improve upon them.
- A few strategies to promote self-care are debriefing with peers and supervisors, spending quality time with family and friends, exercising, practicing spirituality, and working less.

Author and leadership expert Tod Bolsinger suggests that leaders are forged through a rhythm of leading. The process of forming what he calls a tempered leader

²⁶² Chandler, "Pastoral Burnout and the Impact of Personal Spiritual Renewal, Rest-Taking, and Support System Practices," 274.

²⁶³ Szigethy, "Burnout."

- one who is "*grounded, teachable, attuned, adaptable, and tenacious*" - involves the following steps:²⁶⁴

1. **Working:** Leaders are formed in leading.
2. **Heating:** Strength is forged in self-reflection.
3. **Holding:** Vulnerable leadership requires relational security.
4. **Hammering:** Stress makes a leader.
5. **Hewing:** Resilience takes practice.
6. **Tempering:** Resilience comes through a rhythm of leading and not leading.²⁶⁵

Notice steps 4 and 5; *stress makes a leader*, and *resilience takes practice*. Leaders committed to the long haul will experience seasons of high stress and potential burnout. The temptation may be to believe that all stress is negative, but this is not always the case as positive stress can also serve as a motivator to help one achieve their goals, increase excitement, and improve performance. An example of this kind of stress might include the feeling you experience when anticipating your wedding day or the thrill of riding a roller coaster. Negative stress, on the other hand, decreases performance, increases feelings of anxiety, and impacts regular rhythms such as appetite or sleep patterns.²⁶⁶ For this reason, Bolsinger suggests the rhythm of a tempered leader is one that experiences stress, finds methods to recover, and then improves.²⁶⁷

There are multiple strategies to respond to stress and potential burnout. The following are a few to consider:

- **Debrief with your peers and supervisors.** Research has shown burnout can be reduced when the environment promotes healthy, honest dialogue among peers and supervisors.
- **Spend quality time with family and friends.** Studies demonstrate that social support is a significant factor in proactively responding to stress and burnout.
- **Exercise.** Maintaining a healthy lifestyle has benefits physically, mentally, and emotionally.
- **Practice spirituality.** Research has shown that spirituality plays an important role in self-care and encourages a worldview beyond that of the individual.

²⁶⁴ Bolsinger, *Tempered Resilience*, 37.

²⁶⁵ Bolsinger, *Tempered Resilience*, 6.

²⁶⁶ Gillette, "What's the Difference Between Distress and Eustress?"

²⁶⁷ Bolsinger, *Tempered Resilience*, 198.

- **Work less.** Especially when working in traumatic environments, working less may help ensure an ability to do the work long-term.²⁶⁸

²⁶⁸ Killian, "Helping Till It Hurts?," 32-41.

Discussion

- *Considering Bolsinger’s process of becoming a tempered leader, particularly that “stress makes a leader,” what do you foresee as the positive benefits of stress? And the challenges?*
- *What practices have you found to be most helpful in responding to stress?*

TAKE-HOME ASSIGNMENT

- **Complete the Maslach Burnout Inventory (see Appendix).** Reflect on the results of the assessment and evaluate your current burnout risk. Consider different strategies to respond proactively to ensure your health and growth as a leader.
- If you are interested in considering spiritual pathways to promote your health, consider the following assessment. In his book *Sacred Pathways: Discover Your Soul’s Path to God*, Gary L. Thomas describes nine different spiritual styles or “sacred pathways” to connect with God.
 - To take the spiritual style test – [click here](#).²⁶⁹
 - Read about the various pathways and try some of the suggested practices for your style – [click here](#).²⁷⁰

LOOKING AHEAD TO WHERE WE WILL GO

Next week we will talk about team building.

WRAP-UP, EVALUATIVE DISCUSSION QUESTIONS (10 MINUTES):

- *What did you learn?*
- *How can you apply this lesson to your context?*

LESSON 18: THE VALUE OF TEAM

LESSON OVERVIEW

The Defining Question or Statement

²⁶⁹ “Spiritual Pathways Assessment.”

²⁷⁰ “Spiritual Styles.”

