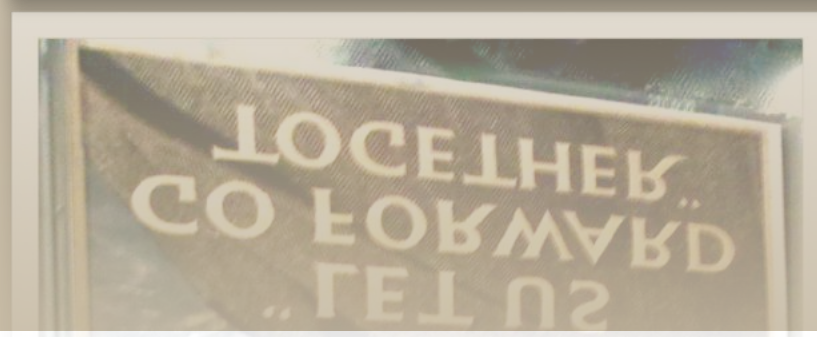


Developing a Movement that Multiplies

Project 2C: Movement Theory Integration



Before I begin defining in this paper some specifics regarding a proposed Mozambican movement, its context, and the issues it is responding to, it will be helpful to ‘helicopter up’ so that we have a big picture view of what could otherwise swallow us with its complexity and nuances.

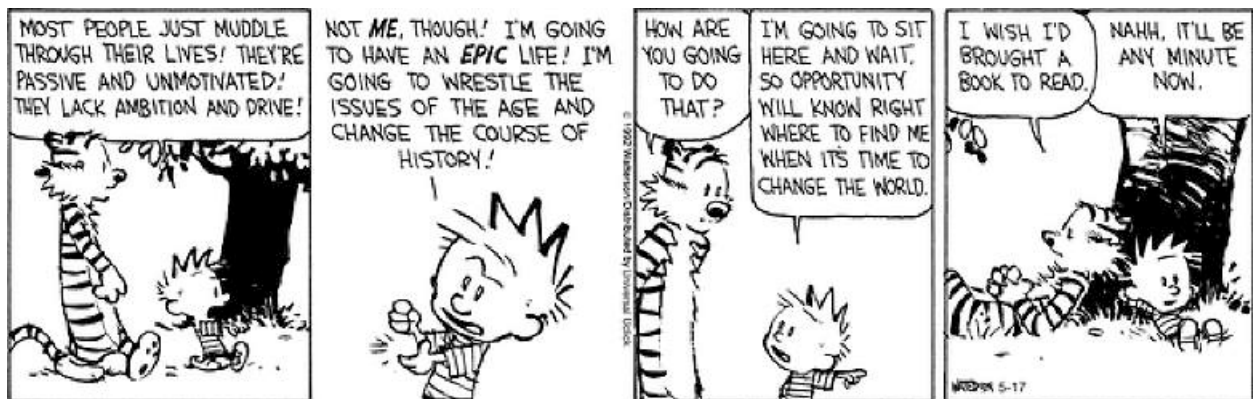
The study of an emerging or established movement requires us to first understand and interact with larger leadership principles. This course has exposed us to a wide range of leadership theories, some of which I will concern myself with here. Since the assignment is not to be thesis length though, it’s not possible for me to examine all of these theories, nor even give a brief synopsis of each, unless I disregard the attention span and eye health of my professor. So, in the interest of good grades and good health, I’m going to be selective with the ones I consider. After all, one of the primary tasks of leadership is to direct attention (Goleman, 2013).

So first, using a wide-angle lens, let’s examine some concepts involved with leadership, and then movements.

Part 1: Leadership

As the Father has sent me, even so I send you. John 20:21

Complexity



The barrier to change is not too little caring; it is too much complexity. To turn caring into action, we need to see a problem, see a solution, and see the impact. But complexity blocks all three steps. Bill Gates, 2007, Harvard Invocation

In the West, the topic of leadership has assembled a vast ecosystem around it, yet still lacks a universally accepted grand theory of leadership studies (Goethals & Sorenson, 2006, p.3-6). Simply plug the word ‘leadership’ into Google, and 789 million search results are delivered. Uncountable millions of words, hours, and money have been invested to define, identify, recruit, and develop good leaders. Yet, while there are a myriad of leadership principles, tips and examples to mine from, few would contest the severe lack of leadership evident in most areas of business, government, non-profit organizations, and even churches.

One would hope that Christians would excel in the leadership arena with a model leader such as Jesus (John 20:21), but it appears they are missing the mark as much as the rest of the world. One recent study focusing on the leadership role of pastors revealed that 80% of them were discouraged, and 40% upset enough in the past three months to consider leaving the pastorate. 45% said they experienced depression or burnout to such an extent that they needed to take a leave of absence (Briggs, 2014).

Though pastors represent just one of the leadership positions within a church (other commonly recognized leadership offices being apostle, prophet, evangelist, teacher, deacon (Grigg, 2016)), with statistics this disheartening, one can easily infer, regardless of the state of the other offices, that the church is on unstable ground.

With so many of our churches mired in leadership confusion and pain, it is no wonder the same disarray is visible in our business and political leaders. Bill Gates, recognized worldwide for his leadership and intelligence (Lebowitz, 2015), suggests we must unravel the confusion of complexity by first bringing the core problem to the surface.

The following example gives us an opportunity to do just that.

A recent leadership crisis case.  Politically, the recent presidential elections in America were used as a prime example of a national leadership crisis. They were a rich source of fodder and parody for comedians, and a torrid topic of conversation across the globe:

Over and over this year, Trump and Clinton have been described as the two worst presidential nominees in living memory. (Jacoby, 2016)

Are these candidates really the best we can do? (Thomas, 2016)

Why are these two the most unpopular candidates in the history of presidential polling? Because they are not honest. And everyone knows it. (Sasse, 2016)

No matter where I travelled, whether I was in Mozambique, South Africa, New Zealand, Switzerland or the USA, I heard some variation of this same question: “How is it even possible that in a nation of more than 300 million people, a country that many consider the most powerful on earth, Hilary Clinton and Donald Trump are the best you can do?” A perusal of newspapers, magazines, radio, and television programs at that time confirmed this was not merely a personal phenomenon confined to my circle, but a universal enquiry (Jacoby, 2016; Thomas, 2016; Toles, 2016; Wineke, 2016).

Admittedly, it must be acknowledged: despite having all the ingredients needed for leadership success at their disposal, the candidates America chose for the highest leadership office in the nation, and perhaps the world, left much of the population disappointed, disillusioned, and even dumbfounded. “How did it come to this?,” many honestly enquired. Stephen Walt (2016), professor of International Relations at Harvard University wrote in Foreign Policy, “More than

150 million Americans are technically eligible to be president, yet somehow this long and costly process produced two major-party candidates with historically strong negatives and repeated episodes of bad judgment.”

All these questions regarding how we arrived at this unfavorable scenario regarding the top leadership position of one of the world’s most powerful nations point to an underlying reality: there are indeed some universally accepted ideas about what traits good leaders should possess (Northouse, 2013, p 403-404). For it wasn’t only Americans questioning their leadership options for president, but across the globe, there was general agreement that something was wrong, or at the least, unexpected, about these two leadership choices.

Christ Clarity



It is clear why the questions about leadership in the recent American presidential elections were relevant beyond its borders. As noted by an Israeli guide, “The crisis in the world is the lack of good leadership”(The God Journey, 2017). The dearth of reputable leadership in public, private, and even religious contexts is rampant and rife.

How is it that with all that is available to us, there remains a leadership crisis in our world? Certainly one could argue that leadership is a complex issue, so its amorphous boundaries result in confusion. But is complexity really the problem here? I suggest the real reason for our lack of leadership can be traced back to a simple foundational principle, central to the Christian faith: we are sinners. Sin is not a very popular word or concept in today’s society, but its existence in both our world and our hearts has a profound impact on all of life, and that certainly affects leadership (Medefind, 2015).


Northouse (2013), one of the ‘powerhouses’ in management-related leadership, unfortunately ignores the entire arena of Christian leadership research (Grigg, 2016, p 8), so he can’t contribute much to this part of the conversation. This is unfortunate, as the significance of Christian thought and deed in the leadership field is not even something to grant a mere chapter to, but instead

worthy of the attention of entire books, seminars, and universities. It is surprising to me that Jesus, someone who is considered the most significant person in history (Skiena & Ward, 2013), and whose leadership principles were revolutionary, would be overlooked.

Besides this clarity Christ can bring to the leadership field's complexities, there are some categories to further explore as we continue our reflections on this topic. Culture, is next.

Cultural Concerns



When North Americans focused on achievements at the cost of relationships, or their partners emphasize relationships and equality at the cost of moving forward on projects and shared achievements, partnerships and relationships can break down reinforcing historical injustices and cultural divisions. Nathan Penner, PhD candidate from Fuller Theological Seminary (Gossman, 2015) 

It is an important to acknowledge that though there are some predominantly universally accepted ideas about leadership, by no means does that mean there is consensus amongst all these cultures (Galloway, 2007; Northouse, 2013, p 404). Figure 1 on page 5, inspired from diagrams in Lewis' book *When Cultures Collide*, reveals there are indeed differences (Giarla, 2016). And Marco Blankenburgh (2013), who runs a business to help leaders increase their cultural leadership competencies, notes, "Because culture exists on the deepest level of people's perceptions, it influences nearly every interaction that people have on a day-to-day basis. Some leaders assume that because they are technically competent that they can lead." Blankenburgh believes that what determines truly great leaders is their commitment to being cultural learners.

Differences are clearly visible in the varying worldviews regarding the role of the individual in a society, power distance, and time orientation (Matikainen & Duffy, 2000), as well as in the roles of Guilt/Innocence, Honor/Shame, and Power/Fear (Blankenburgh, 2013). Some of the effects of cultural differences are diagrammed in Figure 1.

In spite of the fact that there are visible variations in a number of these individual cultural components, some common leadership principles can be excised, with the caveat that exceptions exist. Fundamental to outstanding leadership in many locations of the world is the ability to achieve impact in times of change; being self-aware and humble; and an ethos in which people are recognized as the route to performance (Fellows, 2010). Conversely, it is generally accepted that dishonesty, egocentricism, and ruthlessness are a few of the traits most cultures of the world do NOT look for in their leaders (Northouse, 2013, p 404).

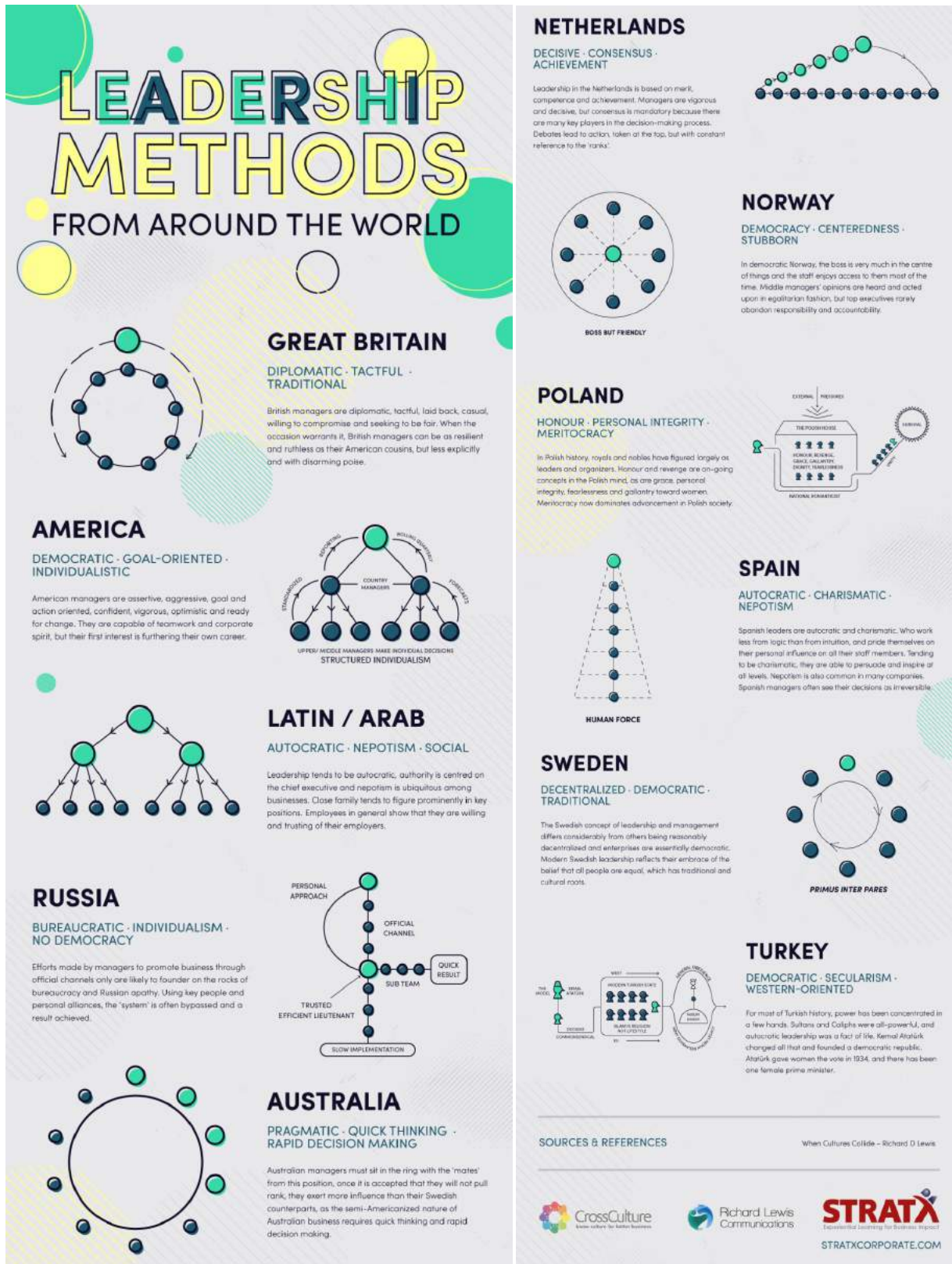

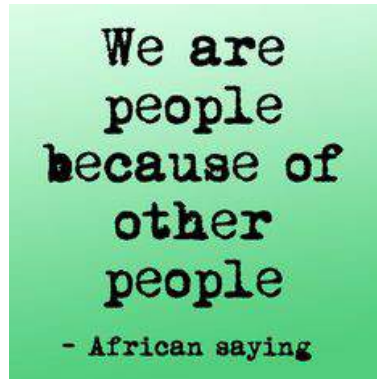


Figure 1:  produced in part from Giarla, A. (2016). *Leadership methods from around the world*. Cambridge, MA: Stratx.

A case of cultural context. An African interpretation of “The Parable of the Prodigal Son” offers an additional insight related to the African values of community and unity (Healey, 2011, p 8). Due to his wild and dissolute living, the younger son is outside the unity of his family circle. This creates separation and incompleteness. When the older son complains that he has not been rewarded for being faithful, he fails to understand his father's explanation that he is already part of the family community, and that he is already on the ‘inside.’ "Son, you are always with me, and all that is mine is yours" (Luke 15:31). In African culture, the community or group is more important than the individual (p 15, Healey, 2011).



Ubuntu. The African Ubuntu philosophy can be succinctly summarized as “a person is a person through other persons” (Tutu, 2004, p 25). Movement leader and theologian Desmond Tutu (2004) reminds us, “None of us comes into the world fully formed. We would not know how to think, or walk, or speak, or behave as human beings unless we learned it from other human beings. We need other human beings in order to be human (p 25).