A key component of leadership is to understand the importance and value added by a team.

Learning Objectives

- Effective leadership is not done in isolation.
- A team-based approach to leadership can add tremendous value.
- Provide a framework to promote a healthy team dynamic.

Welcome, Eat & Icebreaker (20 minutes)

What do you hope never changes?

Prompting Leadership Exercise (20 minutes)

Describe your best and worst team experience.

LESSON

READ THE FOLLOWING CASE STUDY: MOSES AND JETHRO ON LEADERSHIP

- Moses led the Israelites out of Egypt after 400 years of slavery.
- While wandering in the desert, Moses functioned primarily as the sole leader, which also included mediating the disputes that arose daily.
- Jethro, Moses' father-in-law, witnessed how exhausting this leadership style was for not only Moses, but also the people of Israel, and suggested he identify and anoint leaders to better lead and aid the people of Israel.
- For a complete account of the event, read Exodus 18 in the Bible.

One of the early leaders of the people of Israel was a man named Moses. For 400 years, the Israelites had been enslaved by the Egyptians. During this dark period, an exceptional leader was forged to lead the people out of slavery—Moses. Though he was an Israelite by birth, he was raised in the household of Pharaoh, but upon learning his identity and seeing the suffering of his people, he was used by the God of Israel to lead this large group of people out of slavery. Some speculate that the total population of Israel at this time was ~2.4 million people.²⁷¹

After leaving Egypt, Israel wandered in the desert for many years before eventually arriving in this new land that would become their home. Until this point, Moses was the primary leader, with the help of his brother Aaron and sister Miriam. Exodus 18

²⁷¹ "How Many Israelites Left Egypt in the Exodus?"

provides an account of Moses' struggle as they wandered in the desert. In addition to leading and caring for the people of Israel, Moses sat day after day to help the people settle their disputes with one another. Jethro, Moses' father-in-law, came to visit and was amazed to hear how the people had been freed from Egypt. However, he also saw how exhausting this leadership model was on Moses and the people. He said, "Why are you trying to do this all alone while everyone stands around you from morning till evening?" Moses replied that the people looked to him to lead, so he was only trying to meet that demand. "This is not good!" Jethro exclaimed. "You're going to wear yourself out - and the people too. This job is too heavy a burden for you to handle all by yourself."

Jethro then proceeded to instruct his son-in-law with sound wisdom: Moses should select capable leaders from among the people to help carry the burden of leading. He said, "Appoint them as leaders over groups of one thousand, one hundred, fifty, and ten." Let them solve the more minor disputes and allow you to focus on the major concerns to best lead the people. Moses listened to his father-in-law and appointed these leaders, and the people of Israel were best served.²⁷²

Discussion

- *What does this historical account teach you about effective leadership?*
- *Are there lessons you can glean from either Moses or Jethro? What are they?*

GLEANNING FROM JETHRO'S WISDOM

In relation to leadership and the value of team, the following principles can be deduced from the Exodus 18 account:

- Good leadership is not performed in isolation.
- We cannot effectively lead others on our own.
- Other people are more than capable of leading if only given the opportunity.
- A team-based approach makes us better leaders.

Additionally, Rabbi Jonathan Sacks provides the following commentary on Exodus 18 to affirm that leadership is not something to do in isolation. He states that leaders need three kinds of support:

- allies who will fight alongside them,
- troops or teams to whom they can delegate, and

²⁷² "Exodus 18 NLT - Jethro's Visit to Moses."

- a soulmate or soulmates to whom they can confide their doubts and fears, who will listen without an agenda other than being a supportive presence, and who will give them courage, confidence, and sheer resilience to carry on.²⁷³

Discussion

- *Considering these leadership principles on the value of team, what resonates with you and why?*
- *Do you lead more like Moses at the beginning of the case study or after he applied the wisdom from Jethro? How is that style working for you?*
- *Leaders need support. Reflect on your support. Do you have allies to come alongside you, a team to delegate to, or a soulmate with whom you can confide? Describe what this currently looks like for you and, if it were to change, how you would like it to be different.*

THE BENEFITS OF TEAM

- According to leadership experts, there is value added by taking a team-based approach.
- A *leadership team* is a group of people working collectively toward a common goal.