People talk about Ubuntu in affectionate terms, but the question has been raised, “Why then are adoption rates in Africa tremendously low, despite it having a large percentage of the world’s orphans?” Culturally, I think this can be explained by some conflicting values, since African ideals of manhood and womanhood are inseparably bound to bearing children. And in some areas, traditional beliefs would have some people believing that a curse was attached to an orphaned child.

Character

The world does not need more Christian leaders growing tall; it desperately needs Christian leaders growing deep. We need to cultivate downward growth. And here is the simple truth: we will never be that kind of person if we are more focused on growing upward than growing down, even if we are passionate advocates for justice and mercy.

Jedd Medefind, President of Christian Alliance of Orphans (CAFO)

Former megachurch pastor Francis Chan, and co-leader of the Multiply Movement recognized that Christian leaders can “grow tall” for reasons beyond their personal ego. Sometimes a hero-worshipping culture can propel a person ‘to the top’ by way of their interest and adulation. One

would hope the Christian community would be immune from this, but since it is made up of humans like every other community, it is not exempt. Chan recognized the danger of this and walked away from his ‘fame’ at what others called the peak of his professional career. For when Christian leaders get more attention than Christ, it is time to move. That at least was Chan’s response to the danger he sensed when he confesses,

Even in my own church I heard the words, ‘Francis Chan’ more than I heard the words, ‘Holy Spirit.’ I think there has been too much emphasis on me. I want to be used by God, but I think we have this desire to make heroes out of people rather than following God and the Holy Spirit (Marrapodi, 2010).

As Addington (2008) entreated, “Never negotiate character (p 105).



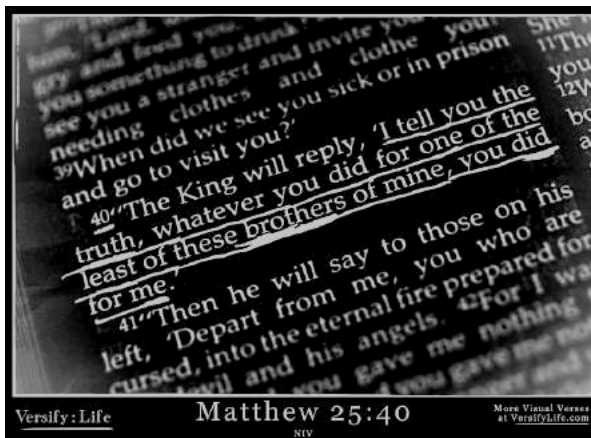
A good character definition for our context. I think the amplified leadership version definition that Thrall, McNicol, and McElrath (2000) presents us with here is relevant for both the MATUL and Mozambique contexts:

Character – the inner world of motives and values that shapes our actions – is the ultimate determiner of the nature of our leadership. It empowers our capacities while keeping them in check. It distinguishes those who steward power well from those who abuse power. Character weaves such values as integrity, honesty, and selfless service into the fabric of our lives, organizations, and cultures. (pp 1-2)

Corruption: A coup d'état against character. Acts of corruption are known to have cost the Mozambican state 459.2 million meticaïs (around seven million US dollars, at current exchange rates) in 2016, according to Attorney-General Beatriz Buchili (Frey, 2017a). During prosecutors' investigations into crimes of corruption, 20.6 million meticaïs and 240,000 US dollars had been seized, as well as 11 buildings and eight vehicles (Frey, 2017a). During the year, 957 alleged cases of corruption entered the central and provincial anti-corruption offices and added to 278 cases carried over from 2015, the anti-corruption prosecutors were handling a total of 1,235 cases (Frey, 2017a).

Leadership is definitely needed in Mozambique to conquer corruption, especially because it is practiced at high levels of leadership. This leads many in the population, and even in the church, to think corruption is just part of their culture to be accepted. As pointed out by Northouse (2013), “Honesty is more than just the absence of corruption. It is a commitment to not deceive, and to represent reality as completely as possible (p 436). That level of honesty in Mozambique would transform society. That level of honesty anywhere in the world would transform a nation!

Conquering Self-Centeredness



I hope you will judge yourselves not on your professional accomplishments alone, but also on how well you have addressed the world's deepest inequities ... on how well you treated people a world away who have nothing in common with you but their humanity.
Bill Gates, 2007

Some might think the category of conquering self-centeredness belongs as a subheading under character, but I believe it is such a central component of Christianity, as well as good leadership, that it deserves its own heading. And I think the above quotes by Bill Gates and Dr. Martin Luther King, Jr. show their agreement on this issue of overcoming self-centeredness, as well as their understanding of how significant its impact on humanity can be.

King actually spent quite a lot of time thinking about this topic, and it clearly had a great influence on his movement leadership. In a sermon on "Conquering Self-Centeredness," King (2000) shared quite a few gems regarding this issue. The following excerpt is quite long, but I can't shorten it further without detracting from its impact and relevance:

An individual has not begun to live until he can rise above the narrow horizons of his particular individualistic concerns to the broader concerns of all humanity. The way to rise above self-centeredness and that is by having the proper inner attitude toward your position or toward your status in life or whatever it is. You conquer self-centeredness by coming to the point of seeing that you are where you

are today because somebody helped you to get there. An individual gets away from this type of self-centeredness when he pauses enough to see that no matter what he does in life, he does that because somebody helped him to do it.

I can hardly go into any city or any town in this nation where I'm not lavished with hospitality by peoples of all races and of all creeds. . . . Living under this it's easy . . . to feel that I'm something special, that I stand somewhere in this universe because of my ingenuity and that I'm important. (King prays) 'Help me, O God, to see that I'm just a symbol of a movement. . . . Help me to realize that I'm where I am because of the forces of history and because of the fifty thousand Negroes of Alabama who will never get their names in the papers and in the headline.' . . . Because if I don't see that, I will become the biggest fool in America.'

Self-centeredness is such a powerful component of the sin that effects us all, that it deserves much reflection and prayer. Brueggemann speaks powerfully as a movement leadership prophet about self-centeredness and how one must handle this with courage coming from the conviction they've been entrusted with something important:

The accent is on the message and not the messenger. And 'mutatis mutandis' then, mercy is the capacity to give one's self away for the sake of the neighborhood. Now none of us do that completely, but it makes a difference if the quality of social transactions have to do with the willingness to give one's self away for the sake of the other rather than the need to always be drawing all of the resources to myself for my own well-being. (Tippett, 2013)

Greenleaf builds his whole theory of Leadership around the theme of servanthood, with the connotation being the greatest servant leaders ultimately follow Christ's teachings - whether they know it or not (Northouse, 2013, p 219-236)

⁶ ...although He existed in the form of God, did not regard equality with God a thing to be grasped, ⁷ but made Himself nothing by taking the form of a servant, and being born in the likeness of men. (Philippians 2:6-7)


Community = Relationship-minded

Community is the cornerstone in African thought and life (Lutz, 2014), and it is an important component in both servant leadership and transformational leadership (Northouse, 2013, p 437). Addington (2008) remarks that, “One of the unhealthy cultural realities of too many ministry organizations, is that personnel see themselves as 'independent contractors' who essentially are hired to do their own thing” (p 190). This runs contrary to African cultural values, such as Ubuntu (which we will look more closely at later in our discussion). On this continent, especially sub-Sahara, most everything is done to maintain good personal and communal relationships, harmony and peace at all costs (Healey, 2011, p 7).

Mark McCormack author of *What They Don't Teach You in Harvard Business School* said, “Whether it is a matter of closing a deal or asking for a raise, of motivating a sales force of 5,000 or negotiating one to one, of buying a new company or turning around an old one, business situations almost always come down to people situations. It's all about relationship.” This premise is further explored in a Harvard Business Review blog network where it was succinctly stated, “Leadership has everything to do with how you relate to others and the quality and texture of those relationships” (Edinger, 2012).

Relationships clearly matter. Working together is God's idea. He lives in community, in relationship, outside of time, in eternity. Our individual potential is only realized, our wholeness only experienced, in relationship with others. Thrall, McNicol, & McElrath (2000) see it this way: “Every relationship has the potential to provide something we need. And every relationship has a purpose for us – to meet someone else's need” (p 44). This is a principle of good leadership, as it invites people to a greater common good by helping people work together (especially as observed in transformational leadership)..



The role and ministry of Holy Spirit includes facilitating transformative learning (John 20:21-2) which does not happen in isolation, but in relationship – human with the divine, and humans with one another. 

Part 2: Movement Leadership

Simply put: movement leaders shape movements (Snyder, 1989, p 267). But simply put does not mean simple implementation, for movement leadership deals with complex relationships between multiple groups, multiple projects, and large numbers of people (Grigg, 2016). Delving specifically into urban poor leadership movements subjects one to this same complexity, so if we were expecting a more focused look in this field to yield less complication, we will be disappointed.

However, there is a way to dive into this subject and emerge with understanding. In researching revival movements, Grigg (2009b) discovered chaos theory in mathematics provided a key to understanding the periodicity of patterns involved with the complex combinations of multiple variables (p 17). Along with this urban theology approach, Grigg reminds us to remain aware of our need for both discernment and participation in Holy Spirit's work in the world. As a result, we will be looking for Holy Spirit-informed character and giftedness that births or strengthens redemptive movements and transformational development. This the purview of the MATUL.

Definition

Movement definition: "People who are organized for, ideologically motivated by, and committed to, a purpose which implements some form of personal or social change; who are actively involved in the recruitment of others; and whose influence is spreading in opposition to the established order within which it originated"(Gerlach and Hein, 1970).

Graves zeroes in on this definition to the portion about "opposition to the established order" and points out, "Best practices are built on the way things are. A movement is a sign that things are changing" (Graves, 2015).

Structures

According to the Scottish theologian of old, A.B. Bruce, leadership capable of generating church-related movements will be about "getting things done through other people," as this is what Jesus did with his apostles (1871, p 10-11).

Hunter's model and critique. This "getting things done" is an aspect of today's current movement leadership amongst Christians that James Davison Hunter (2010) thinks we are missing due to not effecting structures. In *To Change The World*, he argues that evangelicalism has failed to launch broad movements in the world because institutions are left untouched. He speaks of a practice of "faithful presence," a model that extends to relationships in work and all spheres of social life, that needs to impact societies businesses, organizations and its structures. Hunter notes that too many evangelical efforts for change may be successful in an individual's mind, but if it stays there and doesn't change institutions, no highways get built. And if no highways are built, movements are impeded. But if a leader will risk the resources to build a highway, a structure of sorts that people can travel on, then larger scale change occurs and then "when the traffic picks up, we might just find ourselves riding a movement"(Graves, 2015).

Chan's contribution. Multiply movement leader Francis Chan (2014) speaks similarly: “We have to think through the structures we’re creating and the message those structures send. We must create new structures that require people to go out and launch new works, making disciples on their own.” Chan uses a personal example to get his point across when he asks what the result might be if he told his five children,

‘Hey, you guys can just live here as long as you want. In fact, I’m going to build a swimming pool and batting cages and a golf course in the backyard.’ Inevitably, as long as I allowed them to stay, without getting a job or their own place, they would likely take the path of the least resistance.

Grigg's analysis of the place of structures. This interest in the specifics of the structures associated with movements are brought up in “Cry of the Urban Poor” as it is pointed out that “It is easy to reproduce religious death anywhere under the name of Jesus. But Jesus doesn’t ask us to multiply structures. He asks us to reproduce life- His life on our lives”(Grigg, 1992, p 224). Disciple-making movements must begin not with structures, but with life, for only life begets life. Structures are secondary to the cross being at the core.

To be fair, Chan does seem to understand this and agree with Grigg. Though at first it may sound like he is promoting something contrary, if we hear him out to the end, he clearly points out what he believes needs to be at the heart of any Christian movement:

If a movement is going to start, it’s going to be because of action. I don’t think there are so many unbelievers in America because they don’t hear about Jesus. I think it’s because they don’t SEE Jesus. And so many of us have gotten so good at speaking ABOUT him but actually becoming like Him? And so serious about becoming like Him that we can tell others to just look at the way I live, this is the way Jesus lived? Follow my example.” (Beuving & Chan, 2012)

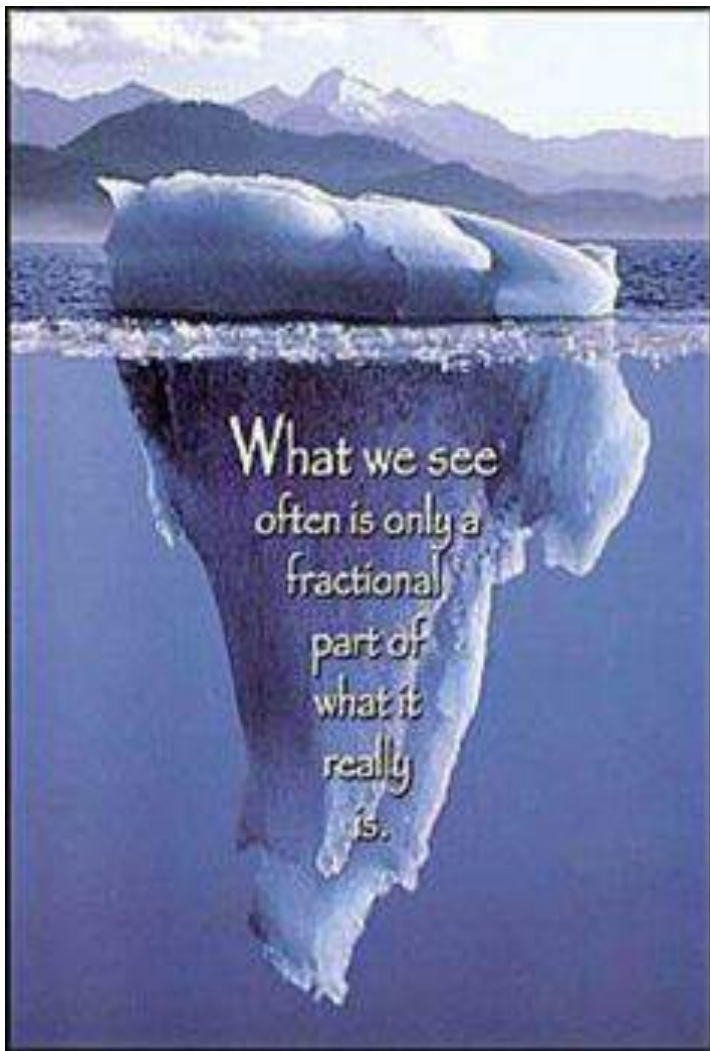
This is talk that takes people back to the cross and a crucified life, the foundational location for the anointing of the Spirit. And it dovetails well with what the proposed Mozambique movement in the following pages endeavors to be: “Lives transformed by the Holy Spirit will be lives that not only share the gospel message with others in word but that also manifest in deed the love of God and His concern for the poor and oppressed” (Ott, 2010, p 144).