Further confirming Jethro's team-based approach to leadership, leadership guru Peter Northouse states that this approach has many benefits, such as:

- [producing] greater productivity,
- more effective use of resources,
- better decisions and problem solving,
- better quality products and services, and
- greater innovations and creativity.²⁷⁴

To this end, leadership expert Patrick Lencioni defines a *leadership team* as "a small group of people who are collectively responsible for achieving a common objective for their organization."²⁷⁵ This concept of leadership is very similar to Northouse, but

²⁷³ Sacks, "Miriam, Moses' Friend."

²⁷⁴ Glenn M. Parker, *Team Players and Teamwork: The New Competitive Business Strategy*, 1st ed. (San Francisco: Jossey-Bass Publishers, 1996), quote in Peter G. Northouse, *Leadership: Theory and Practice* (Los Angeles London New Dehli Singapore Washington DC Melbourne: Sage, 2022), 463.

²⁷⁵ Lencioni, *The Advantage*, 21.

rather than focusing on an *individual* influencing people toward a common goal, the emphasis is on the *team* collectively working toward a common objective.

Discussion

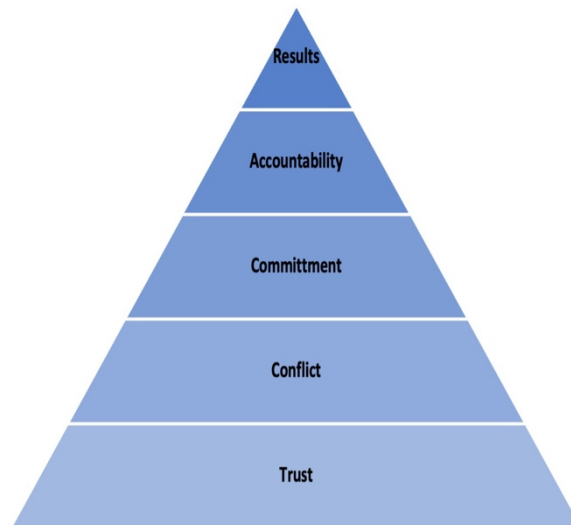
Discuss the potential benefits, challenges, and value of a team-based approach to leadership.

THE FIVE ESSENTIAL BEHAVIORS FOR A TEAM

- Developed by Patrick Lencioni, the five essential behaviors for a team are trust, conflict, commitment, accountability, and results.
- Each of the five behaviors builds upon one another, with “trust” as the foundation and “results” as the end goal.

In one of Lencioni’s most well-known books, *The Five Dysfunctions of a Team*, he states that teams fail when there is an absence of trust, fear of conflict, lack of commitment, avoidance of accountability, and inattention to the results.²⁷⁶ Conversely, he states that for a team to truly thrive, they must demonstrate the following five behaviors:

1. **Build Trust.** To be a cohesive team, members must trust one another. This is the foundation of a healthy team. Lencioni calls this *vulnerability-based trust*, which is “what happens when members get to a point where they are completely comfortable being transparent, honest, and naked with one another, where they can say and genuinely mean things like ‘I screwed up,’ ‘I need help,’ ‘Your idea is better than mine,’ ‘I wish I could learn to do that as well as you do,’ and even ‘I’m sorry.’”²⁷⁷



²⁷⁶ Lencioni, *The Five Dysfunctions of a Team*, 195–200.

²⁷⁷ Lencioni, *The Advantage*, 27.