A Mozambique Mentoring Movement: The Christian Careleavers Association (CCA)

The Mozambique movement I am envisioning is, at its core, a mentoring movement that links the church and its members with aging-out/aged-out orphans (AO) in their community. There are many more details to this than those that I will write about, but I believe the descriptions and explanations that follow will give a good glimpse into the need for this, the principles driving the vision, and some of the leadership styles I expect to emerge in this movement. The term ‘careleavers’ is used interchangeably with “aged-out orphans” and “aging-out” orphans. *(The initials AO are used as a shorthand for aged-out orphans and aging-out orphans.)*

Country Context

Mozambique is situated in the southern part of Africa, bordered by Tanzania, South Africa, Swaziland, Zimbabwe, Zambia and Malawi. The total population is 27.2 million (Kaneda & Bietsch, 2016). The fact that Mozambique occupies the 182nd place out of 188 nations on the Human Development Index is a clear indicator of serious suffering (Jahan, 2016). This is certainly the case, easily evidenced by more than 85,000 children dying before their fifth birthday, putting the country at position 172 on the child survival list (Vanormelingen, 2014). The under-five mortality rate at 142 deaths per 1000 live births is the highest of those amongst all six of Mozambique's neighboring nations, and twice the number of the 2015 Millennium Development Goal target (WHO, 2010, p 54). Amongst those children under-five that do live, 47 percent are stunted by chronic malnutrition (WHO, 2010, p 32). Maputo, the capital city, has one of the highest rates of malnutrition in the world (Louw-Vaudran, 2014).



1 out of every 33 Mozambican babies dies before reaching its first birthday (Vanormelingen, 2010). That last fact can also be correlated with 56 percent of Mozambican girls marrying before they turn 18 years of age (International Center for Research on Women/ICRW, 2010). The country has the sixth highest child bride rate in the world. Such early marriages are notorious for creating additional health problems, which include greater risk of domestic abuse (ICRW, 2010) and higher likelihood of contracting HIV. Mozambique ranks eighth in the world among nations plagued by the HIV/AIDS epidemic (Vanormelingen, 2014, p 22). Pregnancy is the leading cause of death worldwide for girls ages 15 to 19 (ICRW, 2010).

Though outwardly Mozambique had shown signs of becoming a booming and prosperous country with one of the world's fastest growing economies, over half its population remains in absolute poverty, surviving on less than a dollar a day (Jessop, 2014).

Corruption scandals involving the government, international banks and large foreign investors have contributed to growing inequality (Lalá & Reisman, 2010, p 18). The Gini coefficient (measuring inequality) has risen to 45.6, making it one of the most unequal countries in the world (Lalá & Reisman, 2010, p 18).

The Movement Population

Humanity's greatest advances are not in its discoveries – but in how those discoveries are applied to reduce inequity. Bill Gates, 2007



Are some people less valuable than others? The very question assaults the foundation of Christian thought from which we are told all people are created in the image of God. Yet an honest appraisal of the world at hand would lead an objective observer to think that some people matter more than others.

In a world of increasing inequalities, this question takes on even greater significance. And in the country of Mozambique, this question is not theoretical, but real and raw for aging out orphans who seem to be ignored, in spite of the fact that the Constitution of the Republic of Mozambique of 2004 (Article 90) declares that all citizens have a right to live in a satisfactory environment (Allen & Jossias, 2011, p 3). If “poverty is the absence of shalom in all its meanings” as Bryant Myers (2004, p 86) contends, does that mean the shalom of God is being denied to the aging out orphan population of Mozambique who seem to be forgotten, and consequently, impoverished?

I truly believe it does not have to be, and it is one reason I moved my physical presence here. I believe there is some stock in Hunter’s (2010) theory of ‘faithful presence’ being necessary to initiate transformational changes in society and its unjust structures. Conceptually, I can see how


this overlaps and supports Grigg's theory of revival movements, as well as his understanding and promotion of an incarnational type of evangelism (2009).

This also fits with the Living Theory methodology regarding transformative learning processes advanced by Leighton (2016) in her doctoral thesis, *Incarnational Reality as an Approach to Missional Theological Education and Training*. Though Leighton's thesis is not so much a leadership or movement theory, as it is a pedagogical approach, her premise is based on her experience of "God in loving union with us, the embodiment of spiritual reality enfleshed through our lives, empowered by the Holy Spirit in our participation and engagement with God in the world" (p. i). I believe this type of engagement and transformation can most certainly initiate a Kingdom-based movement amongst the aged-out orphan population of Mozambique.

I am envisioning a Mozambican movement rising up out of its aging out orphan population through a new and innovative partnership with its churches. I can see the possibility of churches becoming community partners with the AO orphan population by entering their lives and addressing their needs together, resulting in alive and revitalized churches that become "flesh of the people's flesh and bone of the people's bones," just as they were designed to be (Linthicum, 1991).

Aging-Out Orphan Facts and Challenges

Although the world is full of suffering, it is full also of the overcoming of it. Helen Keller

There is no way to accurately count all the orphans in the world. Statisticians and NGO's like to throw around figures stating there are 150 million orphans, no wait, there are 137 million, or perhaps we meant 165 million (Medefind, 2015).  fake news alive and well in the orphan care world? Probably, but this is not so much a case of malicious intentions to deliver falsehoods, but merely a matter of no one really knows. After all, do you just put out a memo and tell them to all line up so they can be counted? People sometimes don't think much about the obstacles involved in counting worldwide a vulnerable population that include those who are in armed conflicts, trafficked, and in unknown locations that even Coca-Cola hasn't reached.

This is why various organizations and statisticians are going to come up with their best estimates, and they are bound to differ, because this is not an exact science. But this much I do know: **one orphan is one too many**. God designed us for families, so anything less than that is less than God's ideal.

It is worth noting that the Bible refers to the fatherless as orphans, so we shouldn't be surprised when we discover that the 150+ million orphan figures that are often batted about refer to children who have lost one parent. These are also called "single orphans." "Double orphans" make up a much smaller slice of the pie, 17.6 million (Christian Alliance for Orphans 2015, p 3).

Though many people are aware there is "an orphan problem" in this world of ours, few think of those orphans as anything over 17 years of age. But when you turn 18 and must leave your orphanage (in some nations, the age is earlier), do you suddenly become 'de-orphanized?' 'Of course not' is the obvious answer, but often forgotten. In actual fact, at this most critical transition time of their lives, these young adults often feel like more of an orphan because

suddenly those who were caring for them are no longer there. Once again, they've been abandoned, and for too many, re-traumatized.

In order to understand the AO population better, I think it first worth looking at some associated statistics and unique identity issues, before getting into additional details regarding the proposed Christian Careleavers Association (CCA).

Scary statistics. In too many nations of this world, 10-15% of aged-out orphans will commit suicide before they turn 18, 70% of boys will turn to drugs and crime to survive, and up to 60% of girls will turn to prostitution to survive, or find themselves involved in sex-trafficking (Bond, 2012). Kaggwa (2016), an orphan care movement leader who in three years has mobilized 2333 churches to care for orphans in Uganda, said that 70-90% of AO's end up in prison, which matches the statistics for AO's/ foster care kids in the USA.

Additional relevant statistics reveal that compared to children in male-headed traditional families where their natural parents are married to each other, children living in any other environment, deprived of their natural fathers, are:

-

- 8 times more likely to go to prison
- 5 times more likely to commit suicide
- 10 times more likely to have behavioral problems
- 20 times more likely to become rapists
- 32 times more likely to run away
- 10 times more likely to abuse chemical substances
- 9 times more likely to drop out of high school
- 33 times more likely to be seriously abused
- 73 times more likely to be fatally abused
- One-tenth as likely to get A's in school
- On average, have a 44% higher mortality rate
- On average, have a 72% lower standard of living.

(Rodriguez, 2014, p 42-43)

Each year 14,505,000 children grow up as orphans and age out of the system by age sixteen (Orphan Hope International, n.d.).

WHERE IS THE GLOBAL ORPHAN CRISIS?



*WHO ISN'T COUNTED?

150 million street children
1.2 million trafficked children
10's of thousands child soldiers
many of whom are orphans

ORPHANS AS A SHARE OF POPULATION

Sub-Saharan Africa has both the highest number and highest share of child orphans in the world. Here are the 8 nations with the largest share of orphans - all located in southern Africa.

BOTSWANA
POPULATION: 2,021,144
ORPHANS: 8%

LESOTHO
POPULATION: 2,074,465
ORPHANS: 11%

MALAWI
POPULATION: 16,362,567
ORPHANS: 8%

MOZAMBIQUE
POPULATION: 25,833,752
ORPHANS: 8%

SOUTH AFRICA
POPULATION: 52,981,991
ORPHANS: 8%

SWAZILAND
POPULATION: 1,249,514
ORPHANS: 10%

ZAMBIA
POPULATION: 14,538,640
ORPHANS: 10%

ZIMBABWE
POPULATION: 14,149,648
ORPHANS: 8%


SOURCES: UNICEF (www.unicef.org/statistics/index_step1.php) and the World Bank (<http://data.worldbank.org/data-catalog/world-development-indicators>)

In case any of these ‘scary statistics’ drain hope from our realm of possibilities, as a missionary, I consider this wisdom from a coworker in Thailand’s slums:

A missionary is a prophetic entrepreneur of Hope. We live in the present reality but live as if the future glory were now. We engage in the dirt and brokenness of life with our heart attuned to the Holy Spirit’s progressive direction. We work diligently to combat oppressive forces and systems and to create alternative cultures of love and harmony. We are both in this world and about this coming Kingdom. **Missions is the space between.** (Kao, 2011)

Kao reminds me of the need for prophetic imagination, as conceived by Brueggemann (2001) who speaks of seeing beyond the current, apparent, broken situations to the place where one can imagine a new reality according to God’s vision of redemption. Rodriguez (2014) puts some flesh on this regarding AO’s and movement leadership:

Moses was an orphan in a basket, Superman is an orphan with a cape and Steve Jobs was the orphan who created. Aristotle grew up without his parents, Muhammad was abandoned at the age of six and Buddha became an orphan in his twenties. Cyrus the Great, Simón Bolívar, Babe Ruth, Malcolm X, Nelson Mandela, Marilyn Monroe, Joseph Smith, John Lennon—the list of renowned orphans is endless, and revealing. (p 58)

Identity issues.  *man identity is inherently and structurally multi-faceted and complex. Any attempt to reduce this complexity or to pursue a singular understanding of identity is bound to encounter difficulties. (Lategan, 2015, p 259).*



The value of gathering aged-out orphans together collectively through social media, conferences, and small group meetings is massive. This population, in particular, carries the burden of loneliness and displacement. The Mozambican culture is a collectivistic society, so that means it fosters strong relationships where everyone takes responsibility for fellow members of their group (Hofstede, 2013).

But what if you aren't part of a group? It is common for a child raised without a father to grow up with inner struggles and questions of identity: "What can I do? Who am I? Where do I fit?" (Rodriquez, 2014, p 43). Every Mozambican who grows up in a family has a built-in group. But when aged-out orphans need to find their place in a community, they often feel excluded. As a result, they become even more self-oriented, lonely, and inwardly isolated (Rodriquez, 2014, p 61). "I was lost in mind and heart," an AO confessed to me.

None of this is surprising, as this is a culture where people's self-image is defined in terms of "we," rather than "I" (Hofstede, 2013), and as AO's, they usually arrive without a "we." In addition, they carry sub-system beliefs that convince them they must be unlovable, for "If I had value, I wouldn't have been given away" (Purvis, 2010). One 25 year old AO recounted to me his life after aging out of his childcare facility, and I was struck by how almost every year he had to move, and each time it was some variation on this theme, "They didn't want me"; "I knew I wasn't wanted there"; "I didn't feel welcome." I didn't have the opportunity to talk to all the various people he used to live with, but my educated guess based on what I heard, is that this pattern was not imposed on him, but came from a voice within him

The sense of being lost, alone, excluded and unwanted can be healed in some part by AO's gathering together (online and in person) through the Christian Careleavers Association. Galli (2017) has pointed out that there is value in these sorts of identity politics for "groups that feel oppressed or misunderstood find comfort and strength in banding together around their common identity" (p 28). But as Rowan Williams, former Archbishop of Canterbury, noted: "...identity politics is all very well, but we have to have some way of putting it all back together again and discovering what is good for all of us and share something of who we are with each other so as to discover more about who we are" (Galli, 2017, p 28). This is another reason that I think linking AO's with the church is critical. If the movement was to merely be composed of AO's, there is a greater danger it would self-destruct eventually, as identity navel-gazing never gets one moving fast or far.

Identity based solely in common interest or experience cannot enable the one thing that Jesus is most eager for us all: that we come together in unity in Him (Galli, 2017, p 28). And as Brueggemann reminds us, "God is the real thing from which and toward which we receive our being and identify ourselves" (Tippett, 2013). Romans 8:13 states clearly that we have all received a spirit of adoption as His sons and daughters, crying "Abba Father."

So, though I do believe a Christian Careleavers Association composed of AO's and church members will be a positive force of good and healing in God's Kingdom, ultimately and foundationally, it is not a substitute for recognizing that peace of mind and heart is found in Him: *Christ in us, the hope of glory* (Colossian 1:27). Two hundred times the phrase "in Christ" is used by Paul in his letters. And for good reason, as the most distinctive mark of Christians is this: we are people in whom the resurrected Christ dwells (Eph. 3:17). This doctrine is crucial in part because it completely reorients us, helping us to see ourselves in a new light. It clarifies our real, deepest, and lasting identity. As Paul memorably put it, "I have been crucified with Christ and I no longer live, but Christ lives in me" (Gal. 2:20). The late theologian Lewis Smedes said in his book *Union with Christ* that our union with Christ is "at once the center and circumference of authentic human existence" (as cited in Galli, 2017).

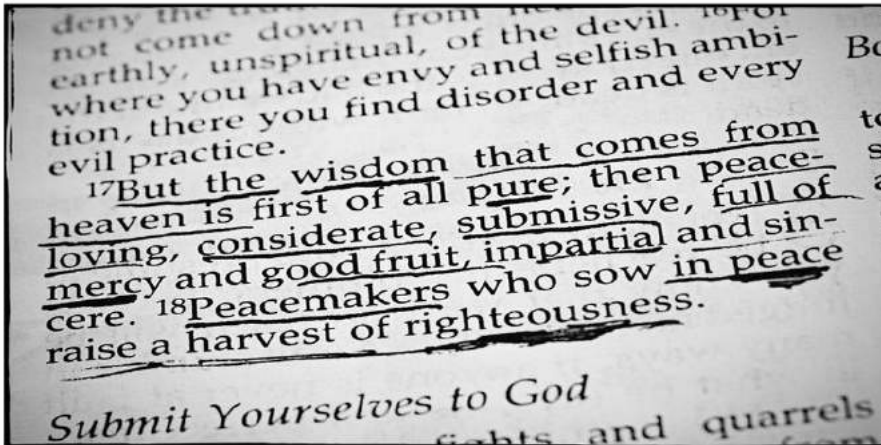
The Leadership Team

*Remember your leaders who spoke the Word of God to you.
Consider the outcome of their lives. Hebrews 13:7*

Men are God's method. The church is looking for better methods; God is looking for better men.... What the church needs today is not more machinery or better, not new organizations or more and novel methods, but men whom the Holy Spirit can use... the Holy Ghost does not come on machinery, but on men. He does not anoint plans, but men. (Bounds, 1983)

Get up, for it is your duty to tell us how to proceed in setting things straight. We are behind you, so be strong and take action. Ezra 10:4

The Man/Woman of Peace and the Poor Wise Man/Woman



Versify : Life

James 3:17-18
NIV

More Visual Verses
at VersifyLife.com

When entering new territory or establishing new movements, it is appropriate to look for God's anointed man or woman of peace. This is a crucial step in finding the one who is capable of giving leadership to the movement process. In Mozambique, which is a strongly hierarchical society, their ideal boss is a benevolent autocrat (Hofstede, 2013). For this reason, it is especially crucial that the man/woman of peace is identified properly, because if the wrong person is chosen, the movement could deteriorate into another one of the abundant examples in this part of the world of business, organizations and churches who are led by an autocrat, but are far from benevolent.