2. **Master Conflict.** "When there is trust, conflict becomes nothing but the pursuit of truth, an attempt to find the best possible answer."²⁷⁸ As discussed in a previous lesson, conflict is unavoidable, however, the outcome of that conflict can vary greatly by how we manage it. The following are Rules of Engagement one organization created to manage conflict constructively:
 - Strive to develop honest, trusting, vulnerable, supportive, and encouraging relationships with each other.
 - Regularly engage in productive and unfiltered conflict around important issues and commit to debriefing.
 - Leave meetings with clear-cut, active, and specific agreements and action points.
 - Hold one another accountable to commitments and behaviors.
 - Focus on the *Team* and the greater good of the organization.²⁷⁹
3. **Achieve Commitment.** Conflict serves as a necessary catalyst to prompt the need for commitment among team members. Without commitment and a clear direction, the team can lose site and become disgruntled. In other words, "If people don't weigh in, they can't buy in."²⁸⁰
4. **Embrace Accountability.** Once team members know that their counterparts are genuinely committed to a vision or task, they have an increased sense of accountability. Peer-to-peer accountability is one of the most effective sources of accountability among healthy organizations.²⁸¹
5. **Focus on Results.** When a team has demonstrated a level of trust, the ability to manage conflict, commitment to a vision, and a heightened sense of accountability, the achievement of sought-after results will most likely follow.²⁸²

²⁷⁸ Lencioni, *The Advantage*, 38.

²⁷⁹ The sample Rules of Engagement were created by the author for Community Leadership & Development, Inc.

²⁸⁰ Lencioni, *The Advantage*, 48-53.

²⁸¹ Lencioni, *The Advantage*, 54.

²⁸² Lencioni, *The Advantage*, 65.

Discussion

In what ways have you found the five behaviors of a healthy team to be important (or not) from your experience of working with or leading groups?

TAKE-HOME ASSIGNMENT

In this lesson, we reviewed a case study on the leadership of Moses and considered the benefits teams can provide both leaders and those being led. *As you think about your leadership context - whether in your home, community, place of work, or church - what principles from the case study and Lencioni can you apply to enhance your leadership?* Remember the words of Jethro to Moses as he tried to lead on his own, "You're going to wear yourself out - and the people too. This job is too heavy a burden for you to handle all by yourself." Your best leadership is in the community of a team.

THIS IS THE CONCLUSION OF MODULE 4, PRACTICAL EVERYDAY LEADERSHIP TOOLS

Next week we will meet to celebrate the milestone of completing this leadership curriculum.

WRAP-UP, EVALUATIVE DISCUSSION QUESTIONS (10 MINUTES):

- *What did you learn?*
- *How can you apply this lesson to your context?*

Additional Resources

Allen, Scott. "Phronesis: Practical Wisdom for Leaders: Ira Chaleff - Followers and Tyrants on Apple Podcasts." *Apple Podcasts*. Accessed April 8, 2022. <https://podcasts.apple.com/us/podcast/ira-chaleff-followers-and-tyrants/id1510441734?i=1000553558597>.

This podcast provides a good summary to demonstrate the importance and value of followers for effective leadership. The host, Phronesis, has many other valuable podcasts as well.

Bolsinger, Tod E. *Tempered Resilience: How Leaders Are Formed in the Crucible of Change*. Downers Grove, IL: InterVarsity Press, 2020.

Bolsinger provides an excellent overview of some of the foremost leadership gurus, such as Ronald Heifetz and Martin Linksy (*Leadership on the Line*), as well as Edwin Friedman (*A Failure of Nerve*).

Crouch, Andy. *Strong and Weak: Embracing a Life of Love, Risk & True Flourishing*. Downers Grove, Illinois: IVP Books, an imprint of InterVarsity Press, 2016.

Crouch provides the reader with a framework for leadership that helps a person understand the relationship between authority and vulnerability as well as the most effective path to promote flourishing.

Heifetz, Ronald A., and Martin Linsky. *Leadership on the Line: Staying Alive Through the Dangers of Change*. Boston, Massachusetts: Harvard Business Review Press, 2017.

Leadership on the Line is an excellent resource for leaders who are serious about growing their leadership influence within the opportunities they have to lead at home, work, and in their communities.

Lencioni, Patrick. *The Advantage: Why Organizational Health Trumps Everything Else in Business*. 1st ed. San Francisco: Jossey-Bass, 2012.

Lencioni is a consultant, author, and leadership expert. In this book, *The Advantage*, he discusses the importance of organizational health. Other notable books by Lencioni include *The Five Dysfunctions of a Team*, *The Ideal Team Player*, and *The Motive*.