The man/woman of peace will build a team of leaders from various networks: pastors' fraternities, orphan care ministries, and any other organizations or businesses that he/she deems would make good partners. Those recruited would then be released to operate in their God-given territories of authority, and as a result, they will help the movement thrive. I believe many will last the distance, for as Addington (2008) points out, when you "find the best people you can and then build their responsibilities around the gifting and wiring that they have...they will be most effective and happy in their work" (p 116). My conclusion from that is such happy and

productive people will gut out the ups and downs of life and ministry much better than a team of unhappy and aimless people would.

It is our expectation that Holy Spirit will likely guide us to people with God-given leadership gifts which have already been proven. In this way, a foundation is laid for the movement to flourish (Grigg, 2009b). I am already aware of some possible candidates for this position, including a Mozambican pastor who grew up in a care facility and has travelled and worked around the world in various ministry leadership positions. Not only does this pastor have a heart for this population, but he is a natural networker with a charismatic personality, and one who is sought after for his wisdom, such as tis visible in this sampling from social media:

The more people hurt or talk bad about you, keep falling more in love with Jesus to the degree you become numb to the attacks of the devil; to the degree you don't even feel the pain of what the enemy is doing through people.

Just fall in love with Jesus.

Forgive and forget, and forgive and forget and fall in love with Him. That's when you will see Psalm 23:5 (You prepare a table before me in the presence of my enemies. You anoint my head with oil; my cup overflows) being fulfilled in your life.

It is the very time for you to enjoy the feast in the presence of the enemy through your love and passion for Jesus! (Sango, 2016)

The Aging/Aged-Out Orphan network

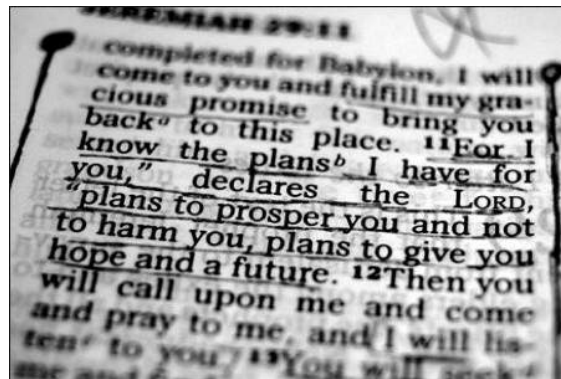


At present, this AO population is primarily a disconnected group of individuals scattered across the nation. On the surface, it would appear difficult to coalesce this group, but when it is desired, Mozambican society is remarkably adept at finding, connecting, and bringing people together. Even the government taps into these channels, as they know that when people are preparing to protest and organizing their actions, large crowds can be gathered together quickly. This ability to connect is equally true for individual action as well. When I returned to live in Mozambique,


it was remarkable how many of my aged-out orphan friends quickly found me, even without the use of cell phones or computers.

I have confidence in the community and capacity building power of the Mozambican aged-out orphan population, and the model of a slightly similar movement emerging in Kenya (Kenya Society of Careleavers, 2013), is evidence that my hope is not unfounded. I am also encouraged by an orphan care movement leader in nearby Uganda who started with zero churches, and in three years has mobilized 2333 churches to care for orphans in their midst (Kaggwa, 2016).

Vision and Plans for a Good Future



Holy Spirit Centered and Empowered

Then Jesus said again, "Peace be with you. As the Father sent me, I now send you." After he said this, he breathed on them and said, "Receive the Holy Spirit." John 20:21,22 

The movement I envision differs in one major way from the only other emerging type of movement known to exist on this continent that is reaching out to the aging and aged-out orphan population. The Kenya initiative is still young, but as far as I can see from their literature, conferences and web presence, they are not Christ-centered (Kenya Society of Careleavers, 2013). This, of course, does not mean they are anti-Christian or aged-out orphans who are Christians are not included. But what it does mean, is captured best by Steven Smith in his discipleship training movement when he points out, "Any discipleship program that creates a dependence on the human teacher, rather than the ever-present Teacher of the Spirit, is doomed to plodding human-dependent growth" (2011, Kindle 1166-9).

This is why I believe if this movement is going to be capable of being sustained, it will only be so by being rooted in Christ and dependent upon Holy Spirit. I am not alone in believing this either, for experienced



movement leaders older and wiser than I have stated this clearly: “An anointing of the Spirit and dependence upon his power is the starting point for ministry to the poor” (Grigg 1992, p 147). Leighton (2016) also noted that an epistemological key in transformation is the role and ministry of Holy Spirit (p 2). And the director of Together Africa Without Orphans (TAWO), Billiance Chondwe (2016), stated much the same when he asserted, “It is important that we understand and reemphasize the power of Christ. That it is not by me; it is by Him. Without Him we can do nothing!”

So from all these vantage points, and more, it seems clear that a central element of societal transformation is that it be wedded to spiritual Kingdom development (Grigg, 1992, p 4). Thus, this CCLA movement’s roots will be planted in this truth, and be sustained by it as well.

Focus your energies wisely



One of the biggest mistakes to avoid is losing focus of the original vision and over extending into areas that “meet needs” rather than fulfill the original call or mandate. There is a reason that we are called “The Body of Christ,” because it is a visual reminder that there are different gifts and functions amongst us, and we should not try to recruit a foot into being an arm, but allow each gifting to operate fully in its intention.

Not so long ago, in the Harvard Business Review, the psychologist and ‘emotional intelligence expert’ Daniel Goleman (2013) posited that a primary task for leaders was to “direct attention” toward what matters. The word “attention” comes from the Latin *attendere*, meaning “to reach toward” (Goleman, 2013). In effect, this is another way to look at ‘focus on others,’ which is one of the pillars to the emotional intelligence conceptual framework. Goleman contends that focus isn’t so much about filtering out distractions as it is about cultivating awareness of what truly matters.

Thus, in a world bursting at its seams with information overflow, knowing what ‘truly matters’ is a critical component of good leadership. It is also happens to be a critical component for those desiring to be ‘good’ Christians. Some might object to terminology such as that being applied to Christianity, but wise praxis is wise stewardship of the life we’ve been given.

Specific Needs of the AO

Advocate/Mentor/Family

Multiple studies have shown that mentorship outside the home or orphanage is effective in making a significant statistical difference for the mentored in a number of important categories, including education level, crime reduction, and career success (Greeson &Thompson, 2016). Setting up a mentorship program is not that difficult and can easily be added to a church's ministry (Greeson &Thompson, 2016).

The biblical theme of fatherhood and motherhood is being incorporated into the practice of mentoring AO’s. Grigg (2016) points out that “fathering and mothering in families, in church, in business, in community of cities and nations through eldership teams is the central motif that integrates all around the love of God the Father.”

Though it’s true that most orphans in Africa are still being cared for by members of their extended family, growing orphan numbers due to AIDS, poverty and family structure dissolution is resulting in weakened or saturated extended family safety nets (Foster, 2000). Many of the orphans and AO’s I know found themselves on the street because their fathers had died or abandoned them, and their mothers were living with other men who didn’t want to be responsible for feeding someone else’s child. These AO’s often have a serious deficit in regards to what God designed for families to pass on to them.

For where is it that religion and culture primarily get passed down? According to sociologists, psychologists and quite a few theologians, the answer to that question is the FAMILY (Miller, 2017). But what if disease, mental illness, addiction, or poverty has robbed you of family? Where then do you acquire your worldview and make sense of the world you live in?