Kusy, Mitchell, and Elizabeth Holloway. *Toxic Workplace! Managing Toxic Personalities and Their Systems of Power*. 1st ed. San Francisco: Jossey-Bass, 2009.

To one degree or another, conflict exists within every system. *Toxic Workplace* provides an overview of understanding toxic culture and how to foster change.

Rodin, R. Scott. *The Steward Leader: Transforming People, Organizations and Communities*. Downers Grove, Ill: IVP Academic, 2010.

As a faith-based book, Rodin provides the reader with a thoughtful model of leadership based on a stewardship mindset that focuses less on *what* we do, but *who* we are as leaders.

Tippett, Krista. "Trabian Shorters - A Cognitive Skill to Magnify Humanity." *On Being*, n.d. Accessed February 14, 2022. <https://onbeing.org/programs/trabian-shorters-a-cognitive-skill-to-magnify-humanity/>.

This is an excellent podcast that communicates the importance of viewing and engaging those we work with from a place of value rather than deficit.

Appendix

TRANSFORMATIONAL LEADERSHIP INVENTORY

Purpose: The purpose of this questionnaire is to determine which style of leadership you intend to use, transformational or transactional.

Instructions: To respond to the following questions, consider a time when you have been a leader of a group. Read each of the following statements and select the response that best describes your leadership behavior as a member of this group.

Key:

1 = Strongly Disagree	2 = Disagree	3 = Neutral	4 = Agree	5 = Strongly agree
-----------------------	--------------	-------------	-----------	--------------------

- | | |
|--|-----------|
| 1. I have a clear understanding of where my group is going. | 1 2 3 4 5 |
| 2. I always give others positive feedback when they perform well. | 1 2 3 4 5 |
| 3. I paint an interesting picture of the future for our group. | 1 2 3 4 5 |
| 4. I give special recognition to group members when their work is very good. | 1 2 3 4 5 |
| 5. I am always seeking new opportunities for the group. | 1 2 3 4 5 |
| 6. I commend others when they do a better than average job. | 1 2 3 4 5 |
| 7. I inspire others with my plans for the future. | 1 2 3 4 5 |
| 8. I frequently acknowledge others' good performance. | 1 2 3 4 5 |

Scoring and Interpretation

Write the number you selected for each question in the blanks in the following box.

Transformational Leadership	Transactional Leadership
1. ____	2. ____
3. ____	4. ____
5. ____	6. ____
7. ____	8. ____
Total: ____	Total: ____

Transformational Leadership (Identifying and Articulating a Vision):

Identifying new opportunities for a leader's unit/division/company, and developing, articulating, and inspiring others with a vision for the future.

Transactional Leadership (Contingent Reward): Promising or delivering rewards to followers, contingent on their performance.

Your scores for each dimension (transformational or transactional) can range from 4 to 20. In general, scores from 4 to 12 represent lower levels of your preference for the leadership style, and scores above 12 indicate higher levels of your preference for the leadership style.²⁸³

²⁸³ Philip M. Podsakoff et al., "Transformational Leader Behaviors and Their Effects on Followers' Trust in Leader, Satisfaction, and Organizational Citizenship Behaviors," *The Leadership Quarterly* 1, no. 2 (June 1, 1990): 107-142, quoted in Peter G. Northouse, *Leadership: Theory and Practice*, International student edition, ninth edition. (Los Angeles London New Dehli Singapore Washington DC Melbourne: SAGE, 2022), 219.

SERVANT LEADERSHIP QUESTIONNAIRE

Purpose: The purpose of this questionnaire is to examine the servant leadership behaviors you exhibit.

Instructions: Have a friend, colleague, or classmate read each item carefully and use the following 7-point scale to indicate the extent to which they agree or disagree with the following statements as they pertain to your leadership. In these statements, "the leader" is referring to you in a leadership capacity.

Key: 1 = Strongly disagree 2 = Disagree 3 = Disagree somewhat
4 = Undecided 5 = Agree somewhat 6 = Agree 7 = Strongly agree

- | | |
|---|---------------|
| 1. Others would seek help from the leader if they had a personal problem. | 1 2 3 4 5 6 7 |
| 2. The leader emphasizes the importance of giving back to the community. | 1 2 3 4 5 6 7 |
| 3. The leader can tell if something work related is going wrong. | 1 2 3 4 5 6 7 |
| 4. The leader gives others the responsibility to make important decisions about their own jobs. | 1 2 3 4 5 6 7 |
| 5. The leader makes others' career development a priority. | 1 2 3 4 5 6 7 |
| 6. The leader cares more about others' success than their own. | 1 2 3 4 5 6 7 |
| 7. The leader holds high ethical standards. | 1 2 3 4 5 6 7 |
| 8. The leader cares about others' personal well-being. | 1 2 3 4 5 6 7 |
| 9. The leader is always interested in helping people in the community. | 1 2 3 4 5 6 7 |
| 10. The leader is able to think through complex problems. | 1 2 3 4 5 6 7 |
| 11. The leader encourages others to handle important work decisions on their own. | 1 2 3 4 5 6 7 |
| 12. The leader is interested in making sure others reach their career goals. | 1 2 3 4 5 6 7 |

13. The leader puts others' best interests above their own.	1 2 3 4 5 6 7
14. The leader is always honest.	1 2 3 4 5 6 7
15. The leader takes time to talk to others on a personal level.	1 2 3 4 5 6 7
16. The leader is involved in community activities.	1 2 3 4 5 6 7
17. The leader has a thorough understanding of the organization and its goals.	1 2 3 4 5 6 7
18. The leader gives others the freedom to handle difficult situations in the way they feel is best.	1 2 3 4 5 6 7
19. The leader provides others with work experiences that enable them to develop new skills.	1 2 3 4 5 6 7
20. The leader sacrifices their own interests to meet others' needs.	1 2 3 4 5 6 7
21. The leader would not compromise ethical principles in order to meet success.	1 2 3 4 5 6 7
22. The leader can recognize when others are feeling down without asking them.	1 2 3 4 5 6 7
23. The leader encourages others to volunteer in the community.	1 2 3 4 5 6 7
24. The leader can solve work problems with new or creative ideas.	1 2 3 4 5 6 7
25. If others need to make important decisions at work, they do not need to consult the leader.	1 2 3 4 5 6 7
26. The leader wants to know about others' career goals.	1 2 3 4 5 6 7
27. The leader does what they can to make others' jobs easier.	1 2 3 4 5 6 7
28. The leader values honesty more than profits.	1 2 3 4 5 6 7

Scoring

- Add up to the scores for 1, 8, 15, and 22. This is your score for emotional healing.
- Add up the scores for 2, 9, 16, and 23. This is your score for creating value for the community.

- Add up the scores for 3, 10, 17, and 24. This is your score for conceptual skills.
- Add up the scores for 4, 11, 18, and 25. This is your score for empowering.
- Add up the scores for 5, 12, 19, and 26. This is your score for helping followers grow and succeed.
- Add up the scores for 6, 13, 20, and 27. This is your score for putting followers first.
- Add up the scores for 7, 14, 21, and 28. This is your score for behaving ethically.

Scoring Interpretation

The scores you received on the SLQ indicate the degree to which you exhibit the seven behaviors characteristic of a servant leader. You can use the results to assess areas in which you have strong servant leadership behaviors and areas in which you may strive to improve. Based on the responses of the person who filled out this questionnaire on your leadership, the following scores for each category can be broken down as follows:

- *High range.* A score between 23 and 28 means others believe you strongly exhibit this servant leadership behavior.
- *Moderate range.* A score between 14 and 22 means others believe you tend to exhibit this behavior in an average way.
- *Low range.* A score between 4 and 13 means others believe you exhibit this leadership behavior below the average of the expected degree.²⁸⁴

²⁸⁴ Robert C. Liden et al., "Servant Leadership: Development of a Multidimensional Measure and Multi-Level Assessment," *The Leadership Quarterly* 19, no. 2, Multi-Level Approaches to Leadership (April 1, 2008): 161-177, quoted in Peter G. Northouse, *Leadership: Theory and Practice*, International student edition, ninth edition. (Los Angeles London New Dehli Singapore Washington DC Melbourne: SAGE, 2022), 280-282.