The need for advocacy in the AO population is great due to the broken systems of our world and sin. The following account from a foster child named Steve in the USA who was trying to get out of an abusive foster home, makes this need clear:

They wouldn’t let me bathe or shower in the house; so I ran as fast as I could to school and showered before classes began.


They forced me to sleep outside in the doghouse with Rustina, the red Doberman pinscher; so I stole a blanket from a neighbor’s clothesline and kept both of us warm. (Pemberton, 2012, p. 81)

Amid all this, Steve's caseworker Mike was working furiously on his behalf, coordinating with department staff and their attorneys to secure his release. Then one day Mike told him, "You have to undergo a psychological evaluation" (Pemberton, 2012, p. 81). Steve replied,

"A what? For what? What did I do? These people are starving me, making me sleep with the dog, for crying out loud, and I have to go through a psychological evaluation, like there's something wrong with me? And only then I can be moved? What kind of system is this?" (Pemberton, 2012, p. 81)

Indeed. A question that too many orphans and vulnerable children/teenagers are screaming into their pillows at night, wondering if they've fallen into some sort of black hole alternative universe.

On a Think Orphan podcast (2016), a former foster care caseworker brought up that the system is sometimes designed for familial custody rights over child welfare rights.

He noted as well that adults are better equipped to put on a "dog and pony show" in front of a judge, whereas a child usually has no or little voice. 

Psychosocial/Emotional

Though most people think of material lack when thinking of poverty, studies reveal that more than that, poverty is innately social and psychological (Greer, 2014, p 3; Miller 2017). Fikkert and Corbett (2009) noted, that when talking about poverty, "Poor people typically talk in terms of shame, inferiority, powerlessness, humiliation, fear, hopelessness, depression, social isolation, and voicelessness" (p 53). As Samuel Wells (2006) in *God's Companions: Reimagining Christian Ethics* discovered, "Poverty is not primarily about money, it is about having no idea what to do and/or having no one with whom to do it" (p. 7).

AO's in Mozambique are not just impoverished materially; as most have serious psychosocial deficiencies. A statement I heard from an AO I know that is typical was, "After I left care I did not know how to make friends with people outside the care institution."

Community

In African societies, it is recognized that society creates the child into a social and corporate person (p 107, Mbiti, 1990). Mbiti, an African theologian, documents the importance of sociability in both African religion and life: "I am because we are, and because we are, therefore, I am" (p 110). The concept of 'kinship' also plays a significant role in the community, as a child is not defined as "my child," but "our child" (p 107, Mbiti, 1990). One African proverb puts it



this way, “A child is a child of everyone” (Dikson, 2013).

Given the importance of community in Mozambican life, both as I have described in the paragraph above, as well as in the section in Part 1 where I discussed it in a leadership context, it is clear that for AO’s to successfully integrate into adulthood, they must have the support of the community they are seeking to enter. Since the church mentorship program involves those who live in the community, these mentors will be the catalysts to help create a pathway of acceptance for the AO’s. Not only can they be a bridge with the village chiefs that are common in the majority of Mozambican communities (and this includes the sub-communities that form in the shadows of city skyscrapers), they can also assist in basic training for the AO’s on protocol and culture they might have missed out on due to their previous living situation. An example from one AO I know involved them having to learn when they were to stand up and when to sit down if an elder came into the room.

Lifeskills Training

How do you balance a budget? What is a budget? How do I plan ahead so when I get paid every month, it’s not all gone in ten days? These are basic questions AO’s ask and need help with understanding. And besides financial education, I was told by a number of AO’s that when they left their childcare facilities, they didn’t even know how to use the public transport (chapas). That proved to be a hurdle to overcome because getting to markets, schools and even job interviews required them to master that skill. If someone had gone with them on the chapas a few times and demonstrated to them how to navigate the public transportation system, they would have been better equipped for survival outside the orphanage walls. These are just a few examples of the type of ‘lifeskills’ that AO’s need additional support to acquire.

Vocational

It has been said that “Job creation and investments, not aid, is what will cause Africa to experience growth, development and a much brighter future” (Greer, 2012). This has individual application as well, meaning that job creation and investments are the pathway to growth, development and a brighter future for AO’s. This truth is well understood by most who are impoverished and is confirmed by Greer and Smith’s (2009) research worldwide revealing “nearly every human prefers the dignity that comes from employment to the demeaning dependence of handouts” (p. 63). I discovered this truth was even evident in the midst of disaster situations, for while praying with hundreds of individuals in the rubble of Haiti’s devastating 2009 earthquake, I was surprised that even in that crisis situation, time and time again they told me their number one need was not food or shelter, but jobs.

Spiritual

With its emphasis on "loving your neighbor as yourself," the Church encourages individuals to make a better world for themselves and their communities—the foundation for a transformed society. And when the church focuses on its core mandates, recognizing ‘the least of these’ neighbors and engages in James 1:27 “pure religion” helping aged-out orphans in their distress, the power of God is made manifest.

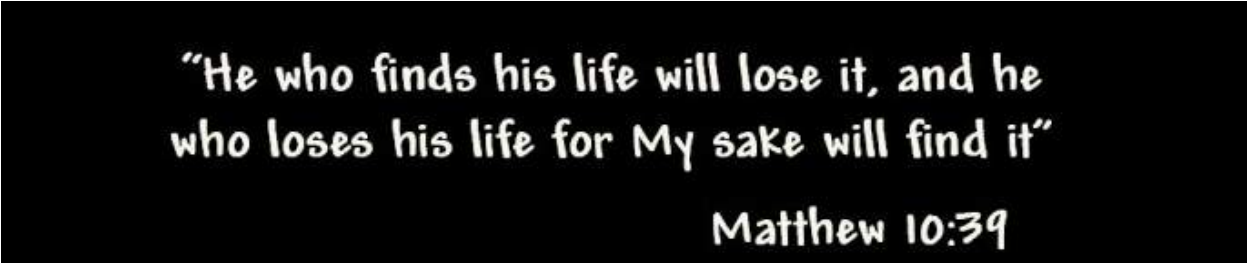
Educational/Mental

The former CEO of an international childcare ministry said that whenever he talked to youth in Africa, they always told him their number one need was an education. When he asked why it wasn't food or water, they said, "Without an education, we'll die anyway" (Davis, 2010, loci 5330). They are correct about this on a number of levels. For instance, in Mozambique, girls with higher levels of schooling are less likely to marry as children. In fact, 60% of girls with no education are married by age 18, compared to only 10% of girls with secondary schooling and less than one percent of girls with higher education (UNICEF, 2014). Girls younger than 15 are five times more likely to die in childbirth than women in their 20s and pregnancy is the leading cause of death worldwide for girls ages 15 to 19 (International Center for Research on Women, 2010).

Physical/Medical

These include the basic material needs of every human being for food, shelter, and clothing. Access to medicines and healthcare is also important. AO's can be especially vulnerable regarding obtaining these, for while they were in their care facilities, most of these things were provided for them automatically. Once they are on their own, if they fall sick, they may not even know where to go to get a malaria test or acquire the medicines needed at the pharmacy. In a nation where two million cases of malaria were recorded in the first three months of 2017 (Frey, 2017b), this medical knowledge and access can be a matter of life and death. HIV and malaria accounted for 40% of all deaths in Mozambique (Center of Disease Control, 2013), so it is indeed critical that AO's are equipped for battle in that arena.

Truths to Tattoo on the Heart



"He who finds his life will lose it, and he
who loses his life for My sake will find it"
Matthew 10:39

I end with some inspiring and sobering thoughts from the Urban Leadership Foundation training online. I believe they are needed to carry me and this movement into a fruitful future, as defined by God:

What has it cost to do battle in this city (*on behalf of AO's*)? What kind of Leadership survives? Only the broken. Only those who pray. And only those faithful in small things. Only the one willing to carry in their body the marks of Jesus, the marks of battle. (Grigg, 2009a)

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