MEDITATION ON FOLLOWERSHIP

I am a steward of this group and share responsibility for its success.

I am responsible for adhering to the highest values I can envision.

I am responsible for my successes and failures and for continuing to learn from them.

I am responsible for the attractive and unattractive parts of who I am.

I can empathize with others who are also imperfect.

As an adult, I can relate on a peer basis to other adults who are the group's formal leaders.

I can support leaders and counsel them, and receive support and counsel from them.

Our common purpose is our best guide.

I have the power to help leaders use their power wisely and effectively.

If leaders abuse power, I can help them change their behavior.

If I abuse power, I can learn from others and change my behavior.

If abusive leaders do not change their behavior, I can and will withdraw my support.

By staying true to my values, I can serve others well and fulfill my potential.

Thousands of courageous acts by followers can, one by one, improve the world.

Courage always exists in the present. What can I do today?²⁸⁵

²⁸⁵ Chaleff, *The Courageous Follower*, 237-38.

THE TREE EXERCISE

The following is an exercise for increasing resiliency. Doing this exercise when you are not under stress will help you be able to relax in times of stress. Sit quietly and, if you feel comfortable, close your eyes. Reflect on this passage from Psalm 1.

Happy are those who reject the advice of evil people, who do not follow the example of sinners or join those who have no use for God.

Instead, they find joy in obeying the Law of the Lord, and they study it day and night.

They are like trees that grow beside a stream, that bear fruit at the right time, and whose leaves do not dry up.

They succeed in everything they do. (Psalm 1:1-3)

Imagine that you are a tree.

- What kind of tree would you be? See yourself as that kind of tree.
- In your imagination, look around. Is your tree by itself?
- What's the landscape around you?

Now, look at the trunk of the tree. Notice it going down into the earth and up into the branches. Follow the branches way out into the leaves. (If it's a fruit tree, see the fruit hanging from the branches).

Now follow the trunk down to the roots.

- Look at the roots—is it a long single root or many roots going out? Notice how the roots are anchored into the ground.
- Now watch how the root system brings water and nutrients to the roots and how those nutrients travel up the tree to the branches.

Notice the weather.

- Imagine the sun shining on the leaves, making oxygen. Imagine the tree just being there with just the right temperature and light.
 - Now the tree needs a bit of water. Imagine a gentle rain slowly coming down over the leaves and toward the roots. See the water going down, down into the roots. See the moisture being taken up into the tree.
 - Now stop the rain and imagine the sun returning to dry the leaves.
- Now imagine the tree with some live creatures – perhaps birds, squirrels, or insects going up and down. Watch all the activities.

Now there's a storm.

- Black clouds are beginning to form in the distance. The storm won't harm or destroy the tree, but the storm *will* come.

- The wind is picking up and the clouds are coming. The branches are shaking. The trunk is moving back and forth. Some of the leaves are falling and some of the fruit is falling.
- Now focus on how the roots hold firm and allow the tree to move back and forth in the wind. Let the storm go on a bit. Feel the tree moving back and forth with its roots firmly planted in the ground.
- Now the storm is slowly calming until everything is still again.
- How is the tree feeling after the storm?
- Now the sun is returning. Things are drying. Imagine the tree coming back to normal.
- When the tree is still again, the sun shines and the insects and the birds are back out again.
- Gradually take some deep breaths and open your eyes.²⁸⁶

Discuss:

- How was that practice for you?
- What new insights did you gain from this practice?
- What kind of tree did you imagine?

²⁸⁶ Hill, Ergenbright, and Edman, *Healing the Wounds of Trauma: How the Church Can Help - Facilitator Guide for Healing Groups*, 152-53.

FINDING REFUGE IN MOMENTS OF DISTRESS

Created by Darby Strickland²⁸⁷

**Adjust the questions based upon the needs of the one completing the template.*

I can tell I am in distress when:

- 1.
- 2.
- 3.

What are the warning signs that I might resort to a poor strategy to manage distressing thoughts, emotions, or situations?

- 1.
- 2.
- 3.

Here are three ways I can change my thoughts:

- 1.
- 2.
- 3.

What are ways I can seek to comfort my body when it is reacting?

- 1.
- 2.
- 3.

Who can I call or text to help me reset my focus?

- 1.
- 2.
- 3.

Where can I go to place my attention on something else (a social setting)?

- 1.
- 2.

²⁸⁷ Strickland, "Foundations of Trauma Care for Biblical Counselors," 55-56.

3.

What do I need to change about my environment to keep me safe?

1.

2.

3.

What are life-giving ways I can find comfort that I can practice now?

1.

2.

3.

Bible verses that bring me comfort:

1.

2.

3.

How can I ask God to help me?

1.

2.

3.

If the intensity continues to rise, I will:

1.

2.

3.

MASLACH BURNOUT INVENTORY

How do you perceive your work? Are you exhausted? How capable are you of shaping your relationship with others? To what degree are you personally fulfilled?

Indicate how frequently the following statements apply to you and add the points indicated on top of the respective box:

0 = Never

1 = At least a few times a year 2 = At least once a month

3 = Several times a month

4 = Once a week

5 = Several times a week

6 = Every day

	Never = 0 Every day = 6						
	0	1	2	3	4	5	6
01 - I feel emotionally exhausted because of my work							
02 - I feel worn out at the end of a working day							
03 - I feel tired as soon as I get up in the morning and see a new working day stretched out in front of me							
04 - I can easily understand the actions of my colleagues/supervisors							
05 - I get the feeling that I treat some clients/colleagues impersonally, as if they were objects							
06 - Working with people the whole day is stressful for me							
07 - I deal with other people's problems successfully							
08 - I feel burned out because of my work							
09 - I feel that I influence other people positively through my work							
10 - I have become more callous to people since I have started doing this job							
11 - I'm afraid that my work makes me emotionally harder							
12 - I feel full of energy							
13 - I feel frustrated by my work							
14 - I get the feeling that I work too hard							
15 - I'm not really interested in what is going on with many of my colleagues							
16 - Being in direct contact with people at work is too stressful							
17 - I find it easy to build a relaxed atmosphere in my working environment							
18 - I feel stimulated when I been working closely with my colleagues							
19 - I have achieved many rewarding objectives in my work							
20 - I feel as if I'm at my wits' end							
21 - In my work I am very relaxed when dealing with emotional problems							
22 - I have the feeling that my colleagues blame me for some of their problems							

Overall score for occupational exhaustion (EE)

Add together the answers to questions 01, 02, 03, 06, 08, 13, 14, 16, and 20

Occupational Exhaustion	EE < 17	EE 18 - 29	EE > 30
	Low degree	Moderate degree	High degree

Overall score for depersonalization/loss of empathy (DP)

Add together the answers to questions 05, 10, 11, 15, and 22

Depersonalization	DP < 5	DP 6 - 11	DP > 12
	Low degree	Moderate degree	High degree

Overall score personal accomplishment assessment (PA)

Add together the answers to questions 04, 07, 09, 12, 17, 18, 19, and 21.

Personal accomplishment assessment	PA < 33	PA 34 - 39	PA > 40
	Low degree	Moderate degree	High degree

Degree of burnout

Beware if the totals of your EE and DP answers are both in the red area, and above all, if your personal accomplishment assessment is also in the red!!!

EE	Occupational exhaustion (burnout) is typically connected to a relationship with work that is perceived as difficult, tiring, stressful... Maslach sees this as different from depression, as it is likely that the symptoms of burnout would be reduced during holidays.
DP	Depersonalization or loss of empathy is characterized by a loss of regard for others (clients, colleagues...), and by keeping a greater emotional distance, which is expressed through cynical, derogatory remarks, and even callousness.
PA	The personal accomplishment assessment is a feeling that acts as a "safety valve" and contributes to bringing about a balance if occupational exhaustion and depersonalization occur. It ensures fulfillment in the workplace and a positive view of professional achievements.

